
Instilling Religious Character Values in *Nadran* Tradition for Fisherman Communities in Banten, Indonesia

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Abstract

Fishermen all over the world have traditions to gather with their families and friends to give thanks for their harvest and the abundance of the sea. This study described the existence, implementation, and religious values of the Nadran tradition in the coastal areas of Pandeglang Regency of Banten, Indonesia. The research used qualitative research with the Anthropology of education as the data analysis tool, especially through cultural transmission theory. This research found that there had been a process of cultural transmission through the Nadran ceremony from one individual or group to another group. Then, in terms of context, the ceremony is still in accordance with past generations. However, in terms of content and method, there have been changes. It found that the philosophical value of the nadran tradition in the Islamic view is that culture is drawn to religion because in the Panimbang and Labuan areas, nadran events, which always used to use wayang golek (puppet shows), have now been replaced with other activities such as prayer together (istigosah), religious lectures, and other Islamic activities. It indicates the existing cultural norms inserted into Islamic religious and cultural values. Even though the buffalo head offerings are still used, this nadran expresses gratitude to God. Apart from being a tourist attraction, this nadran can also instill religious character values in the younger generation.

Keywords: *local culture; character building; coastal areas; fishermen's thanksgiving; cultural tourism*

Abstrak

Para nelayan di seluruh dunia biasa mempunyai tradisi berkumpul bersama keluarga dan teman-temannya untuk mengucapkan syukur atas hasil panen dan melimpahnya hasil laut. Penelitian ini mendeskripsikan keberadaan, implementasi, dan nilai religius tradisi Nadran di wilayah pesisir Kabupaten Pandeglang Banten, Indonesia. Penelitian ini menggunakan penelitian kualitatif dengan alat analisis data Sosiologi Pendidikan, khususnya melalui teori transmisi budaya. Penelitian ini menemukan bahwa telah terjadi proses transmisi budaya melalui upacara Nadran dari individu atau kelompok yang satu ke kelompok yang lain. Kemudian dari segi konteks, upacara tersebut masih sesuai dengan generasi terdahulu. Namun dari segi isi dan metode, ada perubahan. Ditemukan bahwa nilai filosofi tradisi

nadran dalam pandangan Islam adalah budaya yang mengarah pada agama karena di daerah Panimbang dan Labuan acara nadran yang dulunya menggunakan wayang golek kini sudah tergantikan dengan kegiatan lain. seperti salat berjamaah (*istigosah*), ceramah agama, dan kegiatan keislaman lainnya. Hal ini menunjukkan norma-norma budaya yang ada dimasukkan ke dalam nilai-nilai agama dan budaya Islam. Meski sesajen kepala kerbau masih digunakan, namun nadran ini sebagai ungkapan rasa syukur kepada Tuhan. Selain sebagai objek wisata, nadran ini juga dapat menanamkan nilai-nilai karakter religius pada generasi muda.

Kata Kunci: budaya lokal; Pendidikan karakter; daerah pesisir; syukuran nelayan; wisata budaya

INTRODUCTION

For fishing communities around the world, Thanksgiving customs are crucial to maintaining social solidarity, cultural identity, and environmental sustainability. The fishermen would gather with their families and friends to give thanks for their harvest and the abundance of the sea. They might begin the celebration with a prayer or silence to reflect on their blessings (Kelle, 2014). Traditional Thanksgiving foods like turkey, stuffing, cranberry sauce, and pumpkin pie might be replaced with local dishes featuring fresh fish and seafood caught by the fishermen (Weiss, 2018). Depending on the location and culture, other customs or traditions might be associated with the celebration (Duressa, 2022; Satrianegara et al., 2021). For example, in Japan, fishermen might participate in a Shinto ritual to thank the gods for their successful harvest (Hane, 2018). In Iceland, fishermen might hold a traditional "*fiskidagurinn mikli*" (Big Fish Day) celebration, where they offer fish to the local church and then gather for a feast and music (Dobeson, 2021). Regardless of the customs and traditions, the spirit of thanksgiving for fishermen worldwide would be one of gratitude and community as they come together to celebrate the bounty of the sea and the bonds that unite them as fishers (Parlow, 2022).

