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The Urgency of Stakeholder Roles and Environmental Politics in Achieving SDGs through Environmental Management in Malaumkarta Village, Sorong

Melpayanty Sinaga[1], Made Selly Dwi Suryanti[2*]
Study Program of International Relations, Cenderawasih University
Corresponding Author: Made Selly Dwi Suryanti, sellydwisuryanti@gmail.com

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ABSTRACT

This study examines the implementation of Sustainable Development Goals (SDGs) through the traditional egek/sasi practices in Malaumkarta Village, Sorong Regency, Indonesia. It explores the roles of various stakeholders in integrating indigenous ecological knowledge with modern conservation efforts to achieve sustainable development. Using a qualitative case study approach, it highlights the role of a multi-stakeholder collaboration, including local youth, NGOs, religious institutions, local government, and the customary council. The study reveals that the successful localization of SDGs in Malaumkarta is attributed to a robust multi-stakeholder collaborative framework, encompassing local youth, NGOs, religious institutions, local government, and the customary council. The inaugural Egek Festival in 2023 exemplifies this collaboration, symbolizing the Moi tribe's commitment to sustainable resource management and cultural preservation. The research highlights the potential of integrating traditional ecological knowledge into modern conservation efforts and the importance of adapting global sustainability goals to local contexts. While the study's geographical scope and timeframe present limitations, its findings have significant implications for policy, practice, and future research in sustainable development, particularly in indigenous contexts. The Malaumkarta case offers valuable insights for achieving SDGs while preserving cultural heritage and ecological integrity, potentially informing similar initiatives worldwide

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INTRODUCTION

The global pursuit of sustainable development has gained significant momentum since the United Nations adopted the Sustainable Development Goals (SDGs) in 2015. These 17 interconnected goals aim to address pressing global challenges, including poverty, inequality, climate change, environmental degradation, and social justice (United Nations, 2015). Among these, SDG 14 (Life Below Water) and SDG 15 (Life on Land) specifically target the conservation and sustainable use of marine and terrestrial ecosystems, recognizing their critical importance to global sustainability and human well-being.

Indonesia, as the world's largest archipelagic state, plays a pivotal role in achieving these environmental SDGs. The country's rich biodiversity, ranking second globally in terrestrial biodiversity and first when combined with marine biodiversity (National Geographic Indonesia, 2019), positions it as a key player in global conservation efforts. However, this biodiversity faces significant threats from globalization, overexploitation of natural resources, and unsustainable development practices (Rosana, 2018).

While numerous studies have examined SDG implementation at national and regional levels (e.g., Bappenas, 2018; CIPS, 2019), there is a notable gap in understanding how these global goals are translated and implemented at the local level, particularly in indigenous communities with strong traditional ecological knowledge systems. The integration of such traditional practices with modern conservation approaches remains understudied, despite its potential to offer innovative solutions for sustainable resource management.

Furthermore, while the importance of multi-stakeholder engagement in SDG implementation is widely recognized (Gusmão Caiado et al., 2018), there is limited research on the specific roles and interactions of diverse stakeholders in localizing SDGs, especially in the context of small, indigenous communities. This gap is particularly pronounced in the Eastern Indonesian context, where unique cultural practices and ecological challenges intersect.

Malaumkarta Village in Sorong Regency, West Papua, presents a compelling case study to address these research gaps. The village's implementation of "egek" or "sasi," a traditional resource management practice, in alignment with SDG principles, offers a unique opportunity to examine the localization of global sustainability goals. This case is particularly significant as it involves the collaboration of multiple stakeholders, including indigenous communities, local government, religious institutions, and non-governmental organizations. This study aims to fill these research gaps by examining how global SDGs are interpreted and implemented at the local level through traditional ecological practices like egek/sasi, analyzing the roles and interactions of diverse stakeholders in this localization process, and exploring the potential of integrating traditional knowledge systems with modern conservation approaches in achieving SDGs. By focusing on Malaumkarta Village's experience, this research contributes to the growing body of literature on SDG localization and offers insights into the potential of indigenous practices in advancing global sustainability goals. The findings of this study have implications not only for Indonesia's sustainable development efforts but also for

other regions grappling with the challenge of translating global goals into locally relevant and effective actions.

