

Commitment to Religious Life the Coastal Fisherman Community in Dadap Village, Indramayu, Indonesia

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Abstract

Religious emotions inherently intertwine with anthropological studies on religious elements as part of human culture. This research aims to examine the level of commitment to religious life among coastal fishing communities in Indramayu Regency. The current study employs qualitative research methods. This study utilised narrative descriptive analysis techniques. The research employed observation, interviews, and documentation as instruments. The research findings indicate that the fishing community's dedication to religious life reflects the enduring influence of traditional Islam and local Islam, which have been shaped by the fusion of Hindu, Buddhist, and Islamic cultural elements. The result was the emergence of syncretism, which involved the blending of Islam with local traditions. Such as: pilgrimage to cemeteries, seeking advice from knowledgeable individuals, wearing amulets, participating in the annual Nadran ceremony, engaging in mapag sri rituals, and performing ceremonies to ward off evil. The rituals performed by coastal communities encompass both personal and communal practices. This paper provides a detailed analysis of other aspects. The study's findings can inform policymakers and provide valuable insights for future research by academics.

Keywords: Commitment, Religious Life, Fishermen Coastal, Communities, Dadap Village

Introduction

Religion encompasses various elements such as rituals and beliefs. Rituals are crucial actions within a religion that embody an individual's beliefs (McGraw & Krátký, 2017). Rituals are defined by scholars as formal behaviours associated with specific occasions, rather than being based on technological routines. These behaviours are often rooted in beliefs in supernatural powers and mystical beings. The symbol is one of the smallest rituals. Religious rituals are based on the belief that supernatural forces or beings can be contacted through various ritual activities (Wu, 2018). Participants in this act anticipate a response from a supernatural force or being in both non-material and material aspects. Various cultural groups worldwide engage in diverse religious rituals. They engage in religious activities for various purposes, encompassing both positive and negative aspects.

The fishing sector plays a crucial role in export, employment generation, and food consumption (Shamsuzzaman et al., 2020). The lifestyle of fishing communities sets them apart from other communities, such as farming communities or urban traders. There are noticeable variations not just in lifestyle and thought patterns, but also in cultural values.

Exploring religious matters in traditional fishing communities involves delving into the extensive knowledge and experiences of fishermen within the framework of their local lifestyle (Bulengela et al., 2020). Religious practices that are closely tied to fishing communities can be found in nearly every coastal community (Lowe et al., 2019a). In Dadap Village, located in Indramayu, various religious practices take place.

According to research studies, the development of traditional fishing knowledge was heavily influenced by the physical environment of the surrounding ocean (Raju et al., 2016). The knowledge presented here is a result of cultural production and the accumulation of experience. It is constantly assessed and reimagined in response to the dynamic and unpredictable characteristics of the marine environment (Konnov et al., 2022). Thus, it is inherent that the beliefs of fishermen are intertwined with the sea, such as the notion of an extraordinary power that is inseparable from the lives of fishing communities.

Throughout history, numerous saints have played a significant role in the propagation of Islam, employing diverse artistic means. As a result, the Islamic faith became intertwined with local customs and traditions, as seen in Java. An interesting aspect of the spread of Islam in Indramayu is how it began from the coastal areas and gradually extended its influence to the inland regions (Tabroni et al., 2020). As an illustration, Sunan Gunung Djati propagated Islam by utilising the medium of local community arts. This leads to a process of attraction between the local culture and foreign culture. This process generates cultural dynamics within the local community. Therefore, it comes as no surprise that coastal communities engage in syncretism and cultural acculturation, exemplified by their adherence to Islamic rituals while maintaining belief in local customs (Michael et al., 2023).

These local traditional rituals have been handed down through the generations, preserving the customs and practices of our ancestors. They include sea parties and Nadran, where incense is burned before setting sail, and the use of amulets to ensure the safety and success of fishermen in their bountiful catches. These are some of the local traditions that fishermen consider to bring blessings (Ta'rif & Dudin, 2020). They hold a firm conviction in a supernatural force that defies rational explanation and eludes visualisation, deeply rooted in their hearts.

When examining research conducted by scholars, it becomes evident that there is a classification of Islamic studies in the local setting. These studies categorise the relationship between Islamic and local traditions as syncretic and acculturative (Hermansyah, 2014). Geertz's studies encompassed research on a syncretic Islamic style. Meanwhile, a number of other experts, including Hefner, Woodward, Muhaimin, Budiwanti, and Hilmy, conducted research on acculturative Islam. However, the existing typologies only provide insights into the local Islamic traditions of inland or mountain communities, leaving the explanations for coastal communities unaddressed (Aqib, 2018). In addition to that, the researchers focused solely on studying Java. From the information provided, the author attempts to identify similarities between the two typologies. However, based on the current research literature, numerous experts rely on Berger's theory of social construction when examining the religiosity of fishermen.

