



# Ngumbai Lawok Tradition as a Form of Environmental Sustainability of Fishing Communities in Tanggamus Regency

Sumargono<sup>(✉)</sup>, Winda Pitriani Parhamah, and Murniyati

History Education, Lampung University, Bandar Lampung, Lampung, Indonesia  
sumargono.1998@fkip.unila.ac.id,  
winda.pitriani300519@students.unila.ac.id, murni8388@gmail.com

**Abstract.** This research discusses the existence of local wisdom in the form of the Ngumbai Lawok Tradition in Tanggamus Regency, which is an activity of coastal communities as an expression of gratitude to God for the favors they receive while scavenging at sea. The quality of the natural environment today is deteriorating. The function of the natural environment that continues to be degraded due to prolonged and continuous damage has a bad impact on the sustainability of living things, including humans. The exploitation carried out by humans towards the natural environment results in a gap in the relationship between humans themselves and also with their environment. Technological engineering solutions are considered sufficient in achieving environmental preservation, therefore it is necessary to have solutions in dealing with environmental conservation. The internalization of local wisdom values in the Ngumbai Lawok tradition has an important position in fostering human awareness of the importance of environmental conservation. The purpose of this writing is to explain the proses and meanings covered in the Ngumbai Lawok tradition. The method in this study uses non-empirical research. Through a qualitative case study approach. Data collection techniques use interviews, observations and documentation. From the results of empirical studies and observations, it can be concluded that the local archives of the ngumbai lawok tradition can have a positive impact on the sustainability of the natural environment, through the realization of the rights and authorities of the local customary law community.

**Keywords:** Ngumbai Lawok · Sustainability · Environment

## 1 Introduction

The environment according to Law No. 32 of 2009 is the unity of space with all objects or unity of living beings, including humans and all their behavior in order to carry out the life and welfare of humans and other living things around them. This is in line with Aziz's Opinion (2013) which states that the Environment is a combination of physical conditions that include the state of natural resources such as land. Water, energy, minerals

and flora and fauna that live on and in the soil and ocean with institutions that include the creation of humans such as the decision to use the physical environment.

The preservation of an environment is very necessary in order to maintain the integrity of a life, this is because human life in a society cannot be separated from its environment [1, 2] Education about environmental conservation is a strategic step to maintain environmental sustainability because through the preservation and management of the environment wisely can save and preserve the environment, it can also guarantee the needs and prosperity of mankind itself. This is in line with the opinion of Setyobudi and Saliman stating that the environment for humans is a very important element in upholding life. The environment not only acts as a place for humans to live, but also supports human life.

All human needs are readily available in nature to be utilized in an effort to meet their needs. With this interaction, all human activities will affect the environment [3, 4] Human attitudes and behavior will determine the good and bad conditions of an environment. Based on the opinions of the experts above, it can be underlined that environmental conservation is a series of efforts to protect the ability of the environment to resist the pressures of change and negative impacts caused by various phenomena in order to remain able to support the lives of living beings. Conservation efforts are carried out so that resources in the environment can last as long as possible and can be enjoyed or felt by future or sustainable generations [5].

The condition of the natural environment that continues to degrade as a result of continuous damage threatens human safety such as landslides, floods, decreased water discharge, and others. In addition to having an impact on humans, it also has an impact on other natural environments such as reduced biodiversity, extinction of animal habitats, loss of soil fertility, and destruction of the hydrological cycle and will cause global warming. The symptoms of nature that show its impropriety are one of the impacts of environmental problems, and this is felt by all mankind on earth, including the people of Indonesia [6].

The various problems above, both in Indonesia and in other parts of the country, are considered important for ecological awareness in the community for the management of the natural environment, taking into account the sustainable use of forests to remain sustainable. This can be done by internalizing the ecological values inherent in the local wisdom of the local community as an effort to manage the natural environment so that the natural environment remains sustainable. This is important because one of the indications of the absence of respect for the natural environment today is due to the lack of understanding and the fading of local wisdom values. The values of local wisdom of the community need to be understood and preserved so that they can be known by the next generation [2, 7] One of the local communities that has ecological values in local arifan is the community in Tanggamus Regency through the Ngumbai Lawok Tradition.

