

**TRANSCENDENTAL COMMUNICATION PATTERNS IN LOCAL WISDOM
THROUGH THE CULTURAL TRADITION OF GOING TO SEA FOR FISHERMEN
OF THE SANGIHE AND BAJO TRIBES IN WORI DISTRICT
NORTH MINAHASA REGENCY**

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Abstract : This study aims to find out the Pattern of Transendetal Communication in Local Wisdom through Cultural Tradition through for Fishermen of the Sangihe and Bajo Tribe in Wori District, North Minahasa Regency. This study uses a Qualitative Method with the determination of 10 Informants.

The results of the study prove that transcendental communication can be understood as communication that takes place between humans and things that are considered supernatural. The relationship with the supernatural is the relationship that takes place between humans and the supernatural such as angels, jinns, or demons. objects, worship, meditation and others. In the process of transcendental communication, the application is actually obtained through verbal message communication, non-verbal messages in the form of physical forms from nature directly either through the supernatural, relationships with the creator, the universe or in the form of objects. That transcendental communication is a mystical form of life or the supernatural realm The supernatural realm is part of the primitive cultural realm that is still believed and maintained by the fishing community. In the life of going to sea, the fishermen, especially the Bajo and Sangihe tribes, still have a form of trust in carrying out activities to go to sea where they still have a very strong bond with natural life, especially the sea and coastal areas. Most of the fishermen still believe that the sea and coastal areas, there is someone who protects and protects it. So that the culture and tradition of going to sea are used as a defensive fortress in managing and protecting the sea area. The sea and coastal areas are one of the forces where the fishing community has a very close relationship with the life of the Universe, because the community still believes that the universe through supernatural powers can provide blessings or catastrophes for the community, especially the fishing community who do not obey the universe. Matters related to the tradition of fishing culture that are still believed and maintained in relation to fishing life include: a). Tradition in making boats, b). Forms of trust in navigation, c). In the process of searching for fish in the sea.

Keywords: Transcendental Communication, Local Wisdom, Maritime Cultural Tradition

INTRODUCTION

The coastal area currently presents a very worrying condition as a result of the development of hinterland areas and the overexploitation of the ocean. Likewise, the view of coastal areas and their resources which are considered as *common property* areas, so that there is an assumption that resources are not owned by anyone, making there no party feel responsible and think about its continuation. The dynamic characteristics and perspective of the coastal area make this area suffer from environmental burden in the form of damage and degradation of important habitats such as mangroves, coral reefs, seagrass meadows, seaweed, and estuaries, as well as the overexploitation of natural resources such as overfishing.

Suharsono (1998) in Bandjar (1998) stated, for Indonesia, resource degradation can be seen from the assessment of coral reef conditions in 416 locations in 43 regions spread throughout the archipelago. The results show that only 6.49% are in very good condition. 24.28% are in good condition; 26.61% were in moderate condition, and 40.62% were in poor condition. Degradation conditions also occur for mangrove forests. The area of mangrove forests is currently estimated at 8.6 million hectares, which includes 3.8 million hectares within the forest area and 4.6 million hectares outside the area. Based on the results of the inventory of mangrove forest damage by the Directorate General of Land Rehabilitation and Social Forestry of the Ministry of Forestry and Plantations in 15 provinces (1999), it shows that 81.93% of the 2,090,096 hectares of mangrove forests in the forest area have been damaged, and 87.05% of 4,812.

Although in some places in Indonesia, especially in the Eastern part of Indonesia, it turns out that the process of managing coastal areas is still very important to be preserved. One of the concerns in the management of coastal areas is to inherit indigenous cultural values through a form of local wisdom. Because local wisdom is believed to be one of the defensive fortresses in maintaining and preserving coastal and marine areas. One form of local wisdom that is still maintained by the Fishermen community is the culture or tradition of going to sea which is said to be so thick with the universe. The fishing community still believes in transcendental relationships that are so strong and binding on them, that when they carry out various activities, they have an intense relationship with the universe, through supernatural forces that are still believed to support and encourage them in their activities.

