

Nadran As A form Of Cultural Preservation and Local Wisdom Among the Coastal Communities Of Muara Angka In The Face Of Modernization

Paisah¹

Student

Elementary Education Program, Graduate School, State University Of Semarang
JL. Lamongan Tengah No. 2 Bendan Ngisor , Jawa Tengah
Email : nonifaisah@gmail.com

Dr.Arghitta Aricindy, S.Pd, M.Pd²

Lecturer

Elementary Education Program, Graduate School, State University Of Semarang
JL. Lamongan Tengah No. 2 Bendan Ngisor , Jawa Tengah
Email : aricindyarghitha@students.unnes.ac.id

Indriana Eko Armaid³

Dosen

Elementary Education Program, Graduate School, State University Of Semarang
JL. Lamongan Tengah No. 2 Bendan Ngisor , Jawa Tengah
Email : indrianaeko.2021@student.uny.ac.id

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Abstract

The Nadran tradition is a longstanding cultural ritual integral to the life of fishing communities along the northern coast of Java Island, particularly in Muara Angka, North Jakarta. This ritual serves as an expression of gratitude for abundant marine resources and a plea for safety for fishermen in their maritime activities. Nadran embodies not only spiritual values but also local wisdom that promotes marine environmental conservation, social solidarity, and mutual cooperation within the fishing community. Despite facing challenges from modernization, urbanization, and social changes, this tradition continues to be maintained through various preservation efforts, including youth involvement, government support, and integration into cultural education and tourism. This study aims to explore the role of Nadran culture as a reflection of local wisdom and its preservation strategies in the modern era.

Keywords: *nadran, cultural preservation, local wisdom, muara angka coast communities*

Abstrak

Tradisi Nadran merupakan ritual budaya yang telah lama menjadi bagian integral dari kehidupan masyarakat nelayan di pesisir utara Pulau Jawa, khususnya di Muara Angka, Jakarta Utara. Ritual ini berfungsi sebagai ekspresi syukur atas berkah hasil laut dan permohonan keselamatan bagi para nelayan dalam menjalani aktivitas melaut. Nadran tidak hanya mencerminkan nilai-nilai spiritual, tetapi juga mengandung kearifan lokal yang mengajarkan pelestarian lingkungan laut, solidaritas sosial, dan gotong royong dalam komunitas nelayan. Meskipun menghadapi berbagai tantangan modernisasi, urbanisasi, dan perubahan sosial, tradisi ini tetap dipertahankan melalui berbagai upaya pelestarian, termasuk keterlibatan generasi muda, dukungan pemerintah, dan integrasi dalam pendidikan dan

pariwisata budaya. Penelitian ini bertujuan untuk mengkaji peranan budaya Nadran sebagai cerminan kearifan lokal dan strategi pelestariannya di era modern.

Kata Kunci: *nadran, budaya dan kearifan local, pesisir muara angke*

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INTRODUCTION

Local culture in the coastal areas of Jakarta, particularly in Muara Angke, plays an important role in preserving the identity and social values of the fishing community that has been passed down from generation to generation. Muara Angke is not only a center for fishing activities and a fish port, but also the heart of Jakarta's maritime culture and history. The natural potential and local wisdom are the main social capital in sustaining the lives of coastal communities that are highly dependent on the sea as their source of livelihood.

One of the prominent traditions that symbolizes these cultural values is the Nadran ceremony, a sea festival ritual held as an expression of gratitude for the abundant sea harvest and a prayer for safety at sea. Nadran has become an important part of the lives of the Muara Angke community and is a manifestation of local wisdom and the harmonious relationship between humans, nature, and God, which has been passed down through generations. This tradition also reflects the community's collective awareness of the importance of preserving nature and sustaining maritime life.

However, in this modern era, with rapid sociocultural changes, the continuity of local cultural traditions such as Nadran faces complex challenges. Modernization, urbanization, and a lack of regeneration of traditional values among the younger generation pose a serious threat to the preservation of local culture on the Muara Angke coast. Therefore, an in-depth study of the Nadran Bese ceremony is needed.

