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Sea Alms Tradition in Rowo Village, Kebumen: Adaptation to Environmental Uncertainty through Actor-Network Theory

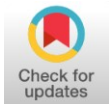
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Abstract:

The relationship between humans and the environment has become a central focus in both social and ecological research, particularly among communities reliant on natural resources. This study examines the Sedekah Laut (Sea Alms) tradition practiced in Rowo Village, Kebumen Regency, as a cultural adaptation mechanism to address environmental uncertainty. The primary objective is to understand how this ritual reflects the community's response to unpredictable natural conditions. Employing a qualitative approach grounded in Actor-Network Theory (ANT), the research explores the interactions between human and non-human actors involved in the tradition, including the sea, ritual objects, community leaders, and local beliefs. Data were collected through field observations, in-depth interviews, and document analysis. Findings reveal that Sedekah Laut is not only a symbolic expression of gratitude and spiritual reverence toward the sea but also serves as a practical strategy to reinforce communal bonds and manage uncertainty in a changing environment. The sea is perceived as both a provider and a sacred entity, deserving of respect and offerings. Through collective participation in the ritual, the community cultivates a shared sense of resilience, interdependence, and social solidarity. In conclusion, the Sedekah Laut tradition illustrates how local knowledge and cultural practices can function as adaptive strategies in the face of environmental challenges, offering insights into the dynamic relationship between society and nature as conceptualized through Actor Network Theory.

Keyword: Sea Alms Tradition, Culture, Relationship, Human, Non Human



INTRODUCTION

The relationship between humans and the environment has been an important theme in social and ecological studies, especially in natural resource dependent societies. Traditional communities, such as fishing communities, often develop culturally-based adaptation strategies to manage their dependence on the unpredictable natural environment. Traditional rituals, such as offering ceremonies, are one such form of adaptation. These rituals are not just spiritual expressions, but also social mechanisms that mediate human relationships with the environment, foster social solidarity and integrate ecological values into everyday practices (Einstein & Hawking, 2021).

Indonesia, with the second longest coastline in the world (Alfahmi et al., 2019; Azuga et al., 2025), has a wealth of sea-based traditions that reflect the complex relationship between humans and coastal ecosystems. One prominent tradition is The Sea Alms, an annual ritual performed by coastal communities to express gratitude for the richness of the sea and seek safety while at sea. In Rowo Village, Mirit District, Kebumen Regency, this tradition has been practiced for generations and is an integral part of the social and cultural identity of local fishermen. The Sea Alms procession includes the procession of offerings, the throwing of offerings into the sea, a feast, and traditional entertainment such as wayang kulit and other local performances. These elements provide a space for communities to strengthen social ties while reaffirming their spiritual connection to the sea (Ramantika et al., 2014).

In recent decades, coastal communities have faced increasingly complex environmental challenges. Global climate change has led to an increased frequency of extreme weather events, rising sea levels and declining quality of marine ecosystems. These threats have a direct impact on the livelihoods of fishing communities that depend on marine resources. In addition, overexploitation of marine resources such as unsustainable fishing and coral reef destruction exacerbates the vulnerability of coastal ecosystems. In this context, the Sedekah Laut tradition emerges as a vital mechanism, not only as a spiritual practice but also as a cultural adaptation strategy to manage natural uncertainty (Susilawati, 2023).

The relevance of this tradition becomes clearer when examined through theoretical approaches such as Actor Network Theory (ANT). Introduced by Bruno Latour, ANT offers a new perspective for understanding human relationships with their environment by emphasizing the importance of networks involving human and non-human actors. In the context of Sedekah Laut, human actors include traditional leaders, fishermen and local communities, while non-human actors include the sea, offerings, boats and other ritual elements. ANT argues that social networks are formed not only by humans but also by objects, living beings and natural phenomena that contribute to the formation of socio-ecological dynamics (Latour, 2025).

