

Actors in Preservation Local Wisdom: Mangure Lawik for Sustaining Marine Resources

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Abstract- Mangure Lawik is a maritime hospitality activity developed by the ancestors of the Sibolga community and has been passed down continuously from one generation to the next. However, some people in Sibolga have experienced changes following the wave of modernization and have begun to abandon their customs. This paper aims to examine the history of Mangure Lawik, analyze the roles, interests, and influences of each stakeholder, and see the impact of this tradition on marine resources using ethnographic methods assisted by Stakeholder Analysis, it was concluded that the history of Mangure Lawik is divided into three periods (early, middle & present). This study also shows that there are 17 stakeholders consisting of 5 main stakeholders, 6 primary stakeholders, and 6 secondary stakeholders. The role of stakeholders is divided into four categories, namely: Policy Makers, Coordinators, Facilitators, and Implementers, where each stakeholder has carried it out well so that the Mangure Lawik tradition can continue. In its implementation, Mangure Lawik impacts the diversity of coastal and marine resources, because it indirectly invites the community to manage and protect coastal and marine resources, maintain the balance of aquatic ecosystems, and prevent coastal environmental pollution.

Keywords: Local Wisdom, Mangure Lawik, Marine Resources, Sibolga, Stakeholder Analysis

I. INTRODUCTION

Coastal communities have a rich culture and are rich with local values that have been passed down from generation to generation and play an important role in their daily lives. [1]. One aspect that is highly protected in this culture is the effort to maintain environmental sustainability and the availability of natural resources, which are the mainstay for their survival. [2]. Existing cultural values function as a system of behavior and guidelines that direct individual behavior in interacting with nature and others, such as norms of politeness, customs, and binding customary laws [3][4]. The legal system and norms adopted in everyday life not only regulate individual behavior but also shape their attitudes and actions in maintaining social and environmental sustainability [5].

Coastal communities have strong social ties, especially in preserving the sea and its ecosystems [6]. Social ties that contain a set of awig-awig (rules) formed based on the consensus that can bind every citizen to follow, implement and obey them [7][8][9][10].

Mangure Lawik is a form of activity that has been developed by the ancestors of the Sibolga community and has been passed down continuously from one generation to the next. The Sibolga community considers mangure lawik to be part of a traditional culture that has experienced a long journey and has a certain style and soul so that it has functions and benefits for the community that believes in it. In line with the dynamic development of the times, there have been many changes in the form of procedures for carrying out the tradition, but the benefits and implications for the environment and society have not changed. The Sibolga community has currently experienced changes following the flow of modernization, namely a process of change towards more advanced in all aspects of community life.

Although the influence of modernization has reached the lower levels of society, especially in rural areas, which are gradually eroding cultural traditions in society, there are always groups of people who are still loyal to maintaining their traditions or cultures that must be maintained. However, it cannot be denied that the actors in preserving a culture are not just one but involve many parties who have their respective roles and influences, parties referred to as stakeholders and are grouped into government, NGO, communities and the private sector. Based on the background above, the researcher wishes to further examine "The Role of Actors in Preserving Local Wisdom Values of Mangure Lawik to Maintain the Sustainability of Marine Resources on the Coast of Sibolga".

II. METHOD

A. Research Approach

This study uses a qualitative approach with an Ethnographic research design, considering that the focus of this study is the rituals and beliefs of the community in carrying out the Mangure Lawik ritual [11].

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B. Time and Location of Research

This research was conducted on July-August 2024, and took place in Pancur Pinang Village, Sibolga Sambat District, Sibolga City, North Sumatera.

C. Informant

Informants were selected using snowball sampling, a technique for finding key informants and then continuing to other informants until the information and data were saturated [8]. The number of informants was 9 people.

D. Data Analysis

The research data was analyzed using qualitative data analysis techniques, starting from data reduction, data presentation, and conclusion [9]. In addition, stakeholder mapping was analyzed using stakeholder analysis [10]. Includes 1) stakeholder identification, 2) creating stakeholder groupings and categorizations, and 3) investigating the relationship between stakeholders.

III. RESULTS AND DISCUSSION

A. History Mangure Lawik

Mangure Lawik is a native vocabulary of the Sibolga coast which is an absorption from the *Baiko* language. Mangure Lawik consists of two words, namely Mangure which comes from the word Mangurai which means Cleaning or Calming, and Lawik which means sea. Mangure Lawik can be concluded as an activity to clean the sea from all forms of dirt or negative things that damage the sea.

