



ACTUALIZATION OF PANCASILA VALUES IN THE MANGURE LAWIK TRADITION AS AN EFFORT TO PRESERVE LOCAL WISDOM IN SIBOLGA CITY

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Abstract

The younger generation is increasingly drawn into modern culture, which often contradicts the noble values of the nation. This has resulted in a diminishing appreciation for traditions, customs, and social norms passed down by ancestors. Therefore, the aim of this research is to uncover the values of Pancasila in the Mangure Lawik tradition as an effort to preserve local wisdom in the city of Sibolga. The research method used is qualitative with a descriptive approach. Data collection employs primary data through interviews, observations, and documentation, as well as secondary data from books, journals, and relevant sources. Data analysis is performed using Miles and Huberman's analysis method, which includes data reduction, data display, and data verification. The results show that the Mangure Lawik tradition in Sibolga reflects the values of Pancasila, particularly in terms of togetherness and reverence for God. This ritual is performed as a form of gratitude to God for the harvest from the sea and a prayer for the safety of the fishermen. The tradition also demonstrates the values of solidarity and mutual cooperation. Furthermore, Mangure Lawik embodies the value of Indonesian unity, with active participation from all layers of society in this festival. This tradition also reflects the value of social justice, where the entire coastal community is involved in cultural activities and environmental preservation, strengthening unity and national identity. Today, the tradition continues to guide the community's Pancasila-based lifestyle, shaping policies and youth participation in preserving both culture and nature.

Key words: *Pancasila Values, Local Wisdom, Mangure Lawik*

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INTRODUCTION

Sibolga is a city located in North Sumatra Province, situated on the western coast of Sumatra Island. The city stretches from north to south along the Tapan Nauli Bay. The majority of Sibolga's population practices Islam (57.38%), followed by Protestant Christianity (34.58%), Catholic Christianity (5.09%), and other religions such as Buddhism brought by immigrants (BPS Sibolga, 2024). Sibolga is culturally diverse, with the influence of various cultures and religions brought by traders creating a cultural acculturation that has been embraced by the local community (Melayu & Yusril, 2023).

Sibolga is known for its diversity, whether in terms of religion, culture, or customs. Despite its heterogeneous society, the city maintains the traditions and customs that are an essential part of daily life. Generally, the coastal community of Sibolga has a distinctive culture that reflects the ethnic identity of the coastal people. One of the unique traditions of the coastal community in Sibolga is the Mangure Lawik Tradition, a cultural ritual that holds deep meaning for the local people. Mangure Lawik is a tradition that expresses gratitude to God for the blessings of the sea and prayers for the safety of the fishermen (FKK Sibolga-Tapteng, 2021).

The Mangure Lawik Tradition was once seen as a practice that conflicted with certain religious teachings, mainly due to the offering of a buffalo head that was cast into the sea. However, this tradition is rich in values of respect for nature and reflects the coastal people's belief in the forces that maintain the balance of life between the sea and the land. This tradition symbolizes the uniqueness of local culture, which continues to be preserved as part of the ancestral heritage, even though it may have undergone various adaptations in line with the development of time, religious influences, and modernity.

With the passage of time, the offering in the Mangure Lawik tradition has been replaced by the Rabo Gadang. Rabo Gadang is a spiderweb-shaped installation designed as a medium for coral reef growth, functioning as a fish habitat and a supporter of the marine ecosystem (FKK Sibolga-Tapteng, 2022). As a result, this tradition is no longer viewed as conflicting with religious teachings. On the contrary, it has now become a symbol of preserving the local wisdom values of the Sibolga community. This innovation has made

the tradition relevant to modern environmental issues, particularly in efforts to maintain the sustainability of marine ecosystems, which are the primary source of livelihood for coastal communities.

Moreover, the Mangure Lawik tradition reflects noble values such as togetherness, mutual cooperation, and solidarity within the community. All members of the community participate in its implementation, from the preparation stage to the actual ritual. This sense of togetherness not only strengthens social bonds among residents but also instills a collective awareness of the importance of preserving traditions and the environment for future generations.

The values embedded in this tradition are crucial to be inherited and instilled, especially in the younger generation, so that they not only understand their cultural roots but also play an active role in preserving this heritage amid the tide of modernization. The Mangure Lawik tradition now stands as a tangible proof that local culture can transform and remain relevant without losing its essential values.

