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Ethnoecological Study of Local Community Food in Supporting the Development of Culinary Ecotourism in the Sekotong Region, West Lombok

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Abstract: Combining the concept of ecotourism with culinary delights based on local food resources in coastal communities in West Lombok district is one form of appropriate development strategy that will make the West Lombok district region have its own development characteristics leading to sustainable tourism and tourism support which will become the concept of future tourism development. This research examines in more depth the ethnoecological aspects of coastal communities, especially regarding local food. Through this research, data will be obtained regarding the diversity of local food types in coastal communities, mapping community wisdom in processing and utilizing local food. Local community interactions and perceptions of local food diversity. The type of research used is descriptive exploratory with research techniques in the form of exploration. The sampling techniques used in the research were purpose sampling and snowball sampling. Research data collection uses several techniques, including random observation to obtain qualitative and quantitative data on local food typical of the island of Lombok, which uses an open questionnaire targeting local communities according to predetermined criteria. The research results show that coastal communities have more food resources originating from marine resources, both fish and non-fish, these food resources are still protected because most people still harvest the results using simple equipment. There are around 11 types of processed food as a family practice. Tuna fish has the highest ICS (Index of Cultural Significance) value while mackerel fish has the highest variety of uses. Shrimp is the fish group that has the highest ICS value, while cassava leaves have the highest ICS value for the vegetable group. The local wisdom of the community which originates from their ancestors in order to protect their environmental resources is still maintained today.

Keywords: Coastal communities; Ethnoecology; Food; Lombok

Introduction

The increasing number of tourist visits to the island of Lombok, especially the Sekotong area of West Lombok from year to year is a reflection of the continued development of tourism. This development cannot be separated from the participation of tourism actors (local communities), stakeholders and the government (Manaf et al., 2018). Ecotourism is a follow-up to sustainable tourism which is included in the sustainable development agenda and in the last few decades has become a development concept in the world. Ecotourism

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is an attractive concept for tourists because it offers unusual tourism activities, because it is accompanied by conservation activities and also empowerment of local communities (Samal & Dash, 2023; Giampiccoli et al., 2020).

The aim of tourists visiting an area is not only to see the natural beauty and unique culture of the local community but also to go on culinary tours to enjoy a variety of local food resources and processed products (Primayanti & Puspita, 2022; Stalmirska, 2024; Wardani et al., 2018). Combining the concept of ecotourism with culinary based on local food resources of coastal communities in West Lombok district, especially the Sekotong area, is one form of appropriate development strategy, which will make the Sekotong area have its own development characteristics leading to sustainable tourism and tourism propour, which will become a tourism development concept. forward.

Efforts to achieve the culinary ecotourism development target need to begin with an ethnoecological approach in the form of exploring the types and availability of food resources which includes all the ecological knowledge of local communities regarding food resources and the environment which includes local community perceptions, along with adaptation strategies in managing food resources. Ethnoecology has a role in exploring the cultural perceptions of local communities for the benefit of sustainable ecology (Kumar et al., 2021). Ethnoecology is closely related to local community wisdom (Zainal et al., 2024). Local wisdom has meaning as a resource management strategy in maintaining environmental balance. Whether the condition of an environment is good or bad will be determined by humans themselves. Local wisdom towards the environment will determine prevention of environmental damage (Kopnina et al., 2018; Lawrence et al., 2020).

Preserving biodiversity and culture is important considering the global biodiversity crisis caused by human activities (Albuquerque & Alves, 2024; Niesenbaum, 2019; Clark et al., 2014). Ethnoecology is an important study to carry out, because it contributes to nature or environmental conservation efforts by certain community groups in utilizing natural resources without destroying the environment (Sinthumule, 2023). This is due to the perspective of community groups in exploring nature through trust and knowledge, as well as their perspective on utilizing and managing natural resources. According to Smith et al. (2024), ethnoecology as research seeks to describe the environment as the environment is seen by the community being studied, including descriptions of local community knowledge systems and decision-making processes to deal with changes or conditions in a particular environment (Charles et al., 2020). This research aims to describe the availability of food resources, types of food processing and the wisdom of the Sekotong coastal community in maintaining and managing food resources. It is hoped that the results of this research will serve as a reference in developing culinary ecotourism based on local food in the coastal area of Sekotong, West Lombok.

