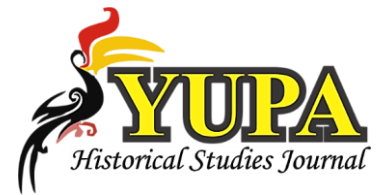


P-ISSN: 2541-6960; E-ISSN: 2549-8754

Yupa: Historical Studies Journal

Vol. 7 No. 2, 2023 (194-210)

<http://jurnal.fkip.unmul.ac.id/index.php/yupa>



## Historical Cultural Maritime Notes and the Integration of Its Values in Shaping the Self-Reliance of Coastal Ecotourism

Syahlan Mattiro<sup>1</sup>, Cucu Widaty<sup>2</sup>, Yuli Apriati<sup>3</sup>

<sup>1</sup>Universitas Lambung Mangkurat, Banjarmasin, Indonesia

<sup>2</sup>Universitas Lambung Mangkurat, Banjarmasin, Indonesia

<sup>3</sup>Universitas Lambung Mangkurat, Banjarmasin, Indonesia

<sup>1</sup>lintangmattiro@ulm.ac.id

Received	Accepted	Published
15/02/2023	03/08/2023	31/08/2023

**Abstract** Until now, studies of Indonesian history have primarily concentrated on events that transpired on land, even though more than half of the territory of the Republic of Indonesia is composed of the sea. Such a dependency on the sea among many Indonesians indicates that a substantial portion of the past experiences and activities of the Archipelago's inhabitants has eluded the observation and research efforts of our nation's historians. This trend presents significant opportunities for the growth and development of Indonesian tourism. Indonesia, as the largest archipelagic country in the world, boasts rich biodiversity, a vast coastline of more than 81,000 km, and a total of 17,504 islands, among which 10,000 are classified as small islands, some of which remain unnamed and uninhabited. Mandar is one of the tribes in the archipelago that inhabits the coastal area of Kotabaru, South Kalimantan province, where the sea heavily influences its culture. The results of this study describe the potential for coastal tourism developed by the Mandar Community, which includes Pencak Silat, sea pandan handicrafts, and traditional sea alms ceremonies. The potential for tourism development is expected to transform these attractions into an economic catalyst for the local community in the area.

**Keywords:** Maritime Culture, Economy, Tourism, local wisdom

**Abstrak** Studi sejarah Indonesia hingga sekarang lebih banyak mementingkan peristiwa yang terjadi di darat, walaupun sesungguhnya lebih separuh dari wilayah Republik Indonesia terdiri dari laut. Ini suatu petunjuk bahwa cukup banyak orang Indonesia menggantung diri secara langsung atau tidak langsung kepada laut. Dengan demikian, ada bagian yang besar dari pengalaman dan kegiatan penduduk Nusantara di masa lampau yang lolos dari pengamatan dan penelitian sejarawan bangsa kita. Kecenderungan ini memberi peluang bagi pengembangan pariwisata Indonesia karena Indonesia merupakan negara kepulauan terbesar di dunia yang kaya akan keanekaragaman hayati, memiliki panjang garis pantai lebih dari 81.000 km dan 17.504 pulau, di mana 10.000 pulau di antaranya merupakan pulau-pulau kecil, bahkan sangat kecil, belum bernama dan tidak berpenghuni. Mandar adalah salah satu suku bangsa yang ada di Nusantara yang mendiami wilayah pesisir Kotabaru propinsi Kalimantan Selatan, dimana budayanya sangat berorientasi pada laut. Hasil penelitian ini memaparkan potensi wisata pesisir yang dikembangkan oleh Masyarakat Mandar: Pencak silat, kerajinan tangan pandan laut dan upacara adat sedekah laut. Potensi pengembangan wisata ini diharapkan mampu menjadi daya tarik Turis untuk kemajuan ekonomi masyarakat lokal disana.

**Kata kunci:** Budaya Bahari, Ekonomi, Wisata, kearifan lokal



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

## INTRODUCTION

Studies of Indonesian history up until the present have predominantly focused on events that occurred on land, even though, in reality, more than half of the territory of the Republic of Indonesia is comprised of the sea. This is an indication that quite a number of Indonesians directly or indirectly rely on the sea. Consequently, a significant portion of the experiences and activities of the archipelago's inhabitants in the past have eluded the observation and research of our nation's historians. (Lapian, 2011).

The historical records of Indonesia, if based solely on the mainland territory, would result in an imbalance in knowledge and perspectives about the past. This imbalance serves as the foundation for understanding the present. Historiography that claims national pretensions or aspirations, in its true sense, would be considered incomplete if it prioritizes only the land-based elements of the nation's actual history.

In the general dictionary of the Indonesian language, the term 'Zaman bahari' refers to prehistoric times. In other words, the term 'bahari' in this context is synonymous with the meaning of 'prehistoric' or 'ancient times,' as if it is already considered a synonym. Therefore, as a discipline that studies the maritime past, history should also pay attention to maritime issues (maritime matters). This becomes even more important after the concept of 'wawasan nusantara' (archipelagic outlook) is accepted and acknowledged as the official viewpoint embraced by our government and nation. This perspective no longer views the Republic of Indonesia as a unity based on the principle of 'Island-by-Island,' but rather as an archipelagic state with territorial integrity, which includes the seas and straits within the defined borders. Therefore, attention to maritime aspects is no longer merely a suitable thing to do but becomes something that must receive special priority. In this context, the main focus of this study is an effort to specifically highlight a portion of the nation's maritime history.