Looking at the current issues faced by Indonesia, an increasing number of young people are being drawn into modern culture, which often contrasts with the noble values of the nation. The influence of globalization has made the influx of Western culture increasingly difficult to resist. Globalization, supported by technological advancements, has become the main channel for the spread of Western culture. These developments enable the rapid and efficient exchange of information between individuals and countries, making it easy for foreign cultures to spread across the globe (Darwis Nasution, 2017).

One of the biggest challenges is the diminishing appreciation for traditions, customs, and social norms passed down by ancestors. This is emphasized by research findings that show a decline in the understanding and appreciation of local values among the younger generation, while global culture increasingly dominates their daily lives. If left unaddressed, this situation has the potential to lead to the loss of cultural and moral identities, which have long been an important part of Indonesian society (Khomsinuddin et al., 2024).

This phenomenon has triggered an identity crisis, where the younger generation prefers to imitate foreign cultures that are considered more modern and appealing,

without discerning the values that conflict with the national identity. As a result, the younger generation is now experiencing cultural amnesia. Cultural amnesia refers to the loss of understanding due to forgetting important elements of culture, such as objects, people, events, language, and ideas (Rosalina et al., 2022).

This issue needs to be addressed immediately by refocusing on character education that instills the values of Pancasila, strengthens cultural literacy, and teaches the importance of preserving and maintaining local cultural heritage. One way to achieve this is through traditions that exist in Indonesia, such as the Mangure Lawik tradition in Sibolga City, which holds ancestral values such as togetherness, mutual cooperation, and solidarity within the community. In this regard, the Mangure Lawik tradition can serve as a strategic solution to revive the spirit of nationalism and strengthen local identity amid the pressures of globalization. The values of Pancasila, when lived and applied in daily life, can form the foundation for society to continue preserving their cultural heritage, while also using this tradition as a tool to strengthen social cohesion.

Pancasila, with its five principles—belief in God, humanity, unity, democracy, and justice—forms a system of values. These fundamental principles contain specific qualities that represent the ideals and hopes of the Indonesian nation, which will be realized in concrete terms in its society, nation, and state (Sulaiman, 2015).

Through this research, the researcher aims to explore the Pancasila values embedded in the Mangure Lawik tradition. These Pancasila values include belief in God, humanity, unity, democracy, and justice. The five principles are interconnected and inseparable, with a shared goal to be achieved (Nurafifah & Dewi, 2021). The principle of belief in God refers to the individual's relationship with things considered sacred or noble, guiding them to attain God's grace in various aspects of life (Sianturi & Dewi, 2021).

Meanwhile, the principle of just and civilized humanity relates to the attitude and actions of individuals in daily life, such as respect for equality among citizens and moral behavior based on conscience, as well as norms and cultures prevailing in (Della Ardhani et al., 2022). The principle of Indonesian unity

teaches the importance of fostering unity amidst the diversity of ethnicities, religions, and races (Nurafifah & Dewi, 2021). The principle of democracy emphasizes the importance of decision-making through deliberation and respect for democracy and justice (Sianturi & Dewi, 2021). Lastly, the principle of justice stresses the importance of equity and balance, so that every individual has equal opportunities to develop according to their potential and abilities (Della Ardhani et al., 2022). Based on this, the objective of this research is to uncover the Pancasila values within the Mangure Lawik tradition as an effort to preserve local wisdom in Sibolga City

METHODOLOGY

The research uses a qualitative method. Qualitative research involves a deep understanding of the phenomena being studied by examining each case in more detail, where the nature of the issues being studied may vary from one case to another (Sahir, 2021). This method also employs a descriptive approach. Descriptive research is a type of research conducted by following stages of data collection, classification, processing or analysis, drawing conclusions, and preparing reports, with the aim of providing an objective depiction of a condition or situation in descriptive form (Nasution, 2023).

In determining the research subjects, the researcher uses the Snowball Sampling technique. Snowball Sampling is a technique for selecting information sources starting with a few, which then increases over time as the number of information sources expands (Yusuf, 2023). The researcher selects the initial research subjects based on need, which then develops as the study progresses. The research subjects in this study are: (1) The Government of Sibolga City, (2) Youth involved in the Sibolga-Tapteng Creative Community Forum, (3) The coastal community of Sibolga City, and (4) Traditional Elders of Sibolga City.

