



Institutional transformation from Myth to Modern Action: Collaborative Efforts in Preserving Lengkong Lake, Indonesia

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A B S T R A C T

Irrational beliefs such as myths, legends, and taboos play a role in protected area conservation or biodiversity; however, those remain unanswered in their conceptualization and practices. This research aims to reveal how a myth as an ancient institution play significant role on ecological conservation and biodiversity. The paper uses the institutional transformation concept, which examines the evolution of traditional beliefs, such as myths or taboos, into complex institutions with a more robust structure accepted by the modern generation. In modern institutions- different actors with different interests are involved, sharing contributions to nature conservation based on their capacity and interest in sustaining a particular site. Those have evolved into a more comprehensive general common understanding that sticks with the primary concern of natural conservation as a solid basis for sustainable development. The paper try to reveal that irrational beliefs can be an effective conservation tool for modern humans only if they meet specific terms and conditions Data collection through observation, interviews with purposive informants, and support by secondary data. The result shows that the current Lake conservation covers long run long-institutional evolution: from the legend of the Zamzam water as the starting point, the legalization of the site as a natural conservation area, the strong kinship bond among local peoples, the metamorphosis of myth into public cultural events; to modern Collaborative action on religious tourism management of who, what, and when benefit and responsibility from different actors are shared. The institutional transformation has become a focal point over modernization that is intertwined and plays a significant role in the Lengkong Lake conservation.

A. INTRODUCTION

Myth, taboo, superstition, and the power of nonliving things are critical for natural conservation. Across generations, the oral transfer of Myth and legend succeeded in maintaining modern human behavior on nature balance (Pete, 2020). The belief in nonhuman creatures is also found in numerous indigenous people worldwide. African traditional societies also respect nature and consider it an entity that must be treated well (Aniah et al., 2014). The paper clearly stated that even though Christian values

have entered the indigenous society, traditional African beliefs that believe gods reside in certain places are an effective conservation instrument to preserve the environment. *Ubuntu* philosophy, living in the heart of South African indigenous people, is based on the principle of ethics that promotes mutual caring and sharing among humans and nonhumans (Mabele et al., 2022; Acema et al., 2021).

Many researchers have revealed the influence of myths on conservation. The belief in the supernatural, the existence of spiritual power, the presence of nonhuman creatures, and the beliefs that modern men call irrational passed down orally from generation to generation

influence the conservation of natural resources. (Pierroti, 2016; Pete, 2020; Fitrahayunitisna, 2019; Wulansari & Nur, 2018; Batiran and Salim, 2020; Basnet & Dendup, 2021; Kayode & Otoide, 2007; Mabele et al., 2022). Several papers clearly explain how myths from previous generations influence human respect for nature. As a result, the taboo has become an instrument to urge humans to protect nature, the environment, and biodiversity (Emieaboe et al., 2014). Eastener considers the irrational Myth as logical and rational beings in ecological conservation and balance. The role of myths is described in great detail by (Pierroti, 2016). The chains of oral history on Myth, legend, and irrational beliefs remain sustained and unbroken; the new generation learns their ancestor's customs and practices as their lifeways. Controlling human behavior toward nature is a part of the conservation effort (Sardiyarso & Puspitasari, 2019; Wulansari & Nur, 2018).

The positive effect of myths on conservation becomes fascinating when the Myth has specific characteristics incompatible with recent human development, which has become more modern and advanced. Although myths possess power and influence on conservation, traditional values are also vulnerable to the progress and dynamic of human development. Some studies further explain the vulnerability of myths that can be manipulated to serve certain people's interests. As a result, it strays away from its purpose and even becomes counterproductive to conservation values. The narration of the Myth of ancient people has transformed into a new myth for a particular interest, which mostly has political interest behind it (Christoffersen, 2018)

In parallel, the context for natural conservation has been significantly reshaped by deep-seated changes in human development and has become more diverse and complex. First, a massive shift has occurred toward a more modern life characterized by heightened logical thinking and physical concrete evidence. The modern human being has become more rational, well-educated, and scientific-knowledge, myth evolution align with human development dynamics (Wulansari & Nur, 2018; Johns, 2019).