These customs, like those connected to fishing in Pulicat Lake, India (Reddy, 2020), the Nadran ceremony in Cirebon, Indonesia (Nurdin, 2017), and Sedekah Laut in Indonesia and Matsuri in Japan (Indrahti & Meirina, 2021), are meant as thanksgivings to God and the natural world for the bounties bestowed upon us. They entail community involvement, signifying solidarity and collaboration in preserving the sustainability and cleanliness of the environment. For instance, the Longkangan traditional ritual in Indonesia consists of several stages and symbolic meanings that support the community's efforts to preserve its cultural legacy and social ties (Palanjuta & Ruja, 2022). Furthermore, fishing communities in Indonesia's Bunaken Marine National Park have an organizational culture that values local knowledge and aids in government initiatives to protect the marine environment (Ruru et al., 2022). These customs promote social

cohesiveness and environmental stewardship among fishing communities worldwide, in addition to strengthening cultural identity.

Thanksgiving rituals could also contribute to constructing a national identity and reflect the country's cultural diversity (Spielmann et al., 2020). Fishermen's thanksgiving rituals are performed more as communal feasting and ritual performances as part of the celebration (Tiatco, 2019). Socially, thanksgiving rituals have a role in sustaining local communities and practices (Coughlin, 2020). Fishermen's thanksgiving also functions in fisheries' cultural politics, exploring sustainability, tradition, and identity issues (Cedercreutz, 2013). Fishermen's Thanksgiving examines the moral economy of coastal communities and how Thanksgiving rituals reinforce social cohesion and community values (Pereira et al., 2018). Fishermen's thanksgivings in African fisheries focus more on the role of these rituals in constructing environmental subjectivity and shaping attitudes towards sustainability and conservation (Ottuh, 2021).

In Indonesia, people still often encounter the *nadran* or marine ritual in every coastal area. Such is the case in the coastal regions of Pandeglang Regency (Carita, Labuan, Panimbang). The Nadran event is an event that the fishing community of Pandeglang district looks forward to, thanking God for the many marine products. This *nadran* (sea ritual) event is routinely carried out every year as a hereditary tradition that is well maintained. Each of the coastal areas that have been mentioned has a variety of events that suit each, as is the case in the Panimbang Nadran area; it is always accompanied by remembrance and religious lectures on the night before the marine ritual event begins the next day. Slightly different from the case in the Carita coastal area, maybe after the event, there will be entertainment such as *wayang golek* and others to attract tourists. *Nadran* is a tradition produced by cultural acculturation between Islam and Hinduism so that it is now passed down from generation to generation. The word *nadran* comes from Arabic, meaning 'vow,' which means fulfilling a promise.

In contrast, the *nadran* has the core of the event to present offerings to the rulers at sea so that the sea products are abundant and always safe when going to

sea. In comparison, *Nadran* can be interpreted as a sea party ceremony for fishing communities, as a manifestation of gratitude to God for the great fortune through the sea products obtained (Merlina, 2011). Previous research by Tarmidzi Syam et al. related the ritual to verbal communication use of local languages aimed at God (Syam et al., 2016). As for the non-verbal communication of the *nadran* tradition, the fishermen are in the form of symbols from the fishermen's ancestors, namely a buffalo head, food and drinks that are fought over, and watering the boat containing offerings.