Ruwatan Laut tradition is a tradition that has been carried out for generations since the time of the ancestors which became a habit or tradition among the fishing community. As a tradition, the sea ruwatan has its own beliefs for the fishing community in the ruler of the sea. This Ruwatan Laut tradition is also often called Sea Alms for various certain regions in Indonesia, especially on various Java Islands which until now still carry out this tradition. The tradition of sea alms or sea ruwatan is one of the popular traditions

for coastal communities or fishermen in various regions. Sea almsgiving is a ceremony of salvation by sailing Jolen, which is to wash away offerings placed on miniatures in the form of sea vessels containing fruits, food and drinks [8, 9].

This kind of trust is also found in fishing communities in Pesisir Barat Regency with the name Ngumbai Lawok. The many problems or risks of fishermen when in the middle of the sea in looking for fish, fishermen hope that with the implementation of sea ruwatan, they will be given safety in navigating the ocean and obtaining fish easily [10]. This phenomenon is actually enough to illustrate how different cultural pluralities can coexist together in one place and opportunity [11].

## 2 Method

This study used non-empirical research. Through a qualitative case study approach, which requires a series of in-depth and detailed scientific activities to gain insight into the event. Often, selected events, called cases, are ongoing real-life events [12]. In addition, according to Moleong (2014: 4) [13], this study used descriptive data in written or oral form. The data collection technique uses interviews that aim to obtain information in qualitative research, the type of interview to be used is an unstructured interview. The focus of qualitative research on the case study in this study was that the researcher discussed the environmental sustainability of fishing communities in Kabupaten Tanggamus.

## 3 Result and Discussion

### A. Local Wisdom of Ngumbai Lawok

Lampung is part of one of the provinces in Indonesia that is rich in a variety of cultures contained in universal traditions ranging from birth, marriage to death ceremonies that are full of cultural values and norms that are firmly upheld by the people of Lampung [4, 14] particular, the tradition in Lampung does not only include these three main things, the Lampung community consisting of two jurai, namely the *Sabatin* and *Pepadun* jurai, has a variety of traditions to express happiness and gratitude for the gift of the One God. One of them is a tradition known by the name that is held once a year.

*Ngumbai Lawok* consists of two syllables, namely *ngumbai* and *lawok*. *Ngumbai* is a ceremony to free a person or place from the bad luck that will befall, while *lawok* (sea) is a collection of salt water (in large quantities or large) that inundates and divides the land over continents and islands [15].

The *tradition of Ngumbai Lawok* or if outside Sumatra is often called *Ruwat Laut*. In general, the origin of the *ngumbai lawok* tradition on the coast is motivated because there is a community belief, where the sea has a "ruler". Thus, an offering was made in the form of a buffalo head offering as well as some agricultural crops. The purpose of carrying out the ritual is so that the community is not affected by disasters or disasters. The beginning of the *Ngumbai Lawok* tradition itself has several versions of historical stories the origin of this tradition can be maintained and preserved in Lampung. The first version according to the research of the *Ngumbai Lawok* tradition is a form of gratitude

from the community and the ruler of the sea to eliminate danger for fishermen who are the result of the rake of Cirebon fishermen who stop by in the coastal area of Lampung. The second version explains that according to the story of the coastal Lampung people, the origin of the *Ngumbai Lawok* tradition is not known for sure since when and who started the first tradisi until now. The third version states that the history of *Ngumbai Lawok* was once carried out by every clan leader in the coastal Lampung region called sultan or saibatin including waynapal sultan, tenumbang sultan and others [16].

The *Ngumbai Lawok* ceremony is a belief of coastal communities (fishermen) which is held once a year, namely in the month of Muharram. Before carrying out the *Ngumbai Lawok* tradition, traditional leaders, the community and the village government will hold a meeting to determine the day, the implementing committee, the equipment and equipment needed, community donations and so on. Dcarry out for one day or three days, according to the agreed agreement.