Data collection was conducted through interviews, observation, and documentation. The interviews used an unstructured interview technique, where the researcher provided questions flexibly according to the situation encountered during interactions with the research subjects (Murdiyanto, 2020). In terms of observation, the researcher employed direct observation by watching and following the Mangure Lawik festival or tradition process in

Sibolga City (Hardani et al., 2020). Meanwhile, for documentation, the researcher utilized existing documents in the public library of Sibolga City related to the Mangure Lawik tradition. Supporting data was also gathered through literature reviews sourced from books, journals, or other references.

Data analysis was performed using the Miles & Huberman model, which consists of three stages: Data Reduction, Data Display, and Data Verification. Data Reduction involves selecting and simplifying data to obtain a deeper and more focused understanding. Data Display is done by briefly describing the data and including charts or other visuals to facilitate the analysis process. Data Verification aims to draw conclusions based on the data analysis conducted systematically (Morissan, 2019).

RESULT AND DISCUSSION

1. The Mangure Lawik Tradition as an Effort to Strengthen Local Wisdom in Sibolga City

Sibolga City is located in North Sumatra Province, specifically on the western coast of Sumatra Island, stretching from north to south, situated within the Tapan Nauli Bay area. The historical journey of this city, closely tied to the maritime world, has significantly influenced the local community and culture. Due to its diverse ethnic population, the culture in Sibolga is also varied, with each group bringing its own distinct characteristics from their place of origin, blending and adjusting to the local conditions (Rudiansyah, 2021). The ethnic diversity of Sibolga has led to a variety of artistic and cultural activities in the city, one of which is the traditional ritual of Mangure Lawik, a symbol of harmony between humans and nature.

Mangure Lawik is a tradition that reflects gratitude to God for the blessings of the sea's bounty and a prayer for the safety of fishermen. Literally, "Mangure Lawik" means "to sustain the sea," representing the harmonious relationship between humans and the marine ecosystem. This tradition is realized through a series of rituals, such as symbolic offerings to the sea, which embody values of togetherness, mutual cooperation, and environmental conservation (FKK Sibolga-Tapteng, 2022).

When compared to other traditions in

Indonesia, it is similar to the Kenduri Laot in Aceh, a ritual of thanksgiving celebrated through communal eating and drinking as an expression of gratitude for the blessings from the sea. This tradition is held by coastal communities and involves not only residents from the coastal areas but also people from rural communities and other groups (Nurkhalis & Sempena, 2018). Additionally, in Rembang Regency, Central Java, it is known as Sedekah Laut, a ceremony that seeks safety for fishermen and their families, praying for abundant catches, and expressing gratitude for the blessings from the sea to the ruler of the northern sea (Purwahida et al., 2008).

In addition, in Makassar, there is a tradition known as "Tuturangiana Andala," which is a ritual in which the community prays to the guardian of the sea for abundance and protection from any danger (Kamil et al., 2022). In Banyuwangi Regency, there is the tradition of "Petik Laut," a ritual aimed at seeking blessings for prosperity from the sea, with the goal of praying to God Almighty for a bountiful catch in the future (Azizah, 2014).

In the practice of Mangure Lawik, a buffalo is slaughtered as a symbol of sacrifice, with its meat shared and enjoyed by the entire community, while the buffalo's head is set adrift in the sea as an offering. This ritual has been considered controversial, as some view it as conflicting with religious principles (Naibaho, 2021). The belief in Mangure Lawik, passed down through generations, has existed for centuries, with the ancestors of coastal communities proving that through this tradition, fishermen have experienced positive impacts such as safety and sufficient catches. Originally, Mangure Lawik was a way of expressing gratitude to God Almighty and a means to pray for the well-being of the coastal community, especially fishermen, asking for health, safety, and abundant blessings during their fishing activities (Simatupang, 2024).