Even though the *nadran* tradition reaps controversy, coastal communities say that this marine ritual is only an intermediary for gratitude to God for providing great aquatic products, and this tradition is still being carried out because it is to preserve the rules of the ancestors who will be passed on to their grandchildren (Ikhwan, 2022). So that they will maintain the *Nadran* tradition until today. The religious element in the *Nadran* practice does not only study that but must be studied in terms of social culture and beliefs about the procedures of the *Nadran*, as well as other things that are close to polytheism; even so, Islam has regulated and preserved the *Nadran* tradition, if it is permissible and considered reasonable in the past so that it can be maintained in Islamic teachings. As has happened in Panimbang, every *Nadran* program must be accompanied by remembrance and religious lectures. Coastal communities always carry out marine rituals or salvation (*nadran*) as a form of respect for caretakers who have provided abundant grace in the form of fish and safety at sea. In this case, people flock to deliver offerings (buffalo heads, food, drinks, and various types of flowers and incense) to the middle of the sea to be floated or washed away. This ritual is carried out at least every one or two years (Wibisono, 2020).

Nadran (sea ritual), which is a tradition that has been in effect and preserved in Muslim customs of coastal communities in the Pandeglang Regency area of Banten, Indonesia, is a sea ritual event that is contrary to Islamic law itself; the morning of the coastal residents is a symbol of belief as greeting praise and give alms for the abundance of marine products. So that the seafood can be multiplied

by God. It is undeniable that the practice of sea rituals that are carried out leads to the path of polytheism, such as bringing a buffalo head, along with its dead bones, fruits, rice, and seven kinds of flowers to be made as ritual offerings. It would be interesting if the discussion of hereditary cultures such as this *nadran* is linked to local tourism and the inculcation of religious character values in the younger generation. This is the central theme of this study.

METHODS

To collect data, the researcher uses the reflexive interview method (Loubere, 2017), which is a method that involves the interviewer and the interviewee in the process of elaboration and a shared understanding of the perspectives and experiences of the interviewees (Pessoa et al., 2019). Instead of simply reporting experiences descriptively, interviewees, with the support of the interviewer, have the opportunity to share the meaning of the reality around them and their events without arbitrarily interviewing them. The researchers conducted a series of semi-structured interviews with key stakeholders involved in Nadran ceremonies. That is 20 interviews, each lasting about 30-45 minutes. In this case, the interviewees represented various perspectives such as elders and cultural leaders, ceremonial leaders, village heads, fishermen and academics. Thus, this method can provide a long time for researchers to get satisfactory conclusions. In this study, researchers interviewed people significantly involved in the *nadran* ceremony in three places in 2022 in Pandeglang Regency, Banten, Indonesia. In two months of research, interesting events were observed and used as qualitative data to be drawn. In the method of data analysis, the authors use the social network method by involving the roles and functions of each party involved in the *nadran* ritual to take lessons from the perspective of a religious character. Educational Anthropologists generally use this method to provide a holistic picture of who is involved and what they do, including their motivations for their activities (Caputo, 2022). Therefore, the results of an anthropological analysis of education provide a valuable framework for analyzing the complex relationship between education and

local cultural traditions (Dattatreyan & Marrero-Guillamón, 2019). Here, educators and policymakers can develop more effective strategies to promote educational development and encourage intercultural understanding by comprehending the cultural context in which ritual-derived teaching occurs.

RESEARCH RESULTS

The Nadran tradition, which has its roots in Indonesian culture, consists of a number of phases and ceremonies that have deep religious and cultural meaning. Participation in the community and observance of traditional standards are preparation steps (Bagio & Priyadarshana, 2023). Rituals emphasize peace and tolerance in society by expressing appreciation for God and ancestral spirits (Nurasih et al., 2022; Wahono, 2022). Offerings demonstrate local wisdom in cooperation and environmental preservation, symbolizing blessings and success (Al Aliyah et al., 2020). A crucial component, boat processions, represents communication with God and the plenty of food provided (Patera et al., 2023). The Nadran tradition teaches moral principles, shari'ah, and *aqidah* by fusing Islamic principles with indigenous knowledge. All things considered, Nadran is a holistic practice that weaves together a web of ceremonies and activities to combine religious modesty, ancestral respect, and communal cohesion.