Even since World War II our fishermen have been able to sail the Ocean to many places in Indonesian territory, this uniqueness can also be seen from the form of trust built by the community from the past to the present without navigation tools as today are considered sophisticated, but our fishermen only rely on the power of nature which is said to be magical through Transcendental Communication Patterns such as the direction of the wind, Moon in the sky, Tides and others, Black Clouds, signs of rain when it falls etc. This distinctive tradition is a form of local wisdom that is still inherited by tribes in Indonesia, including the Sangihe Tribe and the Bajo Tribe in maintaining the Melaut Cultural Tradition. This traditional pattern is still believed to be one of the defensive fortresses in improving the sustainability of coastal and marine areas.

The Transcendental Communication Pattern is a communication pattern that is still believed in and inherited by the fishing community from generation to generation. They still believe that the universe through sacred cultural values, is a part and process of life that needs to be preserved. The sea and coastal areas are considered as one of the assets in the implementation through cultural values and local wisdom in the form of transcendental communication, the fishing community, especially the Bajo and Sangihe tribal people, has a form of local wisdom that is so thick that it is believed that the universe will give abundant blessings if they obey and believe in nature. These two tribes have different customs and traditions, in carrying out fishing activities. Even in the midst of the development of the Globalization Era which has now penetrated society with the impact of communication

technology that is already so sophisticated, where navigation tools are an important part of the process of fishing activities, such as compasses, radios which are a connecting tool in the communication process, but for fishermen in the two tribes still maintain various forms of local wisdom in the tradition of going to sea.

LITERATURE REVIEW

Transcendental communication is a new term that is discussed in communication science, and has not been widely studied by communication experts because of its abstract and *transcendent nature*. Transcendental communication can be interpreted as communication that takes place between humans and things that are considered supernatural. The relationship with the occult is the relationship that takes place between humans and Gods, angels, jinn, or demons. objects, worship, meditation and others (Nina Winangsih Syam 2005). In the process of transcendental communication, the application is actually obtained through verbal message communication, non-verbal messages in the form of physical forms from nature directly either through the supernatural, relationships with God, the universe or in the form of objects. The supernatural realm or the so-called mythical realm as revealed by Van Peursen (1976), is actually a part of the primitive cultural realm that is still believed. The mystical realm is still believed to have a closeness to the universe. For example, in the Minahasa community, the inheritance of cultural values is still believed to be close to nature. For example, the manguni bird as a symbol that is considered sacred is still believed by the community, and the closeness of humans to nature will actually become a symbol of communication.

In the process of communicating symbols, signs, beliefs, interactions, it becomes part of human cultural values, through supernatural spirits. Belief as a symbol and sign, for example, can be applied to the cultural values of the Minahasa people, for example or the Sangihe tribes, where at night there are Manguni birds or crows passing through the roof of the house, then it is a sign that someone in the house is experiencing a disaster or the host of one of the people is seriously ill, or there are signs of disaster. This supernatural process actually provides a symbol of closeness between the universe and humans. Fishing communities when they go to sea when they see the thick black clouds have given signals or danger signs that there will be storms, rain, strong winds, large waves. Symbols are a window in opening the veil of darkness for humans.

- The Concept of Local Wisdom

Local wisdom according to Law No. 32 of 2009, namely about environmental protection and management in Chapter I, Article 1, point 30, it is explained that noble values that apply in the order of people's lives, among others, are protecting and managing the environment in a sustainable manner. According to Ridwan (Alus, 2014:2) explained, local wisdom is also often known as *local wisdom* which can be interpreted as a form of human effort by using his intellect (cognition) to act and behave towards an object and event that occurs in a certain room. And wisdom is defined as a person's ability to use his or her mind to act and behave as a result of an assessment of the object or event that occurs.

