



Eco Spirituality in the Taber Laut Tradition: The Harmony of Humans, Nature, and Culture in Batu Beriga Village

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ABSTRACT

Offshore tin mining exploitation in Bangka Belitung island has resulted in marine ecosystem degradation and threatens the socio-economic sustainability of coastal communities, specifically in Batu Beriga Village. This situation creates a tension between the short term economic interests of tin mining and the long term economic interests, namely the coastal community's living space along with Taber Laut as its local wisdom oriented toward sustainability. This study aims to: (1) describe the coastal economy and identify how it relates to the values of local wisdom embedded in the Taber Laut tradition as a form of eco spirituality; (2) analyze the role and challenges of maintaining marine ecosystems; and (3) formulate preservation strategies and assess its potential as the foundation for sustainable development. This research employs a qualitative approach with an in depth literature study method. Data are derived from analyses of scientific articles, books, and other credible sources relevant to the focus of this study. Taber Laut is manifested as eco spirituality that integrates spiritual, cultural, and ecological values. This tradition encompasses sustainable marine management principles, such as the determination of fishing times, the use of environmentally friendly gear (eco friendly), and rituals that strengthen collective commitment to preserve the sea. This tradition functions not only as ecological conservation but also as a socio cultural adhesive. However, its survival faces massive challenges from marine tin mining activities that cause damage. On the other hand, the tradition has strategic opportunities to be developed as a cultural tourist attraction, ecotourism, driver for the creative economy, and an advocacy tool to oppose destructive exploitation. Taber Laut is an essential local wisdom that serves as a bastion for marine ecosystem conservation and cultural identity. To ensure its continuity, systematic efforts are required in the form of legal protection via regional regulations, ongoing education for younger generations, law enforcement against destructive mining activities, and the development of multi stakeholder partnerships to promote the blue economy and sustainable tourism grounded in the values of this local wisdom.

Introduction

Bangka Belitung, with its abundant natural resources, has long been known as a center for tin mining. These natural resources have long been the backbone of the regional economy and have contributed to national economic growth (Vinni, 2024). The exploitation of natural resources, especially sea tin, has had an impact on local communities and caused damage to the marine environment. The sea is the main source of livelihood, both through fishing and socio-cultural activities that support their economic life (Febrianto et al., 2024). However, in recent decades, the increasingly massive sea tin mining activities have had a tremendous negative impact on social conditions and the marine ecosystem (Yunita et al., 2024). The problems arising from the impact of marine tin mining in the form of socio-economic and ecological impacts (Waruwu et al., 2024) and their relationship with local wisdom have

provided the background for this paper on local wisdom in preserving the marine ecology of Batu Beriga Village.

Excessive offshore tin mining not only threatens the livelihoods of coastal communities, but also causes damage to coral reef ecosystems, seawater pollution, and the loss of habitat for various marine species that have been the main source of livelihood for the people of Batu Beriga Village (Kornelius, 2024). As an integral part of both terrestrial and marine ecosystems, the impact of damage has the potential to change the social structure of communities that are highly dependent on natural resources (Escobar, 2008; Siswanto & Savitri, 2025), especially marine areas that require a long recovery time (Rifai & Haeril, 2024). The destruction of coral reefs and the decline in seawater quality can disrupt fishing patterns, which in turn affects the food security and economy of communities (Nurholis & Mokodompit, 2024).

Environmental damage and loss of living space have triggered tensions between local traditions and mining exploitation by PT Timah (Damayanti et al., 2023). The community of Batu Beriga Village has long possessed strong local wisdom, especially in terms of marine resource management (Yokotani, 2024; Syafutra et al., 2025; Anwar et al., 2024). This wisdom is known as Taber Laut or sedekah laut or larung laut, a way of regulating the use of the sea and managing marine products in a sustainable manner (Furqan et al., 2021) (Faramita et al., 2022). Taber laut is a form of local wisdom that is still preserved by the people of Beriga Village in Central Bangka Regency, Bangka Belitung Islands Province to this day (Saripudin, 2017; Nurdin & Dewi, 2023). This local wisdom is a series of traditional ceremonies to ask for safety, blessings of sustenance, and the community's gratitude to God (Ilhaq et al., 2016; Ismi, 2016; Mahardika, 2019). In addition, the values in this tradition are closely related to the way the local community preserves their marine ecosystem, which relies on the sustainability of marine resources for their daily lives. This includes utilizing marine resources, such as fishing or searching for other marine resources, while paying attention to the balance of nature and the sustainability of the marine ecosystem. This taber laut is carried out with consideration for the time, place, and methods that do not damage the marine environment and its resources. Basically, the people of Batu Beriga Village believe that the sea is a source of life that must be preserved, so they cannot be careless in utilizing marine products (Stanis, 2005; Desra, 2024; Mu'jizah, 2023).