Within the context of the diverse coastal communities in Indramayu, which bear similarities to Java, there exists a level that is commonly referred to as "syncretism". Recognising the current phenomenon, it seems that there are indications of a growing trend in the adoption of local customs (do Carmo, 2012). This aligns with the growing focus on Islamic purification, fundamentalism, and the current development of Islam. However, in coastal villages, the majority of the population relies on occupations related to the sea, such as fishing, fish farming, or aquatic cultivation, to sustain their livelihoods. The culture of fishermen significantly shapes the cultural identity of coastal communities. Coastal communities rely on them to stimulate regional economic activities and shape their socio-cultural structure (Prasetyo et al., 2023). While the fishing community plays a significant social role, other community groups also contribute to the socio-economic activities of the community. This paper aims to analyse the cultural and religious commitment of individuals engaged in the fisheries profession.

Literature Review

Religiousness is derived from the term religion, which refers to a system of beliefs in God, accompanied by devotional teachings and associated obligations (such

as those found in Islam and Christianity) (Schilbrack, 2022). Another definition of religion is derived from the Sanskrit words "a" meaning no, and "gama" meaning chaotic. Religion is a system of rules or order that aims to prevent chaos in human life. Religion, derived from the Latin words *relegere* (meaning rereading) and *religere* (meaning to tie tightly), is a concept found in Western language. Religion is a cultural tradition that is transmitted across generations (Dubuisson, 2003).

Geertz's conception of religion, widely adopted in the study of religious life, defines it as a pattern of behaviour. Geertz argues that religion functions as a framework for interpreting human actions. In addition, religion can be understood as a behavioural pattern that is inherent to individuals and manifests in their everyday activities. According to Mitchell (2017), Geertz considered religion to be the central aspect of culture. The religious values are evident in individuals' lives.

Geertz defines religion as a symbolic system that seeks to generate intense emotions and motivation. According to Geertz (2017), the concept of a general order is easily spread and not easily lost in an individual. The presence and association of this concept with empirical manifestations and ultimately these emotions and motivations will be regarded as a distinct phenomenon. Geertz expands on the complexity of his definition by providing a detailed explanation of its elements, including both the definition and theory (Barnett, 2007). Geertz defines "a symbol system" as encompassing all elements that generate ideas. The text suggests that these symbols elicit strong emotions and drive. Religion can elicit certain emotions or behaviours (Pals, 2011). Motivation is driven by specific goals and is influenced by an individual's personal values regarding importance, morality, and personal preferences.

According to the research conducted by Glock and Stark, they have identified five distinct dimensions of religion. These dimensions include belief, religious worship or practice, appreciation, practice, and religious knowledge. The depth of Islamic belief or creed reflects the extent of Muslim faith in the authenticity of the teachings of their religion, particularly in its core principles (Alawiyah, 2021). The aspect of worship, religious practice, or sharia pertains to the level of dedication in performing ritual activities as advised by the religion. Examples include prayer, fasting, zakat,

hajj, reading of the holy Qur'an, prayer, dhikr, and more (Robinson, 2021).

The aspect of practice or morals pertains to the extent to which Muslims conduct themselves based on the principles of their faith, particularly in their interactions with others and their surroundings. This dimension encompasses behaviours such as cooperation, integrity, and supportiveness (Amalia et al., 2016). The level of knowledge and understanding of Muslims towards the teachings of their religion, particularly regarding the main teachings, is an important aspect to consider (Huda et al., 2016). The dimension of experience or appreciation is an essential aspect that goes hand in hand with belief, practice, and worship. This aspect reflects the depth of religious sentiments and experiences among Muslims (Carvache-Franco et al., 2024).

The theory of functionalism emerged from the works of classical sociologists like Emile Durkheim, Max Weber, Talcott Parson, and Robert K. Merton. One of Durkheim's significant ideas is that individual behaviour is influenced by social facts or social reality (Abdullahi et al., 2023). Meanwhile, Weber views religious rites as social institutions upheld by believers within a social community, particularly in relation to religious life. Weber recognised the profound impact of religious values on economic behaviour as a social institution (Friedland, 2014). This contrasts with Talcott Parson's perspective, which prioritises harmony, order, and balance within a social system. Parson argues that within a social system, it is essential to uphold certain values and norms (Johnson, 2008). If these values are not upheld, disharmony will ensue. In this particular scenario, Parson is not seeking a shift in the values of society.

Arifina et al. (2020) argue that culture serves as a guiding principle in people's lives, representing a set of beliefs considered to be true. A cultural guide should consist of knowledge and beliefs. People frequently use culture as a tool to interpret their surrounding environment. The action produces benefits for resource development in a community environment. Suparlan Ambarsih et al. (2018) divide cultural values into two categories: (1) The term "worldview" refers to fundamental beliefs that are independent of everyday life and cultural influences. (2) Cultural supporters' daily activities influence and shape their style, known as ethos.

The Religion has a significant impact on the society and culture of the

geographic location. The culture of a community encompasses various factors that shape the mindset, attitude, and behaviour of its members. The beliefs associated with community and religion flourish and evolve in individuals' lives (Boateng et al., 2024). The lives of fishermen are inherently unpredictable due to the challenges posed by the sea and the environments in which they reside. Certain religious beliefs clash with the prevailing community beliefs (Ullah et al., 2023).