According to Sumarni and Amirudin (in Sufia, et al., 2016:727) stated that local wisdom is part of the community to survive in accordance with environmental conditions, needs and beliefs that have taken root and are difficult to eliminate, and also according to him local wisdom is local knowledge used by the community to survive, namely in an environment that is integrated with the belief system, norms and culture and are expressed based on traditions and myths that have been adhered to for a long time.

As stated by I Ketut Gobyah in (Fahri Abdillah (2020), local wisdom is a truth that has been tradition in a region. Local wisdom is a combination of the sacred values of God's word and various existing values. Local Wisdom is formed as the cultural superiority of the local community and geographical conditions in a broad sense. For I Ketut, local wisdom is a product of past culture that should be used as a continuous grip on life. Although it has local values, the values contained in it are considered very universal. The sustainability of local wisdom can be reflected in the values that apply in a community group.

- **The Concept of Tradition and Culture of Fishing**

Tradition is a custom that is hereditary and created by a group of people, which is seen based on the cultural values of the community group itself. Tradition symbolizes how a group of people behave, both in the real world and towards things that are supernatural or religious in nature (Mursal Esten, 199). Tradition can also be interpreted as a process created by humans in the form of customs, which is a custom carried out by a certain society, but what is more emphasized in this case is about a community habit that is supernatural in nature including the existence of cultural values, norms, laws and related rules.

In the tradition there are rules about how humans relate to other humans or the relationship of one group of humans to another, as well as how humans act towards their environment, and regulate how humans behave towards other natures. As a cultural system, tradition also provides a set of models for behavior whose source comes from the system of values and key (vital) ideas. This main system of values and ideas will be manifested in the ideological system, social system, and technological system (Soebadio 1983).

Tradition is also a symbol that shows how members of society behave, both in the real world and towards things that are supernatural or religious in nature. In addition, tradition also regulates human beings in establishing relationships between humans and other humans or group relationships between humans and other human groups, also regulates how humans act towards their environment, and regulates how humans behave towards other natures.

- **Indigenous**

Before discussing the Concept of Society, the author will first explain what exactly is meant by Society and Customs.

Roucek and Waren (In Syani 1995) give the meaning of a community is a group of people who have a sense of common consciousness where they live in the same area where most or all of their citizens show the same adaptation of habits and activities.

Members of the community who live an orderly life will reflect how harmonious they are in association and friendship in various activities. The form of a sense of togetherness in association in society can produce a harmonious relationship among themselves. Bernard (1980) provides the understanding of society as a group of people whose identities are organized in such a way that they carry out everything that is shown to live together in harmony.

Furthermore, Bernard (1980) mentions three of the society, namely (1) The society must have a large group of individuals, (2) The individuals must have a relationship that gives birth to cooperation between them, at least at one level of interaction, (3) The relationship between the individuals must be more or less permanent.

In a community group, of course, they will coexist with each other. This means that relationships in the form of social introduction always occur regardless of their origin, the important thing is that through friendship there will be harmony among fellow members of society.

According to the General Dictionary of the Indonesian Language (W.J.S. Poerwadarminta, 1996), customs are a hereditary and eternal code of conduct from one generation to another as a legacy, so that its integration is strongly related to people's behavior patterns. As for etymologically, the word customary comes from the Arabic language, *adah* which means habit or way.

It should be understood that indigenous peoples are a fixed and orderly community unit where their members are not only tied to the place of residence of a certain area, both in the worldly connection as a place of life and in spiritual connection as a place of worship for the spirits of ancestors (territorial), but also bound to the relationship of descent in the bond of blood ties and/or the same kinship of one ancestor. either indirectly due to marital ties or customary (genealogical) ties.

Each indigenous community has Customary Law that is used to regulate all problems that occur in the customary environment. Customary law is a collection of rules of no-practice that only apply to the bumi putera group or indigenous people of Indonesia, which are coercive and have not been codified in the form of laws and regulations.