The effect of modernization on the degradation of traditional beliefs shows that the young generations are not afraid of hunting animals in sacred forests (Permana et al., 2019). Traditional belief systems embrace nature as an inseparable partner for humans. African cultural practices and traditional belief systems are a form of teaching regarding nature that is neglected when modern values such as religions and Western norms emerge and infiltrate the local culture (Aniah et al., 2014; Kayode, J., & Otoide, 2007). The existence of sacred sites with balanced ecology and biodiversity slowly declines when people start losing their respect and fear toward the sacredness that their ancestors believed in the past (Singh et al., 2017). Economic pressure and the isolatedness of conservation concepts, which only focus on nature while neglecting the human aspects, have made nature an object of human exploitation. Solely focusing on myths while neglecting the people's interest has become a factor of why myths are merely considered a lullaby for modern humans.

While the old-ancient Myth of conservation remains in mind, there is a vital fact that it conceptualized in the 'modern' shape of deepened evenness in the prospects for sustainable conservation in particular sites and entities and sharpened the connection of social-cultural transformation in today's conservation concept and practices. The robust and significant technological innovation of human development has begun to be engaged. Basic queries about what traditional-irrational beliefs survive and logical thinking in particular areas or entities are evolving in nature conservation, intertwining across and between different layers of society: age, education, and socio-economic levels. Research reveals that modernization has successfully changed people's perspectives regarding nature.

Second, the emerging awareness of nature conservation departed from its degradation due to exploitation for development, initiated by public organizations stipulating the formal regulation of the nature balance. Thus, modern institutions have been marked as the next phase of nature conservation with a significant role. Public policies are a vital instrument, strengthening the harnessing of local traditional and formal nature conservation institutions (Burivalova, Z., Butler, R. A., & Wilcove, 2018).

Third, the economically driven commercialized format of Myth and legend into cultural festivals, public entertainment, or tourism sites has stimulated new modern supporting system institutions of nature conservation in different shapes (Adom, 2019; Bahera & Engel, 2006). Only the site that gives economic advantages to the local community will survive (Koure et al., 2023). Nature conservation has shifted from Myth and legend from irrational beliefs, local-limited known, far from financial dimensions into complex, modern-interconnected collaboration actions (Tibabo, 2015). Different actors with different interests are involved, sharing contributions to nature conservation based on their capacity and interest in sustaining a particular site. Those have evolved into a more comprehensive general common understanding that sticks with the primary concern of natural conservation (Parathian, 2019). Myths initially believed that traditional institutions are now neglected due to modernization. Orally transferred Myth as a conservation instrument fails when the values of the stories are not adapted to the needs of the new generations, who are more rational and educated (Johns, 2019). Myths have become obsolete institutions that fail to transform and penetrate modern institutions; hence, younger generations are no longer connected with myths.

On the other hand, abandoning traditional ecological values will impact environmental degradation. Modernization threatens the Myth and belief in nature (Basnet & Dendup, 2021), and the changes in generations influence the decline in ecological knowledge (Basnet & Dendup, 2021; Barbosa et al., 2020). The people's higher level of education erodes the fear of supernatural entities. Rational beliefs defeat irrational beliefs. Even for Indonesian people, who are still considered superstitious, the values of myths must be actualized following the current development to maintain their essential role in conservation (Wulansari & Nur, 2018).

Conservation research in Indonesia shows that modern institutions and government policies will strengthen the role of Myth in nature protection as ancestral heritage (Martin et al., 2016). Modernization, or the combination of traditional myths and modern human-centered values, called transcultural belief, has become a solution to the evolution of myths (Parathian, 2019).

The Lengkong Lake is at Panjalu Village, Panjalu District, Ciamis Regent, West Java. The lake is 102 km away from Bandung, the capital city of West Java, or 240 km from Jakarta, the capital city of Indonesia. It takes 2.5 hours to reach the place where the road is narrow and stiff. It lies at the foot of Mount Sawal at an altitude of 1,764 meters above sea level. The area is around 57,95 hectares, while the small forest with dense vegetation in the middle of the lake, *Nusa Gede*, is around 9,25 hectares, where a cemetery of the ancient King of Panjalu is buried. The lake's depth is around 4 to 6 meters. The Lengkong. The Lengkong Lake possesses a solid historical culture with numerous myths told orally (Sujaya, 2018; Satibi, 2015; Nuraidah, 2022; Yusuf, 2021; Rahayu, 2018; Rachman & Hani, 2017; Puspitaningtyas, 2011).

