



The Impact of Tourism on Changes in Social Values Within Communities

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Abstract

This study aims to analyze the impact of tourism on social values in Alang-alang Hamlet, RT 03 RW 04, Karimunjawa Village, Karimunjawa Subdistrict, Jepara Regency. Karimunjawa is a marine tourism destination that is well known among local and foreign communities. This study uses a qualitative descriptive method with triangulation data collection techniques, namely through observation, interviews, and documentation studies. Data analysis was carried out according to Miles and Huberman's theory in order to obtain accurate information to maintain data validity. The results show that tourism has a significant impact on social values, including the values of mutual cooperation, social solidarity, and social tolerance. Based on the results of the study, it can be concluded that the impact of tourism on changes in social values does not necessarily have a negative influence, but can create new forms of social activities that are positive in value to face the challenges of modern tourism.

Introduction

Tourism in Karimunjawa is a rapidly growing social and economic phenomenon due to increasing accessibility and public attention (Setiawan et al., 2018; Setiawan et al., 2017; Hidayah et al., 2023). Karimunjawa is widely known by both local and international communities as a marine tourism destination offering stunning coastal views and stunning underwater beauty. Alang-alang Hamlet, RT 03 RW 04, Karimunjawa Village, is one of the areas located in Karimunjawa District, Jepara Regency. The hamlet's population consists of 40 families, with 61 males and 55 females. Popular marine tourism destinations in the hamlet, such as Tanjung Gelam Beach in Alang-alang Hamlet, are a major attraction.

The development of the tourism sector in Karimunjawa has had a significant economic impact on the lives of the people of Alang-alang Hamlet. Increased income from homestays, tour boat rentals, and snorkeling services has impacted the well-being of some residents. This aligns with the findings of Derlawati et al. (2025) found that marine tourism contributes to increasing the income of coastal communities that previously relied solely on fishing. They now have an alternative source of income through businesses in the tourism sector (Satpathy et al., 2025; Vu et al., 2026; Thomas et al., 2025).

Observations indicate that increased economic activity has impacted changes in community social interaction patterns. Some communities tend to reduce their social engagement, which previously involved community service or simply community meetings, but this has become fragmented as they increasingly focus on their personal businesses. Furthermore, the increasing number of tourists also puts environmental pressure on them, resulting in increased coastal waste and high clean water consumption. This condition aligns with research by Lama and Manjula (2014) cited in Teguh Iman Pribadi et al. (2021), which states that the rapid growth of mass tourism in conservation areas has the potential to cause socio-ecological stress if a community-based approach is not implemented effectively. Without education and

internalization of civic values, an economic orientation can shift from shared values to more pragmatic ones.

The ever-increasing tourism activity not only puts pressure on the environment if not balanced with sustainable and conservation-oriented management, but also has social and cultural impacts on local communities (Kotru, 2026). Intense interactions between local communities and foreign tourists have the potential to impact long-established social values. Lifestyles increasingly oriented toward the service sector and the tourism economy tend to encourage individualistic and competitive attitudes, which can gradually shift the spirit of togetherness and social awareness.

Methods

This study uses a descriptive qualitative approach that aims to describe in depth the phenomenon studied based on field data. This approach was chosen because it is able to explore the meaning, experience, and views of cultural or community actors directly and contextually. According to Creswell (2014) in Intan Budi Komara (2025), the descriptive qualitative approach focuses on an in-depth understanding of a phenomenon through qualitative data collection techniques such as interviews, observations, and data analysis without manipulating the variables being studied. This approach aims to present a broad and detailed picture of naturally occurring phenomena, so that researchers can understand the meaning from the perspective of cultural actors who experience the phenomenon themselves.

The research was carried out in Alang-alang Hamlet RT 03 RW 04, Karimunjawa Village, Karimunjawa District, Jepara Regency for a relatively short period of 36 days. The research began on July 23, 2025 and ended on August 27, 2025. This location was chosen through several considerations and then decided because it was considered to have direct relevance to the focus of the research and make it easier for researchers to obtain appropriate and desired data. During this period, the researcher carried out a series of stages of activities. In the first week, the initial stage was carried out for initial observation and research licensing. The next stage is carried out as an effort to approach informants, conduct in-depth interviews, field observations, and collect the necessary data. This stage takes approximately 3 weeks. In the final stage, it takes approximately 1 week for the stages of data analysis and organizing the findings. This stage is carried out to obtain results that are in accordance with the needs of the research.