The term "Indigenous Peoples" is actually not a strange thing to us. Indonesia is a country with a high Indigenous population with an estimated 40-70 million people, of which 20 million are members of AMAN.

In various narratives and legal products in Indonesia, there are also terms used, namely customary law communities (MHA), local communities, traditional communities, remote indigenous communities (KAT), and indigenous people. These various designations can refer to Indigenous Peoples, for example the mention of "local people" in *nagari* in the Minangkabau Indigenous People, West Sumatra or clans in the Batak Indigenous People, North Sumatra or indigenous Papuans (tribes and clans) in Papua and West Papua. However, existing designations can also refer to local communities - not Indigenous Peoples - in the context of Java or immigrant communities (e.g., transmigrant villages) that inhabit an area for several generations if the mention does not consider linguistic identity, genealogical ties, or territorial ties related to the heritage of origin as a differentiator. The writing of "Indigenous Peoples" also uses the prefix of capital letters to emphasize Indigenous Peoples as legal subjects.

RESEARCH METHODS

The method used in this study is a qualitative method. Where according to Moleong (2010) The qualitative research method aims to understand the phenomena experienced by the research subject, such as how behavior, perception, motivation, and actions are carried out comprehensively. In qualitative research, the researcher is to become a Human Instrument to collect research data as deeply and naturally as possible. In this study, the focus of the research is emphasized on: Transcendental Communication Patterns in Local Wisdom through the Cultural Tradition of Fishing for the Sangihe and Bajo Tribe Fishermen in Wori District, North Minahasa Regency.

The data source in this study, according to Moleong (2010), is the source used to obtain the necessary information. Data sources can be in the form of primary data and secondary data. Secondary data will be obtained from data on Village Monographs. Meanwhile, primary data can be obtained from data on interview patterns with Informants.

The techniques used in obtaining research data in this paper are taken from Sugiyono (2019), namely through Observation, Interview/Interview and Documentation.

The focus of this research will be focused on the business activities of women farmers in the management of the agricultural sector.

So that the focus is prioritized through the Transcendental Communication Pattern in local wisdom through the Fishing Cultural Tradition for the Sangihe and Bajo Fishermen in Wori District, North Minahasa Regency. The determination of Informants can be determined as many as 10 Informants.

In accordance with this research method, which is a qualitative method, the data analysis technique used is that the author takes instructions from qualitative researchers, namely Miles and Huberman (1996) that in qualitative research, data analysis will consist of three main flows, namely: Data Reduction and Summary, Data Presentation, Drawing Conclusions or Verification

Drawing conclusions is the end of qualitative research. At this stage, the researcher will take steps and formulate conclusions from the results of the research activities. Conclusions in qualitative research are a form of new findings or real contributions from researchers obtained and netted through the results of in-depth interviews.

RESULTS AND DISCUSSION

Wori District administratively is located in the area of North Minahasa Regency, has an area of 87.14 hectares, spread over 20 villages. Based on population data from the total, the population in Wori District based on the latest data is 21. 015 Soul with details 11. 549 males and 9,466 females.

The state of education in Wori District when compared to previous years has improved and increased and is also accompanied by an increase in the number of people so that the community needs school-age children who are so high.

The health sector has become an important part of the community, especially in relation to the field of health services, but when viewed from the health service facilities in the Wori District area, including still very minimal in health service facilities, in this area there is only 1 Polyclinic and 1 Inpatient Health Center.

The farming community in Wori District in general still takes advantage of the economic potential of agriculture, especially horticultural crops which are used as a source of income for farmers and can support the family economy. Horticultural crops that are used by the farming community in general are in the form of vegetable crops, chilies, tomatoes, fruits, such as the potential of Mango, Papaya, and so on.

With such a large area, farmers have also used agricultural land in the form of annual crops, namely Kelapa Dalam. Kelapa Dalam is also one of the potentials as a source of income for farmers, which is sought in the form of Koproah, Coconut Seeds, or made into Shell charcoal. The total area of coconut plantations in Wori District is 3. 513 hectares.