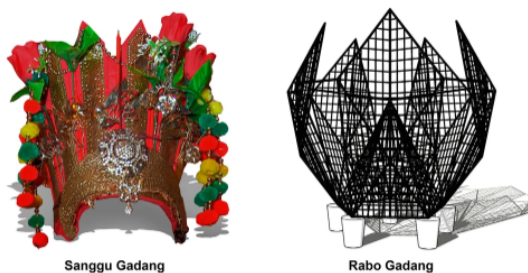
However, over time, this tradition has undergone a transformation to align with modern and sustainable values. It has been replaced with the installation of iron spider-web-like structures as a medium for coral reef growth in the converted ocean zone. This initiative is called "Rumpon." A rumpon is a device used to support fishing activities in marine waters, functioning as a gathering spot for fish and other marine organisms (Chaliluddin et al., 2018). Locally, this is

referred to as "Rabo" by the coastal communities. Therefore, the government of Sibolga city has named this installation "Rabo Gadang."

Rabo Gadang is an installation shaped like a spider web, designed as a medium for coral reef growth. It serves as both a habitat for fish and a support for the marine ecosystem. This initiative not only focuses on conservation efforts but also enhances the underwater beauty through its design, which is rich in local cultural values. If this effort continues, the area could develop into a stunning marine park (FKK Sibolga-Tapteng, 2022).

Philosophically, the name "Rabo Gadang" is derived from a reflection of the coastal culture of Sibolga, with the hope that it aligns with the goal of preserving the earth. This festival is designed to convey messages about the preservation of the marine environment and culture through arts and tourism. This is embodied in the form of a carnival in the city before the traditional procession and the installation are placed in the conservation zone. Rabo Gadang is inspired by the decorative elements on the traditional bridal crown worn by the women of Sibolga, known as the "Sanggul Gadang." The Sanggul Gadang is an accessory worn on the head of the bride, shaped like a large bun, and decorated with golden copper ornaments. When worn, this accessory enhances the elegance of the bride (Utomo, 2021). In Nusantara (Indonesian) culture, elements related to women are often symbolic of fertility and sustainability (FKK Sibolga-Tapteng, 2021). Below is an illustration of Rabo Gadang and the Sanggul Gadang.

Figure 1. Rabo Gadang and Sanggul Gadang



Source: FKK Sibolga-Tapteng, 2022

The Rabo Gadang serves as a tangible representation of environmental conservation,

as well as a symbol of the coastal community's commitment to sustaining marine ecosystems. By installing this structure in the conservation zone, the community not only preserves tradition but also contributes to the selection of marine ecosystems. This initiative can increase fish populations, strengthen the fisheries sector, and transform the area into an attractive marine tourism destination.

In its process, the Mangure Lawik festival is scheduled annually, featuring various cultural and environmental activities. According to the festival organizers, the event begins with a traditional procession involving all layers of the Sibolga community, including local officials, community leaders, indigenous groups, school students, and the general public. The opening ritual, called Upa-Upa, marks the start of the event and serves as a prayer and blessing for the safety of the leaders and the community. Upa-Upa is a set of food offerings presented to individuals to receive blessings, commonly known as a symbolic food offering (Siregar et al., 2022). The event continues with performances of local cultural arts from Sibolga, such as sikambang. The Sikambang art form is unique, particularly in terms of the musical instruments used, such as Gandang Sikambang, Gandang Batapik, Violin Singkadu, and Carano. In addition, the distinctive lyrics and varied dance movements also contribute to its special characteristics (Aritonang & Lubis, 2024).

Figure 2. The Process of Releasing Rabo Gadang into the Sea



Source: FKK Sibolga-Tapteng, 2022

The highlight of the Mangure Lawik festival is the release of the Rabo Gadang into the sea. This procession is led directly by the Mayor of Sibolga, accompanied by traditional rituals that add a sacred atmosphere to the event. The Rabo Gadang, symbolizing the preservation of the sea, is paraded toward the conservation zone to be planted. The beauty of this event not only captivates the local

community but also attracts the attention of tourists, serving as a tangible example of the synergy between culture and conservation.

The Mangure Lawik festival in Sibolga is now more than just a cultural tradition; it has become a driving force for tourism and sustainable economic growth. The concept designed by the Sibolga government blends art, culture, and environmental preservation, creating multiple benefits for both the government and the people of Sibolga. Furthermore, the recovery of marine ecosystems will improve the catch rates for fishermen in Sibolga, as well as boost the area's potential to attract both local and international tourists. Beyond this, the festival also opens up opportunities for coastal communities to transition into becoming tour guides, generating a new source of income.