The data obtained is based on the information of social actors who are selected based on the consideration that they have characteristics and experiences that are relevant to the problem being studied. The informants in this study totaled 16 people consisting of 3 community leaders, 3 members of Pokdarwis, 4 tourism business actors, 4 local communities, and 2 Karimunjawa Village governments. The data analysis in this study is based on the model of Miles and Huberman (2014) in Sugiyono (2018) which includes 3 stages, namely data reduction, data presentation, and conclusion drawing and verification. Data reduction is carried out by focusing the findings on relevant data by classifying data that is in accordance with the research objectives. The presentation of data is carried out by compiling data that has been reduced into the form of a narrative so that it makes it easier for researchers to understand the patterns and relationships that emerge from the research results. Conclusions and verification are carried out by interpreting the data that has been presented to obtain research findings. The resulting conclusions are then verified through a triangulation process, so that the conclusions obtained have a good level of credibility and validity. This model emphasizes that qualitative data analysis is carried out interactively and continuously during data collection, because the selection of the right informants is essential to obtain accurate and meaningful information, so

that researchers can dig into more focused and relevant data, which supports the process of in-depth data analysis and interpretation.

Data collection was carried out through three techniques, namely interviews, observations, and documentation studies. The type of interview used in this study is a semi-structured interview that is directed directly to predetermined informants such as community leaders, Pokdarwis members, local communities, business actors, and the Karimunjawa Village government. Interviews are conducted in person to allow for flexible and open information mining. According to Denzin and Lincoln (2018), in-person interviews allow researchers to tailor questions to the evolving flow of conversation so that the information obtained is more in-depth. The interview guidelines are as follows:

Table 1. Interview Guidelines

No.	Social Value Category	Interview Question Guidelines
1.	The Value of Mutual Cooperation	The type of gotong royong activities carried out.
		The community involved in mutual cooperation activities.
		Place and time of implementation of gotong royong activities.
		Mechanism for the implementation of mutual cooperation activities.
		The level of community participation in the implementation of mutual cooperation activities.
		The impact of tourism on mutual cooperation activities in the community.
		Obstacles in the implementation of mutual cooperation activities.
		How to keep gotong royong activities sustainable.
2.	The Value of Social Solidarity	A form of social solidarity relations between communities.
		Changes in social solidarity relations between communities as the tourism sector develops.
		The impact of tourism activities on the social life of the community.
		New solidarity formed through tourism activities.
3.	The Value of Social Tolerance	The attitude of the local community's social tolerance towards tourists or immigrant communities.
		Multicultural interaction of local communities.
		The influence of tourism on the lifestyle of local people.
		Social conflict in a pluralistic society.
		The economic impact that occurs is based on tourism activities.

Observation is carried out in an active participatory manner, namely by means of researchers several times actively involved in activities that are the focus of the research. As stated by Patton (2015) in Indriani Ismail (2024), observation in qualitative research helps researchers understand social dynamics directly from the field. The aspects observed in the field observation are as follows:

Table 2. Aspects of Field Observation

Observation Aspect	Observed Indicators
Implementation of social activities	Type of activity, time and place of implementation, and implementation mechanism.
Community participation	Number of participants, age group, gender, youth involvement, women, community leaders, community involvement in meetings, tourism management, and village activities.
Social interaction patterns	Cooperation between local communities in social activities as well as tourism activities, communication, social relations of multicultural communities, and coordination.
Community economic activities	Homestay services, boat services, marine tourism, culinary, open trip, tour guide, and other tourism services.
Social change	Indications of reduced social participation, increasing individual economic orientation, changes in people's life patterns, and people's attitudes towards cultural acculturation that emerge.
Potential social conflicts	Indications of social jealousy, business competition, rejection, tension, and compromise on tourist behavior and culture.

In addition, documentation studies are used as a complement to data obtained from interviews and observations, by examining data such as activity reports, activity photos, and other official records. The analyzed documents aim to complement the data from observations and interviews. This type of document consists of a profile of Alang-alang Hamlet, village monograph data, archives of youth organization activities, and photos of activity documentation. Bowen (2009) in Esther Kembauw, et al. (2024) stated that documentation is important to strengthen the validity of research results through triangulation of sources.

To maintain the validity of the data, the researcher used triangulation techniques, both source triangulation and method triangulation. Source triangulation was carried out by comparing data obtained from various different informants such as community leaders, pokdarwis members, tourism business actors, local communities, and the Karimunjawa Village government. Meanwhile, the triangulation method was carried out by comparing data obtained through interviews, field observations, and document analysis. According to Sugiyono (2019), triangulation can increase credibility and trust in research results because it strengthens the validity of data from various sides.

In the implementation of this study, the researcher pays attention to the ethical principles of research, such as maintaining the confidentiality of the identity of the informant, asking for consent before conducting the interview, and using the data only for academic purposes. The entire process is carried out with due regard to scientific integrity and respect for the rights of participants.

