

Social Construction of Fisherman's Community for Maintaining Local Wisdom: A Case Study of Karangjaladri Village

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Abstract

The local wisdom of coastal communities is reflected in the practice of managing marine resources that have been passed down from generation to generation. One form is the fishermen's community which functions as a social forum for fishermen in maintaining traditions and regulating the use of natural resources. However, the development of the era and social dynamics pose challenges and demand adaptation in preserving the values of local wisdom so that an understanding is needed for the fishermen's community to maintain these values. This study aims to analyze the social construction of the fishermen's community in maintaining local wisdom in Karangjaladri Village using the theory of social construction by Berger and Luckmann which includes externalization, objectivation, and internalization. With a qualitative approach and descriptive-explanatory methods, data were obtained through observation, interviews, and documentation. This research was conducted from January 2024 to September 2024 and involved three key informants, namely members of coastal communities who work as fishermen's, community leaders, representatives of village governments, and other related parties. The results of the study indicate that the fishermen's community forms and maintains local wisdom values through social practices such as cooperation, customary-based fishing area division, and value regeneration through the inheritance of knowledge to the younger generation. In addition, the fishermen's community can adapt to change by strengthening the role of the community in facing the challenges of modernization. This study confirms that social interactions in the fishermen's community form a social reality that is oriented towards preserving local wisdom. The implication is that coastal management policies need to consider the role of fishermen's communities as key figures in maintaining ecological and social balance in coastal areas. Limitations in this study include local wisdom based on the research area, residents in coastal areas, community leaders, and other communities on the coast.

Keywords

Social Construction, Local Wisdom, Fishermen Community, Karangjaladri Village

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INTRODUCTION

Local wisdom is basic knowledge that comes from the experiences of community life and the environment in an area and is actualized as a cultural heritage of the community (Mungmachon, 2012). In addition, local wisdom can be called an adaptation strategy that arises from the community in solving social problems related to life and is generally manifested based on cultural norms in local community traditions (Zamzami, 2016). The community describes the existence of elements of local wisdom through good actions in maintaining environmental sustainability, one of which is in coastal areas (Andini et al., 2022). One of the coastal areas in Pangandaran is Karangjaladri Village which is directly adjacent to the sea, this is reflected in the majority of its people's work as fishermen or fishing laborers (Thirafi et al., 2024). Karangjaladri Village, which is located on the coast, is unique as an area with abundant and diverse natural resource potential. This village consists of three hamlets, namely Astamaya, Bojongsalawe, and Buniayu, each of which has unique characteristics. Astamaya Hamlet is known as a trading center so that the majority of its residents work as traders. Trading activities in this hamlet are very diverse, ranging from small traders in traditional markets to local craftsmen. The bustling and dynamic market atmosphere not only reflects local economic activities but also becomes a space for social interaction that enriches the cultural life of the community. Meanwhile, Bojongsalawe Hamlet is the center of fishing activities because of its location close to the coast. The majority of its residents make a living from marine products, such as fishing and processing the catch. The morning atmosphere at the fishing port, where boats are preparing to go to sea, is a typical sight. The fishermen's unyielding spirit in facing ocean waves and unpredictable weather reflects the character of a resilient coastal community. Unlike the two previous hamlets, Buniayu Hamlet focuses on agricultural activities. Most of its residents are farmers by planting rice, vegetables, and fruits. They implement sustain-

able agricultural practices to maintain the balance of the ecosystem while preserving the environment. The combination of farming skills and the use of local technology makes this hamlet important in meeting the food needs of the village community.

However, the diversity of marine potential from Bojongsalawe Hamlet dominates the economic activities of the Karangjaladri Village community. This is indicated by the existence of infrastructure such as special housing for fishermen, fish auction markets, and fishermen's communities which serve as a forum for coordination between fishermen groups. In addition, the tradition of sea *hajat*, which is a characteristic of the village, strengthens the role of fishermen as a job by upholding the values of local wisdom. This tradition is not only a form of gratitude for the sustenance of the sea but also a hope for safety so that it becomes an integral part of people's lives. The uniqueness of the Karangjaladri Village area in terms of the diversity of livelihoods and the potential for local wisdom makes it important to be studied further. Fishermen, as the main actors in the village's economic and cultural activities, play a dominant role in maintaining and preserving local traditions. Through in-depth research, these local wisdom values can be optimized to support social, economic, and environmental sustainability in Karangjaladri Village. Although the fishermen of Karangjaladri Village have strong traditions, social and economic changes pose challenges in preserving local wisdom. The development of the era, modernization and fisheries regulations affect the work system of fishermen in Karangjaladri Village including changes in fishing activities and marine resource management. These conditions have the potential to weaken the values of local wisdom in the fishermen's community and change the pattern of social interaction that supports the sustainability of local wisdom. These challenges are the background of this research to provide an understanding of the social construction of the fishermen's community in maintaining local wisdom amidst social and environmental changes.