Method

The research was conducted in the Sekotong coastal area of West Lombok, namely in Gowa Landak Village, Gawah Pudak, Pesisir Mas Village, Pengawisan Village, Bagek Kembar Village and Tawun Village. These villages were chosen because they have the potential for ecotourism development. The sampling technique used in the research is purpose sampling, which is a sampling technique (respondents) carried out with a specific purpose. The characteristics of the selected respondents are: religious leaders or community leaders or the general public who often process local food, have knowledge in the use of basic local food ingredients, sell or cultivate food sources and various types of basic ingredients for local food, understand the culture and local wisdom of the community (Dodd et al., 2023). The number of respondents was determined to be a minimum of three people in one village.

Research data collection uses several techniques, including random observations to obtain qualitative and quantitative data on coastal community food resources, using open questionnaires targeting local communities according to predetermined criteria. Random observations aim to obtain initial observation data related to conditions, situations, activities, processes and the appearance of respondents' behavior in the use of local food in daily life. The results of the observations made will provide an overview of the general condition of society in utilizing and processing food resources Surveys and interviews. The research was carried out using open interviews during initial observations, then data collection was carried out using survey activities accompanied by semi-structured interviews (McIntosh & Morse, 2015).

The results of the interviews were collected using an instrument in the form of an interview sheet with the data collected in general in the form of ethnoecological data which contains data on the identification of types of food processing, basic ingredients for processed food, food sources, community wisdom in processing food and conservation efforts carried out by the community. Data analysis in this research is qualitative descriptive by analyzing the potential of local food sources using content analysis based on the data that has been obtained. Data from interviews will be grouped based on type, source of acquisition, location of acquisition,

food processing methods and local wisdom. The estimated utility value of types of food sources is then calculated using quantitative data presented in table form according to the calculation results using the formula. Reported use value (RU) is used to determine the number of various uses and the Index of Cultural Significance (ICS) level of importance for each type of food source in various dishes. based on the level of usage.

Reported use value (RU):

$$RU = \sum_{i}^{n} Species_i \quad (1)$$

Description:

RU = Reported use (Number of various uses reported by informants)

n = number of species

i = ith species

Index of Cultural Significance (ICS)

$$ICS = \sum_{i=1}^{n} (q + i + e) \quad (2)$$

Description:

q = quality value (quality)

i = usage intensity value (intensity)

e = exclusivity value (exclusivity)

Result and Discussion

Food Resources and Coastal Communities in Sekotong, West Lombok

This research was conducted in five villages in Sekotong sub-district which are located on the coast, including Gowa Landak Village, Gawah Pudak Village, Pesisir Mas Village, Pengawisan Village, Bagek Kembar Village and Tawun Village. The number of respondents was 24 people with professions mostly as boat fishermen and fisherman, fish collectors, salt farmers, tour guides, teachers and housewives. Most of the respondents were 18 men and six women. Respondents were around 20-60 years old with eight respondents aged 20-30 years, five people aged 31-40 years, eight people aged 41-50 years and three people aged 51-60 years. Coastal communities are people who live and depend on coastal areas for their livelihoods. Most of them depend on their livelihoods as boat fishermen and bag fishermen. The results of interviews conducted with communities living around the coast of the Sekotong area show that the natural resources used by the community as a source of food are mostly marine products in the form of fish and non-fish that they catch themselves or buy near where they live.

The types of fish caught include mackerel fish, shot fish, teribang fish, tuna fish, yellow tail fish, mackerel fish, pogot fish, parrot fish, rabbit fish, pogot fish, parrot fish, while the non-fish types are shellfish, oysters , squid, crab, shrimp, crab (crabs), ulva, seaweed. This caught fish is not only consumed by the family but also bought and sold. The use of fish for the purpose of buying and selling is due to market demand (Rizal Hb et al., 2014). Fish caught by fishermen will be sold directly to collectors if the weight exceeds 2 kg. The market price for each fish varies depending on weather conditions and the number of catches. The usual range for languan fish (Charanx ignobilis) is IDR 50,000/kg, pond fish (Helostoma temminckii) IDR 40,000/kg, mackerel (Scomberomorus sp) IDR 70,000/kg, and anchovies (Engraulis encrasicolus) IDR 30,000/kg. Especially for anchovies, fishing communities usually dry the fish to increase the selling price.