The historical records of the Mandar people, as one of the ethnic groups whose culture is highly oriented towards the sea, are included in the book "The Bugis." It is mentioned that the Bugis people are not skilled sailors; instead, they are actually traders. The sea and ships are merely the means or instruments they use to facilitate their trading activities. If one wants to refer to skilled sailors, then the most appropriate term would be the Mandar people. (Pelras, 2006). In the eastern region of Indonesia, the Mandar people are no different from other ethnic groups that also possess a culture oriented towards the sea, such as the Bugis, Makassar, and Buton, all of which are known as maritime communities. (Anwar, 1998) Moreover, the similarities between the Mandar people and these three aforementioned ethnic groups can be found by examining their cultural systems, including the way they construct boats, the taboos that fishermen must not violate, and the rituals to inaugurate newly built boats before they are taken out to sea

The Mandar community is a seafaring society. Sailing is closely related to their main livelihood, which may be influenced by their geographical position surrounded by the sea and the less fertile conditions for agriculture. Consequently, their activities and way of life are largely centered around the sea. They have developed a socio-cultural system based on maritime practices. As a maritime community, along with the Bugis, Makassar, Buton, Bajau, and Madura, they have cultivated maritime culture. (Hughes, 1984) (Southon, 1995, ). Boats are of paramount importance in their lives, as they serve not only as a means of transportation but also as a source of livelihood for this community. Based on their distinctive characteristics, materials, and functions, Mandar boats can be categorized into, among others, Ba'go, Sande', Lepa-lepa, and Kappal. (Alimuddin, 2005). Among these types of boats, they are still visible in the Mandar community's surroundings. Generally, these boats use sails and are made of wood.

Development in coastal areas and small islands plays a crucial and strategic role in national development, particularly as a foreign exchange earner, increasing job opportunities, improving income and living standards, as well as stimulating sectors that utilize coastal regions. In general, stakeholders in coastal areas and small islands are categorized into sectors such as agriculture/fisheries, tourism, mining, maritime transportation, maritime industries, and conservation.

Tourism is one of the potentials that are currently being extensively explored and developed in many countries. There is an increasing trend in the international tourism market to seek destinations that are still pristine. This trend provides opportunities for the development of tourism in Indonesia, as it is the world's largest archipelagic country, rich in biodiversity, with a coastline stretching over 81,000 km and comprising 17,504 islands, among which 10,000 are small and even tiny islands, some of which are yet to be named and uninhabited. Small islands have the potential to be utilized for tourism activities in the form of marine tourism or ecotourism. (Sri Nurhayati, 2018). This is due to the fact that these tourism areas possess a high richness and diversity in various forms of natural resources, history, customs, culture, and various interconnected ecological resources. (Lawaherilla, 2002).

Based on the documentation from the Coastal and Small Islands Zoning Plan (RZWP3K) of Kotabaru Regency (2011), it is evident that the small islands in this region have great potential to be managed and developed as marine tourism destinations. Generally, tourism in this area is based on ecosystems (ecotourism), both on land and sea (marine tourism), as well as cultural tourism. The ecotourism attractions in the coastal area of Kotabaru Regency include the authenticity of nature and the beauty of the environment, both underwater (coral reefs, marine parks, diverse fish, etc.) and on land (caves, waterfalls, sandy beaches, and more), as well as the coastal forests with their rich variety of flora and fauna. Furthermore, each island is surrounded

by beautiful and enchanting white sandy beaches, along with shallow coral reefs harboring a variety of fish and marine life, which adds vibrant colors and beauty to the marine environment.

The number of islands designated for marine tourism development in the RZWP3K document is 11 islands. The research focus is on the southern region of Kotabaru Regency, specifically in Pulau Laut Kepulauan Subdistrict, which comprises three islands (Kerayaan, Kerasian, and Kerumputan), and some other islands within the zoning of Pulau Laut Barat Subdistrict. The tourist attractions to be developed in this Zoning Plan document are tailored to the potential of each individual island. (Mattiro, 2021).

The potential for marine ecotourism in these islands lies in the coral reef ecosystems that possess high beauty and marine biodiversity value. Additionally, these islands feature white sandy beaches and relatively calm waters. The presence of settlements on these islands facilitates easier access, as there are regular boats commuting daily from the capital of Kotabaru Regency to Pulau Kerayaan. This factor also enhances the strategic position of these islands since they directly or indirectly stimulate an increase in the number of visitors to the tourist attractions, particularly in Kotabaru Regency.

Another potential of these islands is cultural tourism, including the cultural ceremony of Mallasuang Manu on Pulau Kerayaan, which is a traditional event to express gratitude for the abundant marine resources in Kecamatan Pulau Laut Kepulauan (the sub-district capital of Pulau Kerayaan). Additionally, there is the Katir Race culture, a traditional sailboat racing event held annually. The Katir Race tradition has been passed down through generations on Pulau Kerayaan and is still closely related to the Sandeq culture found in Majene Regency, West Sulawesi. From an ethnic perspective, it turns out that the majority of the population on these islands belongs to the Mandar ethnic group, who were originally migrants from the mainland of Sulawesi and settled on the islands in Kotabaru Regency. Therefore, the culture on these islands is closely connected to the culture found in West Sulawesi (Mattiro, 2021).