Wiranto (2018) stated that each fishermen's community has its own norms in managing natural resources that arise through community problems so that this generally forms local wisdom. Community habits in maintaining and managing marine natural resources create interactions with nature according to the rules and norms that apply among fishermen's communities and function as guidelines for preserving and regulating the use of these resources (Chilmy, 2015). The interactions carried out by the community in everyday life form a social reality because local wisdom is not only inherited knowledge, but also the result of social interaction and collective experiences of the community in facing environmental challenges (Giddens & Sutton, 2021; Horton & Hunt, 1980). This is in accordance with the concept of social construction which is the process of individuals or groups interacting and acting so that they continuously create realities that are understood personally and felt together (Putri et al., 2023). In Karangjaladri Village, fishermen's communities are divided into several groups that have their own rules in managing their marine products, and fishermen's communities have the responsibility to monitor each group when carrying out fishing activities so that they comply with existing laws, especially as mediators when there is a conflict between fishermen's communities in the middle of the sea. Based on the previous explanation, the researcher concluded that if the fishermen do things that are contrary to the norms in the fishermen's community, they can face various problems such as social sanctions from the community, reducing solidarity between fishermen which ultimately affects the sustainability of preserving local wisdom so that regularity in implementing norms is important to be done as a form of sustainability in the lives of every fishermen's in Karangjaladri Village. This is a social reality in the lives of the Karangjaladri Village community that arises through social construction.

Social construction theory explains social reality that is formed through interactions and social processes between individ-

uals in society with three main components, namely externalization, objectivation, and internalization as a dialectical process (Arfan & Arfan, 2021; Berger & Luckmann, 1966; Dharma, 2018; Hadiwijaya, 2023; Pandie et al., 2021). Externalization includes social order as a human product that takes place collectively and humans will continue to externalize themselves in their activities to strive for stable relationships with their social environment which will become a pattern of human action; objectivation in Berger and Luckmann's social construction theory is understood as a social reality that is achieved mentally and physically through human externalization activities; and internalization is the reabsorption of objective reality so that the subjective elements of individuals are influenced by social structures and the internalization process occurs so that humans become products of society (Dharma, 2018; Pandie et al., 2021).

Alaminti et al. (2022) stated that local wisdom is a collective understanding through social interaction so that there is a variety of knowledge through the involvement of old and new elements as well as internal and external experiences that are inseparable from the elements of modernization, but the community understands it as a sustainable tradition. The adaptation of coastal communities or fishermen's communities that continues to develop traditional knowledge in environmental management and environmental utilization includes knowledge about shipping (navigation), stars, climate and seasons, weather predictions and wind direction, the supernatural and supernatural powers, natural phenomena, marine resources and their utilization, preservation of production results, and knowledge of traditional medicine (Jayanti et al., 2016). Therefore, it can be concluded that the local wisdom of fishermen's communities is a form of social reality in coastal communities that continues to develop and is carried out sustainably so as to create values in fishermen's communities that are the basis for every fishermen's to carry out fishing activities. These values consist of social values including mutual coopera-

tion, cooperation, and care, cultural values, namely preserving traditions as a form of local wisdom in society, and religious values in society, namely being grateful for the marine products given by God (Nurlela, 2023; Saeful et al., 2017). In the context of the fishermen's community in Karangjaladri Village, the social construction of local wisdom is reflected in the pattern of interaction of coastal communities in managing marine resources, building solidarity between fishermen and maintaining social norms amidst the challenges of modernization. This study attempts to explore the fishermen's community as a local organization in Karangjaladri Village that plays a role in maintaining the balance between tradition and social change. In addition, this study also examines the aspects of externalization, objectivation and internalization that influence the formation of the social reality of the fishermen's community to preserve local wisdom.