Figure 1. Types of food sources obtained from the sea

Tuna (*Euthynnus affinis*) is the type of fish most often caught and sold by the public. Tuna live in the sea bordering Bali, which is about 4-5 hours from Sekotong Beach. This fish lives in shallow seas or surfaces that are not too deep. Usually fishing communities process this tuna into pindang fish by boiling it in boiling water mixed with salt so that this fish can last a long time and is not easily damaged. Tuna fish is a perishable food source because it is suitable as a medium for the growth of microbes, both pathogenic and non-pathogenic. However, the nutritional value contained therein is also high. Tuna fish that have been fished are usually sold for IDR. 20,000 per 5 small birds, if they are large, usually 3-

4. Apart from being sold, the fish caught also becomes food which is consumed by the fishing community in sufficient quantities.

This cannot be separated from the important role of the fisheries sector as a global food provider (Iqbal et al., 2023). Sekotong coastal communities, especially those living in fishing villages. Apart from catching fish, they also take macro algae such as Ulva sp (sea lettuce). The water conditions of Sekotong which are rich in nutrients are suitable for the growth of this macro algae. In tropical areas, Ulva sp is usually found in shallow water (upper intertidal zone to a depth of 10 meters). On the right substrate, often associated with areas that have high nutrients (for example mangroves) or near fresh water sources (Soeprobowati et al., 2022). Ulva sp is seasonal, during the rainy season it is abundant but in the dry season its numbers are small.

The Ulva sp that was taken was then collected and dried by the Pengawisan fishing community. Ulva sp has another name by the people, namely Geranggang Patoni. The activity of collecting and collecting Ulva sp is usually carried out by women on the beach by picking and sorting it directly. Good quality Ulva sp is usually bright green in color. The Ulva sp that is taken by the public is Ulva sp that does not mix with rubbish. The dried Ulva sp will then be weighed in kilos which is valued at IDR. 3,000/kg by collectors.

In Pengawisan, Ulva sp processing is limited to sorting and drying under direct sunlight. The local fishing community still does not know how to further process Ulva sp. Ulva sp is usually used as jelly and shampoo. Ulva sp can also be processed into food, but because its taste is relatively bitter, only a few people are interested in making Ulva sp as food. A small portion of the Pengawisan fishing community usually prepare Ulva sp by frying it with flour, similar to fried bakwan.

Food resources other than seafood consumed by coastal communities are plants that grow and are planted in yards, gardens and rice fields, most of which are also purchased from traders who sell to their area. There are not many types of plants consumed by people on a daily basis, this condition is thought to be due to dry areas, alluvial soil types, several areas close to the coastline where generally the dominant vegetation is mangroves, bushes and coconut trees. Several types of plants that people commonly consume as daily food or side dishes are soybeans, moringa leaves, cassava leaves, papaya leaves, pumpkin leaves. Meanwhile, not many people consume mangrove plants and know how to process them.

Coastal communities still use traditional equipment to collect marine products. For fishermen who use boats, the fishing method used is by using Serawi. Serawi is widely used by people in Batu Kijuk village. Serawi is a fishing tool that is assembled using a tasi which has a hook at the end to place the bait and at the end there is a float so that it floats and at the other part a weight is given so that it can reach the depths of the sea so that the bait is eaten by the fish. The difference between serawi and fishing equipment is that it has many hooks and is shaped like a net but is made up of strings. Serawi is assembled themselves by local people who work as fishermen. It is used by scattering them one by one until they run out, then immediately lifting them one by one from the initial location where the mustard greens were placed. People usually call this activity nyerawi. The catches obtained using this tool are mostly flying fish or kurisi fish (*Nemipterus sp*) or other types of fish.

Some fishermen use fishing nets (floating nets) as a medium for catching fish. This media is like a house floating in the sea, usually fishermen will go down in the afternoon to Bagan and fishing will start at night until the next morning. The equipment used by Bagan fishermen is a net which is placed in the middle of the Bagan, then given a light to invite the fish to come, and don't forget to give a little bait such as bread or other food crumbs so that the fish come. The catch that is widely used using this chart media is anchovies, both small anchovies known as empak lamet and medium sized anchovies called empak selah by the local community. Apart from that, there are snapper, tuna, parrot, and others.