"Mangure lawik is a tradition carried out by people who live on the coast and generally earn their living as fishermen. This tradition is a form of a request from fishermen to the ruler for ease in catching fish and an expression of gratitude from fishermen for the good fortune they get from the sea, as well as a request to the ruler for safety when going out to sea (interview with Mr. Nurdin Tanjung. Pandan, 14/08/24)"

"Mangure Lawik has different meanings in each era. In ancient times, people carried out this tradition as a form of belief in the ruler of the sea, in contrast to today, where people carry out this tradition as a form of gratitude to God. This difference occurs because, in ancient times, people did not have a religion as a belief; therefore, people always made offerings to nature (Interview with Mr. Syafriwal Marbun as a historian. Sibolga, 15/08/24)"

The data above can be concluded that Mangure Lawik in every period must experience changes following the development of the times. Beliefs and religious teachings are the main factors in the changes in the form of procedures for implementing the Mangure Lawik ceremony. The entry of new teachings that contradict the animist beliefs held by the ancients pushed this tradition further away from the elements of animism. It can be accepted by the general public. Changes in the Mangure Lawik tradition are divided into three periods, namely the early period, the second period, and the 2015s period.

1. Early Period Mangure Lawik Tradition

The early period of the Mangure Lawik Tradition is when this tradition began to enter, be known, and be implemented by the coastal community of Sibolga. When, where, and who first brought this tradition is not known for sure. However, based on the information obtained, this tradition has existed since the 18th century. This tradition was brought by Hindus during the world trade era in Barus.

"Mangure lawik has long existed and is carried out in the city of Sibolga, it is not known exactly when this tradition entered, but according to the story, the people who brought this tradition were Hindus who sailed in Barus. Where Hindus are a group that is close to nature and likes to worship nature (interview with Mr. Syafriwal Marbun, Sibolga, 15/08/24)"

"If you ask earlier when this started, whether it was a definite date or a definite year, no literature writes about it, but what is certain is that it was long before the era of independence, perhaps around the 18th century or the end of the 18th century, that was the time when this tradition emerged (interview with Mr. Nurdin Tanjung. Pandan, 14/08/24)".

Regarding the form of implementation, the Mangure Lawik tradition in the early phase has significant differences with the current one. The form of implementation in the early phase is very closed, thick with banquets and offerings to nature, and only carried out by fishermen. The difference in the early phase lies in the procedure for implementation, whereas in the early period, the process is divided into two, namely every disaster to eliminate bad luck and to entertain an expression of gratitude.

"In the Mangure Lawik offerings, generally offered are buffalo heads decorated with various kinds of flowers, cigarette butts filled with tobacco, water from a place, betel, and burning incense that will be thrown into the sea. In the process of giving offerings, some several mantra are usually used by sea shamans, namely:

Assalamualaikum,

Hi... genie and spirits floating in the sea

I send greetings to the earth genies (land)

I know your origins...

You came out of the amniotic fluid that...

It's not me who releases the calamity

The genie who releases the calamity

The old genie releases the calamity

genie genie... genie...

Hu... hu.... hu...

After a long mantra reading, the next step is the procession of throwing the buffalo head into the sea, where the buffalo head will be carried around the sea using a boat that has been filled with various offerings, then in the middle of the sea, the buffalo head will be thrown away as a form of offering to the ruler of the sea. (Interview with Mr. Nurdin Tanjung, Pandan 08/14/24)".

Figure 1. Release of *Rabo Gadang* into the Sea

2. Second Period Mangure Lawik Tradition

The Mangure Lawik tradition in the second period is a period where this tradition experienced changes. In this phase, many fishermen already had beliefs or religions, but could not abandon the traditions that had become their beliefs inherited from their ancestors and had become habits that were not easily removed because they were reflected in the behavior of society. Therefore, in this period there was an acculturation between tradition and religion.

In this period, acculturation occurs because beliefs have become part of the community itself, and this is very difficult to change or remove because it has become part of the life of the Sibolga community. Most fishermen feel that if they do not give offerings to the sea, they will get disaster with a decrease in catch, bad weather, and problems that occur in the lives of sailors. Mangure Lawik, which was initially full of mystical things and began with the reading of mantras, in this period the Mangure Lawik tradition was wrapped in religious teachings, where in its implementation there was a reading of the *Tahliul* Prayer led by religious figures, eating together, and providing for orphans as an expression of gratitude for the Mangure Lawik Ceremony. To enliven the Mangure Lawik Ceremony, coastal arts and cultural performances were also held, including *sikambang* art, happy Minang songs and dances, *tortor*, and multi-ethnic collaborative dances.