Previous research conducted by Yusuf et al. (2023) with research results that the local wisdom of coastal communities in Kedungrejo Village, namely the Petik Laut tradition, is the result of the process of externalization, objectivation, and internalization built by the community in their environment. This can be in the form of the experience of each individual, existing social institutions, values that apply in society, and socialization carried out between communities as a form of cultural inheritance to the next generation. Other research conducted by Ratih & Juwariyah (2020) with research results, namely the Karo traditional ceremony as local wisdom is a form of social construction in the Tosari Village community, interpreted as a form of gratitude towards ancestors and maintaining the tradition which contains values in society. Another research conducted by Andesfi & Prasetyawan (2019) in Kedungmalang, Central Java, shows a tradition called "sodong" which is the result of externalization as an environmentally friendly fishing tool innovation. Sodong is a combination of knowledge and experience of fishermen in interacting with each other.

Another research discusses the application of local wisdom through beliefs, "pamali", and hereditary traditions that encourage the community to preserve marine and coastal ecosystems (Maulidyna et al., 2021). Similar study by Gomes et al. (2025) in Northern Portugal shows how incorporating fishermen's local ecological knowledge (LEK) into fisheries management can address data scarcity and support conservation, showing that community-held insights enhance decision making and improve the sustainability of local fisheries. These studies highlight the use of local fisheries community's knowledge in preserving local wisdom. They found that fishermen's community actively construct and renew local wisdom, so that these traditions continue to guide both cultural identity and the ecological management of marine resources despite modernization. Both studies show that fishing communities externalize their traditional knowledge in everyday practices, objectify it as communal rules for managing marine resources, and internalize it across generations to continually shape and preserve local wisdom.

Based on the explanation from previous research, the researcher concluded that there had been no discussion about the adaptation of a group to social change and the process of social construction in maintaining inherited local values. Several previous studies have discussed more traditions or customary processions but have not explained the social interactions of a group in forming a social reality that supports the sustainability of local wisdom values. Social construction produces local wisdom based on knowledge and interactions that are carried out so that social reality is formed in society. This article aims to describe the social construction of the fishermen's community in an effort to maintain local wisdom in Karangjaladri Village, Parigi, Pangandaran based on local understanding, experience, and culture. This can help the community in creating social reality through interactions carried out using three components of thinking, namely externalization, objectivation, and internalization to maintain exist-

ing local wisdom. The writing of this article is expected to provide an understanding of the social construction of the fishermen's community in maintaining local wisdom, especially how the fishermen's community in Karangjaladri Village preserves hereditary traditions with a scope of knowledge, experience, and local culture for sustainability orientation. In addition, the results of this study are expected to be a reference for various groups in a village in maintaining local wisdom through social construction.

METHOD

This study uses a qualitative research method with a phenomenological approach to understand the social construction of the fishermen's community in maintaining local wisdom in Karangjaladri Village. Qualitative research is an approach to explore and understand the meaning that can be done to individuals or groups who are dealing with certain problems while phenomenological approach aims to help researchers understand and explore the meaning and life experiences of individuals regarding a phenomenon (Creswell & Creswell, 2018; Flick, 2023; Patton, 2015). Phenomenological approach was chosen because it can reveal the essence of experience and comprehension of the fishermen's community about local wisdom as an integral part of social and cultural life of the community. The location of this research was in Karangjaladri Village, Parigi, Pangandaran, West Java. The study took place from January 2024 to September 2024. Data collection was carried out through three main methods, namely in-depth interviews with three informants were selected based on field assessment and observation activities to achieve information related to the priority of characterization in Karangjaladri Village. These three informants consisting of coastal communities, especially those who work as fishermen, community leaders, village governments, and other related parties which were carried out openly by visiting and mingling in their daily activities to obtain more in-depth information about the involvement of the fishermen's com-

munity in maintaining local wisdom in Karangjaladri Village, then observations were carried out by directly observing the local wisdom carried out by the community, especially fishermen in Karangjaladri Village to obtain data and information from objects that were observed directly, and secondary data were collected from documents, journal articles, and news about local wisdom in Karangjaladri Village.

