

Environmental Communication Based on Local Wisdom: An Ethnographic Study of the Lubuk Larangan Tradition in Tanjung Belit Village, Indonesia

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Abstract

This study aims to examine environmental communication strategies rooted in local wisdom through an in-depth study of the Lubuk Larangan tradition in Tanjung Belit Village, Riau Province. Amidst the escalation of global ecological crises, such as water quality degradation and climate change that threaten biological sustainability, exploring community-based conservation practices has become crucial. Using qualitative methods through an ethnographic approach, this study attempts to dissect the dynamics of social interaction and cultural symbolism used by the community in preserving the river ecosystem. Data collection was conducted through participatory observation and in-depth interviews to capture the meaning behind traditional rituals. The results of the study show that Lubuk Larangan not only functions as an instrument of environmental regulation but also as a meaningful symbolic environmental communication system in transmitting ecological values between generations. This tradition has proven to strengthen cultural identity, social solidarity, and build collective awareness among communities through participatory communication patterns. Despite facing the pressures of modernization and shifting economic values, the power of local narratives and traditional rituals remain key pillar in maintaining environmental sovereignty. This study concludes that integrating local wisdom into modern communication strategies is essential for creating a sustainable and inclusive model of environmental conservation in Indonesia.

Keywords: *Environmental Communication, Local Wisdom, Lubuk Larangan, Local Tradition, Ethnography, Tanjung Belit Village.*

INTRODUCTION

We are faced with various environmental problems crucial for our future survival, and the earth that we currently occupy is getting worse in terms of ecological aspects. We face several environmental issues today, the clean water crisis, air pollution, floods, landslides, global warming, and climate change (Aprianta et al., 2024). These environmental problems not only threaten ecosystem functions but also disrupt socio-economic well-being, particularly for

rural and resource-dependent communities that rely on natural resources for their livelihoods. Despite numerous policy initiatives, the persistent degradation of ecological systems indicates that existing approaches may be insufficient or unevenly implemented.

To overcome these problems, real and sustainable action is needed from various parties. Cooperation between individuals, communities, governments, and the private sector is essential in solving these problems. However, a fundamental challenge persists: the gap between formal conservation policies and local community engagement, which often limits the uptake and long-term success of environmental interventions. If only one party tackles this problem, then it is certain that this will not be resolved.

We can take several steps to solve this problem, including increasing environmental awareness and education, implementing environmentally friendly technology, sustainable management of natural resources, and strict law enforcement against environmental violations. Although these measures have merit, they frequently remain top-down in design and fail to resonate with local cultural values and communication practices, reducing their impact and cultural relevance in practice. One important solution is to manage natural resources wisely, promote the use of renewable energy, and protect ecosystems (Putro, 2024). Together with synergy and commitment, we can create a greener and more sustainable future for future generations.

While the government and various institutions have implemented conservation interventions, public commitment to sustainability is often characterized by a lack of awareness. In many areas, including Riau Province, modernization and economic exigencies drive deleterious exploitation of natural resources, exemplified by river-polluting illegal gold mining and unsustainable fisheries.

This reflects a deeper issue: conventional environmental communication strategies tend to be formal, top-down, and insufficiently tailored to local contexts, thereby limiting public participation and ownership. A fundamental discrepancy exists between official conservation mandates and the values ingrained within grassroots society. Present environmental communication strategies are predominantly top-down, underutilizing the potential of local wisdom as a strategic instrument for education.

Environmental communication is essential in our efforts in nature conservation and sustainable resource management. In addition to policy and technology, communication plays a pivotal role in translating environmental knowledge into behaviour change and community action, especially when rooted in culturally meaningful practices. The impact of environmental communication can be

improved by utilizing some of the traditions and local wisdom that already exist in each region (Raudhatul & Sarjan, 2025). Local traditions and wisdom are traditional knowledge and practices passed down from generation to generation (Sara et al., 2024), often offering practical solutions to environmental problems.

These cultural dimensions are not just symbolic but function as lived strategies for managing shared resources, resolving conflicts, and reinforcing sustainable norms. By integrating local traditions and wisdom into communication strategies, we can maximize efforts to get people to participate in protecting the environment.