As a minority community in the region of Kalimantan, this kind of culture still seems to have not received primary attention from the local government, even though diverse cultures or cultural blends can add unique beauty to the area. For tourists, besides the marine tourism offered, they would certainly be interested in experiencing other attractions available in the region. Therefore, well-managed tourism that blends these cultural attractions with the marine offerings can turn these islands into a tourist magnet for both local and international tourists.

## **METHOD**

In principle, this paper employs qualitative research, which is a method that generates descriptive data in the form of respondent statements and observed behaviors. (Moleong, 1994). The researcher is not seeking truth (in the teleological sense) and morality, but rather seeking

understanding. (Taylor, 1975)). This research was conducted in Kotabaru Regency, South Kalimantan, with several considerations that this location is an area where the Mandar Community migrates from South Sulawesi. One of the research locations is in the Pulau Laut Kepulauan sub-district, based on the notion that the Mandar community residing on this island still holds their maritime traditions amidst the widespread cultural changes. The purpose of this paper is to depict the maritime traditions of the Mandar community and, fundamentally, to examine how these traditional values can foster economic self-reliance among the people.

This research is based on a cultural approach, namely the interpretive approach. In line with what Geertz (1986) stated, "We cannot live other peoples lives, and it's a piece of bad faith to try. We can but listen to what, in words, in images, in action. They say about their lives". The method of interpretation involves considering the perspectives of the actors and the community who are the owners of the symbols, and only then does the researcher provide their interpretation. An interpretation of symbols would not be complete without considering the views or interpretations given by the owners or creators of the symbols themselves. (Putra, 2000).

## **RESULT AND DISCUSSION**

The awareness of local wisdom surged after the downfall of the New Order regime. Initially, all policies had to originate from the leader's will, sidelining the aspirations of the people. Towards the end of the New Order era, the government implemented a program to open up one million hectares of peatland for agriculture and bring in transmigrants to Central Kalimantan. However, this mega-project, which consumed significant resources and involved widespread deforestation, did not yield satisfactory results; instead, it encountered failure. This phenomenon illustrates the orientation towards state authority and the market, which configured the economic and political landscape without considering cultural realities or validity, thus weakening people's positions in various aspects.

The understanding of local wisdom is enshrined in Law No. 32 of 2009 concerning Environmental Protection and Management, in Chapter I, point 30, which states that it refers to 'noble values that apply in the community's way of life, including protecting and managing the environment sustainably.' Furthermore, according to Ridwan (2007), local wisdom, often referred to as 'local knowledge,' can be understood as human efforts utilizing their cognitive abilities to act and behave towards something, an object, or an event that occurs within a specific context. This understanding is perceived as an individual's capacity to employ their rational thinking in responding or behaving based on their evaluation of something, an object, or an event.

As a term, 'wisdom' is often understood as 'kearifan' or 'kebijaksanaan' (wisdom). Specifically, 'local' refers to a limited interaction space with a specific system of values. It is a

designed interaction space that encompasses patterns of relationships between humans and between humans and their physical environment. The designed patterns of interaction are referred to as 'setting.' This setting represents the interaction space through which individuals establish face-to-face relationships with their environment. A life setting that has formed directly will produce values that serve as the foundation for their relationships or act as references for their behavior. Local wisdom is explicit knowledge that emerges from a long period of evolution shared by the community and its environment within a local system they have experienced together. The manifestations of local wisdom include songs, proverbs, sasanti (traditional advice or guidance), maxims, slogans, and ancient books that are ingrained in their daily behavior. (Mubarok, 2018).

There are two crucial points in local wisdom, namely knowledge and practices, which are essentially patterns of interaction and patterns of action. (Putra, 2000). Knowledge can be equated with 'information' that can be obtained from various sources such as mass media or other people's stories, making it easily forgotten. On the other hand, experiences or memories are relatively permanent in nature, mainly because they are related to direct experiences in human life's journey. So, the local wisdom of the population is a system of knowledge obtained as a heritage (blueprint) from one generation to another and is a process of life experiences. This system of knowledge operates in the realm of everyday life as the individual and collective efforts to solve life's problems. Local wisdom can be known through oral traditions such as proverbs, rhymes, local expressions, folktales, or writings. In daily practice, local wisdom emerges through the interpretation of phenomena that occur in their surroundings.

Tourism in Indonesia is highly complex and requires better management, including marine tourism such as beaches. Indonesia is an archipelagic country with an extensive and exotic coastline. Its coastline, stretching approximately 81,000 km, holds significant potential for abundant natural resources. Many regions in Indonesia have excellent tourism potential and require tourism development (Wulandari & Kusumaningtyas, n.d.). Many classifications of tourism activities have been proposed by experts, one of which is coastal tourism, a tourism group based on the utilization of resources with an emphasis on the ecosystem as the main object. (Samiyono, 2001) The definition of marine tourism is tourism activities conducted in marine waters, both below and above the sea surface. Underwater tourism involves direct interaction with coral reefs, such as diving, snorkeling, and swimming. Meanwhile, other types of marine tourism focus on the beauty of nature, including beach tourism, anthropological tourism, scientific tourism, and leisure tourism that appreciates the beauty of the open natural environment.