Following the entry of offshore tin mining in the Beriga Sea, conflicts between mining practices focused on short-term profits and the economy and traditional management systems based on local wisdom values began to emerge. The impact of the mine's presence has

implications for the transformation of the area surrounding the mine, from changes in the landscape to the transformation of people's livelihoods (Bebbington, 2018). The people of Batu Beriga are now faced with a dilemma, whether to preserve the traditions that have been passed down from generation to generation or to face the economic reality that forces them to transition and adapt to new ways that may damage the sustainability of nature (Maulida, 2024).

On the one hand, marine tin mining can provide considerable economic benefits, such as income for mine workers and contributions to the local economy. On the other hand, the social impact of this mining activity cannot be ignored, as it causes the loss of natural resources that are traditionally managed within the social structure of the community in Batu Beriga Village (Saputra, 2024). Through this study, it is important to comprehensively explore how the local wisdom of Taber Laut in the community of Batu Beriga Village plays a role in preserving the marine ecosystem while overcoming the negative impacts of marine tin mining. Discussing local wisdom and its role as eco-spiritual and environmental sustainability can be a solution that integrates the continuity of community culture with more sustainable mining policies, which not only consider short-term economic benefits but also long-term socio-cultural and ecological sustainability (Surono & Hidayati, 2024).

As revealed in several previous studies, the Taber Laut tradition in Batu Beriga Village as an ancestral cultural heritage faces challenges to its sustainability amid the tide of modernization (Hasan, 2023). This raises questions about the values and meanings inherent in Taber Laut in the context of eco-spirituality and environmental sustainability, as well as how this local wisdom can be preserved amid the dynamics of the times and the increasingly massive offshore mining industry. Therefore, this journal article aims to identify the values of local wisdom in this tradition and analyze its relevance and strategies for preserving it in the current context as an effort to preserve local cultural heritage.

This research is relevant as an effort to document cultural heritage, the basis for sustainable development based on local wisdom, and the strengthening of community social resilience. This cultural preservation effort is a concrete step to protect cultural heritage from reduction and marginalization, and to ensure that the local identity of the community is preserved. The Basis of Sustainable Development Local wisdom often contains principles that are in harmony with nature and society, which can be important guidelines in sustainable development planning at the local level (Khoirudin, 2025; Rejeki & Pranata, 2024; Rahmadhea, 2025). Social resilience in understanding the values in tradition can strengthen social cohesion or community bonds that reflect the essence of culture, togetherness, and

connection with the spirituality of the Batu Beriga Village community amid global influences (Rizkiyah, 2024; Murtopo et al., 2024).

Methods

The research method used in this article is descriptive qualitative with literature study. This approach was chosen to comprehensively describe and analyze the phenomenon of Taber Laut as a form of eco-spirituality without conducting direct field research. The author collected and analyzed data from various secondary sources such as academic journals, books, news articles, and cultural documents that discuss and describe the phenomenon of Taber Laut ritual practices, the local wisdom of the Bangka Belitung community, and the concept of eco-spirituality related to marine ecological conservation. The data was then analyzed thematically using the lens of eco-spiritual theory.

The concept of eco-spirituality as proposed by Thomas Berry emphasizes the view that nature is an equal subject and a spiritual subject with intrinsic value, not merely an object of exploitation but a unity in mutualistic symbiosis (Wenehenubun, 2025). It serves as the main theoretical framework used for analyzing phenomena. Berry invites us to integrate spirituality with ecology to build a deep awareness of our responsibility as part of the universe. The relationship between humans and nature is not one of domination, but rather one of mutually beneficial dependence. Humans are an integral part of the web of life, and therefore have a moral and spiritual responsibility to maintain the sustainability of the ecosystem (Muaidi, 2024; Noviani, 2024). Through this approach, Berry provides a holistic foundation for environmental preservation and human spiritual development in the future (Martanti, 2023).

