

From Ritual to Living Heritage: Aligning Cultural Continuity and Environmental Change through *Sedekah Laut*

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Abstrak

Sedekah Laut merupakan praktik budaya masyarakat pesisir Cilacap yang terus diwariskan, tetapi pada saat yang sama mengalami penyesuaian terhadap perubahan sosial dan lingkungan. Penelitian ini bertujuan menganalisis bagaimana *Sedekah Laut* dinegosiasikan dan dipertahankan sebagai *living heritage* dalam menghadapi perubahan tersebut. Penelitian menggunakan pendekatan kualitatif dengan desain penelitian lapangan. Data dikumpulkan melalui observasi partisipatif, wawancara, catatan lapangan dan refleksi, serta dokumentasi visual, kemudian dianalisis secara tematik. Hasil penelitian menunjukkan bahwa kesinambungan *Sedekah Laut* terlihat melalui keberlanjutan praktik ritual, seperti doa bersama, *tirakatan*, *Kirab Jolen*, dan pelarungan sesaji, serta keterlibatan masyarakat dalam keseluruhan rangkaian tradisi. Pada saat yang sama, makna dan fungsi tradisi berkembang dari orientasi ritual keagamaan menuju praktik sosial yang memperkuat identitas komunitas, hubungan antargenerasi, dan kepedulian terhadap lingkungan pesisir. Perhatian terhadap kebersihan laut, perlindungan mangrove, konservasi pesisir, dan keberlanjutan lingkungan menunjukkan bahwa perubahan tidak menghilangkan identitas tradisi, tetapi menjadi bagian dari proses negosiasi makna. Penelitian ini menyimpulkan bahwa *Sedekah Laut* dapat dipahami sebagai *living heritage* melalui proses *ritual continuity*, *cultural negotiation*, *adaptive meaning*, dan keberlanjutan praktik komunitas. Temuan ini menegaskan bahwa keberlanjutan warisan budaya tidak bergantung pada ketidakberubahan, tetapi pada kemampuan masyarakat mempertahankan nilai inti sekaligus mengadaptasikan maknanya terhadap konteks sosial dan lingkungan kontemporer.

Kata kunci: *Sedekah Laut*; living heritage; cultural continuity; cultural negotiation; environmental change.

Abstract

Sedekah Laut is a cultural practice of the coastal communities of Cilacap that continues to be passed down, while at the same time undergoing adjustments in response to social and environmental changes. This study aims to analyze how *Sedekah Laut* is negotiated and maintained as living heritage in the face of these changes. The study employed a qualitative approach with a field research design. Data were collected through participant observation, interviews, field notes and reflections, and visual documentation, and were then analyzed thematically. The findings show that the continuity of *Sedekah Laut* is reflected in the continuation of ritual practices, such as communal prayers, *tirakatan*, *Kirab Jolen*, and the ritual casting of offerings into the sea, as well as community involvement throughout the entire series of traditional practices. At the same time, the meaning and function of the tradition have evolved from a religious ritual orientation toward social practices that strengthen community identity, intergenerational relationships, and concern for the coastal environment. Attention to sea cleanliness, mangrove protection, coastal conservation, and environmental sustainability shows that change does not eliminate the identity of the tradition but instead becomes part of the process of negotiating meaning. This study concludes that *Sedekah Laut* can be understood as living heritage through the processes of ritual continuity, cultural negotiation, adaptive meaning, and the sustainability of community practices. These findings affirm that the sustainability of cultural heritage does not depend on its remaining unchanged, but on the community's ability to maintain its core values while adapting its meaning to contemporary social and environmental contexts

Keywords: *Sedekah Laut*; living heritage; cultural continuity; cultural negotiation; environmental change

Introduction

Coastal communities have a close relationship with the sea as a space of life, a source of livelihood, and a part of their social and cultural identity (Kopnina et al., 2024). This relationship is shaped not only through economic activities but also through cultural practices passed down across generations. In the context of the coastal communities of Cilacap, the relationship between humans and the sea is represented, among others, through the tradition of *Sedekah Laut*. This tradition is carried out through a series of cultural and spiritual practices, including communal prayers, *tirakatan*, pilgrimages, the use of traditional clothing, gamelan performances and traditional dances, *Kirab Jolen*, and the ritual of casting various offerings into the sea. This series of practices demonstrates that *Sedekah Laut* does not exist as an individual ritual but rather constitutes a communal practice that connects spirituality, cultural identity, social solidarity, and the community's relationship with the coastal environment (Birsyada et al., 2024; Matradewi et al., 2025).