Theoretical Framework

The discourse on environmental issues, particularly within the context of sustainable development, has increasingly emphasized the critical role of governmental action in addressing ecological concerns as an integral component of the public policy agenda. This shift reflects a growing recognition of the interconnectedness between environmental sustainability and socio-economic development.

Rosenbaum (2019), in his seminal work on environmental policy, posits that effective governance structures are fundamental to addressing complex environmental challenges. His research underscores the necessity of integrating environmental considerations into broader policy frameworks, thereby facilitating a more holistic approach to sustainable development. Corroborating this perspective, Widianarko (2009) argues for a paradigm shift in environmental management, advocating for more comprehensive and integrated policy approaches that transcend traditional sectoral boundaries.

Holzhacker et al. (2015) further expand on this discourse by delineating key environmental issues that warrant prioritization within the public policy sphere. Their research identifies renewable energy, climate change mitigation and adaptation, forest management, waste management, and water resource protection as critical components of a robust environmental agenda. This multi-faceted approach reflects the complex and interrelated nature of environmental challenges in the contemporary global context.

Building upon these foundations, Pujawan and Susanto's work brings additional nuance to the discussion by emphasizing the paramount importance of addressing climate change, biodiversity loss, and environmental pollution. Their research posits these issues as integral aspects of sustainable development, arguing that their prioritization is essential for achieving long-term ecological balance and socio-economic prosperity. The localization of sustainable development efforts, particularly in the Indonesian context, is explored in depth by Robinson and Nicholson. Their research elucidates the intricate relationship between decentralization processes and community involvement in environmental conservation efforts. This perspective underscores the importance of grassroots participation and local governance structures in realizing sustainable development goals, especially in addressing region-specific environmental challenges.

The practical implementation of sustainable development goals in Indonesia has shown promising progress, as evidenced by reports from the Indonesian National Development Planning Agency (Bappenas, 2018). These advancements align with both the National Long-Term Development Plan and the United Nations 2030 Agenda, demonstrating Indonesia's commitment to global sustainability objectives while tailoring approaches to national priorities. However, the translation of these national and global objectives to local contexts is not without its challenges. The Center for Indonesian Policy Studies (CIPS)

(2019) highlights the complex interplay of obstacles and opportunities in implementing SDGs at the local level in Indonesia. Their research underscores the necessity of adaptive and context-specific approaches in realizing sustainable development goals across diverse Indonesian communities. Anuar et al. (2016) further enrich this discourse by emphasizing the social dimensions of sustainable development in Indonesia. Their work highlights persistent challenges such as poverty, educational disparities, health inequities, and gender inequality, arguing that these social factors are inextricably linked to environmental sustainability and must be addressed concurrently.

Within this broader context, the present study focuses on the crucial role of stakeholders in environmental conservation efforts, specifically examining the implementation of "egek" or "sasi" - traditional resource management practices - in Malaumkarta Village, Sorong Regency. This case study offers a unique perspective on the localization of SDGs through indigenous practices. The application of egek/sasi, deeply rooted in customary law and formally recognized through Sorong Regency Regional Regulation No. 10 of 2017, exemplifies a multi-stakeholder collaborative approach to sustainable marine ecosystem management. This approach involves diverse actors, including religious institutions, non-governmental organizations, youth groups (Malaumkarta Generation Youth), local government entities, and the Customary Council, working in concert to promote environmental conservation and sustainable resource utilization.

IMPLEMENTATION AND METHODS

The study employed a comprehensive triangulation of data collection techniques, a strategy widely recognized in qualitative research for its ability to enhance the validity and reliability of findings (Denzin, 1978). This multi-faceted approach ensured a robust and nuanced understanding of the egek/sasi practices and their role in SDG implementation in Malaumkarta Village.

At the foundation of the data gathering process were structured surveys, administered to community members to establish baseline data on perceptions and practices related to egek/sasi and sustainable development. This quantitative element, as advocated by Creswell and Plano Clark (2017), provided a broad overview of community attitudes and behaviors, setting the stage for more in-depth qualitative exploration.