Lengkong Lake is now a formally recognized nature conservation area, with its flora and fauna being well-preserved. Although the number of visitors has increased, it has become more popular as a religious tourism site. The operation of the site involves multiple stakeholders, including different government agencies, the local community, and the Ancestor Kingdom foundation, all of whom benefit mutually from it. The Lengkong Lake case is an interesting phenomenon that shows how myths are associated with the sustainability of the Lengkong Lake conservation and how the pattern of cultural and religious institutions transforms over time

Institutional transformation due to dynamic social changes has impacted the current conservation model. Williamson's concept of institutional transformation in economic development influences the basic logical framework of this study (2000). He proposed that the current economy is shaped by long-run, non-linear social, legal, and formal institutions that intertwine complex paths. His model significantly contributed to the study framework thinking on myth evolution. Williamson's stages guided the researcher in the development of study questions.

The Williamson' concept is also used in different spheres, such as forest management (Behera & Engel, 2006). Herein, the study considers how the local context shapes the institutional transformation in Lengkong Lake conservation. Each section of the result will reveal how Myth as irrational beliefs transforms into modern conservation management, which involves actors and complex relationships with social-cultural linkages. This research aims to reveal how a myth as an ancient institution evolves into a modern institution accepted by today's generation. Since the modern-conservation is a complex phenomena, the paper enriched by different perspective such as religion' role on conservation (McLeod & Palmer, 2015), how muslim' behavior on nature conservation (Hidayanti & Dzulhijah, 2022; Munib et al., 2022; Nuraidah, 2022) and the concept of

collaborative governance for sustainable development (Tibabo, 2015)

B. METHOD

The data collection uses different approaches; direct observation, and interviews with the site-tourism bussiness owner, the government' officials which selected purposively, visitors and the local people within a 5 km radius of the lake through random sampling. In addition, it uses secondary data from several sources. The informant's opinions came from their own experiences and received from older people, folklore, and preserved stories. Oral history is a data collection method when a study needs to know perceptions and experiences and gather historical information based on personal experiences (Kumar, 2011).

Table 1: The respondent's characteristics

Characteristic	Number of informants (%)
Visitor	
• Age below 17	15 (20.3)
• Age 17-40	12 (16.2)
• Above 40	25 (33.8)
Local people radius 5 km from the site	7 (9.5)
Site-business owner	3 (4.0)
• Souvenir shop	3 (4.0)
• Food and beverage shop	2 (2.7)
• Boat operator	4 (5.4)
Village staff	2 (2.7)
Municipal staff	1 (1.4)
The King Panjalu descendant	

C. RESULTS AND DISCUSSION

The result shows that The lengkong lake conservation sustainability have been exaggerated of the effects of traditional institutions evolutions.

Table 2: The Institution's on The Lengkong Lake Conservation Institutions

Irrational beliefs	Social-Culture	Religious	Rational-Modern
<ul style="list-style-type: none"> • Myth • Legend 	<ul style="list-style-type: none"> • Kinship • Ancestral ties • The ritual <i>Nyangku</i> - cultural festival • The <i>Borosngora</i> foundation • The <i>Bumi</i> 	<ul style="list-style-type: none"> • Faith • Sacred Tomb • Pilgrimage • <i>The Pesantren</i>, Traditional Islamic school 	<ul style="list-style-type: none"> • Government organization tiers (Ministry, Province, Municipal, Village) • Village own enterprise • Religious Tourism

	alit Museum		object • Small-micro cooperative • Islamic organizations
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1. The Role of Tradition in Conservation

Lengkong Lake believes the form was due to the magical power of a king called *Borosngora* in the 7th century. His father ordered the young Prince *Borosngora* to study, and his final destination was Mecca, where he studied Islam. Panjalu is a Hindu kingdom under the authority of King *Prabu Sanghyang Cakra Dewa*. However, the return of *Borosngora* to Panjalu changed everything. The Kingdom of *Panjalu* transformed into an Islamic center in West Java. The young Prince brought *Zamzam* water, the holy water for the Muslims. Despite the debate regarding the presence of arsenic in *Zamzam* water, millions of pilgrims still consider *Zamzam* holy water as prophetic medicine (Shomar, 2012; Elhadary, 2021). Indonesian Muslims also believe that *Zamzam* is beneficial to water based on medical and religious references (Martin et al., 2016)

The young King *Borosngora* was intelligent and possessed magical power. A little amount of *Zamzam* water he brought from Mecca was poured into an area that miraculously transformed into a lake. This story leads to the belief that the water of Lengkong Lake is *Zamzam* water. The Myth is firmly embedded in people's minds and has even been passed down to the next generations until now. It can be seen from the number of visitors visiting Lengkong Lake bringing water containers to fill with the lake water distillation. The water distillation process shows how potent the *Zamzam* water myth is for those who still believe in it. The distillation process is also strong evidence that lake water is the main attraction for visitors, and it is an effort from the management to improve the lake water quality.