Figure 2. Serawi fishing equipment and fishing nets

Another fishing equipment commonly used by people in Jerenjeng Hamlet is an arrow spear which is shaped like a gun or what is known as a spen-gun. The spen-gun is used by someone who goes straight into the sea by swimming. The catches are also different, namely mostly tuna or snapper and other types of fish. Usually people use this fishing gear mostly for hobby purposes only. The catch is usually not sold. The receding sea water is also an opportunity for residents to catch fish in the form of shellfish, octopus and the like which are easy to find when the sea water recedes. Usually residents do this in the afternoon until sunset.

Various Types of Processed Food in the Sekotong Coastal Community of West Lombok

Food resources obtained at sea and on land by coastal communities are processed into various types of processed food which are consumed as daily side dishes or sold to guests or local communities. thinned, added with processed flour, made into shredded meat, then made clear, then hot and then made into ointment. The details are presented in Table 1.

Table 1. Index of Cultural Significance (ICS) and variety of community food utilization (RU)

Type	Local Name (Latin Name)	a	b	c	d	e	f	g	h	i	j	k	Type of food processing	ICS	RU
Fish	Mackarel tuna (*Euthynnus affinis*)	50	25	0	0	8	12	0	4	0	4	0	103	6	50
	Mackerel Fish (*Scomberomorus sp*)	16	16	16	16	0	7	4	16	0	0	0	92	7	16
	Red snapper (*Lutjanus sp*)	40	32	0	0	0	0	0	0	0	0	0	72	2	40
	Anchovy (*Engraulis encrasicolus*)	20	8	0	12	16	8	0	0	0	0	0	64	5	20
	Grouper (*Epinephelus sp*)	16	16	16	16	0	0	0	0	0	0	0	64	4	16
	Yellowtail (*Caesio cuning*)	40	0	8	8	0	0	0	0	0	0	0	56	3	40
	Mackerel (*Rastrelliger sp*)	40	8	8	0	0	0	0	0	0	0	0	56	3	40
	Pogot Fish (*Abalistes stellaris*)	0	40	0	0	0	0	0	0	0	0	0	40	1	0
	Layah Fish (*Decapterus sp*)	8	8	8	0	0	0	0	0	0	0	0	24	3	8
	Tambakan Fish (*Helestoma temminckii*)	8	8	8	0	0	0	0	0	0	0	0	24	3	8
	Milkfish (*Chanos chanos*)	8	8	8	0	0	0	0	0	0	0	0	24	3	8
	Langoan Fish (*Charanx ignobilis*)	8	8	0	0	0	0	0	0	0	0	0	16	2	8
	Stingray (*Rhynchobatus djiddensis*)	0	8	0	0	0	8	0	0	0	0	0	16	2	0
	Mullet Fish (*Mugil cephalus*)	8	0	0	0	0	0	0	0	0	0	0	8	1	8
	Baronang Fish (*Siganus guttatus*)	0	8	0	0	0	0	0	0	0	0	0	8	1	0
Non Fish	Shrimp (*Caridae sp*)	40	16	16	16	0	0	0	0	0	0	0	88	4	40
	Cumi (*Loligo sp*)	40	0	16	16	0	0	0	0	0	0	0	72	3	40
	Shell (*Tegillarca granosa*)	8	0	16	0	0	0	0	0	0	0	0	24	2	8
	Crab (*Scylla serrata*)	8	0	4	0	0	0	0	0	0	0	0	12	2	8
	Oyster (*Saccostrea sp*)	0	0	8	0	0	0	0	0	0	0	0	8	1	0
	Ulpa (*Ulva sp*)	0	0	0	0	0	0	2	0	0	0	0	2	1	0
Vegetables	Cassava leaves (*Manihot utilisima*)	0	0	0	4	0	16	0	0	0	4	16	40	3	0
	Moringa leaves (*Moringa olefera*)	0	0	0	0	0	0	0	0	30	0	0	30	1	0
	Pumpkin leaves (*Curcubita moschata*)	0	0	0	0	0	0	0	0	6	0	0	6	1	0
	Papaya leaf (*Carica papaya*)	0	0	0	0	0	3	0	0	0	3	1	6	2	0
	Soya bean (*Glycine max*)	0	0	0	0	0	0	0	0	3	3	3	6	2	0