Coastal communities are social groups whose livelihoods depend heavily on marine and coastal environmental conditions as their primary source of income (Kusnadi, 2009). In the context of Indonesia, the world's largest archipelago, coastal communities play a strategic role in social, cultural, and economic terms (KKP, 2020). The lives of coastal communities are closely tied to the dynamics of marine resources, which not only influence their livelihoods but also shape distinctive cultural patterns and social systems (Soemarwoto, 2004). The culture of coastal communities grows and develops as a result of continuous interaction between humans and their natural environment, and is passed down from generation to generation as an ancestral heritage possessing spiritual and ecological value (FAO, 2018).

Muara Angke, as one of the coastal areas in Jakarta, has unique socio-cultural characteristics. Its community consists of various ethnic groups who migrated from the coastal areas of Java and its surroundings, bringing with them ancestral traditions and cultural acculturation that have shaped the community's collective identity. The lives of fishermen in Muara Angke, who face various economic, social, and environmental challenges, do not diminish their efforts to preserve their cultural heritage, especially the Nadran tradition, which is the center of the expression of togetherness and gratitude. The lives of fishermen in Muara Angke, who face various economic, social, and environmental challenges, do not diminish their efforts to preserve their cultural heritage, especially the Nadran tradition, which is a center of expression of togetherness and gratitude for nature's gifts.

The Nadran tradition itself reflects the attitude of coastal communities toward the marine environment, which is viewed not only as a source of livelihood but also as an entity that must be respected and preserved (Soemarwoto, 2004; Berkes, 2012). The rituals and symbolism within Nadran convey messages of local wisdom in the form of respect for nature and the universe, reflecting the ecological awareness of traditional communities (Berkes, 2012). Furthermore, this practice also represents social capital that binds the fishing community through shared values, social networks, and collective norms (Putnam, 2000). Through this ceremony, the community not only offers thanksgiving and prayers for safety but also activates practices of mutual aid and solidarity, which serve as the primary capital for navigating social change and external pressures.

The phenomena of modernization and urbanization occurring in the coastal areas of Jakarta, including Muara Angke, have had a significant impact on the socio-cultural order of coastal communities. Changes in lifestyle, shifts in value systems, and the dominance of global culture have triggered the potential erosion of local traditions if systematic preservation efforts are not undertaken to counteract these trends. The fragmentation of social space due to rapid development and economic change also has the potential to weaken community cohesion and disrupt the cultural regeneration that has long been the glue binding the community's identity. Therefore, an in-depth and strategic study of the existence, transformation, and preservation of traditional cultures such as Nadran is important and relevant.

This research responds to the need to understand the historical and socio-cultural journey of the Nadran tradition, as well as to find solutions and preservation models that are adaptive to the modern era. Through a historical approach and socio-cultural studies, this research aims to gather empirical facts, examine the meaning of local wisdom, and compile applicable recommendations to ensure that this tradition does not merely become nostalgia but functions as a source of social strength, cultural identity, and inspiration for environmental sustainability in Muara Angke.

RESEARCH METHODS

This study uses a historical method. Research using the historical method has its own way of presenting the truth about past events. The historical method is a process of critically examining and analyzing records and relics of the past (Gottschalk, 2006:39). This method consists of several stages:

1. Heuristics is the initial stage of searching for and finding historical sources related to the topic. Heuristics, or “Heuriskein” in Greek, means to search or discover. Heuristics in Greek is defined as *ars inveniendi* (the art of searching) or the same as the term art of invention in English (Daliman, 2012:52). These heuristic sources are divided into two types: primary and secondary sources. Primary sources are data obtained directly from historical actors and eyewitnesses.

Secondary sources are data obtained from other people who were not directly involved in the event (Daliman, 2012:55).