Currently, ecotourism has evolved, and it is no longer limited to activities like bird watching, horseback riding, or exploring tracks in the wilderness. It has become closely

associated with the concept of marine/coastal ecotourism. Coastal ecotourism represents a combination of various interests that arise from concerns related to the environment, economy, and society. Ecotourism is inseparable from conservation; hence, it is often referred to as a form of responsible travel. (Yulianda, 2007) The objects of marine ecotourism can be classified based on commodities, ecosystems, and types of activities. The commodity objects consist of potential marine biota species and non-biological materials that possess tourist attractions. Grouping based on activity objects refers to integrated activities within a region that have tourist appeal. Meanwhile, grouping based on ecosystems comprises coastal ecosystems that offer attractions related to habitats and the environment. Furthermore, according to Yulianda (2007), environmentally-conceptualized tourism activities are categorized into beach tourism and marine tourism. Beach tourism prioritizes coastal resources and the coastal community's culture, including recreation, sports, enjoying the scenery, and climate.

As the largest maritime and archipelagic country in the world, Indonesia possesses vast and diverse potential marine resources. It stands as the center of the highest marine biodiversity worldwide, boasting over 4,500 species of fish, more than 70 coral genera, 18% of the world's coral reefs, 30% of global mangrove forests, 13 out of 16 species of seagrass found worldwide, and the highest number of seaweed species. With 17,508 islands and a coastline stretching 81,000 km (Bengen, 2001), Indonesia's territorial waters cover an area of 5.8 million km<sup>2</sup>, consisting of 3.1 million km<sup>2</sup> of Nusantara waters and 2.7 million km<sup>2</sup> of the Indonesian Exclusive Economic Zone (EEZ), accounting for 70 percent of Indonesia's total area (Budiharsono, 2001)

Indonesia also has a diverse array of cultural arts within various ethnic groups. The climate conditions in Indonesia are also quite conducive to tourism activities. With these potentials, Indonesia has significant opportunities to develop the tourism sector, especially in the fields of marine ecotourism and cultural tourism. However, at present, the appreciation for cultural values is gradually diminishing, and efforts for cultural preservation are decreasing. Yet, culture can generate revenue for local governments, particularly in the tourism sector. Cultural tourism needs to be developed with the aim of preserving the cultural elements present in a region. The growth of tourism not only affects the socio-cultural aspects of the community but also impacts the economic, religious, and knowledge aspects of the local population, while enhancing their understanding of the unique aspects within a region.

The development of Maritime Cultural Tourism in this district's border areas (East and South) directly facing the sea has great potential to be managed as an ecotourism area, in line with the vision of Kotabaru Regency: "To realize Kotabaru Regency as an outstanding area in the agribusiness and tourism sectors, striving for a high-quality and prosperous society." Some of the areas with these advantages include Pulau Laut, Pulau Sebuku, Pulau Kerayaan, Pulau

Kerumpunan, Pulau Kerasian, Pulau Marabatuan, Tanjung Kunyit, Teluk Tamiyan, and other islands, while not neglecting the tourism potential on the mainland.

Ecotourism must fulfill three elements of sustainability in its implementation, namely: 1) ecological aspects, 2) social aspects, and 3) economic aspects. The ecological aspect refers to the raw material resources that must be fulfilled for the development of nature-based tourism. The social aspect involves the actors of tourism (human beings) who manage, engage, enjoy the services, and determine the implementation of tourism activities. For ecotourism to function effectively, it cannot be separated from the economic aspect, which requires an industrial approach. Therefore, it is also defined as tourism oriented towards the environment to bridge the interests of resource or environmental protection and the tourism industry (META, 2002, in Hutabarat, 2009).

There are several aspects to consider in formulating ecotourism development policies, namely management methods, operational procedures, the provision of necessary infrastructure, and required recommendations. Based on these considerations, the nature and types of activities undertaken should also align with the criteria set for an ecotourism area. One essential aspect that should never be overlooked is environmental preservation, as it is an inseparable component of ecotourism. Furthermore, (Hashimoto, 1999), Stating that natural and cultural resources are inseparable tourism attractions and has consequences for the sustainability of tourist destinations.

**Table 1. Several examples of maritime cultural activities in Kotabaru Regency**

Events	
Cultural Tourism	Maritime Tourism
- Mallasuang Manu' Custom Ceremony (Teluk Aru)	- Gedambaan Beach
- Maccerasasi Custom Ceremony (Sarang Tiung)	- Sungai Bulan Beach
- <b>Selamat Laut Custom Ceremony (Rampa)</b>	- Teluk Aru Beach
- Selamatan Laut Custom Ceremony (Pulau Sebuku)	- Tanjung Ketapang
- Mappanretasi Custom Ceremony (Lontar)	- Love Island and Jodoh Rock (T. Lalak)
- Mappanretasi Custom Ceremony	- Tamiyang Bay Coral Reefs
- Mappandoesasi Custom Ceremony (Sarangtiung)	- Sambar Gelap Island
- Majompi Custom Ceremony	- Rindang Angin Beach
- Village Thanksgiving Custom Ceremony (P.Kerasian)	- Seafront Park (Kotabaru)
- Katir Boat Race (P. Kerayaan)	- Tukik Hatchery (P. Birah-birahan)
- <b>The Pa'bayoang and Pamacca' Traditional Ceremony (P. Kerayaan)</b>	- <b>The charm of Laso Batu and the coral reefs (Pulau Kerayaan)</b>

*Source: Adapted from kotabarupulaulaut.blogspot.go.id.*

Pulau Kerayaan consists of two villages, namely Pulau Kerayaan Village located in the southern part, and North Pulau Kerayaan Village situated in the northern part. These two villages were once a single village but were divided due to rapid population growth. The first ethnic group to inhabit Pulau Kerayaan was the Banjar ethnic group, followed by the arrival of the Mandar ethnic group around the 1940s. The Banjar ethnic group, who still exist and coexist in North Pulau



Kerayaan Village, are descendants of the Banjar Kingdom. Additionally, Pulau Kerayaan also possesses historical relics, such as cannons believed to have belonged to Indonesian fighters during the Dutch colonial era. These cannons can be found in South Pulau Kerayaan Village.