3. Mangure Lawik Tradition 2015 - Present Period

The implementation of the Mangure Lawik tradition today is truly complex, whereas in the past the actors involved were only fishermen and several community leaders and did not involve institutional actors, but at this time the actors involved come from various elements, both government elements, community elements, education, community institutions, entrepreneurs and private groups. Where in its implementation this tradition is divided into 3 segments, namely the customary segment, the conservation segment, and the tourism segment. A strong commitment from stakeholders to preserve traditions and the innovative use of local wisdom has the potential to not only maintain traditions but also empower the local economy [15].

In the customary segment, the actors who play it include the customary community and cultural figures, the fishing community, and religious figures. The purpose of this segment is to introduce the coastal customs of Sibolga to the general public, where in the process of implementing the Mangure Lawik tradition, this segment is tasked with leading this ceremony, starting from the opening, namely the reading of the Prayer, the peak of the event, namely the release of the *rabo gadang/rumpon* (fish aggregation device (FAD)) and the introduction of coastal cultures.

In the conservation segment, the implementing actors are the Indonesian Navy, the Department of Fisheries, Food Security and Agriculture, and Fishermen. The purpose of this segment is to restore the marine ecosystem in the conservation zone and utilization zone, by the Decree of the Minister of Marine Affairs and Fisheries of the Republic of Indonesia No. 87/KEPMEN-KP/2020 [16]. In this case, the conservation segment encourages the community, especially fishermen, to use environmentally friendly fishing gear, participate in mangrove planting activities, and distribute *rabo*/FADs during the Mangure Lawik festival (Figure 1).

In the tourism segment involved are the government, ecotourism managers, tourism awareness institutions, hotels, tour guides, restaurants, art studios, and communities. The purpose of this segment is to advance Sibolga tourism and attract tourists, where the government has a program to advance marine tourism and the coastal culture of Sibolga City.

B. Stakeholders Analysis

The aspect of planning, implementation, and preservation of local wisdom certainly involves many interested parties known as stakeholders [17]. These stakeholders are the government, NGO, communities, and the private sector. Stakeholders are people who can influence and can be influenced by the decisions and actions of people around them [18]. Engagement processes work differently and can lead to different outcomes when they operate over different spatial and temporal scales [19].

TABLE 1.
GROUPING AND IDENTIFICATION OF STAKEHOLDERS

	Stakeholders	Identifikasi
Government	Sibolga City Government	key stakeholders
	Department of Tourism, Youth and Sports	key stakeholders
	Department of Fisheries, Food Security and Agriculture	key stakeholders
	Indonesian Navy	key stakeholders
	Sibolga Police Resort	secondary stakeholders
Society	Fishing community	primary stakeholders
	Ecotourism management community	primary stakeholders
	Fish management community	primary stakeholders
	Student and college student groups	secondary stakeholders
	Traditional elders/Historian	primary stakeholders
NGO	NGO that focuses on local coastal arts and culture	primary stakeholders
	Tourism Awareness Group	primary stakeholders
	Creative Community Forum	primary stakeholders
Private	travel agent	secondary stakeholders
	State Bank of Indonesia	secondary stakeholders
	hospitality industry	secondary stakeholders
	culinary business	secondary stakeholders
	art studio	secondary stakeholders

1. Identification of Stakeholders

Based on the research results, stakeholders involved in preserving the local wisdom of the Mangure Lawik tradition include 3 categories of stakeholders, namely Key stakeholders, Primary stakeholders, and Secondary stakeholders (Table 1).

2. Stakeholders Mapping and Categorization

Stakeholders mapping and categorization in this case is done by identifying the interests and influence of each stakeholder which is presented through the influence

interest matrix. In this case, the indicators used in the stakeholder interest aspect are how the involvement, benefits, priorities, and dependence of stakeholders are on this activity. This can be seen in the following Table 2.

For the aspect of influence, the indicators used are how stakeholders contribute and participate in providing funds, land, contributions of aid/human resources as well as management, strength, authority, and capacity of stakeholders in this activity (Table 3).