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 the fishermen's community and the active participation of the local fishermen's community. The second stage in this study includes data collection through interviews, observations, and document studies. Interviews were conducted by meeting informants at their homes and following their daily activities. Observations focused on the activities of the Fishermen's Community in maintaining traditions and preserving local practices, which include efforts to protect and manage the sustainability of the coastal and marine environment. The third stage includes the process of recording and managing data obtained by transcribing the results of interviews and compiling detailed notes from observation activities. The fourth stage is data validity using triangulation techniques, namely exploring the truth of data through checking and combining data with various existing sources. This is done so that the data obtained is valid and relevant according to the research topic. The fifth stage of data analysis is carried out by compiling and grouping information based on the variables set in the study in accordance with data analysis techniques according to Miles and Hubberman, namely data reduction, data presentation, drawing conclusions and verification. The main focus of this analysis is to understand how social and cultural aspects play a role in the activities of the fishermen's community in maintaining local wisdom. The sixth stage of compiling research results is carried out by formulating a comprehensive description based on data that has been systematically organized.

This description provides a comprehensive picture of the social structure of the Karangjaladri Village community as an effort by the fishermen's community to maintain local wisdom.

RESULT AND DISCUSSION

Overview of Karangjaladri Village, Parigi, Pangandaran

Based on the results of observations and interviews, Karangjaladri Village is located in Parigi, Pangandaran. Pangandaran is a division of Ciamis Regency and has an area of approximately 1,011.04 km², located on a flat, wavy, mountainous morphology in the range of 0-2,000 meters above sea level. Geographically, Pangandaran is located at the southeastern tip of the West Java Province bordering Ciamis Regency to the north, Cilacap Regency (Central Java Province) to the east, the Indian Ocean to the south, and Tasikmalaya Regency to the west. The astronomical location of Pangandaran is 108 ° 30'BT to 108 ° 40'BT and 7 ° 40'20"S to 7 ° 50'20"S. In addition, Pangandaran is spread between two bays, namely Pangandaran Bay and Parigi Bay which form a plain. In the south there is Tanjung Pananjung which juts out into the sea, while in the east it is bordered by the Ciputrapinggan River which flows into Pangandaran Bay and the western part of Pangandaran is bordered by the flow of the river to the Cikembulan River.

In addition, some information was obtained about the Karangjaladri Village area including the geographical conditions, demographics, infrastructure, and potential of Karangjaladri Village. Karangjaladri Village was formed on August 24, 1982 with geographical conditions located at an altitude of 2 m above sea level, this makes Karangjaladri Village have a fairly long stretch of coastline, namely 5.5 km with the coordinates of Karangjaladri Village on the south coast between 150 - 750 LS and 1240 - 1260 BT. Karangjaladri Village is administratively bordered by 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 contour of the Karangjaladri Village area which tends to be flat makes this area easily accessible to various corners of the village. Overall, the area of Karangjaladri Village reaches 394,950 Ha. With a wide coverage area, Karangjaladri Village in 2023-2024 was inhabited by around 5,669 people, with 2,862 men and 2,799 women and there were 2,101 families divided into several hamlets, namely Astamaya Hamlet, Buniayu Hamlet, and Bojongsalawe Hamlet.

The life of coastal communities in Karangjaladri Village is greatly influenced by geographical and social conditions that encourage the formation of fishermen's communities as an important forum for maintaining local wisdom. Local communities develop livelihoods in the fisheries sector as their main source of income, while 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. The fishermen's community plays a role in preserving local wisdom through sustainable management of marine resources by balancing the use of marine products and environmental conservation. Community efforts through the fishermen's community to maintain traditions and apply environmentally friendly fishing techniques demonstrate a commitment to maintaining the marine ecosystem. The diversity of businesses supported by the fishermen's community reflects the adaptability of the community 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 supported by the fishermen's community in maintaining a balance between native and immigrant residents. The community consists of native residents who have long lived in the area, as well as immigrants who are interested in the local potential in Karangjaladri Village. The following Table 1 illustrates the Potential of Karangjaladri Village.

Table 1. Potential of Karangjaladri Village

Potential	Supporting Aspects
Fisheries	Government Support, there is a Fish Auction Location, Pangandaran Port
Tourism	Batu Hiu Beach, Bojongsalawe Beach, Mangrove Forest
Culinary	Various Seafood Culinary Businesses
Hostelry	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.