The continued existence of *Sedekah Laut* to date demonstrates the continuity of a cultural practice in the lives of coastal communities. However, cultural continuity does not always mean that a tradition is maintained in exactly the same form and

with exactly the same meaning. Traditions passed down from generation to generation may undergo reinterpretation in response to the social, cultural, economic, and environmental changes occurring in their surroundings (Hendratno et al., 2025; Kopnina et al., 2025; Song et al., 2024b).

The sustainability of *Sedekah Laut* takes place within the socio-ecological context of the Cilacap coastal area, which continues to undergo change. In the Segara Anakan area, remote sensing-based research shows that the extent of the mangrove ecosystem decreased by 883.28 hectares during the 2018–2023 period, partly due to river sedimentation and changes in mangrove land use for aquaculture ponds. These ecological changes are also associated with changes in the socio-economic lives of coastal communities. Research on Kampung Laut shows that sedimentation processes and the formation of newly emerged land have driven changes in community livelihood systems, including a shift from fishing activities to agriculture in some areas (Ha et al., 2024; Smulders, 2024; Suwandi et al., 2024). At the same time, pollution has become another aspect of the dynamics of the coastal environment. A recent study in three villages affected by mangrove ecosystems in Kampung Laut District found a predominance of single-use plastic

waste and showed that community knowledge does not always directly translate into pro-environmental actions (Birsyada et al., 2024; Matradewi et al., 2025). These conditions indicate that the coastal communities of Cilacap are experiencing both ecological and social changes that directly reshape their relationship with the sea.

In the context of these changes, the continuity of *Sedekah Laut* cannot be understood as the continuation of a ritual's form and meaning that remain entirely unchanged. Traditions passed down from generation to generation may undergo reinterpretation in response to the social, cultural, economic, and environmental changes occurring in their surroundings (Berman, 2021; Majumdar & Chatterjee, 2022). Thus, the continuity of *Sedekah Laut* needs to be understood as a process of maintaining core cultural values while simultaneously adapting its meaning and practices to changing socio-ecological conditions.

This perspective is important because cultural heritage does not always exist as a static remnant of the past. A tradition can remain alive because communities actively practice, interpret, and pass it down through everyday life (Kopnina et al., 2025; Toner et al., 2025). Thus, the sustainability of a tradition is

closely related to the community's ability to preserve elements considered important while simultaneously responding to changes occurring within its social environment. In this context, the concept of *living heritage* is relevant for understanding *Sedekah Laut* as a cultural practice whose continued existence depends not only on preserving its ritual form but also on the continuity of its meaning, social practices, and community involvement that sustain it (Berman, 2021; Majumdar & Chatterjee, 2022).

The environmental dimension has become increasingly important in understanding the sustainability of this tradition. In the lives of coastal communities, the sea is understood as an essential part of life that should be respected and not merely viewed as a resource to be exploited (Code, 2019). This value is reflected in various community practices and narratives concerning respect for the sea, prohibitions against disposing of waste, mangrove protection, and the importance of maintaining the balance of the coastal environment. Thus, *Sedekah Laut* encompasses an ecological dimension embedded in the cultural practices of the community. These ecological values do not emerge as standalone concepts but are intertwined with the beliefs, lived experiences, and social relationships of

coastal communities with the sea (Marpelina et al., 2025; Song et al., 2024a).