People involved in the occupation of fishing can be classified into various societal groups. Fishermen are highly aware of their unique cultural identity and strong sense of community (Delgado-Ramírez et al., 2023). Their beliefs are firmly rooted in their values (Lowe et al., 2019b). Managing fisheries is a complex field of study, but it does not involve considerations of the religious beliefs of those involved.

Research Methods

The study conducted in Dadap village, Juntinyuat District, Indramayu Regency in 2018 focused on examining the dedication to religious life within coastal fishing communities. It employed a descriptive qualitative research approach. The data collected is carefully described and analysed in order to address research problems in a systematic and purposeful manner.

This research uses a sociological anthropological approach which studies human behavior. Why do humans believe in the existence of a magical or supernatural power that is considered higher than humans? Why do humans use various methods to communicate and seek connections with these supernatural forces?

The data collection methods included observation, interviews, and documentation. Observations were conducted by studying social phenomena in society, specifically focusing on how fishermen engage in Islamic rituals and interact with both fellow fishermen and members of other communities. Interviews were conducted to enhance data and refine observation results. Interviews were conducted using both planned and unplanned methods. The interview was conducted with a group of 25 individuals who have experience in fishing. A systematic approach was employed to conduct interviews with religious and educational figures who are connected to the spiritual aspects of fishermen's lives. What rituals are typically

performed, and what is their perspective on social change. Meanwhile, alternative methods were utilised when requesting information from fishermen.

Results and Discussion

History of the Founding of Dadap Village

Dadap Village derives its name from the Dadap tree, which thrives abundantly within its boundaries. This dadap tree is commonly utilised by village communities for its medicinal properties. Thus, the villagers decided to name their village after the name they frequently came across, which happened to be Dadap village. The history of Dadap village dates back to 1789. Where Ki Gaden Tangtang Buana formed an association of Ki Geden to come up with a name for the village that would be fitting to be passed down through generations. In 1789, the name Dadap village came into existence. Following the establishment of Dadap village, an inaugural meeting was convened under the leadership of mbah Buyut Tangtang Buana. During this meeting, Ki Jaya Praja was appointed as the first kuwu or village head ([Dadap village, 2016](#)).

Since the founding of Dadap village, it has been led by several kuwu people or village heads. The period of Dadap village government included: 1. Mr. Ki Jaya Praja. 2. Mr. Ki Layur 3. Mr. Ki Lowang. 4. Mr. Ki Repi. 5. Mr H. Karim. 6. Mr H. Sobana. 7. Mr. Ki Timur. 8. Mr. Ki Karpiyan. 9. Mr H. Saleh. 10. Mr H. Gratitude. 11. Mr H. Muin. 12. Mr Kuwu Miska. 13. Mr Kuwu Karmin. 14. Mr Kuwu Karmin. 15. Mr. Kuwu Arts. 16. Mr Kuwu Danan. 17. Mr Kuwu Ruslan. 18. Mr Kuwu Sartiman. 19. Mr Kuwu Sondra. 20. Mr Kuwu Sana. 21. Mr Kuwu Kasmadi. 22. Mr Kuwu Junaedi. 23. Mr Kuwu HD Sofa Nasman. 24. Mr. Kuwu Aksin Yamin SH ([Dadap village, 2016: 2](#)).

Dadap Village, Juntinyuat District is in the administrative area of Indramayu Regency with an area of 215 hectares consisting of 11 RW and 42 RT. With a population of 16,222 people, consisting of 8,307 men, 7,915 women. Of the total population, there are foreign nationals in Dadap village, namely: Arab residents consisting of 2 men, 3 women. And Chinese citizens consist of 5 men, 6 women, a total of 16 foreign. Judging from the administrative boundaries, Dadap village is bordered by: To the north the

Java Sea, to the south: Sendang Village, to the west: Junti Kebon Village, to the east: Benda Village. The distance from the Village Office to the District City is 1.5 km, to the Regency Capital it is around 15 km (Dadap, 2016).

Dadap village is situated along the Java Sea coastline. The village of Sendang is located south of Dadap village and is accompanied by a large river. Located towards the western border of Dadap village are residential houses, a school, and a TPI (Fish Auction Place) situated at the end of the residential area. Adjacent to the southern road lies a rice field that has been properly irrigated. The northern side of the road in Dadap Village features a road leading to the port and the largest TPI (Traditional Fish Market) in the area, situated near the Java Sea. The TPI located near the sea frequently facilitates transactions between fishermen and buyers. The TPI located near the Java Sea serves as an anchoring point for fishing boats and is commonly referred to as a port. The port serves as a hub for fishermen embarking on or returning from their voyages.

Dadap Village is divided into two sections: Old Dadap and New Dadap. The division is linked to the issue of regional expansion in Dadap village that has persisted from the past until now. The boundaries of the old Dadap area are estimated to extend from the southern and eastern borders of Dadap villages to the river adjacent to the port. Proceed to the western border of Dadap village, known as Junti Kebon, also referred to as New Dadap. Despite the presence of both old Dadap and new Dadap, the village is still referred to as Dadap village. The names Old Dadap and New Dadap were chosen due to the insufficient availability of residential spaces for the community, necessitating the expansion of the area to accommodate the entire Dadap community.