According to Idrus Ruslan (2019: 136) *Ngumbai Lawok* is a traditional thanksgiving event for the people of Lampung Pesisir (especially in Pesisir Barat Regency) for god's grace that they have obtained from the sea. is a ritual of sailing various offerings to the sea as an expression of gratitude for the sustenance obtained for one year. This tradition was born from the understanding of local fishermen that the sea is a land for making a living [17].

Meanwhile, according to some community leaders, the *Ngumbai Lawok* tradition was once a ceremony used to maintain good relations with the ruler of the Matu sea in order to establish peace between rough creatures and ethereal creatures (humans with the ghaib nation) with the aim of obtaining safety when sailing/going to sea and getting abundant catches.

It can be interpreted that *Ngumbai Lawok* is a tradition carried out by the Javanese people in coastal Lampung to clean/purify the sea and avoid maabahaya which until now is still being preserved as a form of gratitude from the community and fishermen for the gift of God Almighty for providing an abundance of sustenance through the marine wealth obtained.

### B. *Internalization of Local Wisdom in Environmental Conservation*

Local wisdom and historical awareness will be the added value offered by history learning, in addition to fostering the nationalism and patriotism of students. Local wisdom will introduce students to their origins and will teach good things so that students will apply and carry out life to be wise and have good character [18, 19]. As stated by Sofiani (Nissa Fazalina Assidiq, Hamdan Tri Atmaja, 2019) that the integration of local wisdom values in history learning is expected to encourage students to understand their local wisdom, then be able to cause love and pride in their culture which in the end can strengthen self-identity in order to strengthen the love for their nation. So that the purpose of learning history can be achieved properly [20].

The *Ngumbai Lawok* tradition is a tradition carried out for generations that has the potential as a life order that is always related to the values of local wisdom, this is because in the procession *the Ngumbai Lawok* tradition not only concerns ceremonies that have mystical benefits, but in the implementation system indirectly teaches that life must be carried out harmoniously, both fellow living and the universe, especially with

God Almighty to avoid catastrophes, disasters, which can occur during " also as a plea to get abundant rizki when fishing in the sea [21].

Based on this, ngumbai lawok is not only meaningful as a gratitude, but also has the meaning of kejawen philosophy. People in general are aware and understand that life cannot be carried out by natural resources such as the earth, air, water, sunlight, animals and plants. For this reason, the predecessors or ancestors have planned a day to save the preservation of natural resources and the environment and their contents. By carrying out *Ngumbai Lawok* or sea ruwat. *Ngumbai* or ruat means to maintain or care for, preserve, save, clean and empower nature and the environment. The people of balai kencana village try to maintain balance with nature, the environment and its guards by performing the traditional ceremony of ngumbai lawok, through this ritual the community believes that they will avoid dangers and disasters that can occur at any time.

In another aspect, ngumbai lawok is an expression of the gratitude of fishermen for the past year, and a gratitude for safety in carrying out sea activities so far. Plead with Allah Almighty so that the source of income at sea can be preserved and given abundant results. *Ngumbai Lawok* is a local culture that has existed for a long time which was later preserved until now by the people of balai kencana village.

They believe that *Ngumbai Lawok* is useful for ridding the sea of evil forces that can threaten their safety. In addition, *Ngumbai Lawok* is also an expression of respect for something that is considered the ruler of the sea. *Ngumbai Lawok* is almost carried out every year, because the people of balai kencana village believe that the ruler of the sea who has taken care of and guarded the sea needs to be given "offerings" in reflecting on the respect to always be guarded by his sea as a place for them to make a living.

In general, the purpose of holding the *Ngumbai Lawok* tradition is to get salvation, luck and a form of gratitude, which in the process of getting these three things anyone must start at will and tolerate the environment, especially nature, to maintain and maintain themselves with the surrounding nature. For those who want to gain salvation and avoid catastrophe must have a sincere and clear heart, there is no lust to want to rule and always resign themselves to asking God for the best.

The *procession of the Ngumbai Lawok* tradition involves religious meanings and symbols, each of which has a special meaning and value. The meaning and purpose of the symbol are as follows:

#### 1) *The Head of a Male Buffalo*

The head of the male buffalo symbolizes strength or toughness, meaning that fishing communities can have strength and resilience, considering that the terrain they face is full of dangers, male animals also symbolize the spirit and work ethic of the community.