Tanjung Belit Village, located in Riau Province, can be our reference in seeing the power of a tradition in conserving the environment; this local wisdom provides an interesting example of the integration of environmental communication with traditional practices (Wijaya & Sarjan, 2024). This tradition, called "Lubuk Larangan," prohibits people from fishing in a particular area within a predetermined period (Rukiah, 2020). This tradition functions as a form of conservation and as a form of environmental communication passed down through stories and social norms. With Lubuk Larangan, the Tanjung Belit community maintains the river ecosystem, strengthens social ties, and builds collective awareness of the importance of natural balance.

The research contributes by identifying Lubuk Larangan as a model where local wisdom is not merely conservation practice but a dynamic communication strategy that aligns local values with environmental goals, addressing a gap in both environmental studies and communication theory. This study offers a solution in the form of strengthening environmental communication strategies based on local wisdom through the Lubuk Larangan tradition in Tanjung Belit Village. Lubuk Larangan is not merely a rule prohibiting fishing in certain areas during certain periods of time, but rather an insightful participatory communication system.

This tradition integrates pragmatic communication functions (problem-solving education) and constitutive functions (shaping perceptions of nature). Through this dual function, Lubuk Larangan models how traditional practices can shape environmental understanding, align community behaviour with ecological norms, and bridge modern policy with customary values. In this case, the Lubuk Larangan tradition serves as a means of environmental communication based on local wisdom in Tanjung Belit Village and how this practice can inspire environmental conservation elsewhere.

The long-standing Lubuk Larangan tradition in Tanjung Belit Village reflects the harmonious relationship between the community and the environment (Sarumaha, 2024). Local communities set rules to protect aquatic resources from overfishing. In this context, Lubuk Larangan is not only an ecosystem recovery zone but also a symbol of identity and local wisdom upheld by the community.

Over time, this tradition has faced challenges such as social change and economic pressures. In this situation, social communication becomes essential. Meaningful dialogue and community engagement are required to sustain the relevance of the tradition amid modernization and external economic influences. Communication serves to transmit information, build collective awareness, and strengthen social ties among community members (Sarumaha, 2024). Through dialogue, values and practices related to Lubuk Larangan can be passed on to younger generations, ensuring the sustainability of this tradition amid modernization.

This article makes a significant contribution to environmental communication studies by offering a natural resource management model that integrates local wisdom values into modern communication strategies. The study addresses a theoretical gap by demonstrating how culturally anchored communication systems operate in practice, contributing empirical evidence to both communication theory and environmental governance literature. This research fills a gap in the literature regarding the limitations of general communication strategies, which often fail to take into account the demographic and psychographic characteristics of local communities.

Theoretically, this article expands the understanding of the pragmatic and constitutive functions of communication through the practice of the Lubuk Larangan tradition. This proves that cultural symbols, rituals, and oral traditions such as pantun, petuah, and folk tales can be far more meaningful media for environmental education across generations than conventional mass media. Practically, these findings guide policymakers and environmental practitioners to adopt a culture-based participatory approach in river ecosystem conservation efforts, thereby creating inclusive, sustainable environmental governance with a strong sense of ownership.

LITERATURE REVIEW

An environmental communication strategy is a systematic approach used to convey information, raise awareness, and encourage behaviour change regarding environmental issues. In the transition to a circular economy, these strategies educate various stakeholders, including the general public, industry,

and government, about the importance of sustainability and efficient resource management. (Alcocer et al., 2025) emphasizes that meaningful communication can catalyze public behaviour towards sustainable practices.

The research revealed that public awareness of the circular economy is still low despite progress in understanding recycling and waste separation. For example, stakeholders noted that "people only have a low level of awareness regarding waste segregation and what they do at home" (Alcocer et al., 2025). This low level of awareness highlights the need for a more segmented communication approach tailored to the target group's demographic, psychographic, and geographic characteristics.

Furthermore, the results showed that generalized communication strategies did not promote community engagement. Stakeholders indicated that "awareness-raising measures face several limitations that negatively impact citizen engagement" (Alcocer et al., 2025). Thus, social marketing-based approaches that target different population groups based on factors such as age and awareness levels need to be implemented.