Results and Discussion

The Real Condition of the Implementation of the Value of Mutual Cooperation and the Impact of Tourism on Community Mutual Cooperation in Alang-alang Hamlet, RT 03 RW 04

The value of mutual cooperation is one of the social values that has historically been firmly rooted in the social life of the people in Indonesia, especially the Karimunjawa community. Before the development of the tourism sector as it is today, the practice of mutual cooperation was synonymous with working together between members of each other in society which were bound by the bond of brotherhood of communal life in the entity of social bonds of the

community. In the context of mutual cooperation, if the activity is only carried out by one or a handful of people, of course the mutual cooperation cannot be considered to exist.

Gotong royong in Alang-alang Hamlet can be positioned as social capital, which is a collective strength formed from social networks, norms, and beliefs. Social capital has been proven to strengthen community resilience in the face of social and environmental pressures. With the existence of mutual cooperation, the people of Alang-alang Hamlet are expected to be able to build harmony and a close sense of kinship in various aspects of life, ranging from economic and social activities, to handling environmental problems. The practice of mutual cooperation not only helps to facilitate the completion of work in the community, but also strengthens mutual need for each other and increases trust between communities.

The first stage in digging up information about the application of the value of mutual cooperation for the people of Alang-alang hamlet RT 03 RW 04 was carried out a field observation process and informal interviews with community leaders, a number of youth who are members of Pokdarwis, and the surrounding community. The informal interview was conducted because it was hoped that this stage could be carried out interactively with the community, so that the results obtained would be more informative.

The form of mutual cooperation activities carried out in Alang-alang Hamlet is community service activities that are carried out every Friday. Based on information obtained from Mrs. M as a local resident, on Thursday, July 3, 2025, other forms of collective activities such as the manufacture and repair of fishing boats are carried out at certain times, namely when fishermen need additional boats or boat repairs considering that boats can operate for about 10 to 15 years depending on the condition and how to maintain. This activity is often carried out on Saturday or Sunday, because according to the community around that day it is more effective because the condition of the beach or sea filled with tourism activities will slightly hinder the fishermen in working.



Figure 1. Fishing Boat Manufacturing



Figure 2. Friday Community Service

The implementation of citizen celebrations such as weddings and tasyakuran is also held with the help or mutual cooperation of relatives and the surrounding community. Other collective activities can also be seen from the activities of celebrating the Independence Day of the Republic of Indonesia involving young people to the elderly.

However, the practice of mutual cooperation in Alang-alang Hamlet is currently starting to show a decreasing trend both in terms of intensity and number of participants, especially in non-ritual activities, such as environmental cleanliness and joint resource management. The Chairman of RW 04 Alang-alang Hamlet said that some people choose to prioritize economic activities in the tourism sector, such as managing homestays, boat services, or culinary, so that participation in joint activities is reduced. Community service activities on Fridays, which used to be routinely carried out, began to be rarely carried out. The activity was only attended by some people, especially gentlemen.

Awareness of the importance of mutual cooperation in Alang-alang Hamlet is slowly beginning to erode. Society considers social assistance to be a reciprocal relationship, even making it a transactional relationship. This has the potential to weaken traditional social ties, which in mutual cooperation activities that do not provide direct economic benefits receive less attention from some people. The growth of coastal tourism also has the potential to encourage a shift in collective culture towards an individualistic orientation if it is not followed by strengthening social awareness and local values. This is in line with the opinion of Siti Wardani and Eliyanti Agus (2025), where education is not only a key component in resource management and economic growth of coastal communities, but also a counterbalance for social inclusivity.

However, tourism also presents a new form of mutual cooperation practice. Based on the information obtained from Mr. S, in the context of the tourism economy, the community has begun to build cooperation in business groups, such as the management of tour packages (open trips), the provision of crossing services, and the management of community-based tourism facilities. This is in line with the concept of *sociopreneurship* put forward by Risky Arya, et al. (2025) that business activities carried out in tourist areas are not only to pursue financial gains, but also as a means of strengthening cultural identity and social values. This form of mutual cooperation is more functional and oriented towards common economic interests, which shows the adaptation of mutual cooperation values to the social changes that occur.

The Impact of Tourism Activities on the Value of Community Social Solidarity

Social solidarity is an important element in maintaining cohesion and harmony in community life. The basic concept of social solidarity as stated by Dadan Saeful, et al. (2017) is that social solidarity is a relationship between individuals and individuals, individuals to groups, and groups to groups that are based on moral equality, common collectives, shared beliefs, and strengthened by emotional experiences. Community social solidarity is manifested through close relationships between residents, such as helping each other in social activities, caring for others when disasters occur, and active involvement in various community activities. This solidarity is built on the basis of a common social, cultural, and livelihood background that creates relatively strong and stable social ties (Tang et al., 2025; Setrana et al., 2025; Tilahun et al., 2025).