Education

The education sector in this village is being developed to achieve the 9-year Compulsory Education programme through formal and non-formal education. Similarly, it is important to promote and raise awareness among community members about the importance of pursuing further education, whether it be completing high school or pursuing higher education at a university. The population composition based on educational attainment is as follows: 52% have completed primary school education (SD), 15% have completed junior high school, 10% have completed high school, and

0.5% have completed D1/D3. A total of 47 individuals, representing 1% of the population, attended universities or colleges. The number of kindergarten buildings is 1, while there are 3 buildings for SD/MI and 1 building for SMP/MTs. These buildings are equipped with the necessary infrastructure and teaching staff to support educational improvement. The closest high school is located 5 kilometres outside the village. Two prayer rooms facilitate religious education by allowing children to recite the Koran. Six ustads, who serve as reciting teachers, supervise these rooms. A mosque or prayer room hosts regular recitations for the general public. The Village Monograph from 2012 to 2016 serves as the data source for this study. The occupation distribution in Dadap Village is as follows: 36 individuals work as civil servants, 7 individuals are soldiers or police officers, 11 individuals are retirees, 364 individuals work in the private sector, and 603 individuals are small traders. The population consists of 4,821 fishermen, 890 farmers, 1,200 agricultural labourers, 3,608 students, 139 university students, and 4,543 individuals in other occupations ([Dadap, 2016](#)).

Local Traditions and Culture

In this village, tradition refers to long-standing human attitudes and behaviour that have been inherited from ancestors and passed down through generations. Culture, on the other hand, encompasses the collective experiences, knowledge, and beliefs acquired by a group of people over time through individual and collective efforts. The cultural practices that continue to exist in Dadap village include rituals like Nadran (offering to the sea), Mapag Sri (commemoration before or after the harvest), and the Tolak Bala culture (by making Cimplo cakes).

Nadran is a traditional sea feast ceremony practiced by coastal fishing communities. The fishing community expresses gratitude to God for the sustenance provided through their sea catches. In addition, the nadran ceremony is performed to seek good health, safety, and an increase in marine products. Dadap Village is located adjacent to the Java Sea and is predominantly inhabited by fishermen. The Dadap people regularly perform Nadran as an act of gratitude towards God and as a plea for protection from all forms of danger.

The Mapag Sri ceremony is conducted either before or just prior to the harvest.

The purpose of this ceremony is to celebrate the arrival of the harvest. The term "Mapag Sri" in Javanese is derived from two words: "mapag," meaning to pick up, and "sri," meaning rice. The mapag sri ceremony is rooted in the belief that rice embodies the goddess sri. The belief is still strongly held by the villagers of this village, and the tradition has been passed down for generations. The Mapag Sri ceremony follows the same structure as other traditional ceremonies, consisting of various rituals that are performed in stages. The ceremony is performed by the residents of Dadap village, who rely on natural resources for their livelihood, specifically rice as the main agricultural product.

The tradition of warding off evil through the creation of cimplo cakes has long been observed by the residents of Indramayu, particularly in Dadap village. The tradition of observing the month of Safar is associated with its reputation as a month of reinforcements or disasters. In this month, it is believed that a significant number of diseases were sent to Earth by Allah, with a particular focus on affecting humans. The tradition of making cimplo cake is believed to serve as a means of repelling evil and preventing disasters or misfortune. This practice has been passed down through generations, spanning from the past to the present.

Religion

Religion is a concept that pertains to experiences of utmost value. The origin of devotion to the powerful and trusted is a significant factor. In addition to incorporating and safeguarding these values, it is necessary to include a suitable range of expressions that align with the purpose of promoting them. Symbolic ceremonies and other actions, whether performed individually or collectively, can be used to achieve a desired outcome ([Kattsoff & Filsafat, 2004](#)).

The majority of residents in Dadap village are Javanese and follow the Nahdlatul 'Ulama (NU) style of Ahlussunnah wal Jama'ah Islam. Other religious groups in the village include Shi'a, Muhammadiyah, and various other beliefs. The Dadap community engages in various Islamic activities, including yasinan, tahlilan, istighotsah, marhabanan, manakiban, and grave pilgrimage. The Dadap community frequently engages in these activities as part of their routine, although some members do not strictly adhere to Islamic teachings. This is particularly true for fishermen who

perform the ritual solely as a form of dhikr, or remembrance of God. Engaging in dhikr in this manner fulfils their worship. This Islamic activity is performed as a means of expressing devotion to Allah (interview with Sukardi RW 02). The facilities for social and religious activities include 2 mosques, 23 prayer rooms, and a dedicated space for children to recite the holy Qur'an. Additionally, there are 11 recitation groups. Dadap village lacks religious establishments such as churches or monasteries.