In addition to the potential of horticultural crops and annual crops, farmers have also cultivated food crops as one of the sources of income for farmers, food crops cultivated by farmers in the form of Field Rice, Bananas, Cassava, Sweet Potatoes and Vines.

- Transcendental Communication in the Throughput Tradition

In some places or regions in Indonesia, the sea is still the focus and hope for the fishing community as one of the main livelihoods. Therefore, the sea for the fishing community is the foundation and hope as one of the sources and basic livelihoods. Therefore, the Fishing Community has a very strong bond with natural life, especially the sea and coastal areas. Most of the fishermen still believe that the sea and coastal areas, there is someone who protects and protects it. So that the culture and tradition of going to sea are used as a defensive fortress in managing and protecting the sea area.

The sea and coastal areas are one of the forces where the fishing community has a very close relationship with the life of the Universe, because the community still believes that the universe through supernatural powers can provide blessings or catastrophes for the community, especially the fishing community who do not obey the universe.

In the Wori District area, related to the life of the Fishermen community, it is still dominated by both tribes, namely the Bajo Tribe and the Sangihe Tribe. These two tribes still dominate and still maintain the tradition and culture of going to sea, which is related to the life of the Invisible Realm or also known as transcendental communication.

As stated by Nina Winangsih Syam (2005) that transcendental communication can be interpreted as communication that takes place between humans and things that are considered supernatural. The relationship with the occult is the relationship that takes place between humans and Gods, angels, jinn, or demons. objects, worship, meditation and others. In the process of transcendental communication, the application is actually obtained through verbal message communication, non-verbal messages in the form of physical forms from nature directly either through the supernatural, relationships with God, the universe or in the form of objects. The supernatural realm or the so-called mythical realm as revealed by Van Peursen (1976), is actually a part of the primitive cultural realm that is still believed. The mystical realm is still believed to have a closeness to the universe. An example in the Fishermen community that the inheritance of cultural values with the tradition of going to sea is still believed to be close to nature. Therefore, the inheritance of Cultural Values at sea is still believed and maintained by ancestors since ancient times, even today, it is still believed by the two tribes, namely the Bajo Tribe and the Sangihe Tribe. Things related to the tradition of seafaring culture that are still believed and maintained in relation to seafaring life include:

a). Tradition in boat making.

The two tribes, namely the Bajo Tribe and the Sangihe Tribe, have various kinds of cultures that live in the midst of their communities. For example, in making boats, the selection of wood must be really wood that is considered to have durability or durability in the water so that if they carry out activities, the wood that will be used or made into boats will last a long time and not be damaged, and it is believed that it will bring blessings if boats made as a source of livelihood do not get challenges and obstacles in finding fish in the sea. The search for wood to make boats is still related to the mystical realm so that to get quality wood made for boats, the fishermen really still believe that the right timber is very related to the fall of the Moon in the sky.

The collection of wood to make a boat should fall on the fifteenth month, which is during the Full Moon. Because during that month, all supernatural beings will guard and protect the wood so that the traditional elders must ask for permission first before logging.

In felling wood to make boats, they perform rituals and bring offerings to the trees that will be cut down. Offerings or rituals are a substitute for the tree that they will ask for in the supernatural realm, because they still believe that the tree has a waiter so that the traditional elders will communicate directly with the tree waiter to ask for permission. If the fishing community does not comply with the taboo, they will get Mala Petaka when the wood is cut down or the wood that will be made by the boat will quickly rot because it will be eaten by termites.

Likewise, the wood that will be made of the Board or called a keel or base on the Base of the Boat must be really sturdy and straight, it must not be bent because the main requirement in making a Boat is a keel which is really considered long and should not be connected, because if it is connected, it will be easily broken or leaked.