Previous studies on *Sedekah Laut* have demonstrated various important dimensions of the tradition. Marpelina et al. (2025), for example, examined *Sedekah Laut* as a source of local wisdom in history education, while Suwandi et al. (2024), examined the cultural-religious ecology of the coastal communities of Cilacap. Other studies have also shown that *Sedekah Laut* plays a role in the formation of identity, ecological knowledge, and intergenerational relationships. These studies are important because they demonstrate that *Sedekah Laut* encompasses interconnected cultural, historical, social, and ecological dimensions. However, previous research has not specifically explained how ritual continuity is negotiated when communities face changing environmental conditions alongside increasing needs for coastal conservation. In other words, attention to the ecological values of *Sedekah Laut* has not fully explained the social processes that occur when ritual practices and conservation agendas coexist within the same community context.

The *research gap* in this study lies in the space of negotiation between physical ritual practices, particularly the ritual casting of offerings into the sea, and

contemporary environmental actions such as maintaining sea cleanliness, protecting mangroves, and coastal conservation. The casting of offerings is an important part of the *Sedekah Laut* sequence and holds symbolic, spiritual, and social meanings for the community. At the same time, changing coastal conditions have led to growing attention to environmental management and the sustainability of marine ecosystems. The intersection of these two dimensions raises an issue that has not been sufficiently explained in previous research: not merely whether the ritual continues to be performed, but how communities maintain ritual practices while negotiating environmental conservation demands and values. This process involves the selection of cultural elements, reinterpretation of meaning, adaptation of practices, and the formation of new relationships between cultural identity and ecological responsibility.

Based on this gap, the *novelty* of this study lies in analyzing *Sedekah Laut* as a process of *cultural negotiation* that brings together *ritual continuity* and *environmental change*. Unlike previous studies that have primarily positioned *Sedekah Laut* as a source of local wisdom, a source for history education, a means of fostering *ecoliteracy*, or a representation of ecological values, this study analyzes how

socio-ecological changes provide a space for communities to maintain ritual elements while simultaneously developing adaptive meanings in response to contemporary environmental conditions. From this perspective, *Sedekah Laut* is not viewed as a tradition that survives solely through the repetition of rituals, but as *living heritage* whose sustainability is shaped through the interaction between cultural continuity, meaning negotiation, and environmental change. This *novelty* positions the negotiation process as an important mechanism for explaining how cultural heritage can remain alive without having to preserve all of its elements in an unchanged form.

Based on this context and gap, this study aims to analyze how the *Sedekah Laut* tradition is negotiated and maintained as *living heritage* in the face of social and environmental changes among the coastal communities of Cilacap. Specifically, this study examines how the continuity of ritual practices, particularly the ritual casting of offerings into the sea, interacts with changes in meaning and growing attention to coastal conservation. This study also analyzes how communities maintain cultural values and collective identity while responding to environmental changes through processes of adaptation and negotiation. Thus, this study is expected to

contribute to an understanding of coastal cultural heritage as a dynamic practice, in which sustainability does not depend on the ritual remaining unchanged, but on the community's ability to maintain its core values while adapting its meaning and practices to socio-ecological changes.

Research Method

This study employed a qualitative approach with a field research design to understand *Sedekah Laut* as a living cultural practice that continues to undergo processes of meaning-making within the lives of coastal communities (Denzin & Lincoln, 2018). The qualitative approach was selected because the study focuses on understanding the experiences, practices, meanings, and social processes that emerge in the implementation of the *Sedekah Laut* tradition. The study was not intended to measure relationships between variables, but rather to obtain a contextual understanding of how communities maintain and negotiate the tradition in the face of social and environmental changes.

Research Location and Context

The study was conducted in the context of the *Sedekah Laut* tradition among the coastal communities of Cilacap, Central Java. The location was selected based on the existence of *Sedekah Laut* as a cultural practice that continues to be performed by coastal communities and is closely related

to their social, spiritual, and environmental life. The main research document indicates that the implementation of the tradition involves various communal activities, ranging from communal prayers, *tirakatan*, pilgrimages, the use of traditional clothing, cultural performances, *Kirab Jolen*, to the ritual casting of offerings into the sea.