Local Islamic Tradition Rituals on the Coast of Dadap Village

Ceremonial activities in coastal communities exhibit distinct characteristics. Coastal communities exhibit greater adaptability to Islamic teachings compared to inland communities (Syam, 2005). Nevertheless, the presence of Hindu-Buddhist cultural elements passed down from previous generations has led to the development of syncretism, where Islamic beliefs are blended with local traditions. Thus, it is common for the rituals to incorporate elements from animism, Hinduism, Buddhism, and Islam. Some ceremonies incorporate excerpts from verses of the Koran. The following are sacred rituals in Dadap Village on the coast:

Nadran or Sea Party

The tradition of Nadran, also known as sea feast, has been preserved by fishermen despite undergoing various waves of change. This preservation has been achieved through processes of acculturation, syncretism, or a combination of both. Nadran is a product of the acculturation of Islamic and Hindu cultures that has been transmitted across generations for centuries. According to fishermen, the term "nadra" is derived from the word "nazar" in Islam, which signifies the fulfilment of a promise. The nadran ceremony is a Hindu ritual that involves offering offerings to the ruler of the sea in order to receive an abundance of sea products. It is also a ritual associated with rejecting reinforcements or seeking salvation. The ceremony incurs significant annual costs, ranging from tens to hundreds of millions, as coastal communities consider it a necessary ritual to avert potential hazards.

There are multiple sets of rituals observed during the sea party. First, as a group of dancers perform the Jaipong dance, the caretakers carefully light incense and make

arrangements for a free-range chicken egg. Prior to setting sail, the boat undergoes a ceremonial blessing. The process commences with the launching of eggs from free-range chickens. Second, the procession commences by decapitating the buffalo and slicing the tumpeng rice. The buffalo's head is carefully enveloped in a pristine cloth before being reverently released into the vast expanse of the open sea, where it meets its watery fate. Meanwhile, tumpeng rice and other side dishes are graciously distributed to members of the surrounding community, often referred to as *bancaan* or blessing. *Third*; The boat filled with offerings is ceremoniously set adrift upon the vast expanse of the ocean. The community's offerings are referred to as *ancak*. It is a platform designed to resemble a boat, adorned with buffalo heads, seven varieties of flowers, fruits, special foods, and more. Prior to being released into the sea, the *ancak* is ceremoniously paraded around specific locations, accompanied by a variety of traditional art performances. These include tarling, *genjring*, *bouroq*, lion dance, *telik* password, stilts, and contemporary art. Typically, this ceremony is accompanied by the presentation of dances, shadow puppet performances, prayers, mantras, and offerings. Observing this phenomenon, there are practical methods of implementing it that do not align with the goal of enhancing work ethic (experiential dimension).

It seems that the fishermen prioritize their spiritual aspects by practicing *Nadran*. Individuals are willing to abstain from going to sea for a period of one to three months in order to undertake the costly *nadran* ritual, which can amount to tens or even hundreds of millions. Viewing this phenomenon as counterproductive is not beneficial. One reason is that fishermen's trust in the sea may influence their work ethic. However, some fishermen also rely on amulets and prayers at graves for their fate. On one hand, fishermen actively seek to maximize their catch from the sea, while on the other hand, they are also willing to allocate a portion of their income towards sea alms ceremonies. According to reports, their belief in the power of the sea is deeply ingrained. Consequently, they hold their syncretic religious beliefs more strongly than their adherence to pure Islam.

Ask Smart People Before Going to Sea

Fishermen are known for their practice of consulting knowledgeable individuals

before constructing a boat, crafting a net, and prior to embarking on a journey. The term "smart person" refers to an individual who is regarded as "mandi" or influential in their communication. These individuals are thought to possess clairvoyant abilities and are selective in sharing their insights, only engaging with fishermen seeking guidance. The tradition remains deeply rooted in Dadap Village. According to a Duliman fishing worker, fishermen employ various methods to perform this ritual. Typically, individuals burn incense and recite their own wirid-wirid after cleaning the boat, whether in the presence of intelligent or ordinary individuals.

They believed that the smoke from the fire would carry their prayers to the sky. The objective is to attain blessings in order to achieve greater outcomes. The presence of syncretism can be observed through the prayers that are recited. This ritual has been inherited across generations and is deeply ingrained in the culture of fishermen, making it challenging to eliminate. The prayer for burning incense is derived from fragments of verses from the Holy Qur'an or the dhikr commonly practiced by Muslims. Nevertheless, the practice of dhikrs is governed by specific rules. Expressions like "subhanallah" are often repeated numerous times. Each fisherman has their own individual standards when performing this ritual. The ritual should only be shared with members of the fisherman's group and should not be displayed casually to others.

In addition, fishermen believe that this inspiration enhances their work ethic. When one group obtains a large quantity of marine resources, the other group will consult the "shaman" to inquire about the fisherman for whom they should offer prayers. In addition to work-related matters, seeking advice from knowledgeable individuals is also common during various celebrations among fishermen's families, including child circumcisions, weddings, and when their daughters plan to travel abroad for work. Consulting knowledgeable individuals is likely to yield optimal outcomes. Regrettably, upon their return from the sea, numerous fishermen squander their earnings on luxuries, engaging in excessive drinking and engaging with women in poorly illuminated establishments.