The research also highlights the importance of collaboration between the public and private sectors to create a legal framework that supports a more efficient transition. In this context, meaningful communication conveys information, builds collective awareness, and inspires proactive action among citizens. Therefore, to achieve sustainability goals, all stakeholders must engage in an open dialogue that facilitates the exchange of ideas and best practices.

The current literature review is organized into three main sub-sections: (1) Environmental Communication, (2) Local Wisdom, and (3) the Lubuk Larangan Tradition.

1. Environmental Communication

Environmental communication is a field of study and practice that examines interactions between individuals, groups, organizations, and communities in the context of environmental issues (Cangara, 2014). It includes conveying, receiving, and interpreting messages about nature, natural resources, ecological risks, environmental policies, and preservation and sustainability efforts. More than just conveying information, environmental communication considers the social, cultural, political, and economic aspects that influence how we understand and respond to environmental issues (Herutomo & Istiyanto, 2021).

The importance of environmental communication in natural resource management lies in its ability to raise awareness, encourage public participation, build policy support, influence behaviour, resolve conflicts, and facilitate collaboration. Meaningful communication increases understanding of the importance of natural resources and the consequences of poor management, opens space for public participation in decision-making, builds support for environmental protection policies, inspires responsible behaviour change, helps resolve conflicts of interest, and facilitates collaboration between various parties. Thus, environmental communication is an integral element in sustainable natural resource management efforts, enabling the achievement of protection and preservation goals for future generations (Faisal et al., 2023).

Communication objectives often focus on achieving positive effects or lasting influence. To achieve this, specific operational approaches or strategies are required. The author would like to start by explaining the basic concept of strategy in the context of communication. In Changara's work, Roger defines communication strategy as a plan designed to change human behaviour on a broader scale by delivering new ideas (Cangara, 2014).

Middleton (1980, as cited in Cangara, 2014), a communication planning expert, states that "communication strategy is the optimal combination of all communication elements, including communicators, messages, channels (media), recipients, and influences (effects), designed to achieve maximum communication goals." Effendy (2005) emphasizes that a communication strategy serves as a guide in communication planning to achieve specific goals. For Effendy, the steps that must be taken to accomplish this strategy must show how tactical operations must be carried out, with approaches that can vary according to the situation and conditions.

The objectives of the communication strategy include:

1. To secure understanding, ensure that the communicant understands the message conveyed.
2. Establishing acceptance is managing the message so that the communicant receives it.
3. To motivate action, namely, motivating communicants to take the desired action.

This process involves communicators with all their abilities and communicants with their respective characteristics. These elements must be considered carefully when developing a communication strategy. An analysis that considers supporting and inhibiting factors is very important in designing a

communication strategy. These factors are crucial elements in preparing communication strategies (Effendy, 2005).

A meaningful communication strategy should be tailored to specific demographic, geographic, and psychographic groups, ensuring that the messages are relevant and can drive engagement and more impactful collective action to support the transition to a circular economy (Alcocer et al., 2025). Environmental communication strategies refer to plans and approaches through communication processes and media products that aim to support the depth and impact of policy-making, public participation, and implementation in ecological contexts. In a broader sense, environmental communication is integral to such policies. Robert Cox suggests that environmental communication strategy is a pragmatic and constitutive tool to explain the environment to society, reflecting our relationship with nature (Cox, 2010). It serves as a symbolic medium to raise environmental issues and resolve differences in responses to existing problems. As such, ecological communication aims to build an understanding of environmental issues.

Environmental communication strategies need to be executed by the right communicators. Research, ongoing monitoring, and evaluation are also important parts of planning. Media selection should be tailored to each media type's objectives and audience segmentation. In his book *Environmental Communication: The Public Sphere*, Cox (2010) describes two functions of environmental communication: (1) *Pragmatic*, which is educative and helps solve environmental communication problems. It is initially a communication instrument that functions in action. Problem-solving and debate are often part of public education campaigns. (2) *Constitutive* helps represent nature and environmental issues as subjects of our understanding. By shaping perceptions of nature, environmental communication invites us to see forests and rivers as sources of threat or wealth and essential life support systems to be valued.