Thus, the Mangure Lawik festival is not merely a symbolic ritual. Each step of the process holds deeper meanings reflecting values such as togetherness, mutual cooperation, and community solidarity. This tradition represents the harmonious relationship between humans, fellow humans, and nature, which lies at the core of the philosophical life of the people of Sibolga.

In order to preserve the Mangure Lawik tradition and ensure that the local wisdom of Sibolga remains intact, a strong synergy is needed from various parties, including the government, indigenous communities, educational institutions, media, and the general public. Collaboration among these sectors is essential to keeping the tradition relevant and ensuring it has a positive impact on the people of Sibolga. A solid partnership across all layers of society can transform this tradition into a valuable heritage, not just for one group, but for the entire coastal community of Sibolga. The spirit of mutual cooperation embedded in this tradition must continue to be upheld, not only for the sustainability of culture but also for the future of the next generations.

2. The Actualization of Pancasila Values in The Mangure Lawik Tradition in Sibolga City.

A. Belief in The One and Only God

The First Principle, Belief in the One and Only God, encompasses and imbues the values of the other four principles. This

principle signifies that the state formed reflects the purpose of humans as creations of God. Therefore, every aspect related to the implementation and management of the state, including the morality of the state, the ethics of government officials, political policies, governance, legal systems and regulations, as well as the freedoms and human rights of citizens, must be based on and inspired by the values of Belief in the One and Only God (Sulaiman, 2015). The principle of Godliness refers to the relationship between individuals and those things considered sacred or noble, guiding them to seek the pleasure of God in various aspects of their lives (Sianturi & Dewi, 2021).

The Mangure Lawik tradition reflects the values of Belief in God very clearly in its process. This tradition begins with a communal prayer as an expression of gratitude to God for the abundance of blessings received by the people of Sibolga from the sea's bounty. In this prayer, the community not only expresses thanks but also prays for God's continuous blessings and safety for those who work at sea. This prayer symbolizes the acknowledgment of God's power, which has granted life and sustainability to the fishermen in Sibolga.

In addition to expressing gratitude, the Mangure Lawik process also holds a strong spiritual meaning. The presence of religious leaders during this event further clarifies that this tradition is more than just a cultural ritual. Through prayer and togetherness during the event, the community strengthens their relationship with God. The Mangure Lawik procession serves as a means to reinforce the spiritual and moral bond between humans and God, while also solidifying the belief that everything in this world comes from the Almighty God. Therefore, as a nation based on the belief in the One and Only God, the people of Sibolga, through the Mangure Lawik tradition, have demonstrated the application of Pancasila values, particularly the first principle, by expressing their faith and devotion to the One and Only God.

Empirical data collected through field observations and interviews with local community leaders and residents in Sibolga further strengthen this interpretation. Many respondents stated that the Mangure Lawik tradition not only preserves cultural identity, but also fosters collective moral awareness based on religious values. Based on the results

of interviews during the 2023 Mangure Lawik procession, it was stated that their participation was driven by a spiritual obligation to be grateful to God and seek divine protection for sea workers. Furthermore, the involvement of young people in organizing and participating in this tradition has been shown to increase their understanding and appreciation of religious teachings and moral responsibility. This indicates a clear transmission of ethical and spiritual values from generation to generation, which are rooted in the principle of Belief in the One Almighty God. Thus, the Mangure Lawik tradition functions not only as a cultural practice, but also as a living manifestation of divine values that are the foundation of community life in Sibolga.

B. Just and Civilized Humanity

The second principle of Pancasila, "Just and Civilized Humanity," is deeply rooted in and inspired by the first principle, "Belief in One God," and serves as the foundation influencing the subsequent principles. This principle is essential in guiding the conduct of statehood, nationhood, and social life. The values of humanity embedded in this principle are based on an anthropological philosophy that acknowledges human nature as a combination of soul and body, an individual and a social being, and a person who is both independent and a creation of the Almighty God (Sulaiman, 2015).

The second principle reflects awareness of acting and behaving based on human conscience, which relates to moral norms and principles in general, whether in relation to oneself, fellow humans, or the environment and animals (Muchji et al., 2017). The principle of "just and civilized humanity" concerns an individual's attitude and actions in everyday life, such as respecting equality among citizens and behaving morally, guided by conscience, and the prevailing norms and culture of society (Della Ardhani et al., 2022).