Around the 1940s, the Mandar ethnic group started to settle on Pulau Kerayaan as the first wave of migration. The Mandar people originated from Sulawesi and relocated to Pulau Kerayaan. This migration continued in the second wave, which involved a large refugee influx in the 1960s. This was caused by the Darul Islam/Indonesian Islamic Army (DI/TII) rebellion in Sulawesi, led by Kahar Muzakkar, followed by the 710 Forces rebellion led by Andi Selle. (Alimuddin, 2005). Specifically, the livelihood of the population on Pulau Kerayaan primarily revolves around fishing, with the majority being fishermen. However, there have been changes in the fishing practices and daily routines of the fishermen, which indirectly leads to the marginalization of the local wisdom of their traditional fishing community.

**Figure 1: Pulau Kerayaan, Elevation 300 Meters from the Air**



### The Potential of Ecotourism

In this section, the potential of ecotourism based on the local cultural wisdom of the coastal community will be elaborated. Its values can shape the economic resilience of the Mandar community living in the coastal area of the regency, resulting in an ecotourism product that can provide economic self-reliance for the local community, primarily the Mandar people inhabiting these islands, and ensure the sustainability of the resources on these islands.

In the wedding ceremonies of the Mandar ethnic community on Pulau Kerayaan, they still highly value the tradition of selecting a spouse or partner for their children. When choosing a partner, parents carefully consider and pay attention to the lineage of the potential spouse, whether male or female, to be married. Therefore, the Mandar community on this island strongly

prefers marriages between relatives, such as cousins, nephews, or other familial connections, as it ensures no doubt about the origin or lineage of their descendants.

The mamacca' tradition is a ritual performed in Kerayaan, which involves a process that should be followed and fulfilled. In the implementation of the mamacca' tradition, certain requirements such as musical instruments, including gongs, gandrang (long drums), calo-calong (gamelan), and other items like undung (incense), bea (rice), doi (money), and pa'dang (sword) must be prepared before conducting the mamacca' tradition. In its implementation, the mamacca' tradition involves several actors who are involved in it, such as the pamacca' (combatant), sando (shaman), musicians, and the bridal couple. Like most traditions passed down from ancestors to the present day, the mamacca' tradition follows certain steps or stages that must be adhered to during its implementation, including the following stages:

In the implementation of the mamacca' tradition, several tools, materials, and participants play a role. Therefore, before conducting the mamacca' tradition in the traditional wedding ceremony of the Mandar community, several things need to be prepared, such as undung (incense), musical instruments including gandrang (long drum), pa'dang (sword), calo-calong (gamelan), gong, money, and rice. The participants involved in the tradition are the bridal couple, sando (shaman), musicians, and Pencak Silat performers.

In historical records, Pandan Laut weaving is a traditional practice that has been passed down through generations, representing the local wisdom of the coastal Mandar community, especially those residing in Pulau Kerayaan Village. This weaving symbolizes the creativity and strong determination of its craftsmen, as it requires perseverance and diligence in combining creativity and innovation in line with the changing times. The craft of Pandan Laut weaving is known to have existed before the arrival of refugees from West Sulawesi. During that time, several ethnic groups resided on Pulau Kerayaan, including the Banjar and Bugis ethnic groups. Later, this craft was learned and developed by the Mandar ethnic group who sought refuge and has been continued until now. As a coastal area, Pulau Kerayaan is abundant in Pandan Laut plants, and the early settlers utilized various materials, including Pandan Laut, in their daily lives. Thus, the Mandar community learned and innovated the craft of Pandan Laut weaving according to their daily needs. This practice has continued to the present, although there has been a change in the function of Pandan Laut weaving. Formerly, it was primarily used for household equipment but has now evolved into decorative items, soft furnishings, and other tools in line with the changing times.

From the above explanation, we can understand that the reason why Pandan Laut weaving has flourished on Pulau Kerayaan is that it serves as an alternative replacement for household equipment for some of the island's residents. This is due to the easy availability and abundance of the raw materials needed to create Pandan Laut weaving. However, the practice of

Pandan Laut weaving is currently facing the risk of disappearance. This is mainly because household equipment is now readily available at affordable prices, leading to a decline in the demand for Pandan Laut weaving.

The development of craft arts within each community is inherently interconnected with their social and cultural life. As cultural beings, humans have always strived to fulfill their livelihood needs by utilizing everything available in their surrounding environment. They utilize and process natural resources to benefit their lives, resulting in culture, which etymologically derives from the word "colere," meaning all the human capabilities and activities to cultivate and transform nature (Koentjaraningrat, 1987). Culture can also be defined as the collective creations (thoughts), intentions (will), and feelings of human beings.