Data Sources and Informants

The research data sources consisted of primary data and field documentation. Primary data were obtained through the researcher's involvement in observing the implementation of *Sedekah Laut* and through interviews with individuals who had experience and knowledge of the tradition. Field data were used to understand how the community assigns meaning to the ritual, how the tradition is passed down, and how the community responds to changes occurring in the social and coastal environment.

Informants were selected purposively based on their involvement, experience, and knowledge of the *Sedekah Laut* tradition. The informants included community leaders, tradition practitioners, coastal community members, and other parties with relevant knowledge of the implementation, meaning, sustainability, and changes of the tradition. The selection of informants was intended to obtain diverse perspectives on ritual continuity,

changes in meaning and practices, and the relationship between *Sedekah Laut* and changes in the coastal environment.

Data Collection Techniques

Research data were collected through four complementary techniques, namely participant observation, interviews, field notes and reflections, and visual documentation. Participant observation was conducted to directly observe the implementation of *Sedekah Laut*, ritual activities, community interactions, cultural symbols, and the community's relationship with the coastal environment. Interviews were conducted to explore the experiences, meanings, values, and community perspectives regarding the sustainability and changes in *Sedekah Laut* practices. Field notes and reflections were used to record events, interactions, ritual contexts, and findings throughout the study. Meanwhile, visual documentation was used to strengthen the observation findings through records of ritual activities, cultural symbols, and the coastal environmental context. These four techniques were used complementarily to obtain an empirical account of *Sedekah Laut* as a living cultural practice that continues to develop within the community.

Data Analysis Techniques

The data were analyzed thematically by identifying patterns of

meaning that emerged from observations, interviews, field notes, and documentation (Bazeley & Jackson, 2013). The analysis process focused on three main aspects corresponding to the research focus, namely cultural continuity, changes in meaning and practices, and the relationship between the tradition and environmental changes.

The analysis was conducted through a process of reading and organizing field data, identifying information relevant to the research focus, grouping themes, and then interpreting the relationships among themes to develop an understanding of the process of negotiating *Sedekah Laut* as *living heritage*. The analysis not only describes the sequence of rituals but also explains how the community assigns meaning to these practices and how the practices are maintained, interpreted, and adapted in the context of social and environmental changes.

Results and Discussion

Sedekah Laut as a Living Cultural Practice

The results of field observations show that *Sedekah Laut* is carried out through a series of cultural and spiritual practices involving the community collectively. The procession begins with preparations and an opening ceremony that includes communal prayers and *tirakatan* at Pendopo Wijaya Kusuma Sakti, which, in

certain sequences, is preceded by a pilgrimage to Karang Bandung (Majethi Island). The participating community members wear traditional clothing, and the series of activities is accompanied by gamelan music and traditional dance performances. The procession then continues with *Kirab Jolen*, a procession of decorated containers carrying various offerings. In the observed implementation, there were nine *jolen* from the local government and fishermen's groups. The procession moves from the pendopo toward the Teluk Penyu area through several roads before reaching the site where the offerings are cast into the sea. The procession reaches its climax when a buffalo head, *tumpeng*, *ingkung* chicken, bananas, and various other offerings are cast into the sea using a decorated boat, followed by dozens of fishing boats and community members.

These data show that *Sedekah Laut* constitutes a cultural practice that extends beyond individual ritual acts. The involvement of the local government, fishermen's groups, community members, and various cultural elements within a single series of processions indicates that the ritual serves as a social space for reproducing the collective identity of coastal communities. Religious ritual elements, arts, food symbols, traditional clothing, processions, and community

activities do not exist independently but instead form an integrated cultural practice.

This characteristic is important for understanding the concept of *living heritage*. *Sedekah Laut* can be regarded as a living heritage not only because the ritual is still performed, but also because the community remains an active participant in carrying out and assigning meaning to the ritual (Code, 2019). In other words, the sustainability of the tradition is evident in actual social practices, rather than merely in documentation or recognition that the tradition constitutes a heritage of the past.