TABLE 2.
STAKEHOLDERS INTEREST LEVEL

Stakeholders Category		Level Of Interest				Category
		Economic	Social	Environmental	Political	
Key stakeholders	Sibolga City Government	high	high	high	high	high
	Department of Tourism, Youth and Sports	high	high	high	medium	high
	Department of Fisheries, Food Security and Agriculture	high	high	high	medium	high
	Indonesian Navy	high	high	medium	medium	high
	Traditional elders/Historian	high	high	high	medium	high
Primary stakeholders	Fishing community	high	high	high	low	high
	Ecotourism management community	medium	medium	medium	low	medium
	Fish management community	high	high	high	low	high
	NGO that focuses on local coastal arts and culture	high	high	high	low	high
	Tourism Awareness Group	high	high	high	low	high
	Creative Community Forum	high	high	high	low	high
Secondary stakeholders	Student and college student groups	low	low	low	low	low
	travel agent	high	high	high	low	high
	State Bank of Indonesia	low	low	low	low	low
	hospitality industry	high	high	high	low	high
	culinary business	high	high	high	low	high
	art studio	medium	medium	medium	low	medium

Based on the explanation of Table 2 and Table 3, the categories of high and low interests and influences that have been summarized in each table have been obtained. So from these categories, the Key players, context setters, subjects, and crowd groups can be identified which are explained in the influence interest matrix in Figure 2.

Based on Figure 2, it can be concluded that the Creative Community Forum, Traditional Elders/Historians, Fishermen's Community, Fish Management Community, NGO that focus on local coastal arts and culture, and the Indonesian Navy are

included as the key players group, which means they have high interests and influence. On the other hand, the Sibolga City Government, Department of Fisheries, Food Security and Agriculture, Department of Tourism, Youth and Sports, Ecotourism Management Community, and Art Studio are included in the context setter group which has high influence but low interests. Furthermore, Travel Agents/Tour Guides, Hotels, and Culinary Businesses are included in the subject group because they have high interests but low influence. Then, Students and College Students and the State Bank of Indonesia are included in

the crowd group because they have low influence and interests.

TABLE 3.
STAKEHOLDERS INFLUENCE LEVEL

Stakeholders Category		Level Of Influence				Category
		Contribution	Strength	Authority	Capacity	
Key takeholders	Sibolga City Government	High	High	High	High	High
	Department of Tourism, Youth and Sports	High	High	High	Medium	High
	Department of Fisheries, Food Security and Agriculture	High	High	High	Medium	High
	Indonesian Navy	High	High	Medium	Medium	High
	Traditional elders/Historian	High	High	High	Medium	High
Primary stakeholders	Fishing community	High	High	High	Low	High
	Ecotourism management community	Medium	Medium	Medium	Low	Medium
	Fish management community	High	High	High	Low	High
	NGO that focuses on local coastal arts and culture	High	High	High	Low	High
	Tourism Awareness Group	High	High	High	Low	High
	Creative Community Forum	High	High	High	Low	High
Secondary stakeholders	Student and college student groups	Low	Low	Low	Low	Low
	travel agent	High	High	High	Low	High
	State Bank of Indonesia	Low	Low	Low	Low	Low
	hospitality industry	High	High	High	Low	High
	culinary business	High	High	High	Low	High
	art studio	Medium	Medium	Medium	Low	Medium