Furthermore, community traditions such as celebrating big days and traditional events are an important part of strengthening relationships between residents and maintaining local wisdom that has been passed down from generation to generation. Participation in these social activities

creates bonds between residents, increases solidarity, and maintains social stability, which is an important part of the social construction of the fishermen’s community. Karangjaladri Village not only has abundant natural potential, but also social dynamics to adapt and develop. The balance between economic development, environmental preservation, and community strengthening is the foundation for the sustainability of the coastal community of Karangjaladri Village. The fishermen’s community optimizes natural potential through ecotourism and seeks to empower the community by prioritizing local wisdom. Support from various parties, including the government and non-governmental organizations, is a great opportunity for Karangjaladri Village to continue to develop, becoming an example for other coastal villages in maintaining a balance between the economy and local wisdom.

The infrastructure conditions in Karangjaladri Village reflect the government and community efforts to improve the quality of life and facilitate local economic growth. Road infrastructure in Karangjaladri Village has undergone many improvements. The main village roads have been paved well, facilitating the mobility of residents and the transportation of agricultural products and other local products. In addition, connecting roads between hamlets and footpaths within the village have also received attention, although some still require periodic repair and maintenance. Public transportation such as village transportation is also available, although with limited frequency, but is quite helpful in connecting the village with the sub-district center and surrounding areas. Education is one of the main focuses of development in Karangjaladri Village. There are three elementary schools and one high school that have been established with adequate facilities. The school buildings are equipped with comfortable classrooms, libraries, and sports fields. However, for secondary education, village children must travel to schools in the sub-district or nearby areas. Efforts to improve the quality of education continue to be car-

ried out, including the provision of supporting facilities and infrastructure and training for teachers. Table 2 below describes the educational facilities in the village.

Table 2. Educational Facilities in Karangjaladri Village

School Name	Address
TK Tunas Harapan	No. 407 Dusun Astamaya RT 03/ RW 03
TK Minapari	Dusun Bojongsalawe RT 06/R3 05
SD Negeri 1 Karangjaladri	Dusun Astamaya No. 409
SD Negeri 2 Karangjaladri	Jln. Bojongsalawe No 56
SD Negeri 4 Karangjaladri	Jln. Buniayu No 277
SMAN 1 Parigi	Jln. Babakan Ardityasa No.62

Health facilities in Karangjaladri Village have improved with the presence of active assistant health centers and integrated health posts. These health centers offer basic health services, immunizations, and services for mothers and children. However, for more complex health service needs, residents are usually referred to the main health center or hospital in the sub-district. The village government continues to strive to improve health services by increasing the number of medical personnel and improving the available facilities. These efforts are expected to meet the health needs of the community and increase accessibility to health services. In addition, infrastructure for other public services such as electricity and clean water is also a major focus of development in Karangjaladri Village. Most of the village area has been connected to electricity, although some remote areas still rely on alternative energy sources. Cooperation between the government, community, and related parties is very important to ensure that the infrastructure built not only meets current needs, but can also adapt to changes and challenges in the future. Through these

efforts, Karangjaladri Village will be increasingly prepared to become an independent and competitive village in Pangandaran.

Local Wisdom of the Karangjaladri Village Fishermen's Community

Based on the results of an interview with Mr. (SDN) as one of the RW in Karangjaladri Village, he stated that Karangjaladri Village is one of the areas in Pangandaran which is a coastal area with the majority of its population working as fishermen ("ngajaring": in Sundanese). Mr. (ERS) as the Head of Karangjaladri Village also stated that the Fishermen's Community is one of the large organizations in the Karangjaladri Village community in addition to other organizations such as Karang Taruna, Fish Farmers, Shrimp Farmers, and Gapoktan which on average consist of 5 to 10 Farmer Groups. This is supported by information that in Karangjaladri Village there is a housing complex called a fishermen's housing complex, precisely in Bojongsalawe Hamlet with the aim of making it easier for outsiders to visit the area because of the many housing complexes around the Karangjaladri Village area (SDN, 2024).