The theory of social solidarity according to Emile Durkheim, in T. Fathoni (2024) where he views that solidarity is something that is very influential in the life of society and social groups. Because basically, every human needs solidarity between one group or another. Social groups are a means of coexistence, the community will remain intact in togetherness and be able to maintain when a sense of solidarity is grown between one member and another in the social group.

According to Sumitro, et al. (2022), the value of social solidarity is very difficult to find in modern society as it is today because it has been replaced with the values of individuality and a priori attitudes towards existing social problems. Individualism, which is a characteristic of modern society, tends to encourage individuals to prioritize personal interests over public interests. This causes social interaction, which was previously based on a sense of togetherness and social concern, to shift to a pragmatic relationship (Agus & Iswandi, 2025; Alsharif et al., 2025; Lewis et al., 2023)

On the other hand, technological developments, especially social media, have changed the way we interact and build social relationships (Yıldız & Nur, 2024; Hanandini, 2024; Azzaakiyyah, 2023). Social media offers a platform to connect with others globally, but these interactions are often superficial and cannot replace the essence of more intense face-to-face relationships. According to M, a youth who works in the tourism sector, in a meeting session on August 10, 2025, said that social media is very effective in disseminating information, so that the economy can increase significantly. While social media can raise awareness of social issues and mobilize solidarity in the form of social movements, there is also a risk that technology can create the illusion of solidarity without a real commitment to collective action. This is in line with the anomie phenomenon in T. Fathoni (2024) that the role of social media in providing space for the spread of hoax information and opinions is increasingly uncontrollable which can exacerbate polarization and social uncertainty (Arifah et al., 2025; Tasruddin et al., 2025).

Social solidarity is needed to maintain a balance of local community relations in managing and maintaining existing natural resources. Solidarity is needed as a social adhesive tool that allows local communities to participate collectively in the planning, management, and supervision of tourism activities so as not to cause social disintegration. According to the local community, the development of the tourism sector has brought changes to the social and economic structure of the people of Alang-alang Hamlet. The emergence of new economic opportunities in the field of tourism has led to social differentiation, especially between people who are directly involved in tourism activities, and those who are still dependent on traditional livelihoods. This condition slowly affects the pattern of social relations between communities, where social solidarity that was previously equal begins to show a tendency to grouping based on economic interests and activities. This finding is in line with the opinion of Sarah and Bahri (2023) that solidarity in society is often formed because of similarities in people's livelihoods.

The development of tourism in Alang-alang Hamlet also poses challenges to the social solidarity of the community. Homestay owner L said that the difference in income level and access to tourism economic opportunities has the potential to cause social jealousy and reduce the intensity of social interaction between residents. Social solidarity, which was previously based on a sense of togetherness and social concern, began to shift to pragmatic and selective solidarity. This can be seen from the reduced participation of some people in social activities that are not directly related to economic interests.

However, tourism also has a positive impact on social solidarity through the formation of cooperation between residents in managing community-based tourism businesses. People involved in business groups, such as homestay managers, tour package services (open trips), and MSME actors, can create new solidarity based on a common goal to improve economic welfare. This statement is relevant to Yolandika's (2025) research that community-based tourism not only provides economic benefits for some people, but can be felt as a whole for the community that has previously been agreed upon so that it can create social cohesion and increase public social interaction openly. This collaboration encourages the emergence of a sense of interdependence and collective responsibility in maintaining the sustainability of tourism activities, especially in Alang-alang Hamlet.

The Impact of Tourism on the Social Tolerance Value of the Alang-alang Hamlet Community

Social tolerance in Indonesia is a fundamental value in community life that grows along with the pluralistic character of the Indonesian nation, both in terms of religion, ethnicity, culture, language, and customs. This diversity requires mutual respect and appreciation between individuals and groups so that social life can run in harmony. In this context, social tolerance is an important prerequisite for the preservation of national unity and unity.

Social tolerance is the ability of individuals or groups to appreciate, respect, and accept differences that exist in society, including differences in religion, ethnicity, culture, outlook on life, or beliefs without having to agree with these differences. This attitude is an important foundation in maintaining harmony and harmonization of social relations in a pluralistic society. According to Ardiansyah, et al. (2024) tolerance is an attitude of openness and respect for differences in social life, which encourages religious moderation and builds human behavior manners to uphold the value of social harmony.

