



# The Local Wisdom of *Awik-awik* in Marine Conservation in Sekotong, West Lombok, West Nusa Tenggara, Indonesia

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**Abstract:** This article explains that all this time, the utilization of the marine in West Sekotong Village, West Lombok, West Nusa Tenggara always happens and it disturbs it's balance. For example, fishing by using fish bombs causes the destruction of coral reefs and the death of marine life. To prevent this exploitation, the community implements the local wisdom of Awik-awik in sea conservation. This research uses a qualitative approach and ethnographic research methods. Data collection: participant observation, in-depth interviews, and documentation. Data analysis used Miles and Huberman. The results show that since 2000, the people of West Sekotong Village in collaboration with Australian Baywach and the Fisheries Departement of West Lombok have planted 1,000 coral reefs by using iron frames. The contents of the awik-awik made in 2018 are: four kinds of orders or recommendations, and two kinds of punishment. The values of awik-awik are: the value of cooperation, honesty, discipline, care for the environment, and responsibility. The benefits after the implementation of awik-awik consist of five kinds, one of them is the maintenance of coral reefs in the West Sekotong area.

**Keywords:** Awik-awik; Local Wisdom; Marine Conservation

## Introduction

Human life cannot be separated from nature that provides the necessities of life. But, along this time, excessive use of nature always occurs and disrupts the balance of the nature, for example, the exploitation of sea products results in the destruction of coral reefs and the death of sea life. The causes of coral reef damage in the NTB region are not too different from the causes of coral reef damage nationally. Bachtiar (2004) said that the most common causes of coral reef damage that found in West Nusa Tenggara Province were fish bombing and fishing by using potash. While other causes of damage, anchor disposal, sedimentation, Drupella snails and starfish *Acanthaster planci*, were found in only a few locations. In early 1998, coral bleaching occurred due to higher-than-normal sea water temperature fluctuations in the Lombok Strait (unpublished data). Coral bleaching is a global phenomenon, which also occurs in

Australia, Seychelles, Mauritius, Kenya, Madagascar, Maldives, Sri Lanka, India, Malaysia, Samoa, Galapagos, Brazil (Berkelmans & Oliver, 1999). Then Japan, the Red Marine and the Caribbean region (Wilkinson & De Lisser, 2024). In NTB, coral bleaching killed most of the stony corals on the west and south coasts of Lombok Island, from Gili Indah, Sekotong, Selong Belanak, Kuta and Teluk Ekas. In the area of Gili Sulat (Sambelia) and its surroundings to Jukung Bay, it turns out that the effect of bleaching is not visible on the coral cover. in Moyo Island, Tanjung Menangis and Danger Island, cora l bleaching has been reported by dive business managers after the coral bleaching incident in West Lombok.

In this case, according to Supriatna (2016), it occurs because the exploitation of nature is an action because of an anthropocentric perspective, this is an opinion that places humans as the center of life determinant on earth. This opinion becomes a justification for humans to carry

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out hegemony over nature in order to be able to fulfil their necessities. The anthropocentric opinion mentioned above makes humans feel that they have full power in the use of the sea regardless of its sustainability. As a result, natural disasters occur at any time without human prediction. Humans will also endure the damage.

So, the anthropocentric perspective is no longer relevant because humans are not the only controllers of life on this planet. Supriatna (2016) also explains that there is a necessity for a change in perspective from anthropocentric to ecocentric, it is an opinion that places nature and all its contents at the center. Humans are only part of nature and not the only factor that determines the continuity or survival of life. This means that humans take advantage of nature while maintaining sustainability and balance, so that sustainability occurs. Disasters that are caused to humans themselves can be prevented by using this opinion.

To realize this balance in survival, local wisdom is a very important part of society that is adopted and implemented to survive in accordance with environmental conditions. Sufia et al. (2016) explain One form of local wisdom owned by the people of West Sekotong Village is *awik-awik* which is a customary rule agreed by the local community which have the values, orders, prohibitions and punishments in accordance with the type of the local community that has been passed down from generation to generation. *Awik-awik* is used to maintain and utilize sea resources that exist along the sea coast in Lombok. The concept of *Awik-awik* as local wisdom cannot be separated from the *sawen* tradition carried out by coastal communities in North Lombok, as described in its history by Wawan et al. (2004) that historically the people of Lombok have had local wisdom in managing natural resources so that they are sustainable and provide great benefits for them that called *Sawen* which comes from the tradition of *Wetu telu* of Islam that is centered in Bayan, West Lombok.