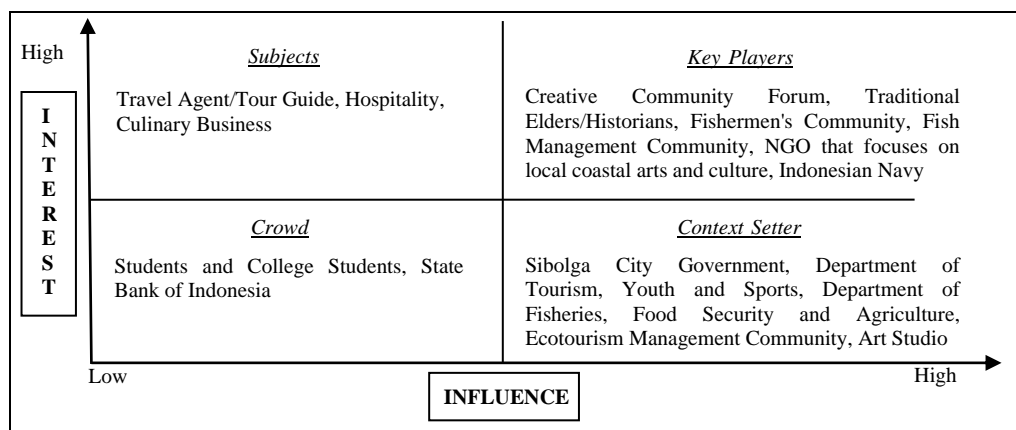


Figure 2. Matrix of interest and influence

3. Relations Between Stakeholders

The final step in stakeholder analysis is to analyze the level of relationships between stakeholders. Descriptively, the level of relationships between stakeholders is described in the actor-link age matrix. The relationships between stakeholders in preserving local wisdom traditions are conflict, mutual support, and cooperation [20]. The identified stakeholders are written in the rows and columns of the table that describe the relationships between stakeholders as shown in Table 4.

Table 4 above shows that the government group has the potential to have conflict with all groups and only has the potential to complement each other with NGO. Furthermore, in the community group, there is the

potential for conflict, complement each other, and cooperate with all groups except with NGO which only have the potential to complement each other and cooperate and there is no potential for conflict. Next, NGO, this group is the same as the community, namely having the potential for conflict, complementing each other, and cooperating with all groups except with the community. The private sector group, which is the last group, has all the potential for all groups except the potential for complementing each other with the government. The conflict referred to in this table is a difference of opinion or view in the implementation or preservation of Mangure Lawik.

TABLE 4.
LEVEL OF RELATIONSHIP BETWEEN STAKEHOLDERS IN PRESERVING MANGURE LAWIK

Stakeholders category	government group	community group	NGO	private group
government group	3	1; 3	1; 2; 3	1; 3
community group	1; 3	1; 2; 3	2; 3	1; 2; 3
NGO	1; 2; 3	2; 3	2; 3	1; 2; 3
Private group	1; 3	1; 2; 3	1; 2; 3	1; 2; 3

Information: 1 = potential conflict; 2 = potential to complement each other; 3 = potential for cooperation

Although each stakeholder has the potential for conflict, if we look back at Table 4, it shows that all stakeholders

work together and almost all stakeholders complement each other. It can be concluded that even though there is

conflict, preservation continues because of cooperation and complementarity of stakeholders. Thus, the strategy that can be applied to maximize stakeholder arrangements in realizing the preservation of local wisdom values of Mangure Lawik is through increasing coalitions, collaborations, and cooperation between subjects and key players who have a high level of interest in preserving the local wisdom values of the Mangure Lawik tradition. This can be realized through increasing effective cooperation and collaboration

between each group to realize the preservation of the local wisdom values of Mangure Lawik.

4. *The Role of Actors in Preserving the Local Wisdom of Mangure Lawik*

After analyzing each stakeholder and obtaining identification, groups, and relations between groups, the next step is to define the role of each stakeholder according to Table 5.