This theory emphasizes the intrinsic relationship between spirituality, religious values, and environmental awareness. Through this framework, the Taber Laut ritual, which is rich in spiritual values and prayers, is not only seen as a tradition but also as a cultural mechanism that builds collective awareness and strong community cohesion to preserve marine ecology. Thus, this method aims to describe how spiritual values in local traditions can become a force for nature conservation.

Results and Discussion

Local Wisdom for Environmental Sustainability

The relationship between humans and nature is an important element that shapes culture and provides living space. In various regions of the world, this relationship forms the foundation for values that have been preserved for generations and are still applied by certain

communities in the form of local wisdom. In addition to aiming to continue connecting these communities with the traditions and values of their ancestors from generation to generation, the local wisdom practiced by the community is also a form of preserving the surrounding environment, which has benefits for the sustainability of resources. For example, the people of Maluku use the tradition of sasi to preserve resources on land and at sea. Sasi is used as a form of fulfilling the community's sustainable living space by implementing restrictions on its use for a certain period of time (Putri, 2020). This aims to protect the existing ecosystem and provide a break for the regeneration of living creatures in it. This is not much different from the shifting cultivation system often practiced by communities in farming and gardening, which provides a break for the land to rest. In addition, communities also enforce rules to be obeyed in order to protect life support systems, such as local wisdom used to preserve springs and forests (Siswadi et al., 2012; Zarina & Al-Islamy, 2024). These examples prove that local wisdom and environmental sustainability are strongly relevant and must be maintained to preserve the balance of nature.

Not only in terms of local wisdom as a form of maintaining the balance of nature, local wisdom is also used as a manifestation of the community's spirituality. Nature as a manifestation of society shows gratitude and concern for other living beings. This tradition is usually channeled through activities such as earth alms for land areas and sea alms for coastal areas (Mahardika, 2019). Local wisdom that reflects the spirituality of the community emphasizes nature as a connector between humans and the creator, which in this case also gives a deep meaning between humans and nature. Local wisdom that has these two positions, namely preserving the environment while connecting their relationship with the creator, is Taber Laut as part of the sea offerings that have become a tradition of the community in Batu Beriga Village, Central Bangka.

Taber Laut as a Form of Eco-Spirituality in Preserving the Marine Ecosystem

Taber laut is a form of local wisdom practiced by communities in Bangka Belitung. In general, several coastal communities on Bangka Island still practice this tradition today, such as in the Lepar-Pongok Islands in South Bangka; Baskara Bakti Village in Central Bangka; Rambat Village in West Bangka; Tanjung Putat, Pejem, and Tuing beaches in Bangka Induk, as well as various other coastal areas on Bangka Island and Belitung Island (Ismi, 2022). The history of taber laut in general cannot be separated from the spread of the Malay tribe in Bangka Belitung (Interview, 2025). The Malay tribe that inhabits the mainland and coastlines of Bangka Belitung Island is an important factor in promoting traditions that are closely related to nature and spirituality, thus forming customs that are still preserved from

generation to generation by the community. One of the most famous taber laut traditions is in Batu Beriga Village, Central Bangka. This local wisdom is one of the efforts made by the community to preserve the marine ecosystem.

Historically, the sea ritual in Batu Beriga Village began in the 1960s (Lanto, 2024; Mahardika, 2019). It originated from the death of one of the villagers while fishing, which caused anxiety and fear among the community. Therefore, rituals and prayers were created to ask for the safety of the community, which are routinely held every year (Heryati et al., 2025; Handara & Rikarno, 2016; Mahadirka, 2019). Taber laut, commonly known as Sedekah Laut, is an expression of gratitude to Allah for the blessings and natural resources in the form of fishery potential obtained by fishermen and the community from the sea (Handara & Rikarno, 2016; Heriyati et al., 2025; Nurdin & Dewi, 2023). The community of Batu Beriga Village, a coastal village dominated by fishermen, practices Taber Laut to express gratitude for the sea's bounty and to maintain good relations among the villagers. This refers to the traditions and communal practices of the local community in preserving and maintaining the sustainability of the coastal and marine ecosystems for their livelihoods (Ardana et al., 2025).