While in the reformation era, this ritual was carried out only to maintain Sasak culture as a routine ritual. Periodically, the existence of the *sawen* ceremony can be divided into three periods: since the existence of the Sasak tribe until 1965 (the socio-political order in Indonesia before 1965 or referred to as the *Orde Lama*); the years 1966-1999 (the socio-political order in Indonesia after 1965 or referred to as the *Orde baru*); and from 2000 until now (reformation era).

Whereas the results of the evaluation of *awik-awik* fishery resource management in East Lombok based on factor analysis and an analysis of the agreed regulations show that: understanding of fishery resources and *awik-awik* is still deficient; reduced participation in carrying out their duties and authorities, especially by local

fishermen, KPPL Areas and the government; and weak regulations, prohibitions, and punishments in *awik-awik* management, especially in monitoring and law enforcement activities, causing *awik-awik* not effective. (Ayunda & Anna, 2015).

This situation shows that until nowadays *awik-awik* has not been able to change the mindset of local fishermen as beneficiaries of fishery resources who still think that fishery resources as gifts from nature; not a resource that must be maintained, so that fishing activities can be sustainable. Regional KPPL as an informal institution in charge of monitoring and enforcing *awik-awik* is still not enough in monitoring and enforcing *awik-awik*, so that until now, there are still many violations against *awik-awik*, especially fishing activities by using bombs and potash, as well as other activities. other environmental damage such as logging of mangrove trees, shellfish fishing activities that damage coral reefs, and taking sea sand.

Based on the results of observations that made by researchers in 2023 in West Sekotong Village, it shows that the community has been managing the West Sekotong marine since 1995. The impact of this sea management is the maintenance of sea and fish resources that are used by local residents. However, the next challenge is how to preserve the marine in a sustainable manner for the sustainability of the life of the local community

To maintain the sustainability of the sea, in mid of 2018 the community agreed to arrange and to use *awik-awik* as customary law that regulates both orders/recommendations, prohibitions and Punishments of it. *Awik-awik* in the West Sekotong Sea that has been compiled at this time have not been compiled based on the values of local wisdom that live in the people of West Sekotong Village, such as *sesenggak*/customary proverbs because *awik-awik* at that time still focused on orders, prohibitions and Punishments only, so that the existing *awik-awik* doesn't have values that held by the community, so it makes the violations of the *awik-awik*.

Based on the description, this research is different from Wawan's research, which states that the longer *Sawen*/*Awik-awik* has faded in its implementation by the people of North Lombok along with the progress of the times. Meanwhile, with research from Nisa Ayunda and Zuzy Anna, it is stated that the community still commits many violations against the *Awik-awik* due to a lack of understanding and public awareness about the role of *Awik-awik* for sea conservation. Therefore, this research answers the necessities to implement values that live in society, such as proverbs, abstinence, so that *awik-awik* has values that come from the community itself. Furthermore, this research reveals the implementation of *awik-awik* in sea conservation in

Sekotong Barat Village consistently, so that it is beneficial for community life and environmental conservation.

## Method

### *Location and Time of Research*

The location of this research is the community who arranges and implements the awik-awik of West Sekotong Village, it is the community of West Sekotong Village, Sekotong District, West Lombok Regency, West Nusa Tenggara Province on the grounds that the community in the village still maintains local wisdom in preserving the environment in the form of awik-awik. Awik-awik that regulates the sustainability of the West Sekotong sea.

### *Type and Design of Research*

This research was done by using a qualitative approach to support ethnographic research methods. In this case, the ethnographic research method is related to efforts to explore the values of Awik-awik in the life of the west Sekotong village community. Creswell (2015) explains that qualitative research is a process of investigating understanding based on deep traditions about social or human problems. Researchers build a view holistically, analyze words, describe detailed opinions of information and conduct research in a natural environment. So, ethnography in the context of this research does not only study the life of the people of West Sekotong, but more than that, studies the values that grow and develop in the lives of the people of West Sekotong Village (Spradley, 2007).