Routine Nadran events in the coastal areas of Pandeglang district (Carita, Labuan, and Panimbang) are usually held every year in the month of *Shura*. Still, now this is due to constraints by several factors, such as the tsunami in 2019 and the Covid-19 outbreak 19, the *nadran* formal event was postponed for up to 3 years or up to 4 years, and this *nadran* tradition will be pioneered by the executors and provided by All Indonesian Fishermen Association (*Himpunan Nelayan Seluruh Indonesia*—HNSI) as a forum for forming activity implementation committees. The word "*Shura*" is often called the month of Muharram for the Javanese. The word's origin is "*Ashura*," while "ten" comes from Arabic, containing ten meals in the month of Muharram, so Muslims consider it essential to that date. The word *ashura*, in the Javanese language, is called "*Shura*". However, regarding the

sacredness of the month of *Shura* for the Muslim community in Java, they believe that it is more influenced by the culture of Javanese, not because of the month's name itself (Benda & Castles, 1969; Woodward, 2010; Yurisa et al., 2021).

Tradition is a legacy from the past that has been preserved by the descendants of the ancestors until now and contains values, social norms, patterns of behavior, and culture. We can see that a sense of belief causes the destruction of faith in society in the ancestral heritage, which is accompanied by bigotry. Tradition in Islam can be known by the terms *urf*' and *'adah* (adat) is a habit or practice (Kau & Yahiji, 2018). Local wisdom is a thought, view, belief, and good behavior in society and creates wisdom values. Local wisdom can be said to be the ancestral values of the community, which are carried out and taught from generation to generation to their children and grandchildren so that these values can originate from religion and culture (Pornpimon et al., 2014). Meanwhile, after observing and interviewing several fishing communities, the facts on the ground do not have a strong foundation for this *nadran* event. Only join in on the ancestors; the answer was the same when asked about the purpose of holding it. Even so, this traditional Nadran event is still being carried out in the coastal areas of Pandeglang Regency because the belief in this tradition is already attached. In today's rapidly growing science and technology era, this *nadran* tradition has survived and been carried out. Each of the coastal areas that have been mentioned has a variety of events that suit each one, as is the case in the Panimbang and Labuan *Nadran* areas which are always accompanied by remembrance and religious lectures on the night before the marine ritual event begins the next day. Slightly different from the case in the Carita area, maybe after the event is over, there will be entertainment, such as a puppet show (*wayang golek*) and others, to attract many tourists.

The steps involved in the Nadran tradition are: *First*, the Preparation stage. This process begins with preparing the offerings, including preparing the boat that will carry the offerings and the buffalo head. *The second* step is the procession. The Nadran tradition begins with a procession that involves coordination with related parties, followed by joint prayer. *The third* step is Prohibition. The banning process

is a crucial part of the nadran tradition. The method is to slaughter a buffalo and cut the tumpeng rice which is then put into a container. The buffalo head is then thrown into the sea accompanied by offerings, as a symbol of gratitude for the abundance of natural resources. *The final* step is the Wayang Golek Show. The nadran tradition ends with a wayang golek performance, which is a form of storytelling and entertainment that is deeply rooted in local culture (Interviews with 3 Chiefs of Villages, Pandeglang, March 20, 2022).

Before the Nadran tradition was held, in each coastal area of the Pandeglang district (Carita, Labuan, and Panimbang), the pioneers held a deliberation with the Chair of the HNSI to discuss the formation of the committee for each region, as well as discuss the timing of implementation, preparation, and collection of funds from the fishing community. Every fisherman who owns a boat and ordinary fishers are voluntarily charged for this *nadran* fund, also for people in coastal areas, such as those in the Panimbang area, which is close to the market, will ask for contributions from the shops that sell in the Panimbang market voluntarily without coercion to be able to help with this *nadran* fund, as well as every village head in the coastal area to participate in contributing funds and other permits (Interviews with three leaders of Nadran events, Pandeglang, March 13, 2022).