In the context of Batu Beriga Village, taber laut is usually carried out by considering the time and place where it is held every year in order to preserve culture, as well as how it is done so as not to damage the environment and marine resources. Basically, the people of Batu Beriga Village believe that the sea is a source of life that must be preserved, so they must not indiscriminately exploit the sea's resources. One of the unique aspects of taber laut is the prohibition on going to sea after the ceremony. This is to lock the sea and give it a rest from all fishing activities. Before the period of not going to sea was set, the agreed time was 7 days. However, the longer the community did not go to sea, the greater the impact on the community's economy, so 3 days became the agreed duration (Lanto, 2024).

In line with traditions that have been carried out for generations, there are also taboos in taber laut that must be obeyed by the community. According to Abdul Gani, head of Batu Beriga village, the people of Batu Beriga village enforce restrictions or prohibitions on any activities at sea, including fishing, setting fishing gear or nets, and other activities that help maintain the cleanliness of the sea and beaches (Antaranews, 2025). In addition, the community is also not allowed to throw cooked food into the sea during the ritual (Kusumo, 2025), including rituals that must be carried out regularly and cannot be interrupted, as this will anger the guardians of the sea and is believed to bring disaster (Handara & Rikarno, 2016). This activity is usually held openly and attended by various groups, such as local officials, traditional leaders, community leaders, and the general public. Reflecting on the uniqueness

of this tradition, this activity has the potential to be used as a marine tourism attraction and beach charm for tourists.

During the process, the Taber Laut ceremony is led by local traditional leaders who guide the proceedings, which aim to ward off danger and pray for Allah SWT to grant the community safety in their daily search for income at sea, so that they are spared from various calamities and are expected to obtain abundant catches. After performing the ceremony, the community members who brought food in trays or containers went to the shore and ate together on the shore facing the open sea (Lanto, 2024).

In the conceptualization of sustainable development, taber laut is a form of eco-spirituality. Eco-spirituality itself is a principle of natural resource management and utilization based on spiritual beliefs or linked to the relationship between religion, humans, and nature as a form of concern and protection for the natural environment we inhabit (Muhamaliah et al., 2025; Kalijaga, 2022). Eco-spirituality provides humans with the awareness to appreciate and care for nature. This concept is used to explain that protecting the environment can be done collectively and based on a spirit derived from religious values. In other words, there is a push from the community regarding the importance of protecting nature based on religious norms (Kusumo, 2025; Lanto, 2024; Nurdin & Dewi, 2023; Tempo, 3/10/22), in addition to protecting their living space that depends on the sea.

The village of Batu Beriga has always been conscious of preserving its natural environment, especially its seas and coastline. The sea festival, which has been held for generations, plays an important role for the local community in preserving the natural environment and expressing gratitude for the abundant blessings that Allah SWT has given to the community in the form of marine resources. Thus, the people of this village have unconsciously applied eco-spirituality in their activities related to the sea, namely by preserving traditions that support environmental sustainability in conjunction with spirituality. The encouragement given to the community regarding the importance of protecting the natural environment is based on religious norms, which serve as a reference for the emergence of good intentions and for the common good. For example, in Islam, we are taught to be servants who can protect the environment well, both in relation to other humans and in relation to nature. This is because the environment around us is part of the blessings that Allah SWT has given to His servants to be protected. In the context of the community around Batu Beriga Village, they basically already have an awareness to preserve the natural environment, especially the sea and coastline of Batu Beriga Village. This is evidenced by the existence of traditions. In the context of the community surrounding Batu Beriga Village, they

are essentially aware of the need to preserve the natural environment, especially the sea and coastline of Batu Beriga Village. This is evidenced by the Taber Laut ritual tradition, which continues to be performed every years

The practice of taber laut, which involves the traditional leader of Batu Beriga Village, is an effort to protect the environment based on spiritual beliefs that have been practiced for a long time. In this case, the presence of traditions and traditional leaders plays an important role for the surrounding community and the general public in terms of raising awareness about the importance of protecting the natural environment and expressing gratitude for the abundant blessings that Allah SWT has given to the community in the form of natural resources. From an eco-spiritual perspective, as argued by Berry (in Martanti, 2023), the community has positioned nature as a subject that is not only exploited for economic gain, but also as a fellow living being in the ecosystem. This is manifested in the way the community gives the sea space to circulate and rest for 3 days without human intervention. Furthermore, the meaning that communities attach to the sea and their deep traditions reflects an intrinsic emotional connection, resulting in harmony between nature and humans.