In Rowo Village, the Sedekah Laut tradition illustrates how this socio-ecological network operates. The ritual of throwing offerings to the sea, for example, not only involves community participation but also symbolizes the relationship between humans and the sea as an entity to be respected and protected. The offerings represent respect for the sea as a source of life and an attempt to maintain a balance between humans and nature. Using ANT, it is possible to analyze how interactions between human and non-human actors create adaptive socio-ecological mechanisms that allow communities to survive the uncertainties of nature (Bennett et al., 2018).

Furthermore, the Sedekah Laut tradition has deep social and cultural dimensions. As a collective event, it strengthens social solidarity between individuals and communities, providing a space for shared reflection on cultural values and environmental responsibility. This is in line with the view that local cultural practices can serve as important tools for fostering ecological awareness and increasing people's adaptive capacity to environmental change (Einstein & Hawking, 2021). It also shows how local wisdom can contribute to environmental conservation efforts in a modern context, where technical approaches often neglect social and cultural dimensions (Woersok & Nanuru, 2024).

This study aims to further explore the role of the Sea Alms tradition as a cultural adaptation mechanism among coastal communities in response to natural uncertainty.

Using the ANT approach, this research will analyze the network of actors involved in the tradition, both human and non-human, to understand how they interact in shaping socio-ecological dynamics. The research also seeks to reveal how the tradition integrates spiritual, social and ecological aspects to foster collective awareness of the sustainability of the marine environment. Through this research, it is hoped that a deeper understanding of the importance of the role of local wisdom in dealing with tantrums will emerge.

RESEARCH METHOD

The Sea Alms in Rowo Village, Mirit Sub-district, Kebumen Regency, as a cultural adaptation strategy to natural uncertainty. The research is based on Actor Network Theory (ANT), which provides an analytical framework for examining the relationships between human and non-human actors involved in ritual practices. Rowo village was deliberately chosen as the research site due to its ecological and social significance as a coastal rural community that relies heavily on the sea for livelihoods and upholds strong cultural traditions. The target population consisted of community members actively involved in the Sea Alms tradition, including traditional leaders, fishermen, village elders and local residents. Using purposive sampling, a group of key informants were selected based on their role and experience in the tradition to ensure data richness and relevance (Mulyana et al., 2024).

Data were collected through a combination of participant observation, semi structured in-depth interviews and document analysis. Researchers directly observed the Sedekah Laut ceremony, documenting activities, interactions between participants and the symbolic role of non-human elements such as the sea, offerings and boats. In-depth interviews with key informants aimed to explore their perceptions, meanings and life experiences related to the tradition. These interviews were guided by open ended questions designed to elicit reflective and detailed responses. In addition, document analysis was conducted by reviewing local archives, historical records, photographs and videos of previous rituals to trace historical continuities and transformations in the tradition. The research was conducted over several days of intensive fieldwork, during which the researcher was directly involved with the community, including participating in the preparation and ritual itself. Ethical considerations were addressed through informed consent, maintaining participant confidentiality, and ensuring voluntary participation throughout the research process.

Data analysis followed a holistic and systemic approach informed by Actor Network Theory. Through thematic analysis, the research explores how interactions between human and non-human actors create adaptive socio-ecological networks. The analysis highlights how Sedekah Laut bridges spiritual, symbolic, ecological and social dimensions and serves as a cultural mechanism that strengthens community resilience in the face of natural uncertainty (Wilopo et al., 2023).