Implementing an environmental communication strategy is not easy. For environmental communication to be meaningful, a plan designed by the communicator (for example, local government) must be well-received by the communicator (community/industry) (Noviana, 2025). First, the assessment stage includes situation analysis, problem identification, analysis of the parties involved, and communication objectives. Communities and industries as communication targets need to be recognized so that messages can be delivered appropriately according to their situation and conditions. Suppose environmental pollution is caused by the behaviour of people and industries that are less aware of environmental sustainability. In that case,

involving them as the leading actors in the communication process is essential.

Second, the planning stage includes developing a communication strategy, motivating and mobilizing communities and industries, and selecting media. The right communicator must execute the communication strategy. Different media types can be used, but the advantages and disadvantages of each media must be considered to suit the communication situation. Interpersonal communication, education, and counselling are also essential. In addition, print and electronic mass media can be utilized to increase awareness and concern for environmental sustainability (Kusnadi & Novianti, 2024). Finally, social marketing and mobilization should be practised with environmental communication campaigns.

2. Local Wisdom

Local wisdom can be defined as an accumulation of knowledge, moral values, social norms, customs, rules, and beliefs that are passed down across generations in a particular community or society; its essence lies in the representation of harmonious and sustainable interactions between humans and their natural and socio-cultural environment (Satyaningrum et al., 2024). This definition emphasizes that local wisdom is not just a static traditional heritage but a dynamic and adaptive knowledge system that is continuously evolving with environmental changes (Annisha, 2024).

Local wisdom plays a vital role in environmental conservation efforts by implementing various sustainable practices and internalising values that support nature conservation (Fakhrudin, 2024). Natural resource management systems rooted in tradition and custom, such as the *awig-awig* system implemented in Bali or the existence of *customary forests* scattered in various parts of Indonesia, have proven valuable in preserving forests, biodiversity, and water sources (Galeh et al., 2024). Furthermore, traditional knowledge of sustainable agricultural practices, wise waste management, and utilization of alternative energy sources contribute significantly to minimizing environmental negative impacts (Judijanto, 2025). Local wisdom instils awareness of the importance of maintaining ecosystem balance and respect for natural resources as the foundation of life sustainability for current and future generations.

3. Lubuk Larangan

Lubuk Larangan, fundamentally, refers to an area of a river or water body that has traditionally been prohibited from exploitation for a predetermined period

(Ainun et al., 2023). This prohibition is generally established through consensus by traditional leaders or local communities. The primary purpose of Lubuk Larangan is to give fish populations and other aquatic life a chance to reproduce and recover so that these marine resources can be utilized sustainably in the future (Yunus, 2020). More than just a conservation area, Lubuk Larangan is a manifestation of local wisdom in natural resource governance.

The Lubuk Larangan tradition in Tanjung Belit Village has deep historical roots, closely intertwined with the lives of agrarian communities and their dependence on aquatic resources. Most likely, the tradition emerged as a response to declining fish populations due to overfishing or environmentally destructive fishing practices. Over time, Lubuk Larangan has become an integral part of the social and cultural system of the people of Tanjung Belit Village. Its development is reflected in increasingly detailed customary rules, the application of sanctions for violators, and the rituals accompanying the opening and closing of Lubuk Larangan (Yasir et al., 2023).

The Lubuk Larangan tradition has significant ecological value and is rich in deep cultural and spiritual values. These values include the spirit of gotong royong (communal cooperation), deliberation (consensus-based decision-making), concern for environmental sustainability, respect for ancestors, and spiritual forces believed to maintain the balance of nature. Rituals in the Lubuk Larangan tradition often involve offerings to the spirits guarding the river and expressions of gratitude for the abundant harvest (Arnandita et al., 2025). Thus, Lubuk Larangan is not only a conservation practice but also a manifestation of the cultural and spiritual identity of the people of Tanjung Belit Village.

METHODOLOGY

This study uses a qualitative method with an ethnographic approach to explore environmental communication strategies based on local wisdom in the Lubuk Larangan tradition in Tanjung Belitang Village. The ethnographic approach was chosen because it allows researchers to delve into the social and cultural context of the local community and the interactions that occur in the practice of this tradition. The research location is Tanjung Belitang Village, which is known for the Lubuk Larangan tradition as an effort by the community to manage natural resources sustainably.