Principles of Local Wisdom in Taber Laut

1. Determining the right time

With a break in the taber laut ritual, it is hoped that the potential of the sea can be controlled so that fishing is not excessive and fish can reproduce well. For example, during certain seasons, fishing is not carried out. This pause in fishing also gives the sea a chance to recover and be free from fishing activities, providing space for the creatures within it to regenerate and increase the hope that it can be utilized by future generations.

2. Use of traditional fishing gear (ecofriendly)

Environmentally friendly fishing gear that does not damage the ecosystem is used so as not to destroy the habitat where fish live and does not use trawl nets that can damage fish sustainability. This is expected to preserve the coral reef ecosystem and the structure of the seabed, thereby preventing overfishing or excessive fishing that can damage fish populations.

3. Ritual procession ceremony

In order to maintain a harmonious relationship with nature, the community in Batu Beriga village holds a ceremony or prayer ritual to ask for God's blessing for safety from calamities and for a bountiful catch of fish from the sea. This ritual ceremony is not only a form of respect for nature, but also a reminder for the community not to be overly greedy in taking the fruits of the sea. Taber laut also strengthens social bonds between community members. This local wisdom has been preserved for generations and has become part of their cultural

identity. This tradition creates a collective awareness of preserving nature and sustainable marine resources.

4. Raising Environmental Awareness and Education

The local wisdom of taber laut, which involves rituals and traditional customs, can be used as a means to raise public awareness about the importance of preserving the marine ecosystem. The community can be reminded to not only think about the short-term benefits of mining, but also to consider its impact on their future livelihoods. The involvement of young people in the event and the dissemination of this culture will provide knowledge and education about the importance of environmental sustainability, which can reduce dependence on practices that destroy nature and can be passed on to future generations.

5. Collaborative Approach with the Government and NGOs

To address broader social and ecological impacts, the Beriga community can work with local governments and non-governmental organizations (NGOs) that are concerned with nature conservation. This cooperation can involve stricter monitoring of activities that could damage the environment and promoting sustainable natural resource-based economic alternatives, such as marine ecotourism or environmentally friendly fish farming.

Challenges and Opportunities in Marine Conservation

1. Social Impact of Marine Mining

The community of Batu Beriga Village, which is dominated by fishermen (80% of whom work as fishermen), is also affected by issues surrounding marine space as a shared resource, including by the state for conversion into state revenue. The marine space that connects nature, spirituality, economy, and culture faces problems when offshore tin mining begins to emerge. Offshore tin mining in the waters of Batu Beriga is not new. The wave of resistance to mining began in 2006 and continues to this day (Ismi, 2024) as a response by the community to defend their livelihoods, which depend on marine resources. This resistance is not only carried out by the local community, but also involves an alliance of fishermen, community organizations, and students in an effort to reject tin mining in the waters of Beriga Village.

As is well known, tin mining activities will have a negative impact on the livelihoods of the residents of Batu Beriga Village who work as fishermen and have the potential to damage the ecosystem in the Batu Beriga sea, thereby undermining the sustainability of the ecosystem that lives there. The potential of marine resources in Beriga Village, as one of the highest contributors to fisheries in Bangka Belitung, makes it one of the marine areas that is still minimally contaminated by mining and has biodiversity, as well as maintaining the tradition of taber laut as a culture and preserving harmony with nature (Ismi, 2024; Walhi.or.id,

31/10/24). Thus, the sea taber is important for the people of Batu Beriga Village because, in addition to its economic significance, it also strengthens their relationship with God (Allah SWT) in preserving local culture.