These findings also demonstrate that cultural sustainability occurs through the reproduction of practices (Berman, 2021; Majumdar & Chatterjee, 2022). When community members perform communal prayers, *tirakatan*, *Kirab Jolen*, and the ritual casting of offerings into the sea again, they simultaneously reactivate cultural memories and inherited symbols. Thus, the continuity of *Sedekah Laut* lies not merely in the age of the tradition, but in the community's ability to revitalize the tradition within the context of contemporary social life.

Cultural Continuity and the Transformation of Ritual Meaning

Field data show that the main form of *Sedekah Laut* remains relatively recognizable, but its meaning and social

functions have evolved. The research document describes the tradition as having developed from a religiously oriented ritual into a social practice that strengthens intergenerational relationships. This change does not eliminate the ritual dimension but expands the function of the tradition in community life. In the contemporary context, *Sedekah Laut* is also associated with growing attention to coastal conservation and sustainable tourism.

These findings reveal a distinction between *continuity of practice* and *continuity of meaning*. Ritual practices may continue to be performed, while the meanings that communities assign to these practices evolve in accordance with social conditions (Marpelina et al., 2025; Song et al., 2024a). Thus, cultural continuity does not mean that a tradition must maintain a single unchanging meaning.

These changes can be viewed as a form of cultural negotiation. The community maintains the elements that constitute the core identity of the ritual while simultaneously creating space for new meanings (Song et al., 2024b). The spiritual dimension and sense of gratitude toward the sea remain part of the tradition, while its social functions are increasingly associated with community identity, intergenerational relationships, conservation, and the interests of

contemporary society (Kopnina et al., 2024).

Analytically, this condition indicates that the sustainability of *Sedekah Laut* may, in fact, depend on the tradition's ability to adapt. Traditions that are unable to engage with new social contexts are potentially at risk of losing their relevance (Heriyawati et al., 2024). Conversely, *Sedekah Laut* continues to have a place in community life because its fundamental elements can be situated within the context of community needs and changes.

These findings are consistent with the understanding that local culture is dynamic and adaptive (Berman, 2021; Code, 2019). Previous research on *Sedekah Laut* has also demonstrated the presence of cultural-religious and ecological dimensions among the coastal communities of Cilacap (Sudarto, 2021). However, the findings of this study place a different emphasis: adaptation is not merely an additional characteristic of the tradition but a mechanism that enables cultural continuity to take place.

Environmental Change and the Community's Ecological Relationship with the Sea

Field data show that the community's relationship with the sea is not solely economic. In the community narratives recorded during the study, the sea

is understood as an essential part of life that must be respected and protected. Community members and tradition leaders emphasize the importance of protecting coastal ecosystems, including refraining from disposing of waste into the sea and protecting mangrove areas. The sea is understood as a source of livelihood as well as a space with spiritual and cultural value.

One local narrative recorded in the study describes this relationship through the expression, “The sea provides us with sustenance, but the sea can also take it away if we are greedy.” This expression demonstrates a principle of reciprocity: humans derive their livelihoods from the sea, but excessive use of its resources can have consequences for human life itself.

Analytically, this narrative demonstrates that the human–sea relationship is understood within a framework of “*reciprocity*,” rather than merely as resource exploitation (Saefudin et al., 2023). The sea is not positioned solely as an economic object but as part of a life system that requires human responsibility (Fatimah et al., 2021). Therefore, the cultural practice of *Sedekah Laut* can serve as a medium for preserving the collective memory of the community's dependence on the marine environment.

This relationship is also evident in the conservation practices identified in the

field data, such as attention to sea cleanliness and mangrove protection (Gunawan et al., 2026). This is important because it demonstrates that ecological values do not originate entirely from modern environmental discourse. Some of these values have already been present in community practices and narratives associated with the tradition.