### *Population and Sample*

The participants of this ethnographic research are community members who are involved in the implementation of awik-awik in West Sekotong Village, such as: village heads, traditional leaders, heads of fishermen groups of West Sekotong. Meanwhile, from related parties such as the government, it is the Sea Service of West Lombok Regency.

### *Data Collection and Processing*

The process of collecting data in qualitative research is also known as field notes (Creswell, 2015). According to Creswell, there are three techniques commonly used in the data collection process, it is the participant observation, in-depth interviews, and documentation.

### *Data Analysis*

In this data analysis, the researcher will analyze the data by using the Miles and Huberman model. According to Ali (2014), qualitative soft data is in the

form of words obtained from documents, interviews and/or observations which are usually stated in field notes. To obtain the meaning of this data, it is necessary to interpret the data using qualitative data analysis techniques.

## Result and Discussion

Lombok is one of the islands in Indonesia which is located east of the island of Bali and is one of the islands in the province of West Nusa Tenggara. The total area of NTB is 20,153.20 km<sup>2</sup> which is located between 115,046'-11,905' East Longitude and 8010'-905' South Latitude. West Nusa Tenggara consists of two large islands, it is Lombok and Sumbawa, in addition to hundreds of smaller islands in between. Lombok Island itself has an area of one-third of the total area of West Nusa Tenggara Province (NTB), which is about 4,739.30 km<sup>2</sup> (Badan Pusat Statistik, 2021).

The boundaries of West Nusa Tenggara are to the north the Java Sea and the Flores Sea, to the south it is bordered by the Indian Ocean, to the west by the Lombok Strait or Bali Province and to the east by the Sape Strait or NTT Province. Administratively, Lombok Island is divided into four administrative regions and one city, it is Mataram City, West Lombok Regency, Central Lombok Regency, East Lombok Regency and North Lombok Regency.



Figure 1. Map of study site

The topography of Lombok Island starts from flat areas to hills and mountains. Of the 9 cities in Lombok, Selong City as the capital of East Lombok has the highest topographical conditions, which is around 148 meters above sea level, and the lowest topographic conditions are in Mataram and Gerung, which are around 16 meters above sea level. And for the highest topographical conditions are in the Mount Rinjani area, which is 3,775 meters above sea level. Each district on the island of Lombok has a fairly wide and fertile agricultural land,

especially in the districts of East Lombok, West Lombok and North Lombok. This is what makes the majority of the surrounding population work as farmers with the commodities grown, namely rice, corn, soybeans and tobacco (Data from Bappeda NTB Province).

Whereas the coastal area around Lombok is 423 km. The beaches in Lombok consist of three types of beaches, namely: sandy beaches, rocky beaches and mangrove beaches (Lugra & Arifin, 2008). It was further explained that in building supporting facilities in coastal and sea tourism areas, an important factor is to pay special attention to preserving the environment of tourist destinations, so that the natural authenticity offered to tourists remains genuine. One way to preserve the sea is to apply the local wisdom of Awik-awik who live in the midst of these coastal communities.

*The Contents of Awik-awik as Local Wisdom in West Sekotong Village.*

The local wisdom of the people of West Sekotong Village is called Awik-awik and applies in general in West Sekotong Village and in particular in the three dyke, they are: Gili Nanggu, Gili Sudak and Gili Kedis. Awik-awik is a customary regulation that is displayed in several places that are considered strategic by the Gili management. According to the explanation from the Head of West Sekotong Village, Mr. Saharuddin: "Gili Nanggu, Gili Sudak and Gili Kedis were initially just a stopover for fishing for the people of West Sekotong and surrounding areas, since 2000 we have collaborated with Baywach Australia and the Fisheries Service of West Lombok to plant coral reefs use an iron frame (Saharuddin/Village Head of West Sekotong, Interview, June 16th 2023).

Nasruddin, Head of West Sub-Village Sekotong, said: "I have worked at a hotel in Gili Nanggu since 2007. Initially Gili Nanggu only had lodging without snorkeling tours on the beach. But over time, many tourists visit the dyke, several problems arise: coral damage due to boatman throwing anchors carelessly, more and more garbage due to food brought by visitors, many people fishing around the dyke". (Nasruddin/Sub-Village of West Sekotong, Interview, June 16th 2023).