Based on mining zoning, the marine area of Batu Beriga Village has a Mining Business Permit (IUP) owned by PT. Timah as a state-owned company. It is this zoning that has reignited community resistance to marine mining. The fact is that marine tin mining activities will have a negative impact on the health, socio-cultural and economic aspects of communities that rely on the sea as their main source of livelihood. This certainly has the potential to cause sustainable damage to the existing marine ecosystem. Therefore, a more in-depth assessment of the impact on the ecological damage to the sea and coastal areas is needed. The sea as a potential resource, along with local wisdom related to the sea, which correlates with the concept of eco-spirituality that has been practiced by the community, will also face challenges if the sea and the livelihoods of the fishing community are disrupted. Even the values of religious teachings that emphasize the spiritual relationship between humans and nature could be reduced.

The widespread dominance of offshore tin mining has the potential to diminish or even eliminate traditions that are inherent to the marine ecosystem. In the tradition of taber laut, local communities strictly adhere to customary maritime laws that prohibit any member of the community from mining tin in marine areas. If anyone is caught mining, they will be subject to social sanctions from the community. Of course, this local wisdom of taber laut is a custom, which is designated as a customary sea area recognized by the state and in legislation, so there is legal certainty within it. If PT Timah forces the exploitation of sea tin mining, this will certainly cause prolonged social conflict. These conflicts range from livelihood transitions due to the impact of marine tin mining, which damages the ecosystem and reduces community income, to horizontal conflicts among communities over the need for living space, to socio-cultural and landscape changes due to the externalities caused by mining (Darmawan & Hidayat, 2025). Not only that, the commercial value of the coast as a local tourist destination will also decline due to the implications of mining—and it is these conditions that then drive interrelated spatial contestations, such as tourist space, marine space, mining space, and the lives of coastal communities with their respective interests (Zarina, et al., 2021).

2. Impact of Ecological Changes from Offshore Mining

In addition to the social impacts described above, offshore mining activities also have an impact on ecological changes, particularly marine ecosystems, which take longer to recover. These landscape changes will also have a significant impact on the sustainability of local

wisdom concerning the sea, which focuses on marine space and resources. Some of the ecological impacts caused by marine mining around Batu Beriga are:

a. Coral Reef Damage

Offshore mining often uses methods that damage the seabed, including coral reefs, which are habitats for many species and marine biodiversity. The loss of coral reefs reduces marine resources that are an important part of the taber laut tradition. In addition, the loss of coral reefs also threatens the existence of fish, which are the main source of livelihood for the community.

b. Marine Pollution

Environmentally unfriendly mining processes can cause marine pollution, both in the form of mining waste and damage to marine sediments. Polluted seawater damages the environmental quality for marine life and disrupts the life cycles of fish and other marine organisms, which in turn affects fish catches for communities.

c. Decline in Fish Populations

The direct impact of habitat destruction and pollution is a decline in fish populations in the area. In the context of coastal fisheries, which are highly dependent on fish migration patterns and the existence of healthy marine ecosystems, this decline in fish numbers greatly affects the success of fishing activities. If marine resources continue to decline, coastal fisheries will lose their relevance and ability to provide sufficient catches for the community.

3. Several Opportunities from the Local Wisdom of Taber Laut for Batu Beriga Village

a. As a Unique and Authentic Cultural Tourist Attraction

Taber Laut is not just a ritual, but a story, philosophy, and identity of the community. Modern tourists are increasingly looking for meaningful and authentic travel experiences, not just sightseeing. Batu Beriga Village can package Taber Laut as a cultural festival or annual tourist event that becomes a major magnet. Visitors will not only come for the beach, but specifically to witness, learn about, and even symbolically participate in this cultural procession. This sets Batu Beriga Village apart from other maritime destinations that rely solely on natural beauty. Travelers will remember Batu Beriga Village as a destination that also offers a unique sense of place because it is “the village with a magnificent sea gratitude ritual,” which will become a story and experience for every traveler.

b. As the Foundation for Ecotourism and Sustainable Tourism Development

The essence of Taber Laut is gratitude and respect for the sea and its contents. This value is in line with the principles of sustainable and environmentally friendly ecotourism. This local wisdom can be used as a “brand identity” that all tourism activities in Batu Beriga

are built on the basis of conservation. Activities such as snorkeling, trips to Gelasa Island (a habitat for turtles and birds), and turtle nesting education are no longer seen as mere commercial activities, but as part of a conservation mission inherited from ancestors and a goal of protecting nature as recommended by religion. This will attract environmentally conscious travelers (responsible travelers) and increase the selling value of tour packages.

c. Opportunities as a Driver of Creative Economy and Community Empowerment

The development of Taber Laut-based tourism will create various new jobs and businesses for the local community, far beyond simply becoming tour guides.