Within the context of *environmental change*, this condition indicates a space for negotiation between longstanding cultural values and contemporary environmental issues (Darsono et al., 2024). Attention to coastal conservation and sustainability does not replace the traditional meaning of *Sedekah Laut*, but rather provides a new context for reinterpreting the community's relationship with the sea. Thus, environmental change can be one of the factors that drives the expansion of the tradition's meaning.

These findings reinforce previous research demonstrating the presence of cultural-religious ecological dimensions among the coastal communities of Cilacap (Marpelina et al., 2025; Song et al., 2024a). However, this study places these findings within a different perspective: ecological values are not merely cultural components of the ritual but also form part of the

negotiation process that enables the tradition to remain relevant in the face of environmental change.

From Ritual to Living Cultural Heritage

When these three findings are considered as a whole, it becomes apparent that *Sedekah Laut* is situated within a complex process of both preservation and change. On the one hand, the ritual structure, symbols, communal prayers, *tirakatan*, *Kirab Jolen*, and the ritual casting of offerings into the sea remain important elements of the tradition (Ha et al., 2024; Song et al., 2024b). On the other hand, the function and meaning of the tradition have evolved alongside social changes and growing attention to the coastal environment.

The field data indicate that *Sedekah Laut* should not be understood merely as a tradition that is “preserved.” The term preservation may give the impression that communities only maintain the inherited form (Arboleda et al., 2025; Johns et al., 2025). The findings instead demonstrate *active cultural reproduction*: the community continues to perform the ritual while simultaneously giving it new relevance. This process is illustrated in Figure 1 below.

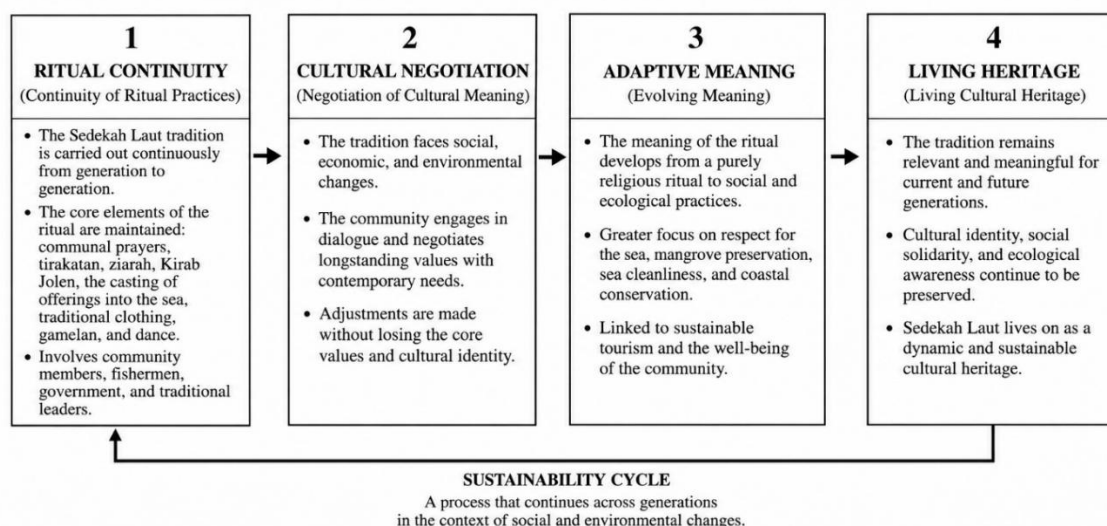


Figure 1 Framework of Cultural Sustainability and Living Heritage in the *Sedekah Laut* Tradition

Figure 1 shows that the ritual serves as the starting point for continuity. Continuity then encounters social and environmental changes. The community negotiates the meaning and function of the tradition. The result is not the disappearance of the ritual, but the emergence of a form of cultural heritage that retains its historical roots while remaining capable of engaging with contemporary issues.