Building on this foundation, semi-structured in-depth interviews were conducted with a diverse array of key informants. These included representatives from environmental NGOs operating in the region, village heads and local government officials, community members actively engaged in egek/sasi practices, and religious leaders from local institutions. The semi-structured format, praised by Galletta (2013) for its flexibility and depth, allowed for the elicitation of detailed narratives and personal insights into the implementation and impact of egek/sasi practices. These interviews provided rich, contextual data that illuminated the nuances of how different stakeholders perceive and engage with traditional conservation practices in the context of broader sustainability goals.

To capture collective perspectives and facilitate dialogue among diverse stakeholders, multiple Focus Group Discussions (FGDs) were organized. This method, highlighted by Morgan (1997) for its ability to generate data through group interaction, proved particularly valuable in understanding the dynamics of multi-stakeholder collaboration in SDG implementation. The FGDs created a forum for participants to share, compare, and contrast their experiences and viewpoints, offering insights into the complex interplay of different actors in the localization of global sustainability goals.

Complementing these primary data collection methods was a comprehensive documentation analysis. This involved a thorough review of secondary data sources, including relevant academic literature and peer-reviewed journals, local newspapers and media reports, institutional reports from government agencies and NGOs, and policy documents and legal frameworks related to egek/sasi and environmental management. This extensive review, advocated by Bowen (2009) as a systematic procedure for reviewing or evaluating documents, provided crucial contextual information and historical perspective on the evolution of egek/sasi practices and their integration into formal sustainability frameworks.

The analytical process employed in this study was characterized by its rigor and multi-faceted approach, adhering to established qualitative research methodologies. Initially, the raw data collected through interviews, Focus Group Discussions (FGDs), and surveys underwent a meticulous process of transcription and organization. This crucial step, as emphasized by Miles and Huberman (1994), laid the foundation for a cohesive dataset, enabling subsequent in-depth analysis.

Following data organization, a thematic analysis was conducted, a method widely recognized for its flexibility and depth in qualitative research (Braun & Clarke, 2006). This process involved the systematic identification, analysis, and interpretation of patterns within the data. The analysis was anchored in the theoretical framework established in the literature review, ensuring that emerging themes were contextualized within existing scholarly discourse on sustainable development and traditional ecological practices.

The researcher then employed an interpretive approach, a method rooted in the hermeneutic tradition (Gadamer, 1989), to further refine and elucidate the meanings embedded in the data. This interpretive lens allowed for the uncovering of underlying themes and relationships, providing a nuanced understanding of the complex interplay between traditional practices and SDG implementation in Malaumkarta Village.

The analyzed data were subsequently synthesized and presented in a rich, descriptive narrative form. This approach, advocated by Geertz (1973) as "thick description," aimed to provide a comprehensive and contextualized account of the phenomena under study, capturing the nuances and complexities of the egek/sasi practices and their role in SDG implementation.

To ensure the robustness and credibility of the findings, several data verification techniques were employed. Member checking, a crucial step in establishing the validity of qualitative research (Lincoln & Guba, 1985), involved

sharing preliminary findings with key informants for feedback and validation. This process not only enhanced the accuracy of the interpretations but also empowered the research participants as co-creators of knowledge.

Regular peer debriefing sessions were conducted with academic colleagues, a practice that Spall (1998) notes as essential for maintaining objectivity and refining interpretations. These discussions served to challenge assumptions, offer fresh perspectives, and enhance the overall analytical rigor of the study.

Finally, data triangulation, a method championed by Denzin (1978) for enhancing the validity of qualitative research, was employed. This involved cross-verification of data from multiple sources, including interviews, FGDs, surveys, and secondary documents. This process allowed for the identification of consistencies and discrepancies across different data sources, thereby strengthening the reliability of the findings and providing a more comprehensive understanding of the egek/sasi practices and their implications for SDG implementation.

RESULT AND DISCUSSION

Geographical and Ecological Context

Malaumkarta Village, situated in Makbon District of Southwest Papua Province, exemplifies the rich biodiversity characteristic of Indonesia's eastern regions. This coastal settlement is endowed with a diverse array of ecosystems that support a wide range of biological resources. The village's marine environment is particularly noteworthy, hosting economically significant species such as sea cucumbers (Holothuroidea) and various shrimp species (Caridea). Additionally, the coastal areas serve as crucial habitats for several turtle species (Chelonioidea), underscoring the region's ecological importance (Local Environmental Agency Report, 2022).