#### 2) *Incense*

Frankincense means always healthy, happy sentosa, rizki always comes like running water.

#### 3) *Bekakak Hens*

Bekakak aya female symbolizes the fertility of the people of balai kencana village.

4) *White Cloth*

The white cloth symbolizes the sanctity of the heart, meaning that when you want to go to sea, you must intend to do business properly, sincerely make a living for the family and ask for help only to Allah Almighty. If the intentions were correct, they believed that the path they were taking would be younger.

5) *Flowers and Cakes of Seven Kinds*

The flowers and cakes of the seven kinds symbolize various fish, meaning to get various fish.

6) *Tumpeng Rice*

Nasi tumpeng symbolizes prosperity, meaning this is a request for the community to be given a prosperous life.

7) *Banana*

Bananas mean life is not to eat.

8) *Plantain*

Plantains are a successful person of both social status and wealth.

9) *Snack Market*

Market snacks contain the meaning of people who live according to the applicable rules, will not be mistaken or misguided.

10) *Pennant” (Red and White Flag)*

The pennants area symbol so that the people in making a living have nothing to get in the way.

11) *Fresh Water*

Fresh water as a symbol of salvation due to its clarity and it is hoped that there will be no one disability.

12) *Female Beauty Tools*

The waanita beauty tool symbolizes a woman's liking to dress up, a flower as a symbol of plea of fragrance.

All of the above materials or equipment are basically a symbol of surrender to God Almighty as the owner of the power of the entire ocean and those who are contained in it. The form of the symbol of resignation is contained in the form of sowing various sea offerings as alms to the creatures that are in the sun which is accompanied by prayers of salvation when going to sea and getting abundant results. The offerings that are carried out by the sea also symbolize the rule system in human life in order to behave in accordance with its corridors by remembering the creator and the surrounding nature in order to create balance and harmony in relations between humans, nature, especially with the creator.

In general, the understanding of the people of the coastal area of the coastal area to the tradition of *Ngumbai Lawok* can be divided into three variants, namely:

1) *Ngumbai Lawok Tradition as a Means of Social Activity*

In this context, ngumbai lawok serves more as a form of activity that is socially consolidated, especially with regard to the spirit of social cohesiveness that has been passed down by their predecessors, that sea almsgiving is not only a form of ritual religiosity, as well as a means of social glue for the entire community domiciled in the chain, both those who work as fishermen or not. That is, the spirit of mutual cooperation in doing every job should be reinvigorated by doing the work together regardless of differences in religious, ethnic, cultural backgrounds and others.

2) *Ngumbai Lawok Tradition as a Preservation of Cultural and Religious Rituals*

The *Ngumbai Lawok* tradition is an effort to preserve the cultural heritage and religious rituals of the local community carried out by later generations in order to maintain their local cultural identity. Preservation of local culture is a culture that originated in the local area. That is, there are values in the *Ngumbai Lawok* tradition that are still maintained by the fishing community as the cultural heritage of their ancestors.

3) *Ngumbai Lawok Tradition as a Preservation of Cultural and Religious Rituals*

With the inclusion of the *Ngumbai Lawok* ritual, where the costs incurred come from non-governmental organizations, it will increase the sense of responsibility for the activity in question.

The ethical values contained in the *Ngumbai Lawok* Tradition can be seen in the form of:

1) *Mutual Aid (Ta'awun)*

In the implementation of *Ngumbai Lawok*, the community together on the basis of empowerment and volunteerism helps the implementation of *Ngumbai Lawok* both in the form of energy and funds. This attitude of helping is also seen in community life such as if there are community members who carry out marriage, circumcision, naming (*aqiqah*), and congratulations and when there are community residents who are hit by disasters.

2) *The Value of Deliberation*

In the big Indonesian dictionary (1989), deliberation is defined as a discussion of the same as the intention of reaching a decision on the resolution of a common problem in addition to that, the word deliberation is also used which means deliberation and counseling. Likewise, in implementing *Ngumbai Lawok*, religious leaders, community leaders, traditional leaders, and village and city officials first held deliberations regarding the timing of the implementation and the amount of funds. Media meetings or deliberations are also functioned to discuss other religious and social activities, such as recitation and mutual cooperation.