The research subjects consist of traditional leaders, local communities, and related parties involved in the Lubuk Larangan practice, with informants selected purposively to obtain in-depth information. Data was collected through in-depth interviews, participatory observation, and documentation studies. Interviews were conducted with key informants to explore their views and experiences, while

participatory observation allowed the researcher to engage in community activities directly. The data obtained came from various sources, including field notes, in-depth interviews, and relevant documentation. Data analysis was conducted by identifying themes, patterns, and relationships that emerged from the informants' experiences.

One of the main strengths of the ethnographic approach is its ability to provide deep insights into how individuals or groups construct meaning within their social contexts. This method also allows researchers to create narratives that depict the lives and challenges faced by research subjects.

Additionally, ethnography values the perspectives of subjects, thereby giving a voice to those who are often marginalized in research. Thus, this approach not only generates new knowledge about culture and social practices but also contributes to a broader understanding of the complexity of human life. The ethnographic approach, therefore, becomes a valuable tool in qualitative research to understand the social reality of the Lubuk Larangan tradition in Tanjung Belit Village (Creswell, 2013).

RESULTS AND DISCUSSION

Tanjung Belit Village is one of the villages traversed by the Subayang River, which is one of the headwaters of the Kampar Kiri River. In Tanjung Belit Village, there is a unique tradition called Lubuk Larangan. The Lubuk Larangan tradition is a rule agreed upon by the people of Tanjung Belit Village to prohibit the taking or catching of fish in a specific location along the Subayang River within the village's territory (Yunus, 2020). The tradition of lubuk larangan is a very important practice in the local community that aims to protect the environment and the cleanliness of water resources. In this tradition, the community collectively catches fish at a predetermined time, usually once a year. This fish-catching event is not just a fishing activity, but also a moment for all members of the community to gather and strengthen social bonds.



Figure 1. One of the locations of Lubuk Larangan in Tanjung Belit Village, Kampar Regency, Riau Province
Source: Self-documentation, April 17, 2025

On the day of the catch, the community brings various foods made from the fish they have caught to eat and enjoy together on an island called Tonga Island. This tradition fosters a sense of community, where everyone gathers, enjoys the catch, and shares food. The tradition embodies social values that signify the obligation of living individuals to continuously contribute to their social environment (Adiprabowo, 2024). The fish catch is not only distributed equally among participants, but a significant portion of the proceeds from fish sales is also used for social purposes, such as building mosques and providing assistance to orphans. Such practices reflect the values of solidarity and compassion within the community. When fish are caught, several large specimens are auctioned off. The auction process is designed to obtain the best price, and sometimes the proceeds can reach very significant amounts, up to tens of millions of rupiah. This tradition illustrates how the practice provides both social and economic benefits for the community.



Figure 2. Residents of Sungai Subayang carrying their catch at Lubuk Larangan in Tanjung Belit Village, Kampar Regency, Riau.

Source: <https://www.ekuatorial.com/2022/03/cerita-warga-tanjung-belit-lestarikan-ikan-di-lubuk-larangan/>

In my interview with a public figure named Pak Mansur, who is the head of the Tanjung Belit Village Community Empowerment Institute, he said that the Lubuk Larangan tradition in Tanjung Belit Village was first carried out in the 1990s. This tradition was carried out so that the water from the Subayang River would not be polluted like the Kuansing River, which has been polluted due to gold mining activities (Hatika, 2022). Initially, this practice was inspired by the need to protect the environment, especially from the threat of mining activities that damage the ecosystem (Kumi et al., 2023). By maintaining this tradition, the community hopes to protect natural resources and ensure that fish can continue to breed in their habitat.

On a spiritual level, the forbidden zone holds a deeper meaning. People often recite prayers and the Yasin before starting to fish, not only to seek protection from God, but also to foster a sense of respect for nature and the living creatures around them. The physical signs of the forbidden fishing area typically include signs marking the boundaries of the area, as well as ropes stretched around the location, indicating which parts are permitted and which are off-limits for fishing. The Lubuk Larangan fish harvest, or what the residents of

Tanjung Belit village usually call (Goro Mancokau or Batobo Mancokau), will be held once the entire Lubuk Larangan opening ceremony has been completed.