The existence of the fishermen's housing complex is due to the accumulation of population so that the population was moved from Pangandaran District to Parigi, especially Karangjaladri Village, by the Pangandaran government. The Pangandaran Government provides land by making habitable houses that can be renovated in such a way and the government provides house certificates for each resident of the house. The government's strategy in carrying out population relocation is quite effective because many immigrants initially had difficulty going to sea due to bad weather so they only had wooden boats, but now these immigrants can have 2 to 3 fiber boats which are the result of going to sea.

Each village in Pangandaran located in the coastal area has a fishermen's community or better known as a fishermen's community. The Fishermen's Community is an organization that brings together several small fishermen's communities with the

aim of improving the welfare of its members through various social, economic and community activities. Initially, this fishermen's community was per-district, but now it has changed to per-village. The fishermen's community in Karangjaladri Village is chaired by Mr. (SGT) who is also the hamlet head in Karangjaladri Village and an activist in the field of mangrove conservation. Mr. (SDN) said that the determination of the chairman of the fishermen's community was democratically elected by the village community like the election of the village head.

There are 10 fishermen's communities in Karangjaladri Village, including 2 groups in the fishermen's housing complex, precisely in Bojongsalawe Hamlet and the remaining 8 groups are divided into 2 hamlets, namely Astamanya and Buniayu. Every fishermen's in Karangjaladri Village is part of the Kontak Tani Nelayan Andalan (KTNA) organization (SDN, 2024). KTNA is an independent organization in Indonesia consisting of farmer and fishermen's communities from each regional representative based on qualifications regarding their respective abilities in their respective fields. KTNA has a strategic role in improving the quality of human resources, production, income, and the welfare of farmers and fishermen. In addition, KTNA functions as a forum for deliberation for farmers and fishermen as well as a working partner for the government in environmental development in rural areas. KTNA has the highest forum which is held every 5 years and the forum is called the Rembug Plenary.

Another finding is that every fishermen's has a Marine and Fisheries Business Card (KUSUKA) as a single identity carried by the Ministry of Marine Affairs and Fisheries of the Republic of Indonesia (KKP RI). KUSUKA was created with the aim of providing protection and empowerment to marine and fisheries business actors, acceleration in services, improving welfare, and the effectiveness and efficiency of the Ministry of Marine Affairs and Fisheries programs. In addition to fishermen, KUSUKA can be owned by entrepreneurs in the fisheries, salt, shrimp and other busi-

ness actors in the marine and fisheries sectors. The profession of fishermen is included in 2 memberships, namely members of the fishermen's community in each village and members of the profession so that the card is very necessary because if anything happens in the middle of the sea, it can be protected by the fishermen's community or the water and navy police (SDN, 2024).

Some activities of the fishermen's community include every year there is a sea hajjat tradition with the head of the fishermen's community having a major role in organizing the activity. This tradition is one of the local wisdoms in Pangandaran which is carried out from generation to generation as an expression of gratitude to God Almighty for the provision of sustenance through sea catches. The sea hajjat tradition is held every year in the month of Muharram or the month of Suro in the Javanese calendar which this year has been held on July 11-12, 2024. The sea hajjat tradition sometimes contains several things that conflict with Islamic religious rules such as scattering offerings, floating cow heads, and so on (ERS, 2024). However, Mr. (ERS) also added that the village government tried to change this to just scattering flowers but it still could not be forced and in the end this sea hajjat tradition was just a form of gratitude to God.

Furthermore, if there is a problem in the middle of the sea between fishermen from Karangjaladri Village and fishermen from other villages, they can report it to the head of the fishermen's community to report it to the head of the fishermen's community from the other village concerned and to resolve the problem through deliberation because if they do not report it is feared that anarchic actions will occur. These problems include, for example, there is a collision of nets between fishermen, then violations by fishermen of the regulations that have been set, and other problems in the middle of the sea. However, Mr. (SDN) added that behind these problems, fishermen from Karangjaladri Village and other villages in Pangandaran remain united and help each other. Each fishermen's community is regulated

by the fishermen's community in Pangandaran, namely Komda, so that if there is any activity, it can be reported to the head of the fishermen's community. He also said that the presence of the head of the fishermen's community is very helpful in various activities, especially fishermen's activities in Karangjaladri Village.