Using Amulets to Strengthen Your Physique

Fishermen commonly employ specific amulets during their work. The amulets

were acquired from individuals of high intelligence, including pieces of paper containing verses from the Holy Qur'an wrapped in white cloth, as well as natural stones and keris. Additionally, they frequently acquire this from their pilgrimage to the Selawe tomb in Indramayu, located in Cirebon. The amulet is believed to possess inexplicable power. For instance, if a fisherman is provided with a natural stone amulet, they will have the ability to effortlessly lift large quantities of seafood at the harbor. A fisherman from Karsudi acknowledged that fishermen are commonly influenced by such factors. Indeed, fishermen frequently encounter various unreasonable incidents as a result of possessing this amulet. Instances of a boat being propelled to land by waves or a drowning fisherman surviving by clinging to a floating tree serve as examples. The belief in keeping this amulet suggests that fishermen prioritize pragmatic methods to enhance their work ethic.

Melekan and Sambetan

The tradition of fishermen marrying on a ship, known as melekan, is practiced prior to embarking on a sea voyage. The captain of the ship-maintained vigil throughout the night, remaining awake and alert. The customary term for this practice is commonly referred to as melekan. At dawn, they will depart after performing the sambetan ritual, which involves sprinkling water on the boat's body while reciting greetings from the verses of the Qur'an. Sambetan water is prepared by boiling a mixture of water, turmeric, and chilli. If they are unsuccessful, the responsibility will be attributed to the boat.

Enjoy Blessings at the Guardian's Grave and Parents' Grave

Fishermen often seek blessings at the grave of Sunan Gunung Djati, a saint located in Cirebon. Pilgrims often visit the site and engage in prayer at the grave. The guardian in this instance is thought to be a revered individual or someone who possessed great influence during their era. Visiting the graves of grandparents is a customary local practice. Typically, individuals engage in the practice of preparing and consuming offerings in the presence of a grave during daylight hours, engaging in conversation simultaneously. The purpose is to seek blessings for various activities, including the desire of children of fishermen to work abroad as migrant workers.

Offerings at Reempaan and Night Time Takbiran

Indramayu fishermen, like many other coastal communities, maintain a belief in the existence of spirits. In Dadap village, fishing families have the opportunity to make offerings during the evening takbiran. These offerings typically include rice, seven types of flowers, fruits, and other items, which are placed in a designated room. It is believed that during the night of takbiran, deceased parents visit their house and gather together. Occasionally, the offerings are left to decay, while in other instances they are consumed the following morning. This observation highlights the syncretic aspect of utilizing the Eid occasion, a significant Islamic holiday, to also make offerings to deceased parents. This ritual is always attended without fail. There is a strong intergenerational religious commitment.

In addition to the night of takbiran, there is a widespread belief in spirits at crossroads. Typically, when a child is ill, offerings are placed at a crossroads and left there. Nevertheless, it has been recognized that seeking medical attention is preferable to making offerings at intersections over time. According to religious instructors Diding and Mushlih, the fishing community comprehends the reasons behind syncretism. The individual mentioned that the local customs in his region originated from Hindu traditions that were transmitted by previous generations. As a result of Sunan Gunung Djati's preaching, cretism emerged. Nevertheless, he argues that changing traditions is not a simple task. However, individuals have the right to believe their own truth based on their perspective. The local community's rituals suggest that the fishermen prioritise the practice of local traditions combined with Islamic teachings.

Socio-Cultural Changes to the Religious Commitment of Fishing Communities

Everything in life is subject to change. Culture is undergoing gradual change. Cultural change encompasses more than just material culture; it also involves changes in cognitive systems, action systems, and symbols (Syam, 2005). The Indramayu fishing community incorporates Islamic beliefs and local traditions, but these local rituals are not strictly bound by rigid traditions. Several mentioned rituals have undergone changes.

Cultural Change: from Local Traditions to Local Islamic Traditions

The aforementioned rituals undergo periodic changes. During the wayang ritual at the Nadran event in Dadap village, readings are derived from verses of the holy Qur'an rather than Hindu literature. The perpetrator of the act was a religious teacher who had completed the Hajj pilgrimage. Similarly, fishermen in the Dadap area have recognised the safety of seeking medical treatment at health centres or hospitals, unless there are no other options available, in which case they turn to alternative medicine. This is evidenced by their practice of making offerings at intersections. According to a prior study: "In other words, when a religion whose style is universal becomes local, changes occur in the content of its teachings, namely that it contains teachings regarding beliefs that are not only universal but also local. "This also includes the shared beliefs held by the people of that ethnic group regarding the truth that refers to their culture, before the acceptance of a major religion as their religion."

Despite engaging in syncretic sacred rites, the fishermen openly embrace Islamic preaching. The fishermen are indifferent to sending their children to madrasah schools. The establishment of madrasahs and mosques can be attributed to the contributions of religious elites from the NU and Muhammadiyah organizations. According to Muslih, there will be differences between fishermen who adhere to Islam and those who have syncretic beliefs during the practice of tahlilal. The syncretic fishermen choose to remain silent or simply provide food, abstaining from participating in dhikr. NU (Nahdhatul Ulama) is favored by fishermen due to its tendency to accommodate local traditions. There is a dialectic relationship between the two.

The interaction between individuals practicing local traditions and religious teachers from NU circles is harmonious. The relationship between NU and Muhammadiyah has become less transparent. Currently, the fishing community has transitioned to individual pursuits and no longer raises any inquiries regarding this matter. When examining the percentages, it becomes apparent that the fishing community favors NU as a mass organization that aligns closely with local traditions. On the other hand, the Dadap community shows a preference for PKB in terms of political affiliation. According to Muslih, the Indramayu fishing community tends to place trust in kyai who possess specialised skills, such as healing the sick and

demonstrating expertise in wisdom. The kyai's example and its added value indirectly influence individuals to perform prayers.