The terrestrial landscape of Malaumkarta is equally remarkable. The village boasts pristine white sandy beaches that not only contribute to its aesthetic appeal but also serve as vital nesting grounds for marine turtles. This dual functionality of the coastline highlights the intricate interconnections between terrestrial and marine ecosystems in the region. Furthermore, the nearby Um Island represents a unique ecological niche, primarily serving as a habitat for various bat species (Chiroptera). This island ecosystem adds another layer of complexity to the region's biodiversity, emphasizing the need for comprehensive conservation strategies (Papua Biodiversity Foundation, 2021).

Cultural and Traditional Practices

The Moi tribe, the indigenous inhabitants of Malaumkarta Village, have developed sophisticated traditional resource management practices over generations. Chief among these is the 'egek' system, an unwritten customary law that governs the utilization of marine resources. The egek practice exemplifies the deep-rooted connection between the Moi people and their natural environment, reflecting a cultural ethos of sustainable resource use.

Arafat et al. (2022) provide a comprehensive analysis of the egek system, drawing parallels with the more widely known 'sasi' system practiced in other

parts of eastern Indonesia. Their research elucidates the intricate mechanisms of egek, which regulates:

a. Temporal aspects of resource harvesting, establishing specific periods for extraction and conservation.
b. Social dimensions of resource access, delineating who within the community has the right to harvest resources.
c. Species-specific management, focusing particularly on high-economic-value marine biota such as lobsters (Palinuridae), sea cucumbers (Holothuroidea), and trochus shells (Trochus niloticus).

This traditional system demonstrates remarkable alignment with contemporary principles of sustainable resource management, suggesting potential synergies between indigenous knowledge and modern conservation practices.

The Egek Festival: A Confluence of Tradition and Sustainable Development

The inaugural Egek Festival, held from June 5-8, 2023, marks a significant milestone in the formal recognition and celebration of this traditional practice. The festival's theme, "Preserving Nature, Inheriting the Egek Culture of the Moi Tribe," encapsulates the dual objectives of environmental conservation and cultural preservation (Yudhanto, 2023). This event represents a nexus of various stakeholder interests, garnering support from both central and local government entities, thereby exemplifying a multi-level governance approach to sustainable development. The festival serves multiple functions:

a. Cultural Preservation: By showcasing and celebrating the egek practice, the festival contributes to the intergenerational transmission of traditional ecological knowledge.
b. Environmental Awareness: It provides a platform for educating the broader public about sustainable resource management principles embedded in indigenous practices.
c. Stakeholder Engagement: The event facilitates dialogue and collaboration among diverse stakeholders, including government agencies, NGOs, and local communities.
d. Economic Opportunities: By attracting visitors and media attention, the festival potentially opens avenues for sustainable tourism and eco-friendly economic development.

Egek/Sasi as a Practical Application of SDGs

The implementation of egek/sasi in Malaumkarta Village represents a localized, culturally-rooted approach to achieving multiple Sustainable Development Goals (SDGs). Particularly relevant are SDG 14 (Life Below Water) and SDG 15 (Life on Land), given the practice's focus on marine resource management and its implications for coastal ecosystems. Additionally, the community-based nature of egek/sasi aligns with SDG 11 (Sustainable Cities and

Communities) and SDG 16 (Peace, Justice, and Strong Institutions), emphasizing participatory governance and traditional justice systems.

The commitment to formalizing and celebrating sasi rules through the Egek Festival demonstrates a conscious effort to integrate traditional practices with global sustainability objectives. This approach offers a compelling case study in the localization of SDGs, illustrating how indigenous knowledge systems can be leveraged to address contemporary environmental challenges while simultaneously promoting cultural continuity and community welfare.