Pandan (*Pandanus* sp.) is a group of monocot plants belonging to the genus *Pandanus*. It is also a type of perennial plant that can grow in various ecosystems. In tropical coastal areas, this type of plant can be found, characterized by its long, palm-like or grass-like leaves with serrated edges. The plant is supported by large prop roots. It varies in height, ranging from 50 cm to 5 meters, and its leaves remain green (evergreen) (id.wikipedia.org/wiki, accessed on August 20, 2022).

Pandan weaving is a craft that involves interlacing and folding leaves (<http://anyamanku.com/kerajinan-anyaman-pandan>, accessed on August 20, 2022). This craft can utilize various materials, including pandan laut leaves. Despite the relatively weak nature of these leaves, they must be processed beforehand to make them pliable for weaving. Traditionally, these weaving materials can be used to create mats, baskets, head coverings, and other household items. Handicrafts are not only a distinctive identity but also a cultural treasure of Indonesia that is unparalleled, requiring clever ways to continuously innovate and develop them. An advanced handicraft industry is an excellent means to distribute development and its outcomes more evenly and to increase the income of economically disadvantaged communities. (Yustika & Erani, 2000.) This island, covering an area of 38.54 km<sup>2</sup>, has vast white sandy beaches, and along the coastline, numerous pandan laut trees grow, which are locally referred to as pandeng plants. Weaving and motif formation are intertwined in this craft, as the motifs on the weaving naturally emerge during the weaving process. The motifs in Pandan Laut Weaving come in various forms depending on the creativity of the craftsman, but there are standard motifs present in the weaving. These standard motifs are known as "wunga-wunga" or flowers.

The fishing community still holds a significant belief in the magical powers of the sea, necessitating specific practices when engaging in fishing activities to ensure safety and improve the catch. This belief system continues to characterize the fishermen's culture. However, with the passage of time, increased levels of education, and a deeper understanding of religious values, some fishermen view these ceremonies as mere ritualism. (satria, 2015). This means that a

tradition is continuously preserved, even though it may have lost its original meaning. The tradition is upheld solely as one of the instruments for maintaining social stability within the fishing community.

The Mallasuang Manu traditional ceremony carries the meaning of a ritual for releasing chickens. The procession of the Mallasuang Manu ceremony on Kerayaan Island begins with the slaughtering of chickens on the beach, and then their blood is allowed to flow into the sea, symbolizing the offering of blood to the life of the ocean. Through the execution of this traditional ceremony, the coastal community and those living nearby hope to receive abundant blessings from the sea's livelihood. The main part of the Mallasuang Manu traditional ceremony for the Mandar community in the coastal area of Kotabaru Regency, particularly in the regions of Teluk Kemuning and Kerayaan Island, involves the release of a healthy and agile pair of village chickens. Although the essence of this ceremony is somewhat similar to other traditional marine ceremonies performed by fishing communities, this particular traditional ceremony has its own unique form of entertainment.

Mallasuang Manu is a traditional ceremony of the fishing community in Kotabaru Regency, South Kalimantan. This ceremony has been taking place for a long time, passed down through generations, and is held once a year. However, it only became part of Kotabaru Regency's tourism agenda and was recognized as a National Tourism event since 2011. The local community has been carrying out this traditional ceremony for generations. The cultural celebration lasts for three weeks in the month of March. The successful execution of this event is the result of the collaboration between the local government, particularly the Tourism Office, and the local community.

Before Mallasuang Manu commences, a committee formation meeting is held, and the main objective of this meeting is to determine the location for the procession of releasing the pair of chickens. There are two designated locations for the event: Pantai Batu Jodoh and Pulau Cinta. To liven up this traditional ceremony, various entertainments are presented, such as traditional music performances, regional dances, and Pencak Silat demonstrations locally known as "Makkottaung." This traditional ceremony has been carried out for generations by the local community. The ceremony takes place in the month of March and is organized through the collaboration of the Local Government and the Tourism Office of Kotabaru Regency. The main procession of Mallasuang Manu involves the release of a pair of village chickens that are then caught again by the entire village community. The significance of this ritual is symbolized by the pair of village chickens, representing the beginning of a potential match or finding a life partner for those who successfully catch them.

## **The Policy Direction for the Development of Culture-Based Maritime Ecotourism on Kerayaan Island**

The development of tourism in South Kalimantan Province, especially in Kotabaru Regency, which is geographically characterized by its maritime tourism, has great potential in increasing the Regional Original Revenue (PAD) if developed properly. In its transformation into sustainable tourism, Low Choy and Heilbronn (1996) formulated five key factors that should be taken into consideration. These factors are: (1) Environment; ecotourism relies on natural and relatively undisturbed cultural environments that are not heavily polluted or disrupted. (2) Community; ecotourism should directly benefit the community in ecological, social, and economic aspects. (3) Education and Experience; ecotourism should enhance understanding of the natural environment and culture through meaningful experiences. (4) Sustainability: Ecotourism can contribute positively to the ecological sustainability of the environment in both the short and long term. (5) Management: Ecotourism must be well-managed, ensuring the sustainability of the natural environment and culture, with the aim of improving the well-being of both the current and future generations.