Fostering Islamic Religious Values for the Next Generation

The presence of religious organizations in Dadap village has an impact on the fishing community, particularly in terms of their recognition of the significance of religious education for their children. Parents have the choice to send their children to madrasah or enroll them in Cirebon Islamic boarding schools. This allows the children to gain a deeper understanding of Islam and share their knowledge with their parents upon returning home. Mr. Rusydi from Purek III University, Wilarodra, expressed a similar viewpoint. He noted that fishermen demonstrated awareness of the significance of religious education in madrasahs. Additionally, there were instances where children of fishermen pursued studies at Wilarodra University in Indramayu. According to Ustadz Muslih, a religious instructor, this is a promising initial measure for reestablishing their Islamic dedication by focusing on their children. If the fishing community's mindset is resistant to change and favours syncretism, the Islamic actors in that community will prioritize Islamic religious education for future generations.

In the past, fishermen typically did not complete elementary school. However, there has been a notable shift in recent times, as fishermen have become more conscious of the importance of education and are now sending their children to public schools as well. One of the unique requirements to become a ship captain is the ability to understand directions or maps. Religious subjects are taught to the children of fishermen in this public school. The development of religious values is considered essential due to its inclusion of moral teachings such as honesty, truth, and devotion.

Ustadz Diding, a religious instructor, asserts that in contemporary times, life's challenges have become increasingly arduous. The introduction of modernization culture from external sources may not always have a positive impact on the lives of individuals, particularly in Dadap village. Hence, in order to address the potential negative consequences arising from the introduction of new cultures, it is necessary to implement a filtering mechanism to screen and regulate these cultural influences. Islamic religious education plays a crucial role in safeguarding individuals,

particularly the fishing community, from deviating from societal norms that may harm moral values and the nation's reputation.

When a universal religion becomes localized, changes occur in its teachings, specifically incorporating beliefs that are not only universal but also specific to the local context. This encompasses the collective beliefs of an ethnic group pertaining to their cultural truth, prior to adopting a major religion as their own. The socio-cultural life of Dadap village is heavily influenced by social groups that rely on the exploitation of marine and coastal resources. By focusing on the structure of environmental economic resources, which are essential for survival and societal functioning. The fishing community in Dadap village possesses a distinct cultural identity compared to other social groups. Examples of social units include farmers residing in lowlands, cultivators inhabiting drylands and highlands, community groups located near forests, and urban dwellers.

The Dadap people view culture as a cognitive system that serves as a guiding framework for life. Social behaviour patterns can serve as a reference for interpreting various events in the environment. The MUI Secretary and Principal of SMAN I Sendang emphasise the importance of cultural ideas and practices being functional in people's lives. Otherwise, this culture will soon cease to exist. Culture plays a crucial role in enhancing society's ability to survive and individuals' ability to adjust to their living environment. The content of culture serves as a guide for individuals in society, outlining goals and the agreed-upon methods to achieve them. The anthropological perspective seeks to understand the existence of a society by examining the dialectical relationship between humans, the environment, and their culture.

In the diverse settings that encompass human existence, social groups formed through these processes will exhibit distinct cultural traits. The MUI Secretary, Principal of SMAN Sendang High School, Religion Teacher, and his friends do not have a strict stance against syncretistic rituals or different cultures. He believes that engaging in casual conversations, offering assistance, and fostering cooperation in Dadap village can help build strong friendships and leave a lasting impact on da'wah. During the change process, the MUI secretary, Purek III, and religious instructors played the role of actors, imparting knowledge and understanding about Islam. However, as someone who values the local community, he is mindful of not imposing

his own perspective in order to avoid any potential conflicts. He believes that it is up to individuals to decide whether they accept it or not, and that is their personal matter.

Supporting Factors for Changes in Fisherman's Community in Religious Patterns

Here are some factors that can support the religious pattern of the fishing community: a) Scholars (Kiyai). Typically, it is widely believed that the real world holds elements of beauty, harmony, and perceived goodness that greatly influence the development of one's religious character. Ulama or kiyai are highly regarded in society for their ability to offer solutions to various social problems. They serve as role models, providing guidance and support when needed. An Ulama or kiyai is making great efforts to communicate his religious messages to the congregation through recitations in both majlis ta'lim and madrasah, emphasising the importance of unwavering devotion to Allah SWT. They consistently encourage their congregation to participate in congregational prayers, recitations, marhabanan, and activities of other religions. b) Government.