At the implementation stage, the Panimbang is routinely carried out by the Nadran once a year. In contrast, it has not been implemented for almost 3 or 4 years because the constraints have been exhausted by the tsunami and the presence of Covid-19, and there is no supporting budgeting, and there is not yet a supporting area. Whereas for the Labuan area, it is usually held every year. Similarly, in the Carita area, the *nadran* tradition has not been carried out for several years, almost three years, regarding the performance of the organizers and the fishermen who decorated the boat beautifully and arranged the event as festive as possible with various events such as *istigosah*, entertainment, and celebrations (Interviews with 3 Chiefs of Villages, Pandeglang, March 20, 2022).

Nadran was carried out with great fanfare and went smoothly by the community in the coastal areas of Pandeglang Regency (Carita, Labuan, and

Panimbang); at this stage of the activity, the committee and the fishing community invited several government agencies, namely the Regent, Police, Chief of District, Village, Neighborhood, informal figures, Islamic scholars, and other communities (Interviews with 3 Fishermen, Pandeglang, March 13, 2022).

During the *Nadran*, there were no disturbances and rumors; some people say that using a buffalo head for offerings at this event is considered close to polytheism. It is undeniable that this is close to polytheism. Even so, this tradition continues to run smoothly and lively. Hundreds of boats parade the heads of the buffalo and other offerings in each of their respective regions, such as Carita, Labuan, and Panimbang. After that, it was thrown into the sea (Interviews with three leaders of Nadran events, Pandeglang, March 13, 2022). Rituals involve body movements, words, and objects, carried out in particular places for ceremonies, and deliberately made to influence supernatural powers on behalf of and for purposes of interests that carry out the ritual. For this, the ceremony offers buffalo head and burning incense.

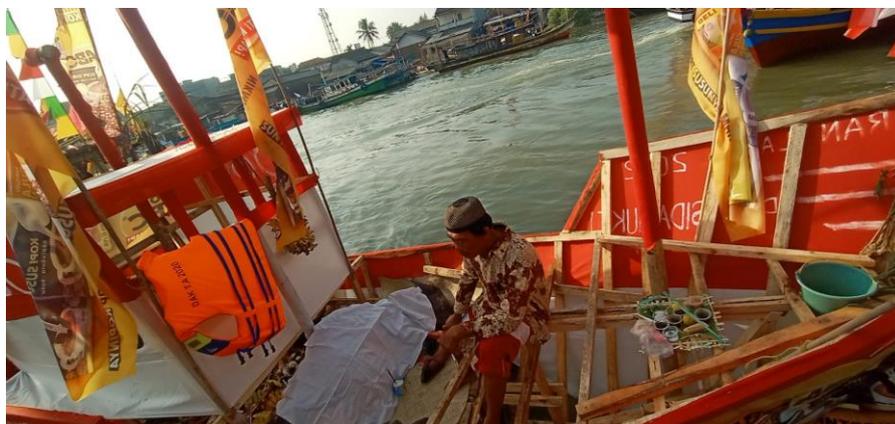


Figure 1.
Presenting a buffalo head to the middle of the sea
Source: Personal Documents, 2022

Figure 1 shows that humans must respect those who have provided sustenance. The lesson taken for instilling character is that humans must respect and appreciate the efforts of others. Offerings are also a form of returning kindness with kindness. Thus, loving and compassionate nature must also be instilled in the

younger generation for a harmonious life (Interviews with three leaders of Nadran events, Pandeglang, March 13, 2022).

The relationship between the Nadran ceremony and the character education of the younger generation was said by the head of the village where the Nadran ceremony was held:

“I want to remind our younger generation that the Nadran ceremony is more than just a celebratory event; it is a deep expression of who we are as a community. The younger generation should embrace with pride and respect the Nadran ceremony, because it conveys the wisdom of our ancestors and the values that guide our lives. By participating and preserving this tradition, you as the younger generation, not only honor our past but also shape the future of our village. With this, the younger generation can have their character formed, especially their conservationist character” (Interviews with UT, Chief of Village at Panimbang, Pandeglang, March 20, 2022).