### 3) *The Value of Silaturrahmi*

Silaturrahmi that connects kinship ropes, or connects affection by visiting each other, especially towards relatives or family members themselves and even to neighbors or *saudar seiman*. The value of friendship is reflected in the implementation of *Ngumbai Lawok* because the community is off from all kinds of work activities, the whole community prays together. This *Ngumbai Lawok* activity is used as a silaturrahmi event between communities.

### 4) *Unity and Unity (Harmony)*

Harmony is the main thing about unity, the main model of the realization of peace, peace, and well-being. The people of Lampung are heterogeneous, because they consist of several *susku*, they have cultures and traditions that vary according to the background they have, while *Ngumbai Lawok* is a tradition that exists as a result of cultural acculturation that unites various ethnicities in coastal Lampung, however but the community can live in harmony and harmony, because they strongly uphold the value of unity and unity, so as to create a harmonious life.

The ethical values contained in the *Ngumbai Lawok* ritual are contained in the series of ceremonial activities, these special values include solidarity, ethical, estateic, cultural, and religious values that are seen in the symbolic of the ceremony presented through the form of dance dance, attractions, prayers and other rites regardless of where and how this culture is formed or created.

The community's understanding of the *Ngumbai Lawok* tradition in addition to efforts to get salvation and blessings in making a living is also an effort to preserve the cultural heritage and religious rituals of the local community carried out by the next generation in order to maintain their local cultural identity. Preservation of local culture is a culture that originated in the local area (Coastal). That is, there are values in the tradition that are still maintained by the fishing community as the cultural heritage of their ancestors.

The *tradition of Ngumbai Lawok*, in addition to aiming to preserve cultural heritage, is also a potential for environmental sustainability. This is because with the *Ngumbai Lawok* tradition which is full of noble, mystical and religious values, it makes local people and outside communities who know this tradition will be more careful in utilizing nature which indirectly the community participates in protecting the flora and fauna in the ocean by not plundering flora or fauna that are not yet feasible or protected, maintaining the sustainability of the sea so that it is not polluted by using environmentally friendly fuels, one of which is and so on.

The point is that with the *tradition of Ngumbai Lawok*, it becomes the foundation of the community in maintaining environmental sustainability through the understanding of "what we plant we will reap later" on the contrary, the community will greatly maintain and preserve nature in this case the ocean and its contents because the sea is the center of their communication in supporting the family, of course this will have a very good impact because there is a balance and harmony of human life with the universe.



## 4 Conclusion

The local shroud is a cultural heritage passed down from generation to generation that must be preserved and preserved. It can be used as one of the strategies to protect and preserve the natural environment that has been demonstrated in its sustainability efforts. The importance of absorbing the ecological value of local wisdom in managing the natural environment is a form of environmental protection and preservation. The values of local wisdom that exist in local communities are important to be maintained and cared for so that the community has a responsibility to maintain and protect its natural environment and respect the rights of nature itself. Internalizing ecological values in local wisdom is the right strategy to manage the natural environment because it contributes positively in preserving the natural environment. Prohibitions, taboos and myths that exist in the culture of local people exist in managing the natural environment as a way to maintain the protection of the natural environment. This is included in the life section of the community.

**Acknowledgement.** All praise and gratitude to the presence of God Almighty, the researcher is due to His grace and grace, the researcher finally succeeded in completing this article. And thanks to everyone involved.