Within this framework, the term *living heritage* is important because it emphasizes that the existence of cultural heritage depends on the relationship between *practice, community, meaning, and context*. *Sedekah Laut* remains alive because it continues to be practiced, but also because these practices continue to hold meaning for the community. Changes in meaning do not automatically indicate a loss of authenticity; in this case, change

instead becomes part of the mechanism of cultural sustainability.

These findings make a conceptual contribution by demonstrating that *cultural continuity* and *environmental change* are not necessarily opposing processes. The two can interact through cultural practices. The spiritual values, identity, solidarity, and collective memory passed down through *Sedekah Laut* provide a foundation for continuity, while social and environmental changes provide a context that encourages reinterpretation.

Thus, the answer to the research question can be formulated as follows: the *Sedekah Laut* tradition is maintained as *living heritage* through a process of negotiation between inherited ritual elements and new meanings that develop in response to social and environmental changes. The sustainability of the tradition

lies not in its remaining unchanged, but in the community's ability to maintain its identity and core values while adapting its functions and meanings to an ever-changing life context.

Conclusion

This study shows that *Sedekah Laut* is a living cultural practice sustained through the dynamic relationship between ritual continuity and social and environmental changes among the coastal communities of Cilacap. The main elements of the tradition, such as communal prayers, *tirakatan*, *Kirab Jolen*, and the ritual casting of offerings into the sea, continue to be maintained as part of the community's collective identity and memory. However, this continuity does not indicate that the tradition is preserved in exactly the same form and with exactly the same meaning. Changes in the social and environmental conditions of the coastal area have encouraged the community to reinterpret the relationship between tradition, the sea, and community life. Thus, the continuity of *Sedekah Laut* is more appropriately understood as a process of cultural adaptation rather than merely the reproduction of rituals passed down from generation to generation.

The findings reveal a sequence of processes: *ritual continuity* → *cultural negotiation* → *adaptive meaning* → *living*

heritage. *Ritual continuity* is reflected in the continued practice of the main ritual elements within community life. Subsequently, *cultural negotiation* emerges when ritual continuity encounters social changes and coastal environmental issues, including growing attention to cleanliness, conservation, and marine sustainability. This process produces *adaptive meaning*, namely the development of interpretations of the tradition that retain its cultural and spiritual values while responding to contemporary needs and issues. Taken together, these processes shape *Sedekah Laut* as *living heritage*, as the tradition continues to be practiced, interpreted, and negotiated by the community in accordance with changes in the context of its life.

This study also shows that ecological values are not external to the cultural system of coastal communities but are integrated into how communities understand the relationship between humans, the sea, and community life. The sea is understood not only as a source of livelihood and a space for ritual activities, but also as part of the environment that needs to be respected and protected. In this context, environmental concerns should not necessarily be understood as a replacement for tradition, but rather as part of the process of reinterpreting the tradition. These findings demonstrate a space where cultural

preservation and environmental concerns intersect, in which the sustainability of the tradition can coexist with the growing ecological awareness of coastal communities.

Theoretically, this study contributes to *living heritage* scholarship by demonstrating that the sustainability of cultural heritage is determined not solely by the ability to preserve ritual forms, but also by the community's ability to interpret, negotiate, and adapt to socio-ecological changes. This perspective positions communities as active agents in the process of cultural transmission. Thus, *Sedekah Laut* can be understood not as a static cultural heritage, but as a practice that is continually produced through the interaction of cultural memory, identity, ritual practices, ecological experiences, and the needs of contemporary communities.

Practically, the findings of this study indicate that efforts to preserve *Sedekah Laut* need to maintain the cultural elements considered important by the community while providing space for the development of meanings that are responsive to environmental changes. The preservation of the tradition can be directed not only toward the continuity of ritual processions but also toward strengthening the involvement of younger generations, documenting cultural knowledge, providing

education based on local wisdom, and integrating concern for the coastal environment. Such an approach enables cultural preservation and environmental conservation to be developed in a more contextual manner without eliminating the core identity of the tradition. Thus, the sustainability of *Sedekah Laut* depends on the community's ability to maintain the core values of the tradition while continuously establishing its relevance in responding to social and environmental changes.

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