RESULT AND DISCUSSION

1. The Implementation of the Sea Alms Tradition as Adaptation to Environmental Uncertainty

The Sea alms traditions are spread across Indonesia's coastal areas, such as Java, the west coast of Sumatra and Sulawesi, with various forms and practices. In the coastal areas of Java, for example, there are various forms of rituals such as Pesta Laut or Sadranan in Pekalongan, Nyadran in Cirebon, Larung Sesaji in Cilacap, and Lomban and

Kupatan in Demak. These traditions not only reflect the spiritual aspects of coastal communities, but also play an important role in strengthening social relations between citizens and preserving local cultural identity (Mellina et al., 2022; Noviarwati & Setyawan, 2021)

This tradition is indeed applied in several coastal areas, although it often has different names. However, the essence of its implementation remains the same, namely as a form of expression of gratitude for the sea products obtained as well as prayers for the safety of fishermen in finding catches at sea. If we look back on the history of the Sea Alms tradition in Rowo Village, this tradition has been passed down from generation to generation and has become an inseparable part of the cultural identity of the local fishing community. The belief in the sea as a source of life and an entity that has spiritual power also shapes the values that live in the community and continue to be preserved until now. Based on the definition of fishermen according to (Darsono, 2023).

"Look, Mas, the sea alms is our form of gratitude to God, because we have been given sustenance from the sea and safety when working at sea. That's why we hold a gathering at the sea, ngelarung is just a symbol, it's a custom from a long time ago. But sometimes there are people who think differently, they say they are polytheists. Even though we don't worship anything, there's no real worship, it's just a tradition, Mas, it's a custom passed down from our parents."

The tradition of sedekah laut in Rowo Village is actually not originally from the region. The tradition became known and practiced by the local community after a group of fishermen from Rowo village migrated to the Cilacap region to fish. From the experience of migrating, they then brought back the practice of the sea alms tradition that had been carried out in the area, then adapted it to the cultural life at home, as informed by (Selamet, 2023):

"Sedekah laut is held as a form of cultural preservation, Mas. It started because there were fishermen from here who started fishing around 2001. Some of them had migrated to Cilacap, and there was already a sea alms tradition routinely carried out by local fishermen every Suro month, usually on Tuesday or Friday Kliwon. Well, when they returned here, the tradition was brought and introduced to the residents. Alhamdulillah, the fishing community in Rowo received it well, and from there it began to be carried out every year. The village, sub-district and district governments also support this tradition."

The interview excerpt shows that the sea alms tradition in Rowo Village is the result of a cultural diffusion process brought by migrant fishermen groups. This tradition did not grow endogenously, but was acquired through cultural interactions with fishing communities in Cilacap, which had previously practiced similar practices. The process of migration and the work experience of Rowo Village fishermen outside the region of origin become important channels in the exchange of cultural values and practices.

Rowo Village, located in Mirit Sub-district, Kebumen Regency, Central Java Province, is a coastal area whose people's livelihoods are highly dependent on marine resources. In response to this dependence, the community has developed cultural

traditions that serve not only as spiritual expressions but also as adaptive strategies to deal with environmental dynamics. One such adaptive form is the Sedekah Laut (Sea Alms) tradition, an annual ritual laden with deep ecological, social and spiritual meanings for the local fishing community.

The Sea Alms tradition is rooted in the belief that the sea is a living entity endowed with spiritual power, which must be respected and preserved through cultural practices. The community views the sea not just as a geographical or economic space, but as a non-human actor whose influence extends to the safety and well-being of the community. This perspective is in line with Actor Network Theory (ANT), which states that in social networks, both human and non-human elements contribute equally to the construction of social reality (Rachman, 2023).

In Rowo Village, the Sea Alms ritual begins with the preparation of offerings, including goat heads, seven types of flowers, traditional food and other symbolic objects. These offerings are brought in a cultural procession to the waterfront and thrown into the sea as a sign of respect to the spiritual forces believed to inhabit the waters, particularly the mythical figure of Nyi Roro Kidul. She is revered as the Queen of the South Sea and is believed to have significant power over the safety of fishermen. The community's belief in Nyi Roro Kidul illustrates how non-human actors play a role in the spiritual and social structure of coastal communities (Hariati, 2025). Belief in supernatural entities that dwell in the sea is also an important part of the symbolic meaning of the Sea Alms tradition. According to traditional leaders:

"Usually what is brought for offerings are items that are said to be favored by Ratu Kidul, Mas. Like batik clothes, konde skewers, make-up tools, anything that looks like it belongs to a palace princess. Because the people here believe that Ratu Kidul guards the south sea, so we give offerings as a form of respect. We don't worship her, but we consider her an intermediary from God to keep the sea and our catch safe."