Nasruddin also explained: "...with some of the problems mentioned above, I took the initiative in 2018 to ask the Gili Nanggu managers to invite village heads, Sub-village/hamlet heads, community leaders, boatman, youth community representatives to discuss about the issue. The results of the consensus deliberation at that time were made by Awik-awik with the following points: every tourist who visit Gili Nanggu is charged a garbage contribution of Rp. 10,000, -/person, boatmen should release anchors in places where there are no coral reefs, fishing is prohibited in a radius of 100 meters from

the shore of Gili Nanggu and if you find garbage, throw it in the available trash can. If a violation occurs, a warning will be given in advance and if it violates again, the operational permit for tourism actors and boatman will be revoked."

Komang Merta also said, "To maintain the cleanliness and preservation of the environment around Gili Nanggu beach, every visitor is expected to take responsibility and play an active role in maintaining the cleanliness of the beach. As one way to invite visitors to participate in maintaining the cleanliness of the beach is every visitor who wants to sit in the sekepat (seat) that has been provided, then they will be charged a contribution of Rp. 10,000, - and around their seat, a trash can has been prepared. (Komang Merta, responsible for cleaning the Gili Nanggu beach, Interview, June 14th 2023).

The same thing was done by Mukhtar, around the Gili Nanggu beach there were several announcements containing several rules and appeals with the aim of inviting all visitors to jointly maintain the cleanliness of the environment around the beach. Therefore, it is expected that all visitors do not bring food from outside the beach. Even if someone brings food from their respective homes, then around their seats have prepared trash cans. Even if someone sees scattered garbage, they are asked voluntarily to pick up the garbage. (Mukhtar, Tour Guide, Gili Nanggu, interview on June 14th 2023).

What was told by the two informants above, it is the same with the researchers' observations when visiting Gili Nanggu, where when the researcher arrived at Gili Nanggu, got off the boat and went straight to one of the sekepat (seats), suddenly an officer came asking for a place to rent. Each person who sitting will be charged about Rp. 10,000, -. so, the researchers also saw the trash cans that had been prepared around the seats, which functioned as a place to put trash or food leftovers from visitors. In fact, it is not uncommon for researchers to see visitors who pick up the garbage they see and then put it in the trash.

From some of the information obtained from informants from interviews with researchers, it can be seen that the awik-awik content applied in Sekotong Village is in the form of rules that are displayed in several places around the shoreline at Gili Nanggu. Where the awik-awik is the result of a joint decision between the West Dekotong village government and local community and religious leaders

**Tabel 1.** Awik-awik of West Sekotong Village in sea Conservation

The Content of <i>Awik-awik</i>	Punishment
Every tourist who visits Gili Nanggu will be charged a garbage contribution of IDR 10,000 / person	1. Verbal warning
<i>Boatmen</i> should anchor in a place where there are no coral reefs	2. If it violates again, the operational permit for tourism actors and boatman will be revoked
It is forbidden to fish within a radius of 100 meters from the shoreline of Gili Nanggu	
If you find garbage, throw it in the trash can that provided.	

Source: West Sekotong Village Office

Every Awik-Awik rule that is made has a task in it so that the Awik-awik is the responsibility of tourism actors and the surrounding community and for tourists visiting Gili Nanggu by force because there are punishments for it. Brodie Rudolph et al., (2020), argues that a rapidly expanding ocean economy, driven by human needs for food, energy, transportation and recreation, is already causing unprecedented pressure on the oceans that is further amplified by climate change, loss of biodiversity and pollution. The need for better governance of human activities is that Integrated Ocean Management (IOM) should be the primary approach that comprehensively builds on and links existing sectoral governance efforts to achieve a sustainable sea economy. IOM is a holistic, ecosystem-based and knowledge-based approach that aims to ensure the sustainability and resilience of sea ecosystems while integrating and balancing different ocean uses to optimize the overall ocean economy. On the other hand, the national biodiversity strategies of successful countries demonstrate the incorporation of local people's cultural practices. Emerging themes identified were planning, management and decision-making, incorporation of cultural practices into biodiversity conservation strategies, legal frameworks, implementation mechanisms and inclusion of children in biodiversity conservation initiatives (Dickson, 2016).