TABLE 5.
DEFINITION OF STAKEHOLDER ROLE

Category stakeholders	Role	Role definition
A. Key stakeholders		
Sibolga City Government	Implementor Facilitator Policy creator	<ul style="list-style-type: none"> Establishment of Mangure Lawik as a coastal culture of Sibolga which is held annually Participate in the success of the Mangure Lawik ceremony. Granting permission to use land and infrastructure owned by the local government in the implementation of the Mangure Lawik ceremony.
Department of Tourism, Youth and Sports	Implementor Facilitator	<ul style="list-style-type: none"> Providing assistance and training in cultural management. Playing a role in cultural supervision and marketing. Institutional arrangements for tourism and culture
Department of Fisheries, Food Security and Agriculture	Implementor Facilitator	<ul style="list-style-type: none"> Providing training assistance in developing fisheries and marine businesses Conducting socialization Conducting evaluations regarding the development of fisheries activities Assisting in providing land
Indonesian Navy	Implementor Facilitator Policy creator Coordinator	<ul style="list-style-type: none"> Carrying out the duties of the Indonesian Navy in the development and development of the strength of the maritime dimension. Carrying out the empowerment of the maritime defense area. Enforcing the law and maintaining maritime security Becoming a coordinator in the conservation segment
Traditional elders/Historian	Policy creator Facilitator Implementor Coordinator	<ul style="list-style-type: none"> Conducting direction and leadership in the Mangure Lawik ceremony Supervising the series of activities Becoming a reminder for fishermen to follow the rules of the Mangure Lawik tradition
B. Primary stakeholders		
Fishing community	Coordinator Implementor Facilitator	<ul style="list-style-type: none"> As the perpetrator and implementer of the Mangure Lawik ceremony Obey the rules of going to sea given by the sea shaman Participate in the development and preservation of the Mangure Lawik tradition
Ecotourism Management Community	Implementor Faciliator	<ul style="list-style-type: none"> Participate in the development and preservation of the Mangure Lawik tradition Supporting the development activities of the Mangure Lawik tradition
Fish Management Community	Implementor Faciliator	<ul style="list-style-type: none"> Participate in the development and preservation of the Mangure Lawik tradition Supporting the development activities of the Mangure Lawik tradition
NGO that focuses on local coastal arts and culture	Coordinator Implementor Policy creator Facilitator	<ul style="list-style-type: none"> Conducting briefings to all stakeholders Supervising every activity Organizing and leading pre-ceremony preparations for Mangure Lawik Creating the concept for the Mangure Lawik ceremony Completing the requirements for the Mangure Lawik ceremony
Tourism Awareness Group	Coordinator Implementor Policy creator Facilitator	<ul style="list-style-type: none"> Conducting briefings to all stakeholders Supervising every activity Organizing and leading pre-ceremony preparations Creating the Mangure Lawik ceremony concept Completing the Mangure Lawik ceremony requirements
Creative Community Forum	Coordinator Implementor Policy creator Facilitator	<ul style="list-style-type: none"> Conducting briefings to all stakeholders Supervising every activity Organizing and leading pre-ceremony preparations for Mangure Lawik Creating the concept for the Mangure Lawik ceremony Completing the requirements for the Mangure Lawik ceremony
C. Secondary stakeholders		
Student and college student groups	Facilitator	<ul style="list-style-type: none"> Participate in the development and preservation of the Mangure Lawik tradition Supporting the development activities of the Mangure Lawik tradition
Travel agent	Facilitator	<ul style="list-style-type: none"> Participate in the development and preservation of the Mangure Lawik tradition Supporting the development activities of the Mangure Lawik tradition

Category stakeholders	Role	Role definition
State Bank of Indonesia	Facilitator	<ul style="list-style-type: none"> Participate in the development and preservation of the Mangure Lawik tradition Supporting the development activities of the Mangure Lawik tradition
Hospitality industry	Facilitator	<ul style="list-style-type: none"> Participate in the development and preservation of the Mangure Lawik tradition Supporting the development activities of the Mangure Lawik tradition
Culinary business	Facilitator	<ul style="list-style-type: none"> Participate in the development and preservation of the Mangure Lawik tradition Supporting the development activities of the Mangure Lawik tradition
Art studio	Facilitator	<ul style="list-style-type: none"> Participate in the development and preservation of the Mangure Lawik tradition Supporting the development activities of the Mangure Lawik tradition

Table 5 explains that the role of stakeholders is divided into four roles in preserving the local wisdom values of the Mangure Lawik tradition in Sibolga City, namely:

- Coordinator, the role held by the Indonesian Navy, Sea Shaman, Fishermen's Community, NGO that focuses on local coastal arts and culture, Tourism Awareness Group, and Creative Community Forum. The role held by these stakeholders is to coordinate with other stakeholders involved, in this case, these stakeholders have carried out their respective duties in each segment.
- Implementor, the role held by the Sibolga City Government, Department of Tourism, Youth and Sports, Department of Fisheries, Food Security and Agriculture, Sea Shaman, Indonesian Navy, Fishermen's Community, NGO that focus on local coastal arts and culture, Tourism Awareness Group, Creative Community Forum. The role held by these stakeholders is to implement policies that include target groups.
- Policy creator, the role held by the Indonesian Navy, Sea Shaman, Fishermen's Community, NGO that focuses on local coastal arts and culture, Tourism Awareness Group, and Creative Community Forum. The role held by these stakeholders is to act as decision-makers and determiners of a policy.
- Facilitator, the role played by all stakeholders who play a role in facilitating and fulfilling what is needed in the implementation and preservation of the Mangure Lawik tradition.