This *nadran* tradition is a culture passed down for generations by coastal communities in the Pandeglang Regency (Labuan, Carita, Panimbang). However, the more fishermen come here, the more they do not understand the food and values of the *nadran* tradition (Interviews with three leaders of Nadran events, Pandeglang, March 13, 2022). This *nadran* tradition was originally a tradition that was from Hinduism and Buddhism, which was not the beginning of understanding Islam in which there is a teaching/celebration to worship the gods or ancestors, in which there is an offering, such as a buffalo head which is dressed up with other offerings, then delivered to the middle of the sea and later abandoned or thrown away in the middle of the ocean, in the Pandeglang area it is often said that the offerings are thrown away in the middle of Liwungan by crashing boats into each other and fighting over each other to deliver the offerings (Interviews with 3 Fishermen, Pandeglang, March 13, 2022). Even though they are in the same regency, namely Pandeglang Regency, coastal areas such as Carita, Labuan, and Panimbang have different ritual offerings. However, what is always there is the burning of incense.

Regarding the Nadran ceremony and its importance for religious education, a ceremony leader stated:

“I would like to remind the younger generation of the sacred heritage that is the Nadran ceremony, which represents our values and beliefs. It's a chance to deepen our community's ties, get closer to God, and acknowledge the benefits we have been given. It is through the preservation of such traditions that our faith is kept alive and strong, so accept this rite with reverence and an open heart” (Interview with SK, leader of *Nadran* events, Labuan, Pandeglang, March 13, 2022).



Figure 2.
Burning incense to invite supernatural power
Source: Personal Documents, 2022

Figure 2 shows that humans must always smell good by burning incense. Here the lesson that can be drawn is that humans must be kind and give kindness to those around them. Burning incense can also remind or symbolize specific characteristics a person wishes to develop, such as mindfulness, focus and inner peace. This can help develop self-awareness and emotional regulation, which are important character-building components. Likewise, the ritual of burning incense can serve as a reminder to cultivate inner peace and tranquility in daily life. By taking time to burn incense and pray, a person can cultivate a sense of purpose and meaning which can help develop resilience and a positive outlook on life (Interviews with three leaders of *Nadran* events, Pandeglang, March 13, 2022).

After several series of *Nadran* traditional activities were carried out, next to the parade stage and the boat procession to the sea in the Panimbang area, parades, and processions start from the auction of new and old fish, as well as on several boats that start from the estuary of the Panimbang bridge in Sidamukti. Previously,

the Panimbang fishing community owned ships and made them as attractive as possible with various ornaments such as fruits, vegetables, snacks, and other decorations. After the sea parade, on its peak night, the Panimbang area holds prayer together and religious lectures (Interview with Mr. KD, a fisherman of Panimbang, March 15, 2022). Another fisherman says that

“For the Labuan area, the boat parade heading to the middle of the Liwungan Sea starts around the auction area in the bay. The fishermen in Labuan also decorate their boats with attractive ornaments, and many boats participate. For the peak night in the Labuan area, in the past, we always used *wayang golek*. Still, we have not used *wayang golek* and other entertainment in the last few years, preferring Islamic events such as *istigosah*” (Interview with Mr. SH, a fisherman of Labuan, March 13, 2022).

Thus, the collective prayer is the last thing most visible from this *nadran* ceremony. This collective prayer is performed before the release of the offerings into the sea. Collective prayer (*istigosah*) can play an important role in character building by providing individuals with a sense of community, moral guidance, and spiritual support. When people come together with the same beliefs, they can inspire and motivate one another to become better versions of themselves. Being part of a prayer service can also provide individuals with service, outreach, and volunteerism opportunities. These activities can help develop important values such as compassion, generosity, and humility, which are essential for character building. In addition, religious congregations often provide opportunities for individuals to engage in practices such as prayer, meditation, and self-reflection, which can help individuals develop greater self-awareness, self-control, and inner peace. Overall, being part of a prayer group can provide individuals with a supportive and nurturing environment in which to grow and develop, cultivating important qualities such as kindness, empathy, and resilience for building strong character (Interviews with three leaders of *Nadran* events, Pandeglang, March 13, 2022).