One of the efforts to make harmony among human relations with the sea, the stakeholders in this case are village heads, traditional leaders, youth leaders make rules that bind all elements of society to always follow these regulations for the sustainability of the sea as their source of livelihood. The regulation in question is called awik-awik. Awik-awik who act as local wisdom of the people of West Sekotong Village, especially those located in Gili Nanggu, Gili Sudak and Gili Kedis, are in the form of several regulations consisting of clear orders/recommendations and Punishments. The composition of the awik-awik above is in accordance with the formulation of the provisions in the rules/norms/awik-awik for problem solving by Muktasam (2015).

**Table 2.** Distribution of Respondents Based on Fast Food Consumption Habits and Anemia Status

Item	Provisions that Need to be Developed in Group Rules for Administrators
I	Task statement
II	Statement of obligations
III	punishment formulation
IV	Provisions that Need to be Developed in the Rules Group-for Members
V	Rights statement
VI	Statement of obligations
VII	punishment formulation

Meanwhile, Irrubai (2018) states that the formulation of awik-awik which is more rooted in community culture is as follows, values formulation, rights formulation, formulation of obligations, and formulation of punishments. With the formulation of values that live in the midst of society, the community will place awik-awik as something that must be obeyed because it comes from the values that they believe in themselves.

Jayadi & Soemarno (2013) explain that as people's law used to regulate people's lives, customary law is constantly changing. The changes that occur are intended to strengthen capacity through strengthening the structure and function of Awik-awik. This strengthening is carried out by issuing village regulations (Perdes) as a forum to accommodate new changes that were not previously included in the old Awik-awik.

So, the village awik has an important function to organize and unite the community in a harmonious life. This harmony cannot be separated from the relationship between humans and their gods, humans with humans and human relationships with nature. It is more important that managing the sea as a source of community livelihood must be managed holistically, both by the government, the community, creative business actors, tourists, regulations that must exist and be obeyed in the management.

*Contents of Values in the Local Wisdom of Awik-awik in West Sekotong Village.*

The values in the form of Sesenggak/Sasak proverbs that live in the midst of the West Sekotong

Village community which are the source of the birth of Awik-awik are as follows: Ndaq Bejorak Sedin Pesisir Laun Tekekeq Siq Bepongkol (Don't Play on the Beachside You'll Be Bitten by Crocodiles), this is a community expression to prohibit people from playing carelessly in the sea, meaning that people be careful going to the beach or the sea, if you go to the beach then don't make damaged mangroves, coral reefs and others. The symbolic meaning of this sesenggak is to use the beach or the sea well, for example using a fishing rod or net to catch fish but do not use fish bombs.

The smell of Iron, the smell of Asaq (Iron can be sharpened too), meaning that when iron is rubbed on the sharpener, the blade will become sharp and the sharpening will be smooth. Thus, between iron and sharpening there is a cooperation that provides benefits for both parties. The meaning taken by the community at this sesenggak is that the community begins to work together to make awik-awik based on the norms that live in the community to regulate activities to use the sea on the one hand, and preserve the sea on the other. Then Awik-awik also arranges people who will become traders, boatmen and guides.

Aiq Nyereng, Tunjung Tilah, Empaq Bau (The pure water, the lotus remains intact, and the fish are caught). This means that the water that remains clear symbolizes calm, the whole lotus means that there is no damage due to commotion, while the caught fish symbolizes the success obtained, it is in the form of decisions that are implemented from the results of deliberation. Decisions made wisely will satisfy everyone. The community interprets that the preparation of the awik-awik has gone through a good process, from the source of the sesenggak taken, the composition of the awik-awik that was born from deliberation and finally all carry out their obligations according to a mutual agreement to obtain benefits for their lives. (Nasruddin, Head of West Sekotong Sub-District, Interview, June 16th 2023)

Every village has its own local wisdom, according to the type and character of the place where they live. In three Gili, West Sekotong Village, Sekotong District, West Lombok Regency, there is a local wisdom that called Awik-awik. Karianto (2008) in the book *Local Wisdom and Seloka Sasak* explains that Awik-awik is a form of local wisdom of the Sasak culture in environmental management as well as a close glue tool in kinship. This is not only attached to the environment of human life, but also to other creatures and the environment. The concept of Awik-awik comes from the Kotaragama Book of the Islamic Selaparang Kingdom. KOTARA means territory and GAMA means the rules or laws contained in this book are "Awik-awik" (order of life / legal order), this book is the first and oldest in the Sasak ethnic community (Year 1710 AD), while awik-awik in the period before the existence of this book, this

was a rule that ran by itself without any books/book as a guide/reference in implementing the law. The Kotaragama book contains criteria for a leader or king, such as: must be guided by Islamic religious law. Rules of manners in socializing and other regulations.