It is different from the form of trust of the Sangihe people, the Sangihe people in the manufacture of Medium Boats called Pelang or Pamo must be really light and waterproof wood, as well as even smaller boats from Pelang and Pamo called poerahu Londe are Whole Wood to be made, the boat must not be connected.

The people of Sangihe also still believe in the supernatural as a form of transcendental communication. Before the boat is made, the indigenous fishermen of the two tribes perform a ritual by performing a prayer of blessing asking and begging the creator or the supernatural world, so that he does not get obstacles or obstacles. Likewise, when boats are used as a livelihood, before being parachuted into the sea, offerings and rituals are also carried out so that when they go to sea they will get many blessings and will not get obstacles, said one of the B.G. Informants from the Sangihe Tribe.

b). Forms of Trust in Navigation

The Fishing Community in the two tribes in carrying out their activities to go to sea they still believe in the power of the supernatural nature, among others they know the Wind Direction both North, South, East and West Wind. Every blow in the direction of the wind will give a symbol or sign that there will be a disaster or bring blessings to them. The wind direction that fishermen have feared the most from the past until now is the West Wind. For example, if you see the appearance of black clouds, the sign is that there will be tides and tidal waves or rain. The West Wind is based on being called Bahe, because if there are signs of blowing wind and then there is a sign of the appearance of black clouds in the sky, the fishermen must hurry home because nature has given a symbol or sign that there will be danger for the fishermen.

Regarding the Navigation process, the fishing community still believes that where they will go to sea will also be determined by the direction of the wind as well as the Moon and Stars will be a guide for them when they will go to sea. The stars in the sky are also a clue when the fishermen are going home, the signs of the Stars in the sky or what is called the appearance of the Morning Star or what the Sangihe Fishermen community call Hiabe means to give a signal that the fishermen will go home because the day is about to come in the morning.

c). Fish Search Process

When fishermen are going down to sea, there is a form of belief that is still believed that the tide of the sea will give a sign of a lot of fish or few fish. Likewise with the Star in the sky, if the fisherman goes to sea during the Bright Moon, the fish will be few, while if the moon is dark, there will be a sign of a large number of fish. The fishermen go to sea in the 6th to tenth month, which is a sign of many blessings where there are other beliefs that are still believed by the people of Sangihe that in the 9th and 10th months the situation at sea is considered full of mystery and haunted so that many challenges and obstacles will arise.

Traditional fishermen also still have confidence in the use of bait, hooks and fishing gear such as hooks called "pekeng", fishing gear is called salengka which is really made by fishermen from light wood so that the string to be assembled will not get obstacles when fishing fish.

Likewise, the nets used are called Soma, both floating nets and circular nets. Circular nets are generally still used by Bajo fishermen who are used to look for reef fish.

In addition to fishing rods and nets, the tools used to find fish are called Bubu which is made of small bamboo webbing in round or oval shapes. The process of searching for fish like this is carried out on reef fish.

- **Transcendental Communication is related to the form of Local Wisdom**

In the process of communicating symbols, signs, beliefs, interactions, it becomes part of human cultural values, through supernatural spirits. Trust as a symbol and sign, for example, that can be applied to cultural values for the fishing community. Coastal areas for fishing communities are an important part to be maintained and maintained. For example, corals are still protected by the fishing community, they should not be destroyed, because if they are damaged or taken away, they will bring danger and disaster. Corals are also believed by the fishing community as a fortress of life and a fortress of defense against the process of marine life, because the fishing community still believes that with marine life living on the coral, it will be the source and potential for the emergence of many fish that lay eggs.

Likewise, Mangrove Forests or Mangrove Forests are still maintained by the Fishermen community because with the growth of Mangrove Forests will also provide a symbol or sign for fishermen to get small fish such as Gusao fish, and other small fish will have the potential to be bait for skipjack fish, as well as other large fish.