Meanwhile, in the Carita area, the parade and procession of boats out to sea are the same, starting from the fish auction with hundreds of boats. Before the parade, the fishermen decorate their boats to make them more attractive with

various ornaments attached so that the audience who sees the event can feel more interested. While for the Carita area, on the peak night, wayang *golek* and other entertainment are used to make it more attractive to visitors (Interview with Mr. KM, a fisherman of Carita, March 20, 2022). Although each site of Carita, Labuan, and Panimbang has different stages, they are not far from what has been described.

DISCUSSION

Fishermen worldwide who want to thank their God may gather in an academic setting to express their gratitude in a religious context. Depending on the specific beliefs and traditions of the fishermen, the scene might vary. In a Christian context, for example, the fishermen might gather in a church or chapel for a unique Thanksgiving service. They might sing hymns of praise and thanksgiving, listen to a sermon, and offer prayers of gratitude for the sea's bounty and God's provision and protection. They might also provide tithes and offerings to express their thanksgiving and commitment to God (Idowu, 2019).

In a Muslim context, fishermen might gather in a mosque for prayers and thanksgiving (Zubir & Ahmad, 2022). They might recite special prayers of gratitude, such as the prayer of thanksgiving (*du'a shukr*) (Bensaid, 2021), and offer zakat or other forms of charitable giving to express their thankfulness for God's blessings (Jamal et al., 2019). In different religious contexts, fishermen might gather in a temple, shrine, or additional sacred space to thank their God or gods. They might perform special rituals or offer sacrifices to show their gratitude. Regardless of the specific religious context, the academic setting for fishermen worldwide to thank their God would be reverence, humility, and gratitude, as they express their faith and thankfulness for the abundance of the sea and the blessings of their lives. *Nadran* events in the coastal areas of Pandeglang district (Carita, Labuan, and Panimbang), are usually held every year in the month of *Shura*. This *nadran* tradition will be pioneered by the chief executive and sponsored by the fishermen's association as a forum for forming the event's implementation committee. *Nadran* events in the coastal areas of Pandeglang district (Carita,

Labuan, and Panimbang), are carried out from various stages, such as the stages of preparation, activities, presentation of offerings and implementation of the *Nadran* event.

Fishermen's rituals for Thanksgiving could potentially be an object of tourism. Still, it would need to be approached with sensitivity and respect for the culture and traditions of the fishermen involved. Tourism focusing on experiencing and learning about local customs and cultures can promote community understanding and appreciation. However, it is essential to recognize that these traditions are not created for tourism and should not be exploited or commodified for profit (Hauschild et al., 2007).

If tourists are interested in experiencing fishermen's rituals for Thanksgiving, it would be essential to work with the local community to ensure that the rituals are respected and dignified (Joo et al., 2023). This could involve hiring local guides or interpreters familiar with the cultural context and following any specific protocols or rules required for participation in the rituals (Sterchele, 2020). It is also essential to consider the impact of tourism on the local environment and community. If tourism is managed responsibly and sustainably, it could help support local economies and promote the preservation of cultural traditions. However, if tourism is not managed responsibly, it could lead to negative impacts such as overuse of natural resources, disruption of traditional ways of life, and loss of cultural identity (Singh et al., 2021). In summary, fishermen's rituals for thanksgiving could be an object of tourism, but they must be approached with respect, sensitivity, and a commitment to responsible and sustainable tourism practices (Alipour Amir et al., 2021; Audi, 2011).