C. The Impact of Mangure Lawik on the Sustainability of Marine Resources

The existence of the Mangure Lawik tradition in the marine resource management system has become a driver of public awareness of the importance of preserving coastal areas and marine resources. This preservation, as stated by figures and community members, is related to:

1. Protecting Coastal and Marine Resources

By the Mangure Lawik ritual, namely at the closing of the ritual, fishermen are prohibited from carrying out activities on the coast and sea which are usually called fasting from the sea. The prohibition has the following meanings: a) as a character builder for fishermen to follow the nature of the natural resources they are engaged in, their lives depend directly on the results of fishing and to get maximum results it means they must

be able to manage and protect their environment; b) as a controller of the actions taken by fishermen, to meet their daily needs so as not to be greedy (monopolize) marine products, not to drain marine products, but must care and think about the needs of the next generation; c) as an effort to provide opportunities for marine creatures, such as fish to be free and reproduce (lay eggs, grow large, breed), as well as shellfish, coral, and other marine ecosystems.

2. Maintaining the Balance of the Marine Ecosystem

Mangure Lawik which means cleaning the sea provides an opportunity for the community to maintain the balance of the marine ecosystem. Where in its implementation this ritual involves the conservation segment. Through this ritual, it can encourage coastal communities to plant and cultivate mangroves to prevent coastal abrasion and the impact of flooding.

The release of buffalo heads which are changed into planting iron structure spider web installations as a medium for coral reef growth in marine conservation zones. In the world of fisheries, this installation for fish houses is called *rumpon* and in the local coastal language, it is called *rabo*. This shows that this tradition upholds the value of conservation to maintain the balance of the marine ecosystem.

3. Prevent coastal environmental pollution

Through Mangure Lawik activities, directly or indirectly, remind the community to protect the coastal environment. This can be seen in the implementation of Mangure Lawik, the community is invited to clean the coast and the area where the Mangure Lawik ceremony is held and maintain cleanliness during the implementation process, keep away unclean and dirty things, cleanse themselves from bad deeds, jealousy, revenge, gambling, drunkenness, and adultery are very disliked because the guardians of the sea and the spirits in the sea always like an atmosphere of calm and peace. If the community does not heed these prohibitions, it will bring disaster. According to beliefs, fighting while on a boat or around the estuary is also not allowed.

IV. Conclusion

The history of Mangure Lawik in Sibolga is divided into 3 time periods, namely the Early Period, the Middle Period, and the 2015s to the present. The early period is when this tradition entered and began to be carried out by the coastal community of Sibolga. The Middle Period is the period when this tradition experienced little by little changes, the 2015s to the present period is the period when the tradition has undergone many changes that can be seen in terms of offerings and

offerings where during this period the buffalo head which is the main offering was replaced with the *Rabo Gadang* float and the term ceremony was replaced with a cultural festival, this period also involved many actors in its implementation and was divided into 3 segments, namely the customary segment, the conservation segment and the tourism segment.

Stakeholder Analysis Results in preserving the local wisdom values of the Mangrove Lawik tradition are 17 stakeholders involved in preserving the local wisdom values. The categories of stakeholders involved in preserving local wisdom values based on the level of interest and influence are Creative Community Forum, Traditional Elders/Historians, Fishermen's Community, Fish Management Community, NGO that focuses on local coastal arts and culture, Indonesian Navy included in the key players category; Sibolga City Government, Department of Tourism, Youth and Sports, Department of Fisheries, Food Security and Agriculture, Ecotourism Management Community, Art Studio Included in the context setter category; Travel Agent/Tour Guide, Hospitality, Culinary Business included in the subject category and Students and College Students, State Bank of Indonesia included in the crowd. From the results of the actor-link age matrix analysis, it is known that the level of relationship between stakeholders has the potential for conflict, cooperation, and complementarity, namely between the city government, community, NGOs, and private groups. Although each stakeholder has the potential for conflict, if observed again, all stakeholders work together and almost all stakeholders complement each other. Although there is conflict, preservation continues because of the cooperation and mutual complementarity of stakeholders. The role of stakeholders from each stakeholder included 4 categories policy Creator, Coordinator, Facilitator, and implementor. Where each stakeholder has performed its role well so that the Mangrove Lawik tradition continues.

In its implementation, this local wisdom has an impact on the sustainability of marine and coastal resources, this can be seen in how Mangrove Lawik indirectly invites the community to manage and protect coastal and marine resources, maintain the balance of the marine ecosystem, and prevent coastal environmental pollution.

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