This statement illustrates how mythological and spiritual elements are integrated into the cultural practices of coastal communities. Nyi Roro Kidul is not only seen as a mythical creature but also as a non-human actor in the social structure, which is believed to influence the balance of the marine ecosystem. In the context of Actor Network Theory (ANT), this belief suggests that non-human entities have an important role in shaping the relational network between humans and nature, where symbols, objects and myths form a configuration of meanings that support the social-ecological resilience of the community (Nurcholis, 2024).

It also serves as a vital arena for strengthening social solidarity and transmitting cultural values. All levels of society, including fishermen, farmers and laborers, actively participate in this event. Collective efforts are seen in the decoration of boats, preparation of julen (offerings), food logistics, and traditional performances such as wayang kulit. As stated by a resident of Rowo Village, Tria (2024) "For sedekah laut, it's not just one or two people who take care of it, Mas. Many people are involved, from fishermen, village leaders, mothers also help. The young people are also involved so that they understand this custom, hopefully they can continue it when we are gone."

Ecologically, this ritual serves as a community-based adaptation to the unpredictable conditions of the sea. Fishermen in Rowo Village often face storms, extreme weather and fluctuations in fish stocks. Through this ritual, they express

gratitude and seek the protection of culturally rooted responses to environmental pressures. This is in line with the concept of ecological social resilience, where cultural practices increase the capacity of communities to deal with ecological change (Abdul Wahab Podungge et al., 2025). According to (Einstein & Hawking, 2021), communities with strong local cultural practices tend to show higher adaptive capacity in the face of climate-related impacts (Chasyim Hasani et al., 2024).

The Sedekah Laut tradition also integrates spiritual values with environmental sustainability. Communities have begun to adopt environmentally friendly approaches to ritual implementation, such as using biodegradable offerings, avoiding plastic waste, and organizing beach clean-up activities before and after the event. The types of offerings are now more environmentally friendly, for example, using traditional food made from natural ingredients that, when thrown into the sea, will decompose and become food for fish and other marine life. This shows that modernization is not inherently opposed to tradition; rather, when interpreted critically, it can strengthen local cultural values. Similar findings were reported by (Lamb et al., 2022; Yulianto & Setiadi, 2024), who emphasized that spiritual traditions can serve as an effective platform to foster ecological awareness among local residents.

The role of the village government is also crucial in maintaining the sustainability of this tradition. The government not only provides administrative and logistical support, but also seeks to integrate Sedekah Laut into the cultural tourism and heritage conservation agenda. This synergy reflects the involvement of institutional actors in the ANT framework, where the local government acts as a mediator between policy implementation and local values. The presence of the state as an actor in this network suggests that community adaptation systems do not operate in isolation, but rather are shaped through interactions with broader institutional structures (S & Sophia, 2020; Yulianto & Setiadi, 2024). In conclusion, the Sea Alms tradition in Rowo Village is a form of socio-ecological adaptation based on culture. Through networks involving humans, non-humans, symbols, and institutions, the community develops strategies to manage natural uncertainties. This tradition not only preserves cultural identity, but also increases community resilience by integrating spirituality, social cohesion and ecological awareness.

2. Sea Alms Network: Interactions Between Human and Non-Human Actors

From the perspective of Actor Network Theory (ANT), the Sea Alms tradition can be understood as the result of dynamic interactions between human and non-human actors who together form a socio-ecological system. ANT, developed by Bruno Latour, emphasizes that social reality is constructed through heterogeneous networks consisting of various entities, including humans, objects, living things, and natural elements, interacting in the formation of social meaning (Latour, 2025). In the context of the Sedekah Laut ritual in Rowo Village, the actors include fishermen, traditional leaders, village government, local community, as well as the sea, offerings, boats, and weather conditions.