The Cultural Transmission Theory of Anthropology of Education can be used to examine the development of character in the younger generation during the continuation of the *Nadran* rite. The presence of a mechanism for transmitting knowledge, customs, and behavioral patterns from one person or group to another has been shown via *Nadran* ceremonies (Eerkens et al., 2014; Eerkens & Lipo, 2007; Schönplflug, 2009; Tindall, 1976). It investigates how cultural components—

such as beliefs, abilities, information, and conduct—are reproduced and preserved in communities, influencing their growth and change through time. Based on research, the population-level organization of cultural knowledge varies according to content, context, and manner of transmission (Cavalli-Sforza et al., 1982). Although the backdrop of the ritual remains consistent with previous generations, the techniques and substance of the ritual reveal changes. This is due to a shift in world religious beliefs that has occurred at the population level. While the *Nadran* culture itself comes from or is associated with earlier religious traditions, namely Hinduism and Buddhism, the group that upholds the culture has progressively shifted to Islam. One distinguishing feature of this is the shift in the teaching from *wayang golek* (puppet shows) to Islamic recitation and collective prayer. This suggests a shift in the manner in which culture is passed down as well.

Religion contributes to the present tradition; even traditional values coexist with religious matters. Because we know that religion is a revelation from God with absolute and unshakable truth, there is a problem with whether culture is drawn to religion or religion is drawn to culture. Therefore, the researcher draws cultural conclusions from religion because in the Panimbang and Labuan Regions during the *nadran* event, the previously used *wayang golek* has now been replaced with other activities such as *istigosah*, religious lectures, and other Islamic activities. So, it indicates the traditional values that are inserted with the values of the religious tradition of Islam. However, the buffalo head offerings are still used, and this *nadran* is a form of gratitude to God.

Local traditions also lead to the inculcation of religious character values in the younger generation. Hence, this can be educative. Cultivating religious character values in local customs is a practice carried out for centuries in many societies worldwide. It involves instilling and reinforcing religious values and principles within a community's cultural and social fabric by promoting traditional practices, rituals, and beliefs. One way this can be done is by incorporating religious teachings into traditional practices and ceremonies. For example, in many cultures, weddings and funerals are important events that involve religious rituals and

prayers. These ceremonies can be used as opportunities to reinforce religious values such as compassion, forgiveness, and respect for others (Canda et al., 2019).

Another way to cultivate religious character values in local traditions is through community service and charity work. Many religious traditions emphasize serving others and giving back to the community. By incorporating these values into local practices, individuals can strengthen their connection to their faith while positively impacting the community. Finally, education and outreach programs can be used to promote religious character values in local traditions (Schnitker et al., 2019). By teaching young people about the principles and values of their faith and encouraging them to participate in religious activities, communities can ensure that these values are passed down from generation to generation (Deneen, 2008). Overall, cultivating religious character values in local traditions is a powerful way to reinforce the values and principles of a faith community (Snow, 2015) and ensure that these values are preserved for future generations (Hare, 2022).

CONCLUSION

Nadran ceremony offers valuable insights into the fishermen's thanksgiving rituals worldwide and their significance for local communities, cultural traditions, and environmental sustainability. It also shows that the inculcation of religious character values in local societal rules also occurs by promoting traditional practices, rituals, and beliefs. For example, traditional ceremonies can reinforce religious matters such as compassion, forgiveness, and respect for others. In addition, *Nadran* ceremony can also promote the importance of community service and community service. With these values, individuals can strengthen their relationship with their beliefs while positively impacting society. Then, local traditions also teach young people about the principles and values of their faith and encourage them to participate in religious activities so that the community can pass these values down from generation to generation.

The *Nadran* culture itself is linked to or descended from earlier religious traditions, namely Buddhism and Hinduism, but the group that maintains the culture

has gradually converted to Islam. The transition from *wayang golek* (puppet shows) to Islamic recitation and group prayer is one characteristic that sets this apart. This also points to a change in the way that culture is transmitted. However, the message of cultural transmission is the same; namely, teaching religious character values in local traditions is a powerful way to strengthen the values and principles of a faith community and ensure that these values are preserved for future generations. A multipronged strategy that includes policy formulation, educational activities, community involvement, promotion, and financial support is needed to preserve regional customs like the *Nadran* ritual. The government may make a significant contribution to guaranteeing the preservation of the rich cultural legacy of the fishing villages in Banten, Indonesia, for future generations by putting these recommendations into practice. This enhances the community's general social and economic well-being in addition to promoting cultural pride and continuity.

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