Karianto (2008) explained that the Awik-awik contained in our Kotaragama is a form of local wisdom of the Sasak culture in environmental management as well as a means of glue that is closely related to kinship, this is not only attached to the environment of fellow human beings, but also with other creatures. and the surrounding natural environment. The style of this Awik-awik is customary village regulations related to environmental conservation, especially the sea environment which contains orders, prohibitions and penalty.

In other opinion, according to Sirtha (2005) "Awik-awik in a traditional village is a reflection of the community's soul, which has a socio-religious character. The philosophical foundation of the Balinese traditional village Awik-awik is the Tri Hita Karana (three sources of welfare), it is the human relationship with God Almighty, the human relationship with humans, and the human relationship with the environment." Similarly, as expressed by Herminingrum & Junining (2016) that the local wisdom of the Kelud community teaches moral ethics that not only guide the relationship between humans and the Almighty, ways to respect each other among social humans, but also harmonious life between man and nature.

Awik-awik customary village is customary law which has a function to regulate and control the behavior of community members in their social life in order to achieve public order and peace. In addition, according to the Council of Trustees of the Bali Customary Institutions (MPLA): Awik-awik also has functions to integrate community members into a union and unity who live together in shared responsibility and struggle, while the important meaning of Awik-awik is to bind unity and integrity of village manners in order to ensure cohesiveness and integrity in unifying the common goal of realizing a safe, orderly and prosperous life in the territory of the traditional village.

Awik-awik is a set of local local rules that are made based on a mutual agreement to regulate the behavior of the local community. Widyastini & Dharmawan (2013), explains that Awik-awik desa is local wisdom owned by the people of Bali and Lombok which contains values or norms that grow and develop, blend with culture, beliefs expressed by myths and symbols. certain symbols, and passed down from generation to generation.

in some of the explanations described above, it can be seen that the concept of Awik-awik is from the doctrines of Hinduism, it is Tri Hita Karana (three sources of welfare), which contains recommendations,

prohibitions and Punishments for those who violate. This is reinforced by the concept presented by Mukhtar et al. (2010) that Awik-awik village is local wisdom owned by the people of Bali and Lombok. If it is understood from the point of opinion of time and the source of value in Awik-awik Desa, then Awik-awik from Bali is more of a Hindu style because it is from the doctrine of Hinduism. While the values that exist in Awik-awik Village in Lombok are based on traditional values that live from the community's experience of Islamic teachings that take place from time to time.

In relation to sea conservation, visitors who want to bathe are not allowed to step on coral reefs under the sea. In addition, it is also not allowed to take fish in the sea around Gili Nanggu in any way, either by fishing, or by direct catching. This is as stated by Wahyu: to maintain the survival of sea animals, every visitor is not allowed to step on or damage the coral reefs under the sea. Because the corals around Gili Nanggu are deliberately planted as a place for sea animals to take shelter. And according to the observations of researchers while bathing around Gili Nanggu there were several visitors who were bathing carrying bread to be fed fish around the place. As soon as the bread was thrown, not long after the fish came to grab the bread.

The preservation of the environment and its distribution cannot be separated from ethical issues in the use of nature. Decision-making in utilizing nature on the natural environment (development of industrial areas, opening of real states, agricultural land, use of chemical substances, and so on) will have consequences for future generations. In Law No. 32 of 2009 concerning Environmental Protection and Management explains that what is meant by environmental protection and management is a systematic effort combined with preserving environmental functions and prevention of pollution and environmental damage which includes planning, maintenance, control, supervision, utilization, and law enforcement.

#### *Implementation of Local Wisdom Awik-awik in Three Gili of West Sekotong Village in Sea Conservation*

As one of the efforts in maintaining natural dance classes in the sea is to make rules called awik-awik. This awik-awik contains various provisions or regulations that serve as guidelines and must be obeyed by all parties. In relation to sea conservation, visitors who want to take a bath are not allowed to step on the coral reefs under the sea. In addition, it is also not allowed to take fish in the sea around Gili Nanggu in any way, either by fishing, or by direct catching. This is as stated by Wahyu: to maintain the survival of sea animals, every visitor is not allowed to step on or damage the coral reefs under the sea. Because the corals around Gili Nanggu

are deliberately planted as a place for sea animals to take shelter (Revelation, Interview June 15th, 2023).