Figure 3. Residents of Tanjung Belit Village catching fish in Lubuk Larangan, Tanjung Belit Village, Kampar Regency, Riau.

Source: <https://www.ekuatorial.com/2022/03/cerita-warga-tanjung-belit-lestarikan-ikan-di-lubuk-larangan/>

In determining the location of the fishing grounds, the community must consider several conditions. They must ensure that the location has good fish potential and is also safe for fishing. Usually, the chosen location is a place where fish can hide, such as deep parts of the river, near large rocks, or tree trunks. The ritual during the fish harvest also contains rich traditional elements. Usually, the *ninik mamak* or community leaders will lead the ritual. They guide the prayers and instruct participants on proper fishing practices. The ritual itself serves as a symbol of respect for ancestors and the continuity of tradition.

The people of Tanjung Belit village have high hopes for the younger generation. They want this tradition to live on and be preserved. They believe that by preserving traditions, they can also preserve water resources, which are becoming increasingly scarce. Preservation efforts help strengthen local cultural identity and increase public appreciation for traditional forms (Hakiki & Adiprabowo, 2023). The communal meal on the island also serves as a means of strengthening ties between community members and celebrating the beauty of nature. As such, the tradition of Lubuk Larangan is not merely a fishing practice, but also an integral part of the cultural, social, and spiritual identity of

the community. It is a symbol of togetherness, caring, and respect for the environment that must be preserved and sustained by future generations.

The Lubuk Larangan tradition is an example of integrating local wisdom into environmental communication strategies. The prohibition of fishing in certain areas not only serves as a conservation practice but also symbolizes the importance of maintaining the balance of the river ecosystem; the process of determining Lubuk Larangan involves the deliberation of all community members, creating a sense of shared responsibility (Prianto et al., 2024). The rituals accompanying the opening and closing of Lubuk Larangan are essential moments to convey symbolic environmental messages. These rituals often involve offerings to the guardian spirits of the river, reminding communities of the importance of maintaining harmonious relationships between humans and nature.

Lubuk Larangan's success as a communication medium is also supported by customary sanctions for violators, which provide a deterrent effect and strengthen social norms related to environmental conservation (Suryahartati et al., 2021). People who violate will be subject to sanctions that can have an impact of shame and prevent further violations. However, implementing environmental communication strategies in Tanjung Belit Village faces various challenges. Rapid social change, economic pressure, and external cultural influences can erode the value of local wisdom and weaken traditional communication.

Modernization and globalization change lifestyles and mindsets, reducing community participation in environmental conservation. Economic pressures are also a challenge, with communities struggling to make ends meet, which may be less concerned about environmental issues. Destructive economic practices, such as illegal fishing, also threaten the sustainability of natural resources. Despite these challenges, some opportunities can be utilized to strengthen environmental communication strategies. Increased public awareness about environmental conservation, support from the government and non-governmental organizations, and the potential for ecotourism development can be essential assets (Candra et al., 2025).

The environmental communication strategy in Tanjung Belit Village is a complex fabric integrated into various aspects of community life. It involves the formal delivery of information through official forums such as village meetings and permeates everyday social interactions. Environmental communication is integral to informal conversations, handed-down stories, and meaningful ritual practices (Yuvita & Alif, 2025). Environmental conservation messages are

delivered through various channels, each with its own characteristics and communicative impact. Traditional leaders play an important role as key communicators; they have authority in the village government structure and decisive cultural influence, so their messages are heard and respected (Slamat et al., 2024). In addition to traditional leaders, religious and community leaders also contribute to conveying environmental messages, especially about moral and spiritual values.

Oral traditions such as pantun, petuah, and folklore are powerful communication media, especially for instilling environmental awareness in the younger generation. Pantun and petuah often contain messages about maintaining the balance of nature, while folklore describes the consequences of damaging the environment, providing profound moral lessons (Suryanto et al., 2024). The environmental communication strategy in this village also emphasizes a participatory approach, with the community actively involved in ecological management (Rery, 2022). They can express their aspirations through deliberation and jointly find solutions to environmental problems. This approach enhances the quality of communication and strengthens the community's sense of responsibility for the environment.