- 1) Culinary The “makan sedulang” package can be packaged more attractively by highlighting its connection to maritime culture and gratitude.
- 2) Handicrafts Artisans can create souvenirs themed around Taber Laut, traditional boats, or other cultural symbols made from wood, woven materials, or textiles.
- 3) Homestays and Accommodation Increased tourist visits will encourage the growth of homestays managed directly by the community, providing a local lifestyle experience. The village economy will grow from within community-based tourism, so that the results are directly felt by the community, reducing dependence on other destructive sectors such as tin mining.

4. Tool for Education and Environmental Conservation

The values in Taber Laut about preserving the sea are a very relevant message to convey to the younger generation and tourists. The village can create a “Taber Laut Education Program” that includes workshops on the importance of marine ecosystems, the dangers of plastic waste, and sea turtle conservation efforts. Batu Beriga Village is not only a tourist destination but also a center for learning about the harmony between culture, spirituality, and nature conservation. This can reach the educational tourism market for students and university students.

5. Strong Branding and Marketing Strategy Builder

Amidst competition among tourist destinations, stories are the most powerful differentiator. “Taber Laut” is a powerful story. All marine tourism potential (snorkeling, banana boating, camping) can be ‘packaged’ and marketed under the umbrella of the “Batu Beriga: Desa Syukur Laut” brand or a similar tagline. Marketing becomes more focused and has emotional appeal. Promotions not only showcase beautiful beach images but also highlight the cultural expressions of a community that loves the sea. This will attract the attention of the media, content creators, and travel writers.

6. Stronghold Against Tin Mining Exploitation

This is a long-term strategic opportunity. By building a resilient and sustainable economy based on local wisdom tourism, communities have concrete economic and cultural reasons to reject destructive tin mining activities. They can demonstrate that sustainable oceans provide greater economic value in line with Taber Laut values than short-term mining. The local wisdom of Taber Laut has transformed from a mere ritual into a tool for advocacy to protect the living space and future of future generations. The local wisdom of Taber Laut also attracts tourists and visitors to come to Batu Beriga Village, which has extraordinary and underutilized coastal tourism potential. This is certainly an opportunity, given the maritime potential that can be developed into a tourist village. With its stunning marine beauty, Gelasa Island tourism as a habitat for turtles and the endemic white-winged stilt bird, Tanjung Berikat Beach camping tourism, the Tanjung Berikat Beach banana boat ride, educational turtle nesting tourism, and culinary tourism featuring the Bangka Belitung specialty “makan sedulang” must be protected as a unified tourism destination impacted by offshore mining exploitation. The management of marine tourism will help improve the economy of the Batu Beriga Village community and, of course, require creative innovations to develop sustainable marine tourism.

Conclusion

The continuity of economic space, sustainability, and natural resource utilization involving emotional feelings become an integral part of eco-spirituality. It raises human awareness to re-appreciate and increase concern for the natural environment based on religious norms through sea tabernacles. With sea-based eco-spirituality, Batu Beriga Village can be an example of cultural diversity in a community that has long explored land spaces. Sea taber is also part of supporting sustainable development by applying the blue economy concept, which strengthens marine sustainability from tin mining activities and protects the livelihoods of fishermen in Batu Beriga Village. With this tradition, the environment that contributes to the economy can be preserved while also becoming a vessel for the continuity of tradition and its relationship with spirituality. The sustainability of this local wisdom certainly depends on community awareness and the support of all parties for the preservation of culture and the existence of marine ecosystems, which are increasingly vulnerable to damage due to pollution from tin mining. The local wisdom of Taber Laut is more than just a tradition; it is the soul and development strategy of Batu Beriga Village. By making it the foundation, every tourism opportunity that is developed not only pursues economic benefits,

but also strengthens cultural identity, preserves the environment, and empowers the community.

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