Based on the criteria outlined by Low Choy and Heilbronn (1996) above, the analysis for the development of culture-based maritime ecotourism on Kerayaan Island can be summarized as follows:

- a) The development of tourism areas should be oriented towards the long term, not merely pursuing short-term profits. The managers of activities within the tourism area must take responsibility for preserving the environment, including considering the carrying capacity and complying with environmental regulations, maintaining green open spaces, establishing environmental management facilities such as infiltration wells and wastewater treatment, ensuring environmental cleanliness, and implementing recycling concepts.
- b) Being sensitive to and respecting socio-cultural values and caring for the local community are essential aspects. Providing opportunities for the local community to collaborate in the development of an environmentally conscious tourism area is crucial.
- c) Incorporating environmental aspects as early as possible in the process of developing the tourism area.
- d) Enhancing the empowerment of the local community.

The development of maritime and cultural tourism on Kerayaan Island requires careful planning, taking into account the existing environmental conditions that may impact marine tourism activities. The identification of the current environmental conditions is crucial as the basis for making decisions regarding future maritime tourism development.

The environmental conditions encompass two components: the internal environment and the external environment. The internal environment pertains to the condition and description of resources within the planned area, while the external environment relates to external factors that can influence the maritime and cultural tourism development of the planned area. These factors include social, political, economic, and technological conditions, as well as energy and natural resource conservation.

The integrated management of maritime and cultural tourism is crucial for its future development. The role of policymakers in creating a professional working environment determines the success of maritime tourism development. The necessary steps to be taken involve realizing a shared vision and mission for the development of maritime tourism, particularly among policy stakeholders, and engaging the participatory roles of communities, non-governmental organizations, universities, and entrepreneurs in formulating maritime tourism development policies in Kotabaru Regency, especially on Kerayaan Island.

Regarding the empowerment of the local economy, to anticipate the limited availability of coastal tourism facilities, the local population can be involved in the procurement and management of the following facilities:

- a) Assigning a role to the local inhabitants to utilize their residential houses as accommodations for visitors staying in the planned area is undertaken, provided that these houses meet cleanliness and tidiness standards and have access to clean water and environmental sanitation facilities, such as toilets and waste disposal, to create comfort for the visitors.
- b) To meet the consumption needs of the visitors, the construction of eateries selling local products, such as traditional dishes made from locally sourced biotic resources in the planned area, is being undertaken.
- c) Facilities that support coastal and marine tourism activities include resting areas, eateries, craft shops, scuba gear rentals, motorized boats, rowing boats, waste disposal areas, freshwater bathing and changing facilities, sanitation facilities (toilets, showers), and boat rentals.
- d) The development of these marine tourism facilities is aimed at being managed by local inhabitants. If managed by private entities, they should involve local labor in their operations.
- e) The allocation of land for the development of these tourism facilities should not exceed 10% of the total marine tourism area to ensure the preservation of its natural authenticity.

The low quality of human resources is closely related to the low level of education among the inhabitants of Kerayaan Island, both in formal and non-formal education. This situation is

further exacerbated by the government's inadequate attention to the development of human resource quality on Kerayaan Island. The low education level of the community also impacts the overall health status of the population, and interestingly, the issues faced in the health sector are similar to those in the education process. As a whole, the development of education and health levels faces significant obstacles due to the scarcity of educational and health facilities and infrastructure available in coastal areas. This condition is particularly prominent in small island regions. The recommended directions are as follows:

- a) Improving the facilities and infrastructure of education, especially at the Elementary School level.
- b) Meeting the needs of educators (based on the teacher-student ratio) on Kerayaan Island.
- c) Developing skill training programs for the local population in the management of coastal and small island resources, particularly in the field of marine tourism. This includes training local communities as marine tour guides, providing foreign language education to guides and marine tourism managers, and offering environmental awareness training.

Furthermore, to develop the potential of marine and cultural tourism, it should not be dominated by specific parties; instead, the participation of local inhabitants as hosts in the planning area is essential. Socialization efforts should be carried out with the local population as an initial step before implementation, as marine and cultural tourism provide opportunities for greater involvement of the local community in its management. The presence of socialization ensures that local residents are better prepared for the planning and implementation phases.

In marine tourism education, local inhabitants will be provided with materials on the basic concepts of marine tourism, how to conduct marine tourism, tourism infrastructure and facilities, permitted and prohibited activities, and marine tourism monitoring. They will also be informed about the importance of enhancing community skills that can support the development of marine ecotourism, such as training in souvenir-making. The involvement of local residents is crucial in carrying out marine tourism activities and is essential to gain support and commitment from the community to actively participate in its development. One of the principles of marine tourism is to respect and integrate with the local culture while ensuring that it provides economic benefits to the livelihoods of the local population. In the planning process, local inhabitants must be involved in decision-making for the establishment of zoning based on existing tourism potentials and provide input for the development of tourism infrastructure and facilities, thereby minimizing potential conflicts among stakeholders during its future management. Additionally, the local population offers valuable cultural information regarding distinctive arts, traditions, and folk crafts that can be promoted as supporting elements in marine tourism activities.

## CONCLUSION

All tourism potentials are not merely viewed as a production sector, but also as activities that can be integrated with other elements, such as flora and fauna, natural beauty, and other natural phenomena, as well as cultural potentials. To support this planning concept, data is needed regarding potential locations to be developed as ecotourism areas and the types of ecotourism activities that are suitable for each location. Based on the research findings, it can be concluded that Kerayaan Island has significant cultural potential, including products of marine pandan weaving craftsmanship, the presence of traditional houses, the Katir boat race, the Mallasuang Manu traditional ceremony, and traditional boat-making. While the existing cultural potential can support the development of marine and cultural ecotourism on Kerayaan Island, there are still numerous challenges that need to be addressed to fully realize this potential.