Local wisdom serves as the primary foundation for environmental communication strategies. Values such as gotong royong, consensus deliberation, and concern for ecological sustainability become the basis for every message (Setiawan & Triyanto, 2021). Local wisdom is not only the content but also influences how communication is carried out (Widya Kusumawati et al., 2024). The use of polite language and metaphors familiar with everyday life facilitates understanding environmental messages (Mahanani & Setyanto, 2024). Local wisdom is also reflected in the selection of appropriate communication media. Communities have in-depth knowledge of their environment, so they can choose the most appropriate and impactful media to convey messages. For example, traditional rituals often convey conservation messages with natural symbols that have deep meaning to the local community.

Social media and information technology are also powerful tools for reaching younger generations and expanding the reach of environmental messages (Pratiwi et al., 2023). By overcoming challenges and capitalizing on opportunities, local wisdom-based environmental communication strategies in Tanjung Belit Village can continue to be preserved and improved, making a significant contribution to environmental preservation and community welfare.

The results of this study show that the Lubuk Larangan tradition functions not only as a conservation tool but also as a meaningful communication medium to convey messages about the importance of the environment to the community. Through this tradition, the community's understanding of the need to maintain the balance of the ecosystem is getting stronger (Wijaya & Sarjan, 2024). Rituals involving the community, such as the opening and closing of Lubuk Larangan, create collective moments that strengthen participants' cultural identity and environmental awareness.

A critical finding in this study is the use of traditional media. Folktales and pantun containing environmental messages meaningfully convey these values (Wardani & Gorda, 2024), especially to the younger generation. By integrating ecological values into oral culture, people can more easily understand and internalize the importance of conserving natural resources (Anggraini et al., 2025). This integration helps bridge the older and younger generations, ensuring that local wisdom remains alive and relevant despite changing times. However, the challenges in maintaining Lubuk Larangan's sustainability as an environmental communication medium are significant. Modernization and economic pressures have changed how people view traditional practices (Wattimena, 2025). Many young people are more interested in modern lifestyles and ignore local wisdom values. Therefore, there needs to be an education program emphasising the importance of preserving the traditions and environmental values contained in Lubuk Larangan. With continuous education, the younger generation can understand the importance of this tradition and play an active role in its preservation.

Furthermore, this study found that collaboration with various parties, including government and non-government organizations, is essential to strengthen environmental communication strategies (Ade & Andriansyah, 2024). External support can provide the resources and training communities need to manage Lubuk Larangan and spread knowledge about sustainable practices. Programs involving the community in decision-making and natural resource management can also increase a sense of environmental ownership and responsibility.

Finally, it is worth exploring the potential for ecotourism development to increase ecological awareness. By promoting Lubuk Larangan as an ecotourism destination, the community can gain economic benefits and raise awareness of the importance of preserving traditions and the environment. Through this approach, it is hoped that the Lubuk Larangan tradition can continue to function as a symbol of cultural identity and a meaningful communication tool in maintaining environmental sustainability in Tanjung Belit Village.

CONCLUSION

This study concludes that the Lubuk Larangan tradition in Tanjung Belit Village is not merely a practice of natural resource conservation, but rather a manifestation of a meaningful environmental communication strategy based on local wisdom. Amidst the failure of conventional environmental communication models, which are often one-sided and technocratic, Lubuk Larangan offers a participatory and in-depth communication approach. This tradition successfully performs a pragmatic function through technical regulations on river use, as well as a constitutive function by shaping the collective perception of the community that protecting nature is an integral part of their cultural identity and morality.

The success of this strategy lies in the use of cultural symbols, traditional rituals, and verbal communication that transcend generational boundaries, allowing sustainability values to be internalized naturally without coercion. Academically, this research contributes to enriching the literature on environmental communication by proving that local wisdom is a strategic instrument for overcoming communication barriers in global ecological issues. Practically, these findings recommend the need to integrate local values into formal conservation policies. By making the community the subject of communication, rather than merely the object, local wisdom-based communication models such as Lubuk Larangan become an inclusive long-term solution for maintaining ecosystem balance amid the pressures of modernity and economic exploitation.

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