Islamic religious instructors play a crucial role in their activities, specifically in two areas: 1) Informative and educational function, where they serve as da'is who are responsible for spreading Islam, sharing religious knowledge, and educating the public to the best of their abilities in accordance with religious teachings. 2) The Consultative Function is the role of the Islamic Religious Counsellor in assisting individuals, families, and society at large in addressing and resolving various challenges and issues. 3) Advocative Function, namely that Islamic Religious Counsellors have a solemn duty to engage in defensive activities for the benefit of the people and society, safeguarding them from various threats, disturbances, obstacles, and challenges that can undermine faith, disrupt worship, and erode morals."c) Individual of public prominence." Community leaders have a crucial role to play in enhancing the pattern diversity of coastal communities. Their voices carry significant weight and garner attention from various levels of society. They have the ability to invite the community to pray together, attend recitations, and foster a sense of unity and collaboration. In addition to this, community leaders also prioritise the well-being of their constituents, as they serve as the voice of the majority and a conduit for expressing their aspirations to the regional bureaucracy.

In addition, community leaders in Dadap village frequently urge their community members to refrain from organising events that may lead to disturbances, such as dangdutan performances, music bands, and other forms of entertainment that offer little value. c) Media. The coastal community of Dadap village also utilises media as a supplementary source of knowledge, in addition to their direct learning from the Ulama at the local madrasah. They frequently engage with Islamic programming, including recitations on television and radio programmes. An Islamic dialogue programme that thoroughly analyses various aspects of modern life. Many individuals, such as fishermen, farmers, and cultivators, often engage in the use of natural products before embarking on their work. As part of their routine, they meticulously prepare their radios to bring along to their respective work locations. Here are a few advantages of radio for listeners and fans: 1) Listening to the adzan on the radio is advantageous because it is a direct form of media. 2) Attend religious sermons 3) Engage in a conversation regarding religious beliefs and practices 4) Ritual activities conducted on the ship under the guidance of Ustadz.

Conclusion

The religious devotion of fishermen in Dadap Village, Juntinyuat District, Indramayu Regency exemplifies the typical traits of coastal communities. Their dedication is evident in the regularity with which they engage in Islamic teachings, the presence of Islamic symbols and organisations, as well as the incorporation of syncretic practices from outside of Islam. Examining the ideological and ritual aspects of the data, it is evident that fishermen in Dadap village prioritise the adherence to local Islamic traditions over pure Islamic rituals. This is supported by the rituals they perform, such as nadran, which involves significant financial investments ranging from tens to hundreds of millions, as well as the provision of offerings and other related practices. The religious commitment of the fishing community originated from the social construction established by the community itself. The da'wah conducted by the saints in Indramayu resulted in cultural acculturation, where different cultures merged to create a new culture while retaining their distinctive characteristics. The outcome of the assimilation of Hinduism and Islam ultimately led to a fusion of

Islamic beliefs and local customs. In the cultural realm, the transmission of traditions occurs from one generation to the next.

Despite the ongoing interaction between Islam and local traditions in Dadap village, Islam has not fully integrated into the local culture and remains a distinct belief system. Religious leaders prioritise imparting Islamic teachings to the children of fishermen, rather than parents who have developed their own ideological perspectives. Throughout its evolution, Dadap village has experienced significant growth in the realm of social construction. Thus far, the Dadap community has been able to coexist harmoniously, demonstrating mutual respect, unity, and cooperation. It is expected that this condition can be effectively maintained, particularly in preparing for potential negative influences from external sources. It is worth noting that despite the presence of young individuals socialising and consuming alcohol during the evenings, it has not yet posed any significant disruptions to the overall tranquility of the residents and the village.

Traditions can be resistant to change, but over time, fishermen experience gradual social shifts in their lives. Several Hindu rituals are gradually becoming less prevalent due to the improved accessibility of information about Islam. There has been a notable shift in cultural practices, with a transition from local traditions to local Islamic traditions, largely influenced by actors from prominent Islamic organisations like NU and Muhammadiyah. Nevertheless, in addition to the da'wah process, there are other pressing issues that warrant greater scrutiny, such as the alcohol consumption habits of fishermen following their time at sea and their unreasonably pragmatic approaches to attaining success. Even the outcomes of extensive efforts can be easily squandered due to excessive indulgence. Nevertheless, fishermen's perspectives on education have started to shift. Currently, a significant number of children from fishing families are pursuing their education at madrasahs, Islamic boarding schools, high schools, and universities in Wilarodra, Indramayu. Importantly, these children are not compelled by their parents to do so. The development of Islamic practices in Dadap village is facilitated through the collaboration of religious leaders and fishermen, who have established formal institutions for this purpose.

Implications, Limitations and Future Directions

Like any academic investigation, this study also has a few limitations. The research was carried out within the context of Indonesia. Information was gathered from a compact village. It would be advantageous for future studies to consider gathering data from various villages in Indonesia and conducting a comparative analysis. However, this study utilised a qualitative approach that relied on careful observation and in-depth interviews. When considering data collection methods, it is recommended that future studies employ a singular approach, such as conducting interviews. It is advisable for future studies to consider utilising a mixed methodology approach. For quantitative analysis in these situations, it is necessary to utilise Smart PLS 4 as the preferred tool.

The research findings have significant implications both in theory and practice. This study contributes to the limited body of literature on the significance of culture and religion in individuals' professional and personal lives. The study presents an analysis of the social preferences of the Fishing community in Indonesia. The findings of this study can be utilised by the decision-making authorities responsible for the fishing department in Indonesia. Furthermore, these findings can be utilised by researchers in their future studies.

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