Fishermen play a key role in the social network of the Sea Alms tradition because they interact directly with the sea as the main source of livelihood. Their local knowledge, such as the ability to read waves, understand ocean currents, and recognize signs of weather changes, has been passed down from generation to generation and remains an important reference in fishing activities (Hairudin & Wahyuni, 2019; Tri Sulistiyono, 2014). Through the Sea Alms ritual, the fishermen express the spiritual dimension as well as

respect for the sea, which is seen as an empowered entity worthy of respect. In this context, traditional leaders act as spiritual figures as well as cultural preservationists who ensure the continuity of traditional values and practices.

The people of Rowo Village show a high level of collective participation in organizing the Sedekah Laut tradition. Not only fishermen, farmers, laborers, traders, and youth groups also play an active role in every stage of preparation and implementation. They work together to decorate boats for the procession, prepare offerings (julen) for the sea, cook food for the feast, and organize various traditional performances such as kuda lumping, wayang kulit, and other local arts. These activities create intergenerational and cross-professional participatory spaces, where communities share roles and responsibilities. Such collaboration not only strengthens social cohesion and solidarity, but also serves as a medium for cultural education. Through direct involvement, the cultural and spiritual values contained in the Sedekah Laut tradition are passed on to the younger generation and introduced to outside visitors (Saputra et al., 2024)

Non-human actors such as the sea, offerings and boats also play an important role in this network. The sea is not simply seen as a physical space, but as a spiritual presence believed to be inhabited by supernatural entities such as Nyi Roro Kidul, Queen of the South Sea. This belief places the sea as a non-human actor that must be respected and communicated symbolically through rituals. As explained by a fisherman of Rowo Village: "We never know for sure about fate, Mas... but clearly, since the Sea Alms, there have been fewer accidents at sea. The point is, when it comes to safety, we all surrender to the Almighty." (Darsono, 2023). This was also expressed by another Fisherman:

"In the past, Mas, there were often people who died by drowning. When Sedekah Laut was still simple, there were no shows like kuda lumping, drowning was common, even though the victims were not native Rowo people. For example in Lembupurwo Beach, that's in the east of the river, while Rowo is in the west. Well, Rowo has held a complete ritual, but Lembupurwo has not. In one year, up to eight people drowned there."(Rachman, 2023)"

These statements confirm that the ritual is not only a spiritual expression, but also a cultural mechanism for interpreting the human-nature relationship and existential uncertainty. Offerings are not simply ritual objects, but symbolic tools for communication between humans and the sea. In Rowo Village, goat heads, food, flowers and other symbolic objects are carefully prepared as a sign of respect to the sea and its spiritual inhabitants. Boats and fishing equipment are often included and blessed during rituals to ensure safety and well-being at sea. Seasonal patterns and weather conditions influence the timing of rituals, suggesting a close alignment between environmental rhythms and cultural practices (Laily, 2022).

Over time, this network of actors has continued to evolve. Modern fishing technologies such as motorized boats and advanced equipment have changed fishing practices, but they are still integrated into the rituals without diminishing their spiritual meaning. Government regulations have also influenced this tradition, encouraging the use of environmentally friendly materials for offerings to help protect marine ecosystems (Novela Lestari & As'ari, 2022; Tating & Marzaman, 2023).

In addition to its spiritual significance, the Sedekah Laut ritual also strengthens the community's cultural identity and generates meaningful economic opportunities. The

annual celebration has developed into a cultural tourism attraction that draws visitors from across the region. On the day of the ritual, locals take advantage of the opportunity to open kiosks and sell a wide range of goods, from iced tea and snacks to heavy meals. The influx of visitors, ranging from children to the elderly, significantly boosts the local economy.

These trading activities not only provide additional income for households, but also position the community as active agents in their own cultural and economic ecosystem. This phenomenon shows how the actor network of the Sedekah Laut tradition, which includes cultural, spiritual, ecological and economic dimensions, has successfully transformed into a coherent and adaptive social system. In this context, the tradition is not only preserved as a symbolic heritage, but also functions as a living asset that continues to grow and contribute meaningfully to the welfare of the community (Anggreini et al., 2024; Sakdiyah et al., 2023).

3. The Role of Sea Alms in Human-Marine Environmental Relations through the Lens of Actor-Network Theory (ANT)

The Sea Alms tradition represents not only a cultural expression, but also a dynamic network of actors in which human and non-human entities co-construct a community's adaptive response to natural uncertainty. Framed through the lens of Actor Network Theory, this tradition exemplifies how relational agency emerges from the interaction of spiritual beliefs, ecological knowledge, ritual practices and material artifacts. From an Actor Network Theory (ANT) perspective, these traditions constitute dynamic socio-ecological networks in which a variety of human and non-human actors actively contribute to the construction of ritual meanings, practices and sustainability (Latour, 2025; Bennett et al., 2018).

ANT allows us to understand that the relationship between humans and non-human entities such as the sea, weather and offerings is not a passive one, but rather a network of reciprocity that shapes how communities adapt to the unpredictability of nature. Within this network, spiritual and ecological meanings are inextricably intertwined in daily life practices. These traditions, with all their components, create knowledge systems that enable communities to understand, respond to and manage environmental risks in a collective and meaningful way.

Human actors in this tradition include fishermen, traditional leaders, village government and the wider community, each of whom play interrelated roles. Fishermen, whose livelihoods depend directly on the sea, possess vital experiential ecological knowledge. Traditional leaders preserve spiritual and cultural values, while local governments act as facilitators, bridging local traditions with policy frameworks and development agendas, including cultural preservation and tourism initiatives. Non-human actors also hold crucial positions in this network. The sea is not only perceived as a geographical space, but as a sacred entity inhabited by metaphysical forces, especially the community's belief in the figure of Nyi Roro Kidul.

Among coastal communities, including Rowo Village, Nyi Roro Kidul is regarded as the guardian of the ocean, who deserves respect and ritual offerings. This belief strengthens the spiritual dimension of local environmental relationships and deepens symbolic interactions between humans and non-humans (Damayanti & Taum, 2025; Kristianto et al., 2024).

Offerings serve as a medium of communication between the community and the sea. In Rowo Village, symbolic offerings take the head of a goat, traditional food, 7-colored

flowers, and other sacred objects. These objects are bestowed to the sea to show respect and ask for protection. Boats and fishing nets are also ritually cleaned, indicating that material objects participate in the social-ecological system. This illustrates that Sedekah Laut is not narrowly defined as a ritual performed for material gain. Rather, it is seen as a collective expression of gratitude, spiritual protection and deep appreciation. More than just a symbol of spirituality, such rituals strengthen community ties and promote social cohesion. As explained by an informant from Rowo Village:

"The Sedekah Laut ceremony cannot be done by just one or two people; it requires a collective effort. From decorating boats and preparing offerings to cooking food and organizing performances, everyone, from fishermen to farmers to laborers, contributes. It is a moment of togetherness and a means to teach cultural values to future generations." (Tria, 2024).

This collective effort reflects strong social capital, which strengthens collective identity and the intergenerational transmission of cultural heritage. Importantly, the network of Sedekah Laut actors is not static. Social and technological changes continue to shape its structure and meaning. The integration of motorized boats, modern fishing gear and digital tools for tourism documentation and promotion have become part of the tradition. These elements support ANT's assertion that networks are open to transformation, as long as actors within them can negotiate the changes (Vegas (Vegas Macias et al., 2023).

However, this tradition is not rigid or old-fashioned. On the contrary, the Sea Alms tradition continues to evolve with the times. Social changes and technological advances have shaped the way this tradition is carried out. For example, people now use motorized boats in the procession, use modern fishing gear, and utilize cameras and social media to document and promote the event as part of cultural tourism. These changes do not destroy the meaning of the tradition, but rather enrich and adapt it to the present context (Yao & Liu, 2022). This is in line with the view of Actor-Network Theory (ANT), which states that networks of social relations are always open to change as long as all actors in them, both human and non-human, can adapt and negotiate (Latour, 2025). In this context, motorized boats, cameras, and even social media are part of a living and moving network of traditions.

The application of Actor-Network Theory (ANT) to the Sea Alms tradition shows that this tradition is not just a cultural heritage that is preserved. It is a complex and dynamic network that connects various elements: people, nature, symbolic objects, technology, and government institutions. The tradition works not just because old values are repeated, but because all the elements in this network continue to interact and adapt (Nurcholis, 2024). For example, the sea in this context is not just a place to make a living, but is considered an entity that has power and needs to be respected. Motorized boats, which may have once been considered a symbol of modernity, are now also part of the ritual. Even government policies or environmental regulations now influence the form and manner in which The Sea Alms is performed. All these elements are interconnected and work together to maintain the balance between social life and ecological sustainability. In other words, this tradition has not only survived global changes such as climate crisis and modernization, but has become a way for local communities to respond to these challenges. This tradition proves that local culture can be very relevant and a solution in facing the problems of the times.

CONCLUSION

This study examines The Sea Alms tradition in Rowo Village as a culturally embedded adaptation strategy to respond to the unpredictability of nature. The findings show that this tradition functions as more than a spiritual ritual; it is a dynamic and complex socio-ecological mechanism that enables coastal communities to deal with the risks posed by unpredictable ocean conditions while maintaining cultural identity and ecological integrity. For the people of Rowo Village, the sea is not just a natural resource, but a living and sacred entity laden with spiritual meaning. The figure of Nyi Roro Kidul, believed to be the mystical guardian of the southern sea, illustrates the community's view of non-human actors as the center of human-environment interaction. Through offerings, symbolic processions and the participation of the entire community, Sedekah Laut expresses gratitude, seeks salvation and strengthens the spiritual connection between humans and nature.

Using Actor Network Theory (ANT) as an analytical lens, this study reveals a heterogeneous network consisting of human actors (fishermen, customary leaders, community members and local government) and non-human actors (sea, offerings, boats, weather and ritual symbols). These actors are interconnected through symbolic, practical and spiritual roles. Rituals thus become the medium through which meaning is negotiated and resilience is built not only against environmental risks but also against socio-cultural erosion.

Furthermore, this research highlights how technological advances and environmental governance have been integrated into actor networks without eroding core traditional values. Modern fishing equipment, local tourism initiatives and environmentally friendly modifications to ritual offerings illustrate how adaptation occurs without severing ties to local cosmologies and collective memory. This adaptability reflects what ANT scholars describe as the capacity of networks to remain fluid yet stable in response to external pressures.

Most importantly, the Sedekah Laut tradition also serves to foster social solidarity through intergenerational participation and collective action. The ritual mobilizes different segments of the community, from fishermen and farmers to artists and local officials, demonstrating that cultural practices can bring diverse actors together towards shared ecological and spiritual goals. As explained in the field interviews, community members emphasized not only the spiritual significance of the ritual, but also its role in passing on local knowledge and environmental responsibility to younger generations.

Ultimately, the Sedekah Laut tradition in Rowo Village exemplifies a culturally grounded model of social-ecological resilience. It integrates spiritual beliefs, local knowledge and ecological awareness in ways that are often overlooked by modern environmental frameworks. Rather than being relegated to the realm of folklore, this tradition embodies a tangible strategy for sustainability in the face of climate change, ecological degradation and cultural homogenization. This research therefore contributes to the growing discourse on the importance of local traditions in global environmental adaptation efforts. It reinforces the need to recognize and support community-based practices that not only preserve cultural heritage but also actively maintain human-nature relationships.

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