Various antecedents, including the oral legend of the mythical twin Tiggers *Bombang Larang* and *Bombang Kencana*, characterize this religious sacral site. The two tigers are the pet of King Panjalu, and they are eternal to guard the lake. The legend manifests into two tiger statues at the entrance of the island's pier. There is also another legend that is well-known among the people—the story of a giant snake circling the lake. These three mythical creatures are the guardians of Lengkong Lake has become one factor influencing the visitor's behavior. *I firmly believe that invisible creatures guard this place, and they will be furious if we disturb the peace of this place (Visitor, age 50s).*

2. The Influence of Religious Beliefs

Visiting and praying at sacred Muslim holy figures' tombs is typical for Muslims in Indonesia. A traditional Muslim group believes that the ziarah qubit is sunnah worshiped by Muhammad Prophet (Lutfiyah, 2017). However, the practices do not apply to those classified as modern-Muslim groups such as Muhammdyah or PERSIS <http://dx.doi.org/10.25077/jantro.v26.n1.p110-117.2024>

(Hidayanti & Dzulhijah, 2022). Several reasons drive those who believe in praying for holy spirits in front of their tombs to respect the holy spirits, remember death, self-purify, and strengthen the Muslim kinship (Shobry & Purnamasari, 2021). Daily praying at sacred tombs is proven by the many holy sacred tombs, ranging from locally recognized scale to nationally famous tombs, such as nine holy Muslim saint tombs or internationally famous holy tombs in Saudi Arabia.

Before the pandemic, pilgrims came from different areas in Indonesia; foreign tourists from Malaysia, Brunei Darussalam, and Singapore also visited this place (Wulananzani, 2021). The average number of visitors per day was around 500, but it would jump to about 2,000 just before Ramadhan, the fasting holy month. Religious-based visitors mostly came from West Java and East Java, where many traditional Muslims reside.

Herein is the Myth that has transformed into religious activity, which is more convincing for some Indonesian Muslims since it is based on holy documents. Visiting Lengkong Lake is more acceptable under this emergent religious basis and may be more profound, particularly those connected with praying in front of sacred tombs. Continuing these beliefs and rituals through formal religious school eventually leads to higher spiritual maturity. Construction of the ritual is moving on and passing down to the next generation more formally and institutionalized. The evidence supports that religious practices' impact on the behavior of visitors has been solid. On the positive side, the belief in sacred tombs toward conservation increases the awareness of the Lengkong Lake environment.

Pesantren, The boarding Islamic educational institution, is a formal school that teaches classical Islam textbooks, despite flourishing modern Islamic boarding schools in recent years, which are general-public schools plus a boarding system for the puppets with additional Islam curricula. The traditional pesantren has a long history and was established during the colonial era (Hidayah, 2021). Pesantren was available for all despite the exclusiveness of the formal school created by the Dutch. Pesantren believed in an Islamic formal institution to produce Muslim intellectuals. The young Lengkong Lake visitors tend to be underpinned by intervention. Islamic values provide rational legitimacy for a young age to sustain the sacred-tomb pilgrimage practices, which impacts a cross-generation, modernization-alliance of traditional and irrational beliefs. This soft-shifting mechanism seeks to mobilize young and well-educated as successors of the religious Lengkong Lake visitors.

The Lengkong Lake myth as an Islamic center got stronger when Abdurrahman Wahid called Gus Dur, Indonesia's fourth President and a prominent Muslim figure, stated that the island in the middle of Lengkong Lake is housed a cemetery of a person who contributed to the spread of Islam in Indonesia. For some conservative Muslims, Gus Dur's thoughts are considered *fatwa* because He was visionary and acted based on Qoran and hadith (Hidayatullah, 2020). In 2005, Gus Dur officially visited Panjalu. Traditional Muslims, the Islamic organization Nahdlatul Ulama, and Gus Dur, a prominent figure of NU, have become the most vital points in Lengkong

Lake's conservation. As the restaurant's owner said, "Most visitors to Lengkong Lake are pilgrims, and they are Javanese since I can recognize from their language, but nowadays, many teenage pilgrims also visit this site, and they are the pesantren Students."

Despite the grave's prayer being debatable, an NU's perspective, the praying of Muslims is permissible. It has become an intercession mechanism for worship to Allah (Kurniawan, 2012; Herlina, 2019; Hidayanti dan Dzulhijah, 2022). NU's perspective strengthens Lengkong's position as a sacred area amid modernization. "I came to pray at Syekh Panjalu's grave and brought the water home, and poured it into my paddy field. I believe this water will give 'karomah'¹ (Pilgrim, age 50s)".

In addition to faith power, a renewed linkage between the environmental model should be profound to bolster the young Muslim generation's environmental awareness and create a focal point for Lengkong Lake conservation. This strategy fits comfortably into the notation of the role of religious values in the environment (Karim, 2022) since Islam is the largest religion in Indonesia, as well as the shifting traditional-modern Islam educational system and also the adherent trust to the *ulama*, those strengthening for the environment protection.

3. The Effectiveness of Modern Policy

Officially, multi-stakeholders collaboratively manage Lengkong Lake from the Ministry of Forestry; the central government issued a natural conservation regulation. The policy is an umbrella pointing to the national government's responsibility to sustain the Lengkong Lake environment. It is directly under the control of the Directorate General of Nature Resources and Ecosystem Conservation based on Law No. 5 of 1990. The national policy for Lengkong Lake conservation strengthens high-level government organizations in pursuing legislative power to recognize historical sites. The policy automatically confers the site title, leads to the bestowal of the site, or sustains the environment and history of the legendary place.

Therefore, the effectiveness of these policies, intuitive rules, and formal policy have implications for providing a cozy environment for flora and fauna in Lengkong Lake-Nusa gede and the visitor's awareness of site conservation. The shadow of nonhuman punishment and strict policy diminish human intervention in the site's environment. It is likely that the strategies succeed in putting off vandalism and "at will" human behavior into permanent regulation. To some extent, the role of mystical creatures also threatens visitors.

The Lengkong Lake function is water storage, which receives water from rain and several springs. The water flow of Lengkong Lake is stored naturally at a small lake called Ciater Lake, around one kilometer to the west. Those lakes are located in the Panjalu Village. Even Ciater is less famous than Lengkong, but those are potential water

sources for agriculture and fisheries down the stream. Lengkong Lake or Ciater plays a crucial role in water infrastructure, but to a large extent, those are a vital part of the natural ecosystem. The provincial level take responsibility for lake environment, stated clearly on West Java Mid-term Development Planning.

4. Economic Impact of Tourism

Most significantly, The Borosngora Foundation is a formal King Panjalu Descendants have formed; the aim is to preserve, formulate, and raise strategy for The Kingdom Panjalu heritage preservation based on the revival of its physical and cultural legacy. Establishing the Nobel family foundation has strengthened King Panjalu's heritage, preserving remnant war relics and incorporating them into ritual cultural events. The foundation became the authorized modern organization of the Panjalu Kingdom legacy. Despite a massive development that accelerated the decline of irrational beliefs, Myths, or oral stories, The Panjalu Kingdom's traditional-cultural legacy remains a matter of pride in this village and among the local natives.

In the initial stage, the foundation collects all Panjalu Kingdom artifacts and puts them in a private museum called the *Bumi Alit*, a small house. Furthermore, the foundation works actively to mobilize Panjalu-ers who live outside the enclave to enshrine the visible values and history of the Panjalu Kingdom. It also familiarizes and transmits The Panjalu Kingdom heritage to the common public.

The remains of war weapons are still well preserved today. *Babad Panjalu* is a chronicle of the long historical records of the Panjalu Kingdom (Satibi, 2015). The historical things are respected through regular cleaning with certain rituals open to the public. *Nyangku* is a ritual-custom event to clean Panjalu's pre-modern traditional war weapons remnants (Sujaya, 2016). The *Nyangku* is strongly related to Islamic activities; it is conducted annually on the month of *Rabiul Awal* of the Hijri calendar, specifically on the last week of the month, either on Monday or Thursday. The *Nyangku* ritual commemorates the *Mawlid* (the birth of the Prophet Muhammad SAW) and strengthens the relationship among the residents of *Panjalu* (Nuraidah, 2022). An informant reveals the foundation's role as a social glue for the people, "I feel that I am still a Panjalu-er even though I was born and raised in Bandung. Lengkong Lake and Nyangku ritual have created an unbreakable emotional bond between Panjalu (informant, age twenties) and me."

This cultural event is a form of appreciating traditional legacy where Myth was revitalized and transformed into a public-attracting festival. Creative and epic ritual processes, manifesting smooth institutional transformation, have echoed the Myth. Consistent with the Lengkong Lake conservation sustainability. Through the diverging institutional transformation, conservation can flourish in pleasant actions, impose subtle behavioral change, and enshrine Lengkong Lake conservation sustainability

Establishing Panjalu Village as a tourism village brings responsibility and authority for stakeholders to promote and preserve the environment of Lengkong Lake.

¹ Karamat كرامات, karamah is a concept that refers to excellence and greatness; in this contextual means, it refers to the miracle of Lengkong Lake water for visitor's luck.

Panjalu Village's efforts to promote tourism include creating a website, providing information, and making various content to attract visitors. Lengkong Lake has become a source of local income for the Ciamis Regency and Panjalu village (Yusuf, 2021). Different level administrations determine the ticket pass prices through legal decrees. Panjalu Village can collect the fee from visitors after the village council's approval, and it will be used as village revenues. The tourists must pay \$0.3 to enter the area \$0.25 for an entrance ticket, regulated by the Municipal decree, and \$0.05 to attend the Panjalu festival, managed by the village administration. The entrance fee is printed on the ticket pass with the registration number and only available at the ticket counter. The facilities available in this place include a parking area, ATMs, a jogging track, public toilets, souvenir shops, restaurants, and selfie areas. The number of facilities in Situ Panjalu is increasing as visitors keep growing. The existing condition of Lengkong Lake is more comfort, more parking lot spaces, toilets, a mosque, a neat line of shops, an excellent asphalt road, and more auxiliary facilities such as tourist information, a ticket box, a sturdy entrance gate, or information boards. Around a hundred shops provide merchandise, souvenirs, food, beverages, restaurants, and around forty traditional boats for lake boating or crossing for pilgrimage. Some merchants live on the lakeside, while most come from neighboring villages. All merchants admit that selling in Lengkong Lake is their primary income, though 80% have a paddy field and a freshwater pond.

This religious tourism object boosts local economies by providing jobs and generating income for local people, such as parking officers, boat-water bike owners, tour guides, and the local tourism industry, ranging from cuisine to handicrafts (Pardian, 2023). The dormant local small and medium enterprises around the lake have returned to life during the COVID-19 pandemic, and productivity has steadily increased (Kusnaedi & Tahang, 2023).

D. CONCLUSIONS

A social-cultural framework in a particular area cannot separate sustainability conservation. The Lengkong Lake's current conditions offer a precise formulation: the myth legend is the vital starting point for building a public consensus to protect the site. The local people, King Panjalu's Descendants, and the governments come forward as Lengkong-Lake guardians to establish their role, responsibility, and rights to protect their interests. Borosngora Foundation was established to support sociocultural rights, and government agencies cover the ecosystem spheres. The enshrinement of the collaborative actions of Lengkong-Lake conservation is the culmination of decades of irrational beliefs evolution, beginning with Zamzam water from Mecca as the origin of lake water. As the conservation area requires protection, followed by formal legal regulations from different level administration agencies, the discovery of the sacred tombs of Muslim figures makes this site have increasingly strong sociocultural values among traditional Muslim groups in Indonesia. Moreover, the final step is when it evolves into a mixture of social-cultural-

environmental protection collaboration driven by multi-actors The religious Lengkong Lake tourism site is in tune with the evolution of ancient Myths into modern-rational institutions, echoing transformation institutions through times, which both theoretical and empirical perspectives have underlined the development impacts of nature conservation. The growing and reforming ancient institutions of natural conservation have also been revealed. Empirically, studies have confirmed traditional institutions' complex and inline evolution. The study determines a robust positive relationship between the degree of socioeconomic human development and the governance-collaborative actions due to the complex intertwin result of institutions' flexibility to reshape lines with development. The Lengkong Lake presents an open opportunity for the convergence of all these goals under the catch-all umbrella of the evolution of old institutions; the believers and the modern educated persons are, therefore, able to align their thoughts. Lengkong Lake provides a platform for the intersection of sociocultural, environmental, and developmental objectives. The shared beliefs between traditional and modern-educated groups illustrate a societal transition towards sustainable development.

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