## References

1. Callicott, J. B. (1980). Animal liberation: A triangular affair. *Environmental ethics*, 2(4), 311-338.
2. Gadeng, A. N., Maryani, E., & Rohmat, D. (2018, April). The value of local wisdom smong in tsunami disaster mitigation in Simeulue Regency, Aceh Province. In *IOP Conference Series: Earth and Environmental Science* (Vol. 145, No. 1, p. 012041). IOP Publishing.
3. Jonassen, D. H., & Rohrer-Murphy, L. (1999). Activity theory as a framework for designing constructivist learning environments. *Educational technology research and development*, 47(1), 61-79.
4. Martiara, R. (2012). *Nilai dan Norma Budaya Lampung: Dalam Sudut Pandang Strukturalisme* (Vol. 1, No. 1). Program Pascasarjana Institut Seni Indonesia Yogyakarta.
5. Barry, B. (2017). Sustainability and intergenerational justice. In *Intergenerational Justice* (pp. 183–208). Routledge.
6. Niman, E. M. (2019). Kearifan lokal dan upaya pelestarian lingkungan alam. *Jurnal pendidikan dan kebudayaan Missio*, 11(1), 91-106.
7. Andari, R., Supartha, I. W. G., Riana, I. G., & Sukawati, T. G. R. (2020). Exploring the Values of Local Wisdom as Sustainable Tourism Attractions. *International Journal of Social Science and Business*, 4(4), 489-498.
8. Abdurrohman, M. 2015. Memahami Makna-Makna Simbolik Pada Upacara Sedekah laut Di Desa Tanjung Kecamatan Kragan Kabupaten Rembang. *Jurnal The Mesengger*. 3(1).
9. Sifatu, W. O. 2014. Perubahan, Kebudayaan Dan Agama : Perspektif Antropologi Kekuasaan. *Jurnal Kajian Budaya*, 10(20).
10. Mulyono, S. 1985. *Simbolisme dan Mistikisme Wayang*. Jakarta : PT: Gunung Agung.
11. Ghafur, W. A. 2017. Dialektika Agama dan Budaya Dalam “Berkah” Nawu Sendang Selirang. *Jurnal Kebudayaan Islam*, 15(1).

12. Rahardjo, Mudjia. 2017. *Studi Kasus Dalam Penelitian Kualitatif: Konsep Dan Prosedurnya*. Unpublished. Pascasarjana UIN Malang.
13. Moleong, Lexy J. 1995. *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja.
14. Ghozali, T. (2021). *Akomodasi Tradisi Begawi Abung Siwo Migo Terhadap Nilai-Nilai Islam Berorientasi Pengembangan Dan Kesejahteraan Sosial Di Provinsi Lampung* (Doctoral dissertation, UIN Raden Intan Lampung).
15. Saputra, R. D. (2011). Tradisi Ruwatan Laut (Ngumbai Lawok) di Kelurahan Kangkung Kecamatan Teluk Betung Selatan Kota Bandar Lampung Dalam Perspektif Hukum Islam.
16. Ruslan, Idrus. 2018. Dimensi kearifan lokal masyarakat lampung sebagai media resolusi konflik. *Jurnal Kalam*, Volume 12, No,1.
17. Putri, I. F., Salsabila, G., & Santosa, N. (2021). Jamu Madura: Pemanfaatan Kearifan Lokal Sebagai Sarana Ekonomi Wanita Madura. *PROSIDING PEKAN SEJARAH*, 1(1), 189-198.
18. Romadi, R., & Kurniawan, G. F. (2017). Pembelajaran Sejarah Lokal Berbasis Folklore Untuk Menanamkan Nilai Kearifan Lokal Kepada Siswa. *Sejarah dan Budaya: Jurnal Sejarah, Budaya, dan Pengajarannya*, 11(1), 79-94.
19. Assidiq, N. F., & Atmaja, H. T. (2019). Implementasi Kearifan Lokal Dalam Pembelajaran Sejarah Terhadap Apresiasi Siswa Sma/Ma Berbasis Islam Di Kabupaten Wonosobo. *Indonesian Journal of History Education*, 7(1), 79-92.
20. Yudarti, E. (2019). *Implementasi Nilai-Nilai Islam Pada Budaya Lokal (Buharak, Ngumbai Lawok, dan Siba Muli) Di Kabupaten Pesisir Barat* (Doctoral dissertation, UIN Raden Intan Lampung).
21. Satriadi, Zomi. 2018. Nilai-nilai Etika Dalam Tradisi Ngumbai Lawok Masyarakat Lampung (Studi di Desa Balai Kencana Kecamatan Krui Selatan Kabupaten Lampung Pesisir Barat). *Skripsi*. Lampung: UIN Raden Intan.

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