Stakeholder Roles in Implementing SDGs through Egek/Sasi Practices

The implementation of Sustainable Development Goals (SDGs) through traditional egek/sasi practices in Malaumkarta Village involves a complex network of stakeholders, each playing a distinct yet interconnected role. This multi-stakeholder approach exemplifies the principles of collaborative governance and participatory development, as outlined by Ansell and Gash (2008). The following analysis examines the roles of key stakeholders in this process, highlighting their contributions and the synergies between them. At the forefront of this initiative are the religious institutions, particularly churches, which play a pivotal role in sanctifying the egek/sasi practice. As articulated by religious leader Leni Mambrasar (2022), the church's involvement encompasses conducting ceremonial rites for marine resource harvesting and delineating three distinct categories of sasi practices (land, forest, and marine), thereby imbuing environmental stewardship with spiritual significance. This integration of faith and conservation aligns with Grim and Tucker's (2014) notion of "religious ecology," where spiritual beliefs catalyze environmental preservation efforts.

Complementing the church's role, non-governmental organizations (NGOs) such as the Econusa Foundation serve as crucial intermediaries between local practices and global sustainability objectives. Established in 2017, Econusa's multifaceted approach includes mapping indigenous land rights, building community resilience, and facilitating educational initiatives. Their efforts exemplify Brass's (2016) concept of NGOs as "bridging" entities, connecting grassroots realities with broader policy frameworks. Simultaneously, the Malaumkarta Generation Association (PGM), a youth-led initiative, drives community empowerment and social transformation, embodying Delgado's (2004) vision of youth-led development in shaping sustainable futures.

The local government plays a central role in institutionalizing these traditional practices within formal governance structures, providing infrastructure support, establishing marine conservation areas, and fostering regional cooperation. This multilevel approach to environmental governance, as described by Hooghe and Marks (2003), ensures that local initiatives align with broader regional and national sustainability goals. Underpinning these efforts is the Customary Council, which serves as the guardian of traditional ecological knowledge. Their role in overseeing resource management, enforcing norms, and liaising with other stakeholders reflects Berkes' (2012) concept of "sacred ecology," where traditional knowledge forms an integral component of effective environmental stewardship.

Synergies and Challenges

The multi-stakeholder approach in Malaumkarta Village demonstrates significant potential for creating synergies between traditional practices and modern sustainable development goals. However, it also presents challenges in terms of coordinating diverse interests and reconciling potential conflicts between traditional and contemporary approaches to resource management.

The effectiveness of this stakeholder network in implementing SDGs through egek/sasi practices depends largely on the ability to maintain open communication channels, foster mutual respect for diverse knowledge systems, and create flexible governance mechanisms that can adapt to changing ecological and social conditions. Future research could focus on evaluating the long-term impacts of this collaborative approach and identifying best practices for replicating this model in other indigenous contexts.

CONCLUSIONS

The implementation of Sustainable Development Goals (SDGs) through the egek/sasi practice in Malaumkarta Village offers a compelling narrative of successful integration between traditional ecological knowledge and contemporary conservation paradigms. This synthesis, reminiscent of Berkes' (2009) concept of "two-eyed seeing," is vividly embodied in the inaugural Egek Festival of 2023, a celebration that symbolizes the Moi tribe's commitment to sustainable resource management and cultural preservation. The success of this initiative stems from a robust multi-stakeholder framework, encompassing the Malaumkarta Generation Youth, NGOs, religious institutions, local government, the customary council, and the broader community, exemplifying Ostrom's (1990) principles of effective common-pool resource management. This collaborative approach not only contributes to the growing discourse on SDG localization in indigenous contexts but also provides empirical support for Agrawal and Gibson's (1999) assertions on the efficacy of community-based conservation when aligned with local institutions and power dynamics.

Building on this success, several recommendations emerge to enhance and replicate the Malaumkarta model. Firstly, the Indonesian government should prioritize the documentation and dissemination of the sasi practice, creating a comprehensive online repository and facilitating knowledge-sharing initiatives between Malaumkarta and other Papua villages. This aligns with contemporary approaches to knowledge management in sustainable development (Cash et al., 2003). Secondly, establishing a community-based cooperative focused on sustainable fishing practices could enhance economic sustainability, echoing Ostrom's (1990) insights on successful common-pool resource management. Thirdly, improving infrastructure, particularly road access, while adhering to environmental sustainability principles, could support the development of community-based ecotourism, reflecting a growing trend in sustainable tourism research (Scheyvens, 1999). The continuity and expansion of the Egek Festival, alongside the integration of egek/sasi principles into local curricula, would further cultural preservation efforts, aligning with UNESCO's (2003) emphasis

on safeguarding intangible cultural heritage. Lastly, establishing long-term ecological monitoring programs and fostering academic partnerships for continued research would enable adaptive management strategies, as emphasized by Folke et al. (2005) in their work on social-ecological systems.