According to the observations of researchers while bathing around Gili Nanggu, there were several visitors who were bathing carrying bread to be fed fish around the place. As soon as the bread was thrown, not long after the fish came to eat the bread.

Since the implementation of awik-awik in West Sekotong Village in 2018, the community has received several benefits: People who work as fishermen with an income of Rp. 50.000,- up to Rp. 100.000,- now working as a tourism actor, either a boatman or a culinary trader, earning a minimum income of Rp. 250.000,- and a maximum of Rp.500.000,-/day. The preservation of coral reefs in the West Sekotong area. Maintaining fish as a snorkeling destination. Garbage is well managed because of the contribution of the village community, tourism actors and tourists. By massive socialization and awareness of the importance of maintaining livelihoods and protecting the environment, violations are almost never found that lead to severe punishments (Revelation, Interview on June 15th, 2023).

The sea as a gift from God which is one of the sources of human life should be preserved. As one of the efforts in maintaining the natural dance class in the sea is to make a rule called awik-awik. Awik-awik contains various provisions or regulations that serve as guidelines and must be obeyed by all parties.

In relation to sea conservation, visitors who want to bathe are not allowed to step on coral reefs under the sea. In addition, it is also not allowed to take fish in the sea around Gili Nanggu in any way, either by fishing, or by direct catching. This is as stated by Wahyu: to maintain the survival of sea animals, every visitor is not allowed to step on or damage the coral reefs under the sea. Because the corals around Gili Nanggu are deliberately planted as a place for sea animals to take shelter.

Since the implementation of awik-awik in West Sekotong Village in 2010, the community has received several benefits, both sea conservation and financial benefits. In addition, the implementation of awik-awik as a form of awareness from local communities in sea conservation is also in accordance with what the author explained that awareness in the form of abilities in local wisdom in the community has been embedded in every local community. as well as the formation of indigenous peoples who have rules from generation to generation. The participation of local communities in this matter must be given a wide space in managing. This is because local people have always had the ability and skills to utilize and protect the natural resources around them, because the community in general is very familiar with the surrounding environment. They come from various ecosystems in Indonesia and have lived side by side with

nature in harmony, and know ways to use natural resources in a sustainable manner (Ghufran, 2015).

The implementation of Awik-awik in Sekotong Village, West Lombok, West Nusa Tenggara is also in line with the efforts made by the government to protect the ecosystems in the waters in an effort to optimize the preservation of ecosystems in the sea and coast, which is also pursued through the application of legal rules and regulations. rehabilitation. one of them is through a program carried out by the government, namely the Coremap program (Coral Reef Rehabilitation And Management Program). The program under the coordination of LIPI lasted for 15 years (1998-2013). The program is divided into three stages. In the first phase (1988-2001) Coremap carried out trials of developing the basic framework of a rescue system in four locations, namely Riau, Takabonate Islands (Selayar, South Sulawesi), Padaido Islands (Papua/Irian Jaya), and Kupang (East Nusa Tenggara). And the pattern was also developed in various regions, including North Sumatra, West Sumatra, North Sulawesi, Southeast Sulawesi, West Nusa Tenggara, and Maluku. Furthermore, in the second stage (2002-2007) Coremap will create a functional community-based management system in ten provinces, while in the third stage (2008-2012) the processing system will be strengthened until it is decentralized, which means that it is carried out by the Regional Government and local communities (Ghufran, 2018).

The above efforts are to protect coral reef ecosystem areas as a form of coral reef conservation efforts in the Indonesian seas which we know that, One of the sources of ecosystems in protected waters is coral reefs. And in this case it is in accordance with the awik-awik in Gili Nanggu, West Sekotong Village. What we know is that coral reefs are one of the sea ecosystems that have very high primary productivity. The high primary productivity in coral reef waters, allows these waters to often become a spawning ground, nursery ground, and feeding ground for most sea biota.. Therefore, Blasiak et al. (2020) remind that rapid advances in sequencing technology and bioinformatics have enabled the exploration of sea genomes and informed innovative approaches to conservation and however, the capacity to conduct genomic research and to access and use sequence data is not evenly distributed across countries, thus highlighting the urgent need to build capacity, promote inclusive innovation and increase access to affordable technologies.