2. Criticism (verification) or analysis of the results At this stage, researchers filter and test the authenticity and credibility of the sources that have been collected. Historians are expected to ensure the authenticity, validity, and credibility of the sources found. The next step is to critically filter them, especially the primary sources, to select the facts. These steps are called source criticism, both in terms of the material (external) and substance (content) of the source (Sjamsudin, 2016). According to Daliman, source criticism is divided into two types: external and internal criticism. External criticism tests the authenticity of a source. Internal criticism is intended to test the credibility and reliability of sources (Daliman, 2012).
3. Interpretation or interpretation is the third stage of interpretation. Researchers provide interpretations, opinions, and analyses of the facts that have been obtained and verified. These facts are linked to form a series of events and their meanings (Daliman, 2012:82). There are two types of interpretation: first, analytical interpretation, in which researchers describe historical facts. Second, there is synthetic interpretation, in which researchers connect a series of events to obtain a conclusion. Various books on historical writing methods include Helius Sjamsudin's book entitled *Metodologi Sejarah* (Historical Methodology), while books on theories for analyzing research objects include Koentjaraningrat's book entitled *Sejarah Antropologi* (Anthropological History). Books on coastal communities include Kusnadi's book, *Keberdayaan dan Dinamika Masyarakat Pesisir* (The Empowerment and Dynamics of Coastal Communities). and for the discussion of Nadran, a journal written by Sri Wadati entitled *Tradisi Sedekah Laut di Wonokerto Kabupaten Pekalongan* (The Tradition of Sea Alms in Wonokerto, Pekalongan Regency) is used.
4. Historiography is the final stage of historical research. Historiography comes from the words ‘*historia*’ and ‘*grafein*’, which means writing history.’ In the historiography stage, researchers compile interpretations of facts and connect them to a historical narrative. According to Kuntowijoyo (2013:80), chronology is a very important aspect of historical writing. This means

that historical writing must include years so that changes are apparent and events can be detected. Therefore, researchers use years when writing history-related texts.

The results of the findings in the field are then presented in the form of a historical paper entitled, Nadran as the Culture and Local Wisdom of the Muara Angke Coastal Community.

RESULTS AND DISCUSSION

A Brief History of the Nadran Tradition

The Nadran tradition has become an essential part of the lives of fishing communities on the north coast of Java, especially in Muara Angke, North Jakarta, Indonesia. This tradition has its roots in the customs of the coastal communities of Indramayu, West Java, who began migrating and settling in Muara Angke in the 1980s. The influence of their ancestors and culture is preserved through the Nadran tradition, which serves as a bridge between generations in the cultural heritage of this community (Isanurcahyo, 2019).

Etymologically, the word “Nadran” comes from the Arabic word “nazar,” which means a promise or thanksgiving. However, this tradition also has its roots in an ancient Hindu ritual known as “nyadran,” a ceremony for purification and honoring ancestors through offerings to them. In Muara Angke, Nadran serves as a means of expressing gratitude to God for the blessings of abundant seafood and praying for the safety of fishermen at sea and their families at home (Agustin and Bachtiar, 2023). Initially, this tradition was carried out simply and individually by small-scale fishermen, usually using offerings corresponding to their catch of the day. However, with increasing collective awareness and the value of togetherness, at least since the early 2000s, the Nadran festival began to be held collectively. The series of rituals became more complete and was colored with traditional art performances such as wayang kulit (leather puppet show) and the procession of offerings using boats (Isanurcahyo, 2019).

Entering the modern era, especially from 2010 to the present, the Nadran tradition in Muara Angke has developed into a large and lively annual event. All elements of the fishing community and various supporting parties are actively involved, so that this tradition has become not only a cultural ritual but also a social cultural identity that animates the coastal community of Muara Angke in facing the dynamics of modernity (Agustin and Bachtiar, 2023). These findings indicate a process of social transformation and a reconfiguration of meaning, in which traditions are no longer viewed merely as individual spiritual practices but have evolved into a means of strengthening social cohesion and collective identity. This shift reflects the cultural resilience of coastal communities in the face of modernization pressures, though it also opens the door to cultural commodification as traditions become intertwined with economic and tourism interests.

Historical developments show that the Nadran tradition is not static but undergoes a process of transformation influenced by social changes in the community. This tradition is not merely passively passed down but is actively reconstructed by the fishing community in accordance with the needs of the times. The shift from individual to collective practices indicates a shift in values, from what was originally a personal matter toward broader communal interests.

Upon closer examination, the continuity of this tradition reflects the cultural adaptability of coastal communities in the face of urbanization. The migration of the Indramayu community to Muara Angke has not erased their cultural identity; rather, it has strengthened it through the reproduction of traditions in a new environment. In this context, Nadran serves as a tool for maintaining the continuity of identity while also functioning as a means of social integration within a heterogeneous community.

Furthermore, the transformation of Nadran into a larger annual celebration can also be understood as a cultural strategy to preserve the tradition's existence amidst the tide of modernization. The author observes that the expansion of scale and the involvement of various stakeholders not only signify development but also reflect the community's efforts to maintain the tradition's relevance so that it remains alive and recognized within a broader social sphere.

Thus, the history of the Nadran tradition not only depicts the journey of the past but also represents the process of cultural adaptation and negotiation by coastal communities in the face of social, economic, and environmental changes.

Social Background and Communal Function of the Nadran Tradition

Socially, Nadran plays a role that goes far beyond religious or customary rituals. This tradition is the main forum that strengthens social relations and a strong sense of togetherness among the fishermen of Muara Angke. The fishing community, dominated by migrants from Indramayu and other coastal areas of Java, views Nadran as a space for community building and strengthening a shared cultural identity. This ritual is usually celebrated once a year, often coinciding with important moments such as the birthday of the Prophet Muhammad, and becomes an opportunity for fishing families to gather to celebrate their catch and give thanks for their safety during a year of sailing the seas (Isanurcahyo, 2019). This picture suggests that Nadran serves as a mechanism for fostering strong social cohesion within the fishing community. Through collective practices such as annual rituals and cross-family participation, this tradition not only strengthens social bonds but also reflects the cultural resilience of coastal communities in preserving their identity amid ongoing social change.

The implementation of Nadran is rich in symbols and traditional arts, such as traditional tarling music, wayang kulit performances, and carnivals with meaningful offerings. This event is not merely entertainment but also a vehicle for social interaction that strengthens relationships between community members. The central role of community, religious, and fishing group leaders is very important in

maintaining the smooth running of rituals while also serving as a link between ancestral cultural values and the ever-changing realities of coastal communities (Agustin & Bachtiar, 2023).

The primary function of Nadran is as a ritual of gratitude that strengthens the community's spirituality. Through the offering of ritual items such as a buffalo head, tumpeng rice, and seven types of flowers, the fishing community expresses their gratitude to God and prays for protection to remain safe from dangers at sea. Additionally, this ritual strengthens social bonds among community members through mutual cooperation and solidarity fostered during its preparation and execution, serving as vital social capital for their collective life (Isanurcahyo, 2019). Beyond its spiritual and social functions, Nadran also serves as a medium for cultural education and the transmission of local wisdom values. This tradition serves as a means for the community—especially the younger generation—to learn about, cherish, and preserve the cultural heritage of their ancestors. The active participation of all segments of society in the ceremony fosters awareness of the importance of maintaining cultural continuity and the surrounding environment (Agustin & Bachtiar, 2023).

There has been a social transformation and a reconfiguration of meaning in the function of the tradition, where Nadran is no longer interpreted solely as a spiritual ritual but also as a medium for education and the reinforcement of collective values. In his view, this development simultaneously opens the door to cultural commodification as elements of entertainment and public engagement become increasingly dominant; thus, efforts are needed to maintain a balance between its sacred values and its socio-economic functions.

The ecological function embedded in the Nadran tradition is indirect but important. The ritual of giving alms to the sea, which is at the heart of this tradition, contains the value of harmonizing human relations with the marine ecosystem. The message of nature conservation and sustainability of water resources is essential for future generations to continue enjoying the fruits of the sea. These traditional values position the community as protectors of the environment who must utilize natural resources in a balanced and responsible manner (Isanurcahyo, 2019).

Relationship with Fishermen's Lives and the Coastal Environment

Nadran has a close relationship with the fishing community of Muara Angke, who depend entirely on marine resources for their main livelihood. This tradition is a spiritual means of praying for safety and blessings so that fishing activities can run smoothly, considering that fishing is a profession fraught with risk and uncertainty owing to unpredictable natural conditions (Agustin & Bachtiar, 2023). In addition, the Nadran ceremony strengthens social solidarity. The opportunity to gather and perform rituals together strengthens the sense of togetherness and mutual cooperation, which is an important foundation in a fishing community that is highly dependent on cooperation among its members (Isanurcahyo, 2019). In this context, Nadran serves not only as a spiritual practice but also as a form of cultural resilience in the face of environmental uncertainty. The author argues that through this ritual

practice, fishing communities build psychological and social strength that enables them to endure high-risk working conditions.

The symbolism of the ritual of offering sacrifices to the sea represents respect and harmony between humans and the sea as a source of life. This tradition also serves as a reminder of the importance of preserving the coastal ecosystem to maintain the welfare of the fishing community in the future (Agustin & Bachtiar, 2023). This indicates that Nadran is understood not only as a spiritual symbol but also as a representation of ecological awareness and a means of strengthening social cohesion. In the author's view, this development also opens the door to cultural commodification if symbolic value begins to shift toward performative value; thus, efforts are needed to maintain a balance between its sacred meaning and its social function.

Profile of the Muara Angke Community: A Coastal Community with a Maritime Cultural Heritage

Muara Angke is a coastal area located in North Jakarta, widely known as a center for traditional fishing communities with a long history and distinctive coastal culture. Demographically, the Muara Angke community is a mix of Javanese, Bugis, Makassar, and Sundanese ethnic groups who have migrated from the northern coastal areas of West Java, such as Indramayu and Cirebon, in the last few decades. This ethnic diversity has formed a multi-ethnic but integrated community with traditions and local wisdom built up over many years (Agustin & Bachtiar, 2023). The main livelihood of the Muara Angke community is fishing, using traditional and modern boats and equipment, processing seafood, and selling fish in traditional markets, which are vital for the supply of seafood in Jakarta and the surrounding areas. In addition, some work in the service sector is related to port activities and small domestic businesses. The social structure of this community is still strongly maintained, with the values of mutual cooperation and solidarity as part of a shared cultural heritage, forming strong social bonds in the midst of urban life (Isanurcahyo, 2019).

Social Dynamics and the Role of the Nadran Tradition

The social dynamics of the Muara Angke community are greatly influenced by local traditions, such as the Nadran ceremony. This ritual is not only a religious procession but also an important moment to strengthen social relations between residents of different generations and ethnicities in the community. Nadran provides a space for cross-generational and cross-ethnic interaction, building trust, a sense of togetherness, and respect for the ancestral heritage that has become the cultural identity of a resilient coastal community, amid openness to modern developments (Agustin & Bachtiar, 2023). The Nadran tradition serves as a mechanism for strengthening social cohesion within a heterogeneous society. In this regard, we can observe that through cross-generational and cross-ethnic interactions,

this tradition not only preserves cultural values but also strengthens social integration as a form of adaptation to the ongoing dynamics of social change.

Challenges of Modernization, Urbanization, and Environmental Disasters

The community of Muara Angke faces significant pressure due to rapid modernization and urbanization in Jakarta. The shift in land use from open coastal areas to densely populated settlements with inadequate facilities has reduced living space and increased socioeconomic risks. This urbanization is estimated to contribute to the social fragmentation of the community and the weakening of traditional communal values, including the neglect of local cultural traditions such as Nadran (Maziyah, 2022).

Furthermore, changes in the lifestyle of the younger generation, who are more exposed to global culture and digital technology, have led to a decline in their interest in participating in local traditions. This poses a risk of cultural stagnation and may eventually affect the preservation of the social identity of coastal communities (Isanurcahyo, 2019). Coastal environments face real threats such as increased frequency of tidal flooding that damages settlements, and the degradation of mangrove ecosystems due to coastal reclamation and marine pollution. These environmental threats trigger economic hardships for fishermen while increasing social vulnerability within the community, and disrupt their spiritual connection with the sea as a source of livelihood and the center of cultural traditions (Guntur, 2025).

The pressures of modernization and environmental change are driving a shift in the meaning and function of traditions within society. This situation calls for adaptation efforts that not only preserve the existence of traditions but also ensure that their relevance and the values they embody remain alive amid increasingly complex social changes.

The Role of the Nadran Tradition in Strengthening the Community

The Nadran tradition plays a vital role as a strong social bonding element within the Muara Angke community. This ritual is not merely a religious or cultural event, but also serves as a social medium that strengthens solidarity and unity within a multi-ethnic and heterogeneous community. The Nadran ritual involves all segments of society, from the preparation of offerings and traditional entertainment to the sea-launching procession. This active participation fosters a sense of collective responsibility, deepens a sense of ownership toward the tradition and community identity, and helps strengthen the social networks that sustain the livelihoods of coastal communities amidst various dynamics of social change (Agustin & Bachtiar, 2023). Beyond its social aspects, the Nadran ritual embodies spiritual values that affirm the harmonious relationship between humans, the sea, and God, instilling a sense of gratitude and hope for shared well-being. The ecological values inherent in this tradition foster collective awareness of the importance of preserving the sustainability of marine ecosystems as a source of livelihood (Isanurcahyo, 2019). The Nadran tradition serves as a mechanism for strengthening social cohesion while reflecting the cultural resilience of coastal communities.

Collective participation in this ritual not only strengthens social solidarity but also serves as an adaptive strategy for the community in facing the pressures of social and environmental change.

Local Wisdom in the Nadran Tradition

Nadran is a tangible manifestation of the local wisdom of the Muara Angke coastal community, integrating spiritual, social, and ecological values. These values are embodied through rituals that reflect harmony between humans and nature, as well as recognition of the power of the One True God. This cultural practice instills the importance of maintaining the balance of the marine environment, social solidarity, and gratitude as the foundation of community life. Through the Nadran ritual, the community expresses traditional knowledge regarding natural cycles, fishing seasons, and the preservation of marine ecosystems, which has been passed down through generations (Agustin & Bachtiar, 2023).

For instance, the community possesses a cultural understanding of specific fishing moratoriums that align with the principle of ecological sustainability. These cultural decisions are reinforced through rituals and ancestral stories embedded in the practice of the Nadran tradition. The values of mutual aid and solidarity are also evident, as the entire community actively participates in every aspect of the ritual's preparation and execution, strengthening social bonds and collective awareness of the importance of preserving the tradition (Isanurcahyo, 2019). This indicates a social transformation and a reconfiguration of meaning within traditional practices, in which Nadran is understood not only as a cultural heritage but also as a local knowledge system that adapts to the changing times. This development also has the potential to lead to cultural commodification as traditions begin to be positioned as economic and tourism assets; therefore, efforts are needed to maintain a balance between cultural and spiritual values and evolving economic interests.

The Value of Marine Environmental Conservation

The Nadran ceremony embodies a strong commitment to marine environmental conservation, in which the ritual of offering to the sea begins with the casting of symbolic offerings—such as a buffalo head and seven types of flowers—as a symbol of respect and gratitude toward the sea as a source of life. The cultural practices within Nadran represent a form of cultural resilience integrated with ecological awareness. The environmental conservation values embedded in this tradition are the result of a continuously evolving reconstruction of the meaning of the relationship between humans and nature in tandem with social change. Through this tradition, the community is educated to maintain the balance of the marine ecosystem for the sustainability of marine resources that benefit future generations (Agustin & Bachtiar, 2023). Furthermore, the fishing community adopts traditional rules regarding the prohibition of destructive fishing gear, monitoring of fish spawning seasons, and restrictions on fishing areas as forms of conservation rooted in local wisdom. In recent years, these coastal environmental conservation activities have also been integrated into the Nadran ritual series, such as beach cleanups

and the release of turtle hatchlings, reinforcing continuous nature conservation efforts as an integral part of Muara Angke's cultural heritage (Isanurcahyo, 2019).

Gratitude, Mutual Cooperation, and Social Solidarity

The core of the Nadran tradition lies in the community's expression of gratitude for nature's bounty and the spiritual forces that sustain life. Every year, fishermen and community members gather to give thanks through communal prayers and ritual offerings. The practice of mutual cooperation within the Nadran tradition is not merely ritualistic; it also serves as a mechanism for strengthening social cohesion within coastal communities. This collective activity reflects a social transformation that strengthens solidarity while preserving the sustainability of communal values amidst the pressures of modernity. This ritual reinforces collective awareness of the importance of togetherness and mutual aid as the community's primary social capital (Agustin & Bachtiar, 2023). Mutual aid is the most prominent social activity in the Nadran ceremony, beginning with the process of making decorative boats, preparing offerings, and culminating in the ritual itself. This forms a social framework that sustains solidarity and the social resilience of a community vulnerable to the pressures of life and the environment (Isanurcahyo, 2019).

Cultural Acculturation in the Nadran Ritual

The Nadran ritual is the result of a fusion of various cultural and religious traditions, incorporating elements of Islam as the majority religion, ancient Hindu influences, and local Betawi and Chinese cultures. The process of reconstructing meaning through cross-cultural interaction shapes the collective identity of coastal communities, such that this acculturation not only demonstrates cultural openness but also serves as a form of cultural resilience in preserving diversity without losing local identity. Islamic influence is evident through prayers and recitations, while Chinese cultural elements enrich the symbolism and offerings, such as the seven-colored flowers and the buffalo head. Betawi culture also adds its own flavor through traditional art performances and folk entertainment that complement the ritual procession. This diversity shapes the Nadran tradition as an inclusive cultural phenomenon that reflects the harmonious plurality of the Muara Angke community (Agustin & Bachtiar, 2023).

The Dynamics of Cultural Preservation Challenges

The preservation of the Nadran tradition in Muara Angke faces a number of serious challenges. Rapid modernization and urbanization have brought about changes in lifestyle and social values, particularly among the younger generation, who are more exposed to global culture. These external pressures are triggering social transformations that have the potential to weaken social cohesion and the sustainability of the tradition. This situation may also accelerate the commodification of culture if the

tradition is maintained merely as a symbol devoid of substantive meaning for the community. Urbanization leads to changes in the function of coastal lands and social fragmentation that erode community solidarity. Economic pressures have caused a decline in community participation in the tradition due to constraints on time and resources (Isanurcahyo, 2019). Furthermore, coastal environmental degradation and natural disasters such as tidal flooding and mangrove destruction increase social and economic vulnerability, impacting the sustainability of traditions and fishermen's livelihoods. Therefore, the preservation of traditions requires a holistic approach that integrates social, economic, cultural, and ecological aspects (Maziyah, 2022).

Preservation and Revitalization Strategies

Local governments, local communities, academics, and NGOs play a key role in the revitalization of Nadran through ritual facilitation, funding, cultural education, and integration into school curricula and cultural tourism activities. Here, efforts to revitalize traditions reflect a form of planned social adaptation and transformation. The involvement of various actors also opens opportunities for cultural commodification, necessitating strategies that maintain a balance between the preservation of cultural values and economic utilization. The use of digital technology for documentation and information dissemination also enhances appeal and youth participation (Agustin & Bachtiar, 2023). Authentic cultural tourism creates new economic opportunities while keeping traditions alive and relevant. Educational programs that combine local culture with technology are believed to encourage a renewed interest in traditions among the younger generation (Isanurcahyo, 2019).

The Role of Media and Cultural Documentation

Mass media and digital platforms play a crucial role in documenting and popularizing the Nadran tradition. Media plays a role in the process of reconstructing the meaning of the tradition while extending the reach of social cohesion into the digital realm. The use of media also has the potential to drive cultural commodification if the representation of the tradition emphasizes visual and entertainment aspects over the essential values it embodies. Multimedia content focused on this tradition serves not only as a cultural archive but also as an effective and engaging educational tool for the younger generation and the general public, strengthening the image of coastal culture both nationally and internationally (Agustin & Bachtiar, 2023).

Conclusion

The Nadran tradition in Muara Angke is a valuable cultural heritage and an integral part of the identity of the coastal community, most of whom are fishers. This tradition is not only a ritual of gratitude for the abundance of the sea and safety at sea, but also a means of strengthening social

relations, solidarity, and a sense of togetherness among a heterogeneous multi-ethnic community. Nadran has deep spiritual values that reinforce the harmonious relationship between humans, nature, and God. In addition, this tradition has cultural educational values that play a role in passing on local wisdom to the younger generation and strengthening ecological awareness of the importance of marine environmental preservation for the sustainability of coastal resources.

Historically, the Nadran tradition was brought by migrant fishermen from the coast of Indramayu and surrounding areas who settled in Muara Angke in the 1980s. Over time, Nadran has evolved from a simple ritual into a collective event involving all levels of society, with an increasingly comprehensive series of activities, such as traditional art performances, the making of ceremonial boats, and the joint offering of ceremonial gifts at sea. This change demonstrates a dynamic cultural adaptation to keep the tradition relevant and alive amid modernization.

The challenges of preserving the Nadran tradition have become increasingly apparent with the pressures of modernization, urbanization, and changes in the lifestyles of the younger generation, who are now more open to global and digital cultures. The fragmentation of social space due to the conversion of coastal land into dense settlements threatens community cohesion and the continuity of cultural traditions. The degradation of the coastal environment and disasters such as tidal flooding and mangrove destruction further increase the vulnerability of fishing communities, affecting their traditions and welfare.

Therefore, the preservation of Nadran must be carried out with a comprehensive approach involving the government, local communities, academics, and non-governmental organizations. Innovation in the use of digital technology for documenting and disseminating information about traditions is very important for increasing participation, especially among the younger generation. Integrated cultural education in schools and authentic cultural tourism activities can also strengthen Nadran's position as a symbol of identity and a source of socioeconomic inspiration. With this comprehensive preservation strategy, the Nadran tradition is hoped to continue to thrive, develop, and become an important foundation for strengthening coastal culture and the sustainability of the Muara Angke fishing community.

Recommendations

1. There is a need for education and socialization programs that integrate the Nadran tradition into formal and non-formal education curricula to encourage cultural regeneration among younger generations.
2. The government and local communities should develop a model for revitalizing traditions by involving digital technology as a medium for documentation and promotion to expand the reach of cultural preservation efforts.

3. Preservation efforts must be holistic, considering social, economic, and ecological aspects to overcome the impacts of modernization and urbanization while maintaining the sustainability of the coastal environment, which is the source of livelihood for the fishing community.
4. Authentic cultural tourism activities can be an alternative source of funding and a medium for cultural and environmental conservation, thereby providing economic benefits while raising public awareness of the importance of preserving local traditions.

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