Another finding regarding the fishermen's community in Karangjaladri Village is that they have customs in going to sea, there is a term for arad nets. Arad nets are fishing gear in the form of bags and are operated by towing using one to two motorized boats with a net mouth opener called a beam or a pair of otter boards (Yusuf et al., 2023). Arad nets developed rapidly and spread widely, especially on the North Coast of Java in the 1990s with different names such as mini trawls, cat pukat, dogol, and others (Salim & Suwardi, 2007). However, the use of arad nets is prohibited based on the Regulation of the Minister of Marine Affairs and Fisheries (Permen KP) Number 36 of 2023 concerning the Placement of Fishing Gear and Fishing Assistance in the Measured Fishing Zone and Fisheries Management Area of the Republic of Indonesia in Inland Waters because it threatens the extinction of biota and results in habitat destruction (Kementerian Kelautan dan Perikanan, 2023).

The activity of "ngajaring" does not have a permit, only fishermen in the middle of the ocean have a permit (SDN, 2024). In Karangjaladri Village, fishing using arad nets has indeed been carried out for a long time by many people and has a fishing limit characterized by a rope length of 300 to 1000m so that it cannot spread the net widely to the middle of the sea, in contrast to parel nets that can be spread anywhere and sirang nets measuring 2 inches to 5 inches which are different for each boat with the main catch of White Bawal. Based on the statement of Mr. (SDN) in netting activities, the fishermen's community in Karangjaladri Village is divided according to the attitude of the fishermen who own the net. If the fishermen are kind to the fishermen's laborers, namely people who sell services for

catching marine products, then there will be more members. In addition, there is a profit-sharing system between fishermen and fishermen's laborers, for large fish or fishermen in Karangjaladri Village usually call badagan which are sold for money will be separated for sale, and small fish are collected in one container and will be divided into two between the fishermen who own the net and the fishermen's laborers. The proceeds from the sale of "badagan" will be divided in two and distributed weekly to the fishermen on Thursdays, which is the fishermen's day off from work and they can go back to sea after Friday prayers.

In addition to net fishermen, there are other types of fishermen, namely rod fishermen and diving fishermen. Fishing fishermen use hand line fishing gear which is an active and environmentally friendly fishing gear and is simple to operate without using many aids such as fishing trawls and purse seines (Rosdiana et al., 2023). Meanwhile, spearfishing fishermen are fishermen who catch fish of a certain size using spears while diving in the dock or harbor area near Karangjaladri Village. Mr. (SDN) said that this fishermen's community is beyond the reach of the Karangjaladri Village Fishermen's Community. Firdaniza et al. (2019) stated that the monsoon season is one of the inhibiting factors for diving fishermen's activities in fishing because they cannot dive so that the economy of these fishermen has declined.

Based on the previous explanation, it can be concluded that Karangjaladri Village, Parigi, Pangandaran has a fishermen's community whose activities are related to local wisdom in the community. This local wisdom is the result of experience, knowledge, and norms that arise and develop in the Karangjaladri Village community. Local wisdom such as the existence of marine hajjat activities, catching marine products using traditional fishing gear, and fishermen's knowledge in groups to go to sea are manifestations of social reality built by members of the Karangjaladri Village fishermen's community through knowledge and interaction between members within it.

Social Construction of the Fishermen's Community in Maintaining Local Wisdom in Karangjaladri Village

The activities of the fishermen's community and their relationship to the local wisdom of the local area that have been going on until now show that the community, especially the fishermen's community in Karangjaladri Village, maintains local wisdom in the form of hereditary culture from their ancestors. Awareness in maintaining and preserving local wisdom arises based on a sense of mutual belonging from each member of the fishermen's community and the environmental conditions where the community carries out their daily work. Based on the previous explanation regarding local wisdom reflected in various activities of the fishermen's community and various elements within it, it shows the existence of a social construction that is actualized in the fishermen's community in Karangjaladri Village.