In addition to maintaining and conserving coral reefs as a form of implementation of the awik-awik in Gili Nanggu, Sekotong Barat Village, this is also in accordance with the implementation of the management of sea conservation areas into tourism areas regulated by law, it is Law No. 10 of 2009 about Tourism. According

to Law No. 10 of 2009 concerning Tourism, tourism is a travel activity carried out by a person or group of people (tourists) by visiting certain places for recreational purposes, personal development, or studying the uniqueness of tourist attractions visited in a temporary period. Meanwhile, nature tourism is a form of tourism activity that utilizes the potential of natural resources and environmental management (Surajis, 2015). By combining the notions of tourism and nature tourism, sea nature tourism in sea conservation areas can be concluded as a travel activity to conservation area areas to be able to enjoy the uniqueness and natural beauty in it. Still according to Law no. 10 of 2009, tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, businessmen, government and local governments.

So, marine nature tourism in water conservation areas is a variety of tourism activities in sea conservation areas supported by various facilities and services provided by the community, businessmen or conservation area management units as parties representing the government. The development of sea nature tourism in water conservation areas must be based on planning and implementation that focuses more on the preservation of natural resources and the aquatic environment, but does not abandon the socio-economic needs of the community. In other words, the development and development of sea tourism should be directed at sea ecotourism, as stated by Basri et al. (2021) in their research that conducting the Moyo Festival is intended to discover Sumbawa culture, but also discusses specifically about how local traditions are practiced in their routines, revealing the meaning of the costumes people use on a daily basis and of course culinary as well.

The Ecotourism Society (1990) defines ecotourism as a form of travel to natural areas carried out with the aim of conserving the environment and preserving the life and well-being of local residents. Estradivari et al. (2017) adds the criteria for remote areas to ecotourism destinations and prioritizes improving the economy of local communities as a supporting instrument for the realization of nature conservation. For this reason, the ecotourism development pattern used is community-based ecotourism.

Community-based ecotourism is an ecotourism business that focuses on the active role of the community. Community involvement is absolute because they have knowledge about nature and culture which is a potential and selling point as a tourist attraction. Community-based ecotourism also allows the development of community participation and involvement in the provision of tourism services for tourists, such as: guides, providers of transportation and lodging/homestays. Thus, community-based



ecotourism is very synergistic with the implementation of policies on the use of sea conservation areas for sea nature tourism. Communities that previously tended to behave in an extractive manner in the use of fish resources in conservation areas could be actively involved in developing aquatic nature tourism activities which in fact constitute the use of non-extractive fish resources. It is hoped that through the development of this economic activity, it will ensure the sustainability of fish resources and improve the welfare of the community around the water conservation area in a sustainable manner.

Likewise, fishing communities have an important role in the effort to inherit local wisdom that lives in the community, for example Awik-awik in Sekotong Barat Village. According to Koentjaraningrat (1986): Cultural inheritance is a process of transferring values and norms that are carried out and given through learning by the older generation to the younger generation. One of the institutions for the process of cultural inheritance is the fishing community. Here there is a systematic learning. In cultural inheritance, society has the following functions: Introducing, maintaining and developing cultural elements, Developing the power of reasoning, Strengthening personality and character, Fostering the spirit of nationalism, and Fostering human development.

## Conclusion

Based on the explanations described above, it can be concluded that the Three Gili Awik-awik as one of the local wisdoms of West Sekotong Village in order to be effectively understood, felt owned and implemented by the community, must have provisions for the arrangement of the awik-awik rules. One of these provisions is to use the values that were origin and live in their midst, such as the proverbs and taboos that they believe in and live daily. Based on these values, Awik-awik is arranged according to the goals to be achieved in people's lives, in this case, the efforts to preserve/conservate the sea in the three dyke. The contents that must be present in each awik-awik arrangement include: the name of the awik-awik to be compiled, values that live and are carried out by the community, orders/recommendations, prohibitions, and then Punishments. Thus, we can see in the above explanation the success of awik-awik as local wisdom for sea conservation in the three dyke while taking the benefits of the sea without destroying it

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## Author Contributions

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## Conflicts of Interest

The authors declare no conflict of interest.

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