The value of social tolerance is one of the values that has undergone significant changes along with the development of tourism in Alang-Alang Hamlet, Karimunjawa Village. The Government of Karimunjawa Village, Mr. SC said that this social tolerance is also marked by the existence of the Bugis Tribe who settle in the Karimunjawa area, more precisely in Kamojan Village. Social interaction between tribes in Karimunjawa runs harmoniously, even though each tribe brings its own traditions and culture as their tribal identity. Even if there are cultural differences and traditions from each tribe, it is not an obstacle for them in social interaction between tribes. Even cultural differences and traditions are seen by the community as elements that can enrich the culture of the Karimunjawa community.

As a marine tourism area that is visited by many tourists from various regions and different cultural backgrounds, the people of Alang-alang Hamlet increasingly interact with people who have customs, ways of dressing, language, and social behavior patterns that are different from the local values that have been adhered to. This interaction is the main factor that influences people's attitudes towards social and cultural differences. On the other hand, the social tolerance of the community is also influenced by the economic interests inherent in tourism activities. Dependence on income from the tourism sector encourages people to be more flexible with differences, although to some extent this can lead to value compromise to avoid new problems.

According to Chen (2011) in Sofiandi, et al. (2022) that social tolerance has an impact on economic growth where diversity can create an attractive environment for human resources.

Multicultural interaction, especially with intensive foreign tourists, can pose its own challenges for local communities. Based on the findings in Alang-alang Hamlet, the existence of a *beach lounge* or café bar is one of the influences of foreign culture brought by foreign tourists. This can cause differences in social norms, such as the way tourists dress, behavior in public spaces, and certain consumption habits, which are sometimes seen as not in harmony with the norms and customs of the local community. This condition can give rise to social tensions that are latent or have not been clearly seen in a short period of time. In some cases, communities are faced with a dilemma between maintaining local cultural values and adapting to the demands of tourism.

In a positive context, the development of tourism encourages an increase in public openness and acceptance of differences. Based on Mrs. M's statement, the results of the study show that the people of Alang-Alang Hamlet are gradually showing adaptability in dealing with the diversity of tourist cultures, especially in tourism service activities such as *homestay*

management, tour guide services, and culinary businesses. This attitude of tolerance is reflected in the community's ability to maintain harmonious relations with tourists without having to completely abandon local values that have been adhered to for a long time. In addition, a high tolerance attitude is able to increase economic opportunities in the tourism sector. In other words, an attitude of openness to all differences is able to create a comfortable space for local and foreign tourists, so that this tourism will continue to exist and become a destination of interest. This is in line with the research of Fathurrahman, et al. (2025) that tolerance of diversity can be appreciated and used to strengthen social relations between communities because nevertheless, villages that have a high tolerance value tend to be more successful in maintaining the sustainability of tourism and social development.

Conclusion

Tourism has a significant impact on social values among the people of Alang-alang Hamlet. This is evident in the slowly eroding awareness of the importance of mutual cooperation (gotong royong) in Alang-alang Hamlet. The community views social assistance as a reciprocal relationship, and mutual cooperation activities that do not provide economic benefits receive little attention from some. However, tourism has also introduced new forms of mutual cooperation practices that are more functional and oriented towards shared economic interests, demonstrating the adaptation of mutual cooperation values to current social changes.

The development of tourism in Alang-alang Hamlet also poses challenges to community social solidarity. Differences in income levels and access to economic opportunities in tourism are slowly impacting patterns of social relations between communities. Previously equitable social solidarity was beginning to show a tendency towards grouping based on economic interests and activities. Nevertheless, tourism also has a positive impact on social solidarity through the formation of cooperation among residents in managing community-based tourism businesses.

The value of social tolerance is one of the values that has experienced significant changes along with the development of tourism in Alang-Alang Hamlet, Karimunjawa Village. This social tolerance is also characterized by the presence of the Bugis tribe, who resides in the Karimunjawa region, specifically in Kamojan Village. Social interactions between these tribes are harmonious, and differences in culture and tradition are viewed by the community as elements that enrich the Karimunjawa culture. Furthermore, the influence of foreign cultures brought by international tourists has created differences in social norms, such as tourist dress codes, behavior in public spaces, and certain consumption habits, which are sometimes seen as inconsistent with local norms and customs.

Intensive multicultural interactions, especially with foreign tourists, can create a dilemma between maintaining local social and cultural values and adapting to the demands of modern tourism. Positively, tourism development encourages increased openness and acceptance of differences among communities. The community's ability to maintain harmonious relationships with tourists can increase economic opportunities in the tourism sector without completely abandoning the social values inherent in the local community.

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