The values of humanity are clearly visible in the Mangure Lawik tradition, where a principle of mutual respect is upheld by everyone involved in the tradition. This tradition teaches the importance of solidarity, where every individual is valued and treated justly, regardless of social background, ethnicity, or religion. The execution of Mangure Lawik serves as a concrete example of how

respect and mutual understanding can be cultivated amidst diversity.

Moreover, the Mangure Lawik tradition also teaches the value of togetherness, uniting various segments of society. In this event, all elements of the community, from wise elders to the energetic youth, actively participate and eagerly support the success of this tradition. The involvement of diverse groups creates a harmonious atmosphere filled with brotherhood, strengthening social bonds and fostering a strong sense of unity. Therefore, it can be said that the implementation of the Mangure Lawik tradition in Sibolga reflects the community's alignment with the second principle of Pancasila, "Just and Civilized Humanity." This tradition not only serves as a cultural ritual but also as a reminder of the importance of human values in social life.

Empirical findings from community-based surveys and participant observation during the 2023 Mangure Lawik festival reveal interesting insights into the social impact of the tradition. Interviews with respondents agreed that the annual ritual significantly fosters tolerance and peaceful coexistence among Sibolga's diverse society, which includes various ethnic and religious groups. In particular, interviews with youth organizations and religious leaders emphasized that the tradition has become a unifying moment where social hierarchies are temporarily erased, allowing every member of society to stand on equal footing in shared celebration and respect. Furthermore, focus group discussions with women's groups and fishermen's cooperatives highlighted that Mangure Lawik has encouraged inclusive participation, providing space for marginalized voices to be heard and respected in a communal environment. Such inclusivity reflects the practice of living "just and civilized humanity", demonstrating how cultural traditions can be powerful agents in maintaining empathy, justice, and human dignity within the framework of Pancasila.

C. The Unity of Indonesia

The third principle of Pancasila, Unity of Indonesia, is rooted in and inspired by the principles of Belief in One God, Just and Civilized Humanity, and serves as the foundation for the principles of Democracy Guided by Wisdom in Deliberation/Representation and Social Justice for All Indonesian People. This principle

embodies the idea that the state reflects the inherent dual nature of humans, who are both unique individuals and part of a social community (Sulaiman, 2015). The principle of national unity emphasizes the importance of fostering unity amidst the diversity of ethnicity, religion, and race (Nurafifah & Dewi, 2021).

The spirit of Unity of Indonesia is clearly evident in the Mangure Lawik tradition, which has successfully strengthened the bonds between people in Sibolga. This tradition involves various segments of society, including fishermen, traders, and government officials, all working together to ensure the success of the event. Despite differing professions and roles in society, each individual demonstrates a strong sense of togetherness to preserve and sustain this tradition. Through this unity, the people of Sibolga not only reinforce social cohesion but also foster pride in their local cultural identity, which is an important part of Indonesia's national heritage.

The value of unity is further reflected in the Mangure Lawik festival, which actively engages all layers of society. The people of Sibolga enthusiastically participate in every part of the event with incredible spirit. A significant moment during this festival is the procession of lowering the Rabo Gadang, a large and heavy object. The community, especially the fishermen, shows extraordinary solidarity by coming together to lift the Rabo Gadang, starting from the procession around the city of Sibolga to placing it onto a boat, and finally lowering it into the sea. This moment serves as a tangible symbol of unity and cooperation, binding all elements of society in carrying out this tradition, which has been passed down through generations.

Empirical evidence gathered through structured interviews and field observations during the 2023 Mangure Lawik ceremony suggests that local participants view the tradition as a key force in maintaining social harmony and regional solidarity. Community leaders reported that conflicts and misunderstandings among groups with different ethnicities and religious affiliations tended to decrease in the months following the festival, due to the stronger interpersonal relationships built during the shared rituals. Furthermore, a community mapping project conducted by a local NGO showed increased cross-sector collaboration, such as joint beach clean-up programs and youth empowerment

forums that emerged from networks formed during Mangure Lawik. These findings highlight the tradition's significant role in strengthening the third principle of Pancasila by not only celebrating unity in cultural expression but also catalyzing collective action in addressing local issues. Thus, Mangure Lawik serves as a living manifestation of national unity in Sibolga, where cultural traditions become an instrument of integrative community life that is in line with Indonesia's core values.

D. Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberation Amongst Representatives

The value contained in the principle of Democracy Guided by Wisdom in Deliberation/Representation is based on the principles of Belief in One God, Just and Civilized Humanity, and Unity of Indonesia, and serves as the foundation and essence of Social Justice for All Indonesian People. The philosophical value embedded in this principle reflects that the essence of the state is the realization of the inherent nature of humans as both individual beings and social beings (Sulaiman, 2015). This principle emphasizes that the people play an important role in carrying out the duties of state power, including participating in the decision-making process. Moreover, it stresses the importance of the principle of family as the foundation of relationships within society (Muchji et al., 2017). The principle of democracy highlights the significance of decision-making through deliberation and the respect for democracy and justice (Sianturi & Dewi, 2021).

The value of Democracy Guided by Wisdom in Deliberation or Representation is clearly reflected in the planning and execution of the Mangure Lawik tradition in Sibolga. Every aspect of the event, from determining the timing to the details of the ceremonies, is agreed upon through deliberation among various elements of society, including traditional leaders, community representatives, and local government. This deliberation reflects the democratic principles that exist within the community, where every voice is valued and decisions are made collectively for the common good. In this case, the Mangure Lawik tradition demonstrates how local culture can align with the democratic values enshrined in Pancasila.

The decision-making process based on deliberation also illustrates the importance of wisdom in deliberation, which serves as the foundation for organizing the tradition. Traditional leaders and community figures do not merely prioritize individual or group interests but focus on the collective welfare and the continuity of long-established traditions. Through the wisdom applied in each decision made, the Mangure Lawik tradition has successfully created a social system that prioritizes cooperation, respects the opinions of all parties, and ensures that the event can run smoothly and meaningfully.

Empirical data collected from focus group discussions and participant observation in 2023 showed that most community members, especially youth and women, felt their voices were recognized and respected during the Mangure Lawik festival preparation meetings. The inclusive deliberation process not only strengthened community engagement but also deepened community commitment to collective decision-making and mutual trust. A case recorded during the 2023 festival revealed that, after a disagreement over the date of the ceremony due to overlapping with other local events, a special community forum was held to reach consensus. This process, which involved prolonged dialogue and input from all levels of society, including marginalized voices, resulted in a decision that was accepted by all parties and celebrated as a model of inclusive governance.

This form of grassroots democracy shows that traditional cultures such as Mangure Lawik are not static folklore, but evolving democratic spaces where local wisdom meets community participation. This illustrates how the fourth principle of Pancasila is practiced organically, fostering leadership that listens, deliberates, and acts for the common good. In essence, this tradition strengthens democratic values not only as an ideology but as a living system that is practiced in the daily lives of the people of Sibolga.

E. Social Justice for All Indonesians

The value contained in the principle of Social Justice for All Indonesian People is based on and inspired by the principles of Belief in One God, Just and Civilized Humanity, Unity of Indonesia, and Democracy Guided by Wisdom in Deliberation/Representation (Sulaiman, 2015). This principle means that justice must

be realized in all aspects of societal life, both material and spiritual. Justice is not limited to the fulfillment of physical needs but also encompasses the balance of moral, cultural, and social values in national life. The term "all Indonesian people" refers to every individual, regardless of ethnic group, religion, race, or class, ensuring that justice is truly equitable and experienced by all citizens as part of the noble ideals of the Indonesian nation (Muchji et al., 2017). The principle of justice emphasizes the importance of equity and balance, so that every individual has an equal opportunity to develop according to their potential and abilities (Della Ardhani et al., 2022).

The value of Social Justice for All Indonesian People is clearly seen in the Mangure Lawik tradition, especially in the distribution of the results of the ritual. In the previous traditional process, the meat of the sacrificed buffalo was evenly distributed to all members of the community, without distinguishing social status or economic background. This distribution was not just part of the ritual but also a symbol of social justice, emphasizing that collective happiness and well-being were the main goals of the tradition. In this context, everyone, regardless of their position or role in society, received an equal share, reflecting the principle of social justice enshrined in Pancasila.