Description: a(fried); b(burn); c(sop); d(will be yellow); e(pepes); f(pelencing), g(processed flour); h(shredded); i(will be clear); j(hot pain); and k (anointing)

Based on the results of the analysis in Table 1, the benefit value (RU) and the cultural importance index value (ICS). Food sources from fish that have various uses for food processing with values above five uses are mackerel, tuna and anchovies. Shrimp has four types of preparations, while the cassava leaf plant group has three types of preparations. Processed cassava in the form of traditional Lombok food preparations. Traditional processed food is food based on local wisdom that is consumed by an ethnic group by utilizing natural resources in the local area (Syamsuri et al., 2023). The value of the cultural importance index (ICS) in various processed fish categories shows that tuna, mackerel, snapper, anchovy, grouper, yellowtail and mackerel have ICS values above 50 with the highest ICS value being mackarel tuna. The non-fish food source with the highest ICS value is shrimp and then squid. Cassava leaves and Moringa leaves have the highest ICS values for the plant food source group.

The ICS value is an indicative value of the importance of each type of food source for the community in the study location. The use of ICS in ethnoecology is important for analyzing patterns that occur between humans and ecology (Coe & Gaoue, 2020). This ICS data is important as a basis for considering types of food sources that are important and have the potential for economic purposes, especially ecotourism in an effort to increase local community income and conservation efforts. According to Turner et al. (2022), the greater the utility value of a resource, the greater the importance value of that resource. In line with Has et al. (2020), the intensity of frequent use, ease of discovery, and the large role it plays in people's lives make the value of ICS high. However, the definition and benefits of resources will differ between one ethnic

group's culture and another. Mackerel fish (Scomberomorus sp), shrimp (Caridea sp), cassava leaves (Manihot utilissima) have the highest variety of uses or RU values in each food resource group in society. Coastal.

The high variety of uses of these food resources is thought to be because these foods are food resources that are well known and liked by the public, their quantity and distribution are abundant so that it is easier for people to process and modify their food preparations. Mackerel fish is popular with the public because its meat tastes delicious and is not fishy when compared to other types of fish. Mackerel fish are often found in Indonesian waters, such as on the north coast of Java, the south coast of Central Java, the north and south coasts of Bali, Sumatra, Kalimantan, Sulawesi, Nusa Tenggara, Maluku, and Irian Jaya (Oktaviani et al., 2020). Shrimp (*Caridea sp*), cassava leaves (*Manihot utilissima*) apart from having a high variety of utilization (RU) value also have the highest ICS value among coastal community food groups. According to AlFaris et al. (2022), Shrimp is the most popular processed food in various types of food preparation. Likewise, cassava leaves have been known to many people for a long time as a vegetable. Cassava leaves are a vegetable that is easy to obtain and easy to process and can stimulate a person's appetite. Tongkol fish (*Euthynnus affinis*) has the highest ICS value for the group of types of fish food sources whose quality, intensity and exclusivity of processing are highest by the Sekotong coastal community.

Tuna is a food fish that people like because it has high economic value (Xie et al., 2023). According to Bell et al. (2019), Tuna fish has many advantages, including high protein content and affordable prices and easy to find on the market. The cheap and easy to obtain price means that coastal communities in Sekotong Village often prepare tuna with various types of preparations as a daily family menu. The public is aware that tuna fish, apart from having advantages, also has disadvantages compared to other types of fish, namely that it quickly deteriorates and even rots after being caught because it is very suitable for the growth of both pathogenic and non-pathogenic microbes. The community also believes that caught tuna should not be exposed to rainwater directly because it can cause the fish to immediately become damaged and unfit for consumption. The community anticipates this shortage by directly processing the caught tuna by holding it or storing it in a closed place so that it does not come into contact with rainwater during fishing.