The first process in social construction is externalization which is indicated by the preservation of local wisdom by the fishermen's community and other community elements such as the implementation of marine needs, the methods used in taking marine products, and the knowledge of fishermen in groups to go to sea indirectly are the results of the social reality of the community regarding the hereditary habits that are carried out. Therefore, the fishermen's community needs to maintain this local wisdom so that it continues to be a sustainable habit. This externalization process makes fishermen and other community elements make adjustments to existing traditions. The preservation of local wisdom carried out, for example marine needs, shows that the community is aware that they occupy an area, namely the coast, and depend on marine resources. Then the methods used in catching marine products until now are a manifestation of previous experiences. In addition, the knowledge of fishermen in groups to go fishing based on the attitude of the net owner is also a form of adjustment from each fishermen's. So that local wisdom provides an illustration

that the fishermen's community of Karangjaladri Village maintains stable relations with its physical and social environment. In line with Berger & Luckmann (1966) theory, externalization is the result of actions and activities carried out by the community and will be carried out continuously as part of its life. Based on this description, it can be concluded that the application of existing local wisdom as part of the process of externalizing the fishermen's community through local wisdom in Karangjaladri Village is in line with Berger and Luckmann's concept of externalization in (Arfan & Arfan, 2021; Hadiwijaya, 2023).

The second process is objectivation, which is a process indicated by the reaction of the community through actions, namely the preservation of local wisdom. The people of Karangjaladri Village, especially those who work as fishermen, have the same values, norms, and roles that are considered important for their survival. The action of preserving local wisdom that is a manifestation of the objectivation process is the implementation of marine *hajat* activities that are carried out every year and efforts to adjust by the village government so that this activity does not conflict with religious values. Then the effort to catch marine products that follows hereditary traditions using *arad* nets and other types of nets is also a form of objectivation because this tradition is a habitualization of fishermen's behavior for years. Furthermore, community knowledge of how to group together to catch marine products by paying attention to the attitudes of fishermen who own the nets is a unique feature that is also a form of objectivation of the community in their survival. The process of habitualization and institutionalization of fishermen's communities is in accordance with the objectivation concept of Berger and Luckmann in Dharma (2018); Pandie et al. (2021) which shows that the community has become aware of the existence of the local wisdom and does what the community sees.

The last process is internalization. In this process, members of the fishermen's community in Karangjaladri Village have

awareness to continue preserving local wisdom through the previous objectivation process. The activities of the fishermen's community reflect local wisdom as a part of the village's identity. This internalization process occurs through a culture that existed before and is passed down from the experiences of ancestors in Karangjaladri Village. Thus, local wisdom is part of the understanding and actions of every fisherman in Karangjaladri Village. According to Berger & Luckmann (1966); Dharma (2018); Pandie et al. (2021) the process of internalization is the reabsorption of objective reality so that the subjective elements of the individual are influenced by the social structure indicated by the process of individuals who identify themselves in social institutions and these individuals become members.

Based on the previous description, it can be concluded that the preservation of local wisdom in Karangjaladri Village by the fishermen's community has occurred in accordance with the three dimensions of the theory of social construction by Berger & Luckmann (1966) namely externalization, objectivation, and internalization. Externalization is realized through activities to implement marine needs, methods used in taking marine products, and the knowledge of fishermen in groups to go to sea indirectly as a result of community's social reality related to hereditary habits. Objectivation occurs during the implementation of a sea party that is adjusted to religious values. At last, internalization is realized through the integration of local values and wisdom of the community as part of the community's identity.

CONCLUSION

Karangjaladri Village, Parigi, Pangandaran, is a real example of a coastal area that has succeeded in maintaining local wisdom through the activities of the fishermen's community. Traditions such as sea hajat, the use of traditional fishing gear, and the system of grouping fishermen based on net ownership show the resilience of cultural values that have been passed down from

generation to generation. Through the process of externalization, objectivation, and internalization, the fishermen's community of Karangjaladri Village has built a strong collective identity, making local wisdom the foundation for maintaining the sustainability of marine resources and social solidarity as a form of social construction. However, amidst the challenges of modernization and new regulations, it is necessary to strengthen the capacity of fishermen by increasing knowledge about environmentally friendly fishing, providing adequate infrastructure, and assistance in fulfilling official permits and membership. Recommendations that can be provided for the community and policymakers to maintain the sustainability of local wisdom are implemented through sustainable practices aimed at preserving local wisdom, including regular meetings (e.g twice a year) with key community stakeholders. These routine discussions are held under different themes, which may cover cultural preservation, productive economic activities, or various other aspects derived from local wisdom. Further research can explore variables such as the socio-economic impacts of adopting environmentally friendly technology, the effectiveness of fishermen's empowerment programs, and the dynamics of interaction between local wisdom and modern regulations in maintaining the sustainability of marine ecosystems.

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