Therefore, in the utilization of coastal and marine areas, as well as various environmental supporting elements for tourism development, an integrated approach to planning and managing the area is required to develop environmentally conscious tourist destinations. Cultural and physical aspects are interconnected and mutually supportive. Natural and cultural resources serve as tourist attractions and have significant implications for the sustainability of the destination area; in other words, the continuity of ecotourism activities highly depends on the quality of natural resources and the physical environment.

When conducting marine tourism activities, the involvement of local residents is highly crucial and absolutely necessary to gain support and commitment from them for active participation in its development. One of the principles of marine tourism is to respect and integrate with the local culture while also providing economic benefits to the livelihoods of the local residents. In terms of planning, it is essential to engage the local residents in decision-making for the establishment of zoning based on existing tourism potentials and seek their input for the development plans of tourism infrastructure and facilities. This approach aims to minimize potential conflicts among stakeholders during its future management. Moreover, internalizing the values of local culture, including arts, traditions, and folk crafts, is essential for promoting them as supporting elements in marine tourism activities.

## REFERENCES

- Afan Nur Mubarak. (2018). INTERNALISASI NILAI BUDAYA LOKAL UNTUK MENUMBUHKAN SIKAP NASIONALISME SISWA KELAS VII DI SMPN 1 KEPANJEN.
- Alimuddin, R. (2005). *Orang Mandar Orang Laut, Kebudayaan Bahari Mandar Mengarungi Gelombang Perubahan Jaman*. Jakarta: KPG.
- Anwar. (1998). *Pelayaran Niaga Orang Buton Pada Abad XX*. Jakarta: PSI Lemlit Universitas Terbuka.



- Budiharsono. (2001). Teknik Analisis Pembangunan Wilayah Pesisir dan Lautan. Jakarta: Pradnya Paramita.
- Hashimoto, A. (1999). Comparative evolutionary trends in environmental policy: Reflections on tourism development. *International Journal of Tourism Research* , 195-216.
- Hughes. (1984). The Indonesian Cargo Sailing Vessel and the Problem of Technology Choise for Sea Transport in Developing Country: A Study of Consengences of Perahu Motorization Policy in the context of the economic regulation Inter Island Shipping. . UWIST
- Koentjaraningrat. (1987). Sejarah Teori Antropologi. Jakarta: : UI Press.
- Lapian, A. B. (2011). Orang Laut, Bajak Laut, Raja Laut : Sejarah Kawasan Laut Sulawesi Abad XIX. Jakarta: Komunitas Bambu
- Lawaherilla. (2002). Pariwisata Bahari: Pemanfaatan Potensi Wilayah Pesisir dan autan. Institut Pertanian Bogor: Makalah Falsafah Sains (PPs 702) Program Pasca Sarjana / S3
- Mattiro, S. (2021). POTENSI EKOWISATA PESISIR BERBASIS KEARIFAN LOKAL. *Mandala Education*, 7/2, 220–225
- Mattiro, S. (2014). Kearifan Lokal Orang Dayak Bakumpai di Lahan Basah. Yogyakarta: Aynat.
- Moleong, L. J. (1994). Metodologi Penelitian Kulaitatif, . Bandung: P.T Remaja Posda Karya.
- Pelras, C. (2006). The Bugis. Jakarta: Nalar.
- Putra, H. S. (2000). Wacana Seni Dalam Antropologi Budaya; Tekstual, Kontekstual dan Post Modernistis, Ketika Orang Jawa Nyeni. Yogyakarta.: Galang Press.
- Samiyono, T. (2001). Peta Pelayaran Wisata Bahari Indonesia. Jakarta. Prosiding Seminar Laut Nasional III. Ikatan Sarjana Oseanologi Indonesia
- Satria, A. (2015). Pengantar Sosiologi Masyarakat Pesisir. Jakarta: Yayasan Pustaka Obor Indonesia
- Southon, M. (1995, ). The Navel of the Perahu : Meaning and Values in the Maritime Trading Economi of Butonese Village, . Canberra: ANU.
- Taylor, R. B. (1975). Introducton to Qualitative Research Methods: A Phenomenological Aproach to Social Science . (John Willey and Sons.
- Yulianda. (2007). Ekowisata Bahari sebagai Alternatif Pemanfaatan Sumberdaya Pesisir Berbasis Konservasi. Disampaikan pada Seminar Sains. pada Departemen Manajenem Sumberdaya Perairan Fakultas Perikanan dan Ilmu Kelautan Institut.
- Yustika, & Erani , A. (2000.). Indutrialisasi Pinggiran. Yogyakarta: Pustaka Pelajar
- Sri Nurhayati Qodriyatun. (2018). Implementasi Kebijakan Pengembangan Pariiwisata Berkelanjutan di Karimunjawa. *Aspirasi*, 9/1, 1–16. <https://doi.org/10.22212/aspirasi.v7i1.1084>
- Wulandari, C., & Kusumaningtyas, R. F. (n.d.). PEMBENTUKAN TAMAN BACA SEBAGAI WUJUD PEMENUHAN HAK PENDIDIKAN BAGI ANAK-ANAK DI DESA BERTA, KECAMATAN SUSUKAN, KABUPATEN BANJARNEGARA.