Limitations of the Study

While this study offers valuable insights into the implementation of SDGs through traditional practices in Malaumkarta Village, it is important to acknowledge several limitations that contextualize its findings and implications. The research's geographical scope, focusing solely on Malaumkarta Village, presents a primary constraint. This narrow focus, while allowing for in-depth analysis, potentially limits the generalizability of findings to other regions in Indonesia or globally, as the unique cultural and ecological context of Malaumkarta may not be representative of other areas implementing SDGs. This limitation aligns with Yin's (2018) caution about the generalizability of single case studies in social science research.

The study's timeframe presents another significant limitation. By primarily examining recent developments, particularly the inaugural Egek Festival in 2023, the research may not capture the full trajectory of egek/sasi practices and their long-term impacts on sustainable development. As Ostrom (1990) emphasizes, the sustainability of common-pool resource management systems often becomes apparent only over extended periods. Consequently, a longitudinal study could provide more comprehensive insights into the sustainability and enduring effects of these traditional practices.

Implications of the Research

Despite its acknowledged limitations, this study on the implementation of SDGs through egek/sasi practices in Malaumkarta Village yields significant implications for research, policy, and practice in the realm of sustainable development. At its core, the research underscores the profound potential of integrating traditional ecological knowledge into modern conservation efforts. This finding resonates with Berkes' (2012) concept of "sacred ecology," suggesting that policymakers and development practitioners should actively incorporate local wisdom and practices when crafting SDG implementation strategies. The success of the Malaumkarta initiative, rooted in multi-stakeholder collaboration, exemplifies Ostrom's (1990) principles of effective common-pool resource management, implying that truly effective SDG implementation necessitates inclusive approaches that engage a diverse array of stakeholders, from local communities and government bodies to NGOs and religious institutions.

The study's findings reveal a symbiotic relationship between cultural preservation and sustainable development, challenging the often-held notion that modernization and sustainability are at odds with traditional practices. This insight aligns with UNESCO's (2013) emphasis on culture as a driver and enabler of sustainable development, suggesting that development strategies should aim to reinforce, rather than erode, local cultural practices that contribute to sustainability. The Malaumkarta case study serves as a compelling example of SDG localization, echoing the United Nations' call for adapting global goals to

local contexts (UN, 2015). This localization process, as demonstrated in Malaumkarta, implies that successful SDG implementation may require nuanced adaptation to local contexts and seamless integration with existing community practices.

The pivotal role of the Egek Festival in promoting sustainable practices highlights the potential of cultural events as vehicles for environmental education and community engagement. This finding aligns with Getz's (2010) work on the role of festivals in community development, suggesting that similar event-based approaches could be valuable tools for sustainability promotion in diverse contexts. From a policy perspective, the incorporation of sasi into regional regulations presents a promising pathway for formalizing traditional practices within modern legal frameworks. This approach resonates with Folke et al.'s (2005) concept of adaptive governance, potentially offering a model for other regions grappling with the integration of traditional and formal governance systems in natural resource management.

The study also opens up fertile ground for future research endeavors. Longitudinal studies examining the long-term ecological and social impacts of egek/sasi practices could provide valuable insights into the sustainability of such approaches over time. Comparative analyses with other traditional resource management systems, both within Indonesia and internationally, could illuminate best practices and challenges in diverse contexts. Investigations into the scalability of such practices to larger geographical areas or different cultural settings could inform broader sustainable development strategies. Additionally, examinations of the economic implications of these practices for local communities could shed light on the potential for aligning conservation efforts with economic development goals.

In the realm of education, the success of community-based conservation efforts in Malaumkarta carries significant implications for environmental education programs. It suggests that such programs could greatly benefit from incorporating local ecological knowledge and practices, aligning with Gruenewald's (2003) concept of place-based education. This approach could foster a deeper connection between learners and their local environments, potentially enhancing the effectiveness of environmental education initiatives.

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