Local wisdom is still believed to be one of the defensive fortresses in maintaining and preserving coastal and marine areas. One form of local wisdom that is still maintained by the Fishermen community is the culture or tradition of going to sea which is said to be so thick with the universe. The fishing community still believes in transcendental relationships that are so strong and binding on them, that when they carry out various activities, they have an intense relationship with the universe, through supernatural forces that are still believed to support and encourage them in their activities. Even since World War II our fishermen have been able to sail the Ocean to many places in Indonesian territory, this uniqueness can also be seen from the form of trust built by the community from the past to the present without navigation tools as today are considered sophisticated, but our fishermen only rely on the power of nature which is said to be magical through Transcendental Communication Patterns such as the direction of the wind, The moon in the sky, the tides and others, the Black Clouds, the signs of rain when it falls and others as mentioned earlier. This distinctive tradition is a form of local wisdom that is still inherited by the Sangihe and Bajo tribes in maintaining the Melaut Cultural Tradition. This traditional pattern is still believed to be one of the defensive fortresses in improving the sustainability of coastal and marine areas.

The Transcendental Communication Pattern is a communication pattern that is still believed in and inherited by the fishing community from generation to generation. They still believe that the universe through sacred cultural values, is a part and process of life that needs to be preserved. The sea and coastal areas are considered as one of the assets in the implementation through cultural values and local wisdom in the form of transcendental communication, the fishing community, especially the Bajo and Sangihe tribal people, has a form of local wisdom that is so thick that it is believed that the universe will give abundant blessings if they obey and believe in nature. These two tribes have different customs and traditions, in carrying out fishing activities.

Even in the midst of the development of the Globalization Era which has now penetrated society with the impact of communication technology that is already so sophisticated, where navigation tools are an important part of the process of fishing activities, such as compasses, radios which are a connecting tool in the communication process, but for fishermen in the two tribes still maintain various forms of local wisdom in the tradition of going to sea.

CONCLUSION

1. That transcendental communication can be understood as communication that takes place between humans and things that are considered supernatural. The relationship with the supernatural is the relationship that takes place between humans and the supernatural such as angels, jinns, or demons. objects, worship, meditation and others. In the process of transcendental communication, the application is actually obtained through verbal message communication, non-verbal messages in the form of physical forms from nature directly either through the supernatural, relationships with the creator, the universe or in the form of objects. That transcendental communication is a mystical form of life or the supernatural realm The supernatural realm is part of the primitive cultural realm that is still believed and maintained by the fishing community.
2. In the life of going to sea, the fishermen, especially the Bajo and Sangihe tribes, still have a form of trust in carrying out activities to go to sea where they still have a very strong bond with natural life, especially the sea and coastal areas. Most of the fishermen still believe that the sea and coastal areas, there is someone who protects and protects it. So that the culture and tradition of going to sea are used as a defensive fortress in managing and protecting the sea area.
3. The sea and coastal areas are one of the forces where the fishing community has a very close relationship with the life of the Universe, because the community still believes that the universe through supernatural powers can provide blessings or catastrophes for the community, especially the fishing community who do not obey the universe.
4. Matters related to the tradition of fishing culture that are still believed and maintained in relation to fishing life include: a). Tradition in making boats, b). Forms of trust in navigation, c). In the process of searching for fish in the sea.
5. That local wisdom is still believed to be one of the defensive fortresses in maintaining and preserving coastal and marine areas. One form of local wisdom that is still maintained by the Fishermen community is the culture or tradition of going to sea which is said to be so thick with the universe. The fishing community still believes in transcendental relationships that are so strong and binding to them, that when they carry out various activities, they have an intense relationship with the universe, through supernatural forces that are still believed to support and encourage them in their activities.

It is recommended that the Form of Local Wisdom is still believed by both the Bajo and Sangihe tribes in going to sea should continue to be preserved so that it becomes a fortress and strength in protecting the coastal and sea areas, the Government, especially the Village Government, needs to form a customary institution as a means of communication for the fishing community.

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