Overall, snapper, grouper, shrimp and squid have high ICS values but the value of various uses is still low. According to Talucder et al. (2024), Species that have a low variety of uses but have a high ICS value must be preserved and cultivated, while species that have a high distribution and low ICS indicate that the species is underexploited by the community, so the community needs to increase their creativity. in utilizing potential resources in their environment. ICS value and distribution of resource utilization variations. Based on this quality value, coastal communities indirectly understand the important value in resource utilization (Rupidara et al., 2020), Food is an important source of knowledge for developing food resource management strategies.

Local Wisdom of Sekotong Coastal Communities in Managing Food Resources

Local wisdom plays an important role in the successful management of natural landscape areas (Pearson & Gorman, 2023), Local wisdom is the legacy of ancestors that combines in the form of religion, culture and customs. Communities adapt to the environment by developing wisdom in the form of knowledge or ideas, equipment, combined with traditional norms, cultural values, environmental management activities to meet their living needs and as a model for taking action (Sukuryadi et al., 2021). According to Akhmar et al. (2023), local wisdom is a form of knowledge, belief, understanding or insight as well as overall customs or ethics that guide human behavior in life in an ecological community. Local wisdom is also understood as the ability and strategies for managing the natural world in maintaining ecological balance which has been tested for centuries by various disasters, obstacles and human negligence (Primayanti & Puspita, 2022).

Local wisdom is not the same in all different places, times and tribes. These differences are caused by natural challenges and different life needs, so that their experiences in meeting their life needs give rise to various knowledge systems both related to the environment and social. According to Hanazaki (2024), local knowledge systems are rooted in local or traditional knowledge and management systems. Local wisdom is created from the results of a group or community which originates from life experiences communicated from generation to generation. Local crafts are used by local groups or communities to survive in their environment which is integrated with a system of beliefs, rules, culture and is then applied in traditions and myths that have been adhered to for a long period of time.

The wisdom that exists in coastal communities is cultural capital that needs attention. The application of local wisdom to coastal resources is able to maintain the balance and continuity of coastal ecosystems and is the main basis for managing coastal resources (Tetelepta et al., 2023). Coastal communities are communities that have characteristics that are open, straightforward and

egalitarian. Coastal communities, the majority of whom make their living as fishermen, are communities that still strongly believe in the supernatural. Coastal communities generally have local wisdom that drives them towards a view of life, knowledge and life experience that has been communicated from generation to generation to survive in their environment which has been integrated with a system of beliefs, rules and culture which is then applied in tradition. and myths for a long time.

The fishing community basically still has a feeling of anxiety when going to sea, because the weather is the most important factor for fishermen, but the weather sometimes changes which can become a threat at any time. This condition makes coastal communities look for support that can support the smooth running of work so as to avoid danger, maintain life safety, and increase income. The fishing community has a very intimate bond with supernatural powers which are practiced through religious rituals. According to coastal communities, what can help with their life problems and provide psychological calm and abundant sustenance are special rituals towards the sea and towards God.

The people who live on the coast of Sekotong, especially Tawun Village, have taboos (pamali) or beliefs in the use of marine resources, namely that when fishermen have boarded the floating harbor or harbor, the fishermen are not allowed to bathe in the sea because it can result in the catch being a little worse. make fishermen's children disappear. Apart from that, another taboo that people living in the Sekotong coastal area must pay attention to in general is that when someone dies in the village, people are not allowed to go to sea. If this taboo is violated, it is believed that it can cause a decrease in sea catches and there will be disaster or harassment by sea guards. like a sudden strong wind as a sign that fishermen should not go to sea. People are also prohibited from behaving impolitely in certain areas in locations where they are thought to have guardians (supernatural beings) because if they do inappropriate things, the guardians could hide someone they think is bothering them so that the person is considered missing and when they are found they are already lifeless.

The fishing community believes that the sea has guardians that cannot be seen with the naked eye, for example sea ghosts. The belief that the sea has a guardian makes people always remember and pray to God for safety when going to sea. According to some people, taboos or beliefs in mystical things are very important for building a harmonious life in society. Ethnoecological studies can be related to religious systems, livelihood systems and technological systems/living equipment (Azwan & Andriyani, 2023). Ethnoeology related to religion can be related to beliefs in that area. Mystical stories about sea ghosts cause the fishing community of Tanjung Batu Village to not dare to speak harsh words that could offend people. In Tanjung Batu Village, if a fisherman goes missing in the middle of the sea, he is considered lost by a sea ghost. In this condition, people are advised to pray to God according to their beliefs. The people perform a ritual called Roah Segare or Great Ritual. Roah Segare is a tradition that has been passed down from generation to generation as a local legacy and inheritance in the Lombok area. This tradition is a form of expression of the fishing community's relationship with microscopic elements (Triyanti et al., 2020).

This roah event is carried out by reciting dhikr so that clues are given so that people who are drowning can be found quickly. There is no specific time or month for the implementation of the roah event. This depends on bad weather, rainstorms and low fish income, so fishermen have their own initiative to carry out the roah event. This roah event is usually carried out by inviting the fishing community of Tanjung Batu Village or their closest families to perform dhikr/prayer asking for good weather conditions, an abundant fish harvest, asking to be given the right instructions, asking not to meet supernatural beings. This tradition is also an expression of gratitude and hope for the future so that marine products will be abundant (Kurniasari et al., 2021). The people of Tanjung Batu Village believe that praying and asking God for forgiveness will give fishermen goodness and weather conditions will return to normal. During the roah event to search for people who have drowned in the sea, a ritual in the form of slaughtering a cow or buffalo is also held which is believed to be a substitute so that the drowned victim can be found.

However, several sources interviewed stated that this was no longer implemented because everything was sophisticated and was considered the responsibility of special agencies that looked for drowned people. The people of Tembowong Village, Sekotong subdistrict, do not carry out roah Sere but they do roah harbour. Harbor roah or harbor salvation is a salvation carried out by fishermen to honor sea guards. The time for implementing the port raid is around April. This month there is an abundance of fish to harvest, including languan fish, tuna fish, lembain fish and fish that only breed in April. The process of carrying out port roah is by reciting the prayers and dhikr which are carried out at the place where the fishermen rest their canoes (boats). At this port, the food that has been cooked by the women will be brought to the fishermen's place and eaten together. Goat heads are used in port rituals as a form of offering and respect to the guardians of the sea.

This port roah ritual is led by the agan (mangku) or elders in Pesisir Mas Village (Tembowong). After the harbor activities are carried out, the fishermen are not

allowed to go out for three days because these three days are considered by the fishermen as time for the sea to rest or recover. If the fishermen continue to go to sea, it is believed that disaster will befall the fishermen. Port Roah is carried out if someone creates a new chart and is led by the Mangku. The process is carried out in the morning and the prayer read by the mangku must not be done carelessly and known to other people. Overall, the rules for managing natural resources on Lombok Island are called awig-awig. Awig-awig Laut in Lombok is proof of awareness of coastal environmental preservation by the community independently.

Awig-awig is a prohibition or regulation (management) to take certain natural resources, in a certain area, and for a certain period of time in order to guarantee better harvest results. Awig-awig can be interpreted as an effort to regulate human behavior towards certain natural resources, especially those that have economic value. For example, fishermen may have restrictions on not catching fish or marine biota during certain times which are considered prohibited fishing periods or spawning periods. They may also believe that breaking these taboos will bring bad luck or natural disasters. These taboos and mystics function as traditional rules that respect the cycle of life and maintain the balance of the ecosystem, which makes it a value or wisdom in society. Indirectly, fishermen learn about fish behavior and ecology through daily and ongoing activities (Morales et al., 2017). Local wisdom is the values or life behavior of local communities in interacting wisely with the environment in which they live. Local community knowledge and ethnoecology can contribute to the future life of living creatures and provide perspective in the context of global problems in food security.

Conclusion

The food resources of coastal communities in the Sekotong community mostly come from marine resources, both fish and non-fish, these food resources are still maintained because the majority of the community still harvests the produce using simple equipment. There are around 11 types of processed food on the Sekotong coast. Tuna fish has the highest ICS value, while mackerel fish has the highest utilization value. Overall, snapper, grouper, shrimp and squid have high ICS values but the value of various uses is still low. The local wisdom of the community which originates from ancestors in order to protect environmental resources is still maintained today through the Sea awig-awig which is proof of awareness of coastal environmental preservation by the community independently.

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Conflicts of Interest
The authors declare no conflict of interest.

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