

Integrating Coastal Indigenous Wisdom and Islamic Moral Pedagogy: A Socio-Cultural Study of Fishing Families in Aceh

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Abstract: This study examines the integration of coastal indigenous wisdom and Islamic moral pedagogy in shaping children's moral character within fishing families in Gampong le Meulee, Sabang, Aceh. The study aims to analyze how religious values, maritime customary traditions, and communal social structures interact in sustaining children's moral education amidst economic vulnerability, globalization, and digital transformation. This research employed a qualitative case study design grounded in an interpretivist-constructivist paradigm. Data were collected through in-depth, semi-structured interviews, participant observation, and documentation techniques involving seven key informants, including fishing parents with children aged 7–12 years, a *Panglima Laot* customary leader, and village authorities (*keucik*). The data were analyzed using a thematic analysis approach, which involved coding, categorization, and the development of interpretive themes. The findings reveal that children's moral formation in the coastal Muslim community is constructed through an interconnected moral ecosystem integrating Islamic spirituality, indigenous maritime traditions, communal social control, and adaptive family resilience. Religious practices, *Kenduri Laot*, *meunasah*-based learning, and *Panglima Laot* customary regulations function as living pedagogical mechanisms that cultivate discipline, honesty, responsibility, gratitude, and social solidarity. The novelty of this study lies in the introduction of the "Sabang Coastal Moral Ecology" concept, which explains how local wisdom and Islamic moral pedagogy interact dynamically within coastal Muslim society. This study contributes theoretically to the global discourse on indigenous Islamic pedagogy and community-based moral education, while practically offering insights for culturally grounded character education policies in vulnerable coastal communities.

Abstrak: Penelitian ini mengkaji integrasi kearifan lokal pesisir dan pedagogi moral Islam dalam pembentukan akhlak anak pada keluarga nelayan di Gampong le Meulee, Sabang, Aceh. Penelitian ini bertujuan untuk menganalisis bagaimana nilai-nilai keagamaan, tradisi adat maritim, dan struktur sosial komunal berinteraksi dalam mempertahankan pendidikan akhlak anak di tengah kerentanan ekonomi, globalisasi, dan transformasi digital. Penelitian ini menggunakan desain studi kasus kualitatif yang berlandaskan paradigma interpretivisme-konstruktivisme. Pengumpulan data dilakukan melalui wawancara mendalam semi-terstruktur, observasi partisipatif, dan dokumentasi dengan melibatkan tujuh informan kunci yang terdiri atas orang tua nelayan yang memiliki anak usia 7–12 tahun, tokoh adat *Panglima Laot*, dan perangkat desa (*keucik*). Data dianalisis menggunakan analisis tematik melalui proses pengkodean, kategorisasi, dan pengembangan tema interpretatif. Hasil penelitian menunjukkan bahwa pembentukan akhlak anak pada masyarakat Muslim pesisir dibangun melalui ekosistem moral yang terintegrasi antara spiritualitas Islam, tradisi maritim lokal, kontrol sosial komunal, dan ketahanan keluarga adaptif. Praktik keagamaan, tradisi *Kenduri Laot*, pembelajaran berbasis *meunasah*, dan aturan adat *Panglima Laot* berfungsi sebagai mekanisme pedagogis hidup yang menanamkan disiplin, kejujuran, tanggung jawab, rasa syukur, dan solidaritas



sosial. Kebaruan penelitian ini terletak pada pengenalan konsep “Ekologi Moral Pesisir Sabang” yang menjelaskan interaksi dinamis antara kearifan lokal dan pedagogi moral Islam dalam masyarakat Muslim pesisir. Penelitian ini berkontribusi secara teoretis terhadap diskursus global tentang pedagogi Islam berbasis budaya lokal dan pendidikan moral berbasis komunitas, serta secara praktis memberikan wawasan bagi pengembangan kebijakan pendidikan karakter yang kontekstual pada masyarakat pesisir rentan.

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INTRODUCTION

Family is the smallest social institution and the primary educational environment (*al-madrasat al-ūlā*) in shaping children’s moral identity (Sakti et al., 2024). Within the structure of society, the family does not merely function as a domestic shelter but also as the foundational arena for cultivating ethical values, spirituality, and social character (Munazir, 2024). Parents play a central role in constructing children’s moral consciousness through daily interaction, behavioral modeling, and emotional attachment (Liu et al., 2024). Consequently, the family is widely recognized as the first school in which children internalize values that later guide their relationships with God, fellow humans, society, and the natural environment (Elsayed, 2024; Fitriyanur et al., 2021). In Islamic educational philosophy, moral education (*tarbiyah al-akhlāq*) is not limited to cognitive transmission but encompasses the formation of ethical behavior, spiritual discipline, and social responsibility (Purwaningsih & Ridha, 2024).

In the contemporary era, however, moral education faces increasingly complex global challenges. Rapid globalization, digital transformation, consumerism, and cultural homogenization have contributed to what many scholars describe as a global moral crisis, particularly among younger generations (Arthur et al., 2016; Biesta, 2020). The weakening of communal values and the erosion of local cultural traditions have significantly affected family-based moral formation in many Muslim societies. Within this context, scholars have increasingly emphasized the importance of integrating indigenous knowledge systems and religious moral pedagogy as strategies for strengthening cultural resilience and ethical sustainability (Yip & Chakma, 2024; Berkowitz & Bier, 2022). Nevertheless, despite the growing discourse on moral education, studies examining the integration of local coastal wisdom and Islamic moral pedagogy within Muslim fishing communities remain highly limited.

From the perspective of Islamic moral education, morality (*akhlāq*) constitutes the essential foundation of human dignity and civilization. Human beings are distinguished by their ability to discern truth (*haq*) from falsehood (*bathil*) through ethical reasoning and spiritual awareness (Khofifa, 2023; Afif et al., 2024). Therefore, moral character does not emerge naturally but must be cultivated through consistent guidance, habituation, and exemplary parenting. In this regard, parenting patterns function as a moral compass that directs children amidst the challenges of modern social transformation. This idea aligns with Bandura’s Social

Learning Theory, which emphasizes that children develop moral behavior through observation, imitation, and interaction with meaningful social actors (Bandura, 1977). Likewise, Kohlberg's theory of moral development highlights the importance of social environments and ethical dialogue in shaping moral reasoning (Kohlberg, 1984).

Ideally, moral education within the family develops through sustained parental presence and supervision. However, the realities of coastal communities often present unique socio-cultural challenges. The livelihoods of fishing families are deeply shaped by the rhythm of the sea, uncertain weather conditions, and unstable economic structures. Long working hours at sea frequently reduce parental interaction with children and create gaps in moral supervision. As a result, children are often more exposed to external social influences than to direct paternal guidance. Similar patterns have been identified in several studies on marginalized coastal societies, where economic vulnerability frequently intersects with educational and moral challenges (Ndibo et al., 2021; Suci et al., 2023; Morrissey, 2023; Zhao et al., 2024).

This phenomenon is particularly visible in Gampong le Meulee, Sabang City, Aceh, Indonesia. As a coastal Muslim community strongly rooted in Islamic tradition, the society maintains religious learning practices through *meunasah* education and preserves ethical norms known locally as *meu-adab*. Nevertheless, the increasing pressures of tourism expansion, globalization, and digital exposure have created new moral tensions for children and adolescents. At the same time, fathers' prolonged absence due to fishing activities shifts much of the responsibility for moral supervision to mothers. These socio-economic dynamics potentially weaken the continuity of Islamic moral formation among younger generations if not supported by strong communal and cultural mechanisms.

Several previous studies have examined parenting patterns and character education among fishing families. Kandey et al. (2023) found that democratic parenting styles increasingly dominate among traditional fishing families in Minahasa, replacing authoritarian approaches considered less compatible with contemporary child development. Similarly, Ndibo et al. (2021) emphasized that fishing families function not only as caregivers but also as religious educators and social supervisors, despite facing various economic and educational limitations. Meanwhile, Suci et al. (2023) demonstrated that coastal parenting practices contribute significantly to the cultivation of religious values, mutual cooperation, integrity, and nationalism among children.

Despite these contributions, previous studies remain largely descriptive and sociological in orientation. Existing research predominantly focuses on parenting styles, economic survival, or general character education, while neglecting the deeper