However, over time, this tradition has undergone slight changes. The buffalo meat is no longer part of the ritual, being replaced by the upa-upa ceremony, where prepared food is shared and enjoyed together by the entire community. Although there has been a change in the type of food served, the spirit of mutual cooperation (*gotong royong*) remains intact. This is further demonstrated in the creation of the Rabo Gadang, a symbolic and ritualistic installation. In the making and lowering of the Rabo Gadang into the sea, all layers of society, from fishermen and traders to officials, work together with a spirit of mutual cooperation, showing that this tradition continues to serve as a means of strengthening unity and upholding social justice within the community.

Empirical evidence gathered through interviews and community observations during the Mangure Lawik festival revealed that most local participants expressed a strong sense of ownership and fairness in the implementation of the event. Informants highlighted that the absence of hierarchical

differences in the delegation of tasks, where even the village head and fishermen jointly built the Rabo Gadang Structure fostered a collective ethos charged with equality and solidarity. For example, data from a participatory mapping initiative involving youth groups showed that participants from different economic backgrounds felt equally involved and recognized during the preparation ceremony. This inclusive practice not only strengthened the sense of fairness but also acted as a social equalizer in a society often divided by economic disparities.

In addition to reflecting the values of Pancasila, Mangure Lawik also plays a role in the preservation of local wisdom. The transformation of traditional elements, such as the replacement of the buffalo head with the Rabo Gadang, demonstrates that this tradition can adapt to environmental sustainability values. By planting the Rabo Gadang in marine conservation zones, the tradition not only preserves culture but also makes a tangible contribution to protecting the marine ecosystem, which is a vital source of life for coastal communities.

As a cultural heritage rich in meaning, Mangure Lawik not only strengthens local identity but also serves as an educational medium to internalize the values of Pancasila to the younger generation. By packaging this tradition into a festival format, Mangure Lawik becomes more inclusive and able to attract attention from various parties, ranging from local communities to tourists. This tradition is a concrete example of how local culture can become a tool to build national character based on the principles of Pancasila.

Thus, through the Mangure Lawik tradition, the people of Sibolga provide an example that local wisdom can be an effective vessel for strengthening the values of Pancasila in daily life. By continuing to preserve this tradition, future generations will inherit a legacy that is not only rooted in culture but also serves as a pillar in building a more harmonious, just, and civilized Indonesia.

CONCLUSION

The Mangure Lawik tradition in Sibolga City reflects the noble values enshrined in Pancasila, particularly in terms of togetherness and respect for God. In this tradition, the coastal community performs rituals as a form of gratitude to the Almighty for the sea's bounty

and prays for the safety of fishermen. This aligns with the first principle of Pancasila, which emphasizes the importance of divine values in social life. Furthermore, the practice of this tradition demonstrates values of solidarity and mutual cooperation, with the community working together to preserve the sea and maintain harmonious relations between humans and nature, which also corresponds with the second principle, just and civilized humanity.

The Mangure Lawik tradition also actualizes other Pancasila values, such as the unity of Indonesia, reflected in the collective involvement of all segments of society in carrying out this festival. The government, community leaders, and indigenous groups all participate in the ceremony, creating a sense of unity and strengthening national identity. The value of social justice is also evident in this tradition, where the entire coastal community is involved in cultural activities and environmental preservation, ensuring that the benefits of this tradition are shared by all. Thus, Mangure Lawik is not only a symbol of local culture but also a means to reinforce the values of Pancasila in the life of the Sibolga community.

The impact of Mangure Lawik on the lives of Sibolga people can be seen in their strong sense of community, egalitarian social structure, and environmentally conscious practices. The ritual has fostered an intergenerational transmission of values such as mutual respect, inclusivity, and religious devotion, which remain deeply rooted in the daily behavior and social norms of the people. For example, collaborative efforts in cleaning the beaches before the festival or communal food sharing after the ceremony are still practiced, indicating that the tradition not only exists as a ceremonial event but also as a living value system that shapes daily interactions and community decisions.

In the present day, the people of Sibolga continue to embody a Pancasila-based life through participatory governance, respect for diversity, and ecological stewardship. Local policies have begun to integrate community-based conservation influenced by Mangure Lawik rituals, and youth are increasingly involved in cultural preservation initiatives. These ongoing practices show that the tradition is not only maintained as a cultural identity but functions as a framework for living

harmoniously and sustainably, aligned with all five principles of Pancasila. Thus, Mangure Lawik is not only a symbol of local culture but also a dynamic force that strengthens national ideology in everyday life.

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