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INTISARI

Praktik memancing ikan sidat (*Anguilla* spp.) di Daerah Istimewa Yogyakarta merupakan bagian dari *Indigenous and Local Knowledge* (ILK) yang berkembang melalui interaksi jangka panjang masyarakat dengan ekosistem sungai. Meskipun menyimpan pengetahuan lokal yang kaya, praktik tersebut belum banyak didokumentasikan dalam kajian etnozoologi. Penelitian ini bertujuan mendeskripsikan bentuk dan karakteristik ILK masyarakat pemancing sidat serta menganalisis relevansinya terhadap pengembangan kajian etnozoologi dan pengelolaan sumber daya ikan sidat yang berkelanjutan. Penelitian menggunakan pendekatan etnografi melalui wawancara mendalam, observasi partisipatif, identifikasi hasil tangkapan, dan analisis isi lambung sidat. Data wawancara dan observasi dianalisis menggunakan analisis tematik, sedangkan komposisi pakan dianalisis dengan metode Persentase Numerik dan Frekuensi Kejadian. Seluruh hasil diintegrasikan melalui proses kontekstualisasi untuk menjelaskan keterkaitan antara pengetahuan lokal dengan temuan biologis. Hasil penelitian menunjukkan bahwa ILK masyarakat pemancing sidat mencakup pengetahuan mengenai teknologi dan strategi penangkapan, aspek biologi sidat, etnotaksonomi, nilai budaya, serta pemanfaatan sidat. Selain itu, praktik memancing menghasilkan data ilmiah berupa dokumentasi biodiversitas sungai melalui komposisi hasil tangkapan dan spesies tangkapan sampingan (*bycatch*), serta informasi preferensi pakan berdasarkan analisis isi lambung sidat. Praktik memancing juga berkontribusi dalam membentuk kesadaran konservasi terhadap ekosistem sungai. Penelitian ini menyimpulkan bahwa ILK masyarakat pemancing sidat merupakan warisan budaya sekaligus sumber data ilmiah yang mendukung pengembangan etnozoologi serta pengelolaan dan konservasi ikan sidat secara berkelanjutan di Daerah Istimewa Yogyakarta.

KATA KUNCI: *Anguilla*; budaya; etnografi; etnotaksonomi; etnozoologi; *Indigenous and Local Knowledge* (ILK); memancing; sidat.

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ETHNOZOOLOGICAL STUDY OF EEL FISHING PRACTICES IN THE SPECIAL REGION OF YOGYAKARTA

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Abstract

Eel (*Anguilla* spp.) fishing practices in the Special Region of Yogyakarta constitute a form of *Indigenous and Local Knowledge* (ILK) developed through long-term interactions between local communities and river ecosystems. Despite encompassing rich ecological knowledge, these practices have received limited documentation and attention within ethnozoological studies. This study aimed to describe the forms and characteristics of the ILK held by eel fishers and to examine its relevance to the development of ethnozoological research and the sustainable management of eel resources. An ethnographic approach was employed through in-depth interviews, participant observation, identification of fish catches, and analysis of eel stomach contents. Interview and observational data were analyzed using thematic analysis, while diet composition was examined using the Numerical Percentage and Frequency of Occurrence methods. The findings were integrated through a contextualization process to explain the relationships between local knowledge and biological evidence. The results showed that the ILK of eel fishers encompasses knowledge of fishing technology and strategies, eel biology, ethnotaxonomy, cultural values, and eel utilization. Furthermore, eel fishing practices generate valuable scientific data through the documentation of river biodiversity based on catch composition and bycatch records, as well as information on dietary preferences derived from stomach content analysis. Fishing practices also contribute to fostering conservation awareness of river ecosystems. This study concludes that the ILK of eel fishers represents not only a form of cultural heritage but also a valuable source of scientific information that supports the advancement of ethnozoological research and the sustainable management and conservation of eel resources in the Special Region of Yogyakarta.

KEYWORDS**:** *Anguilla*; culture; ethnography; ethnotaxonomy; ethnozoology; Indigenous and Local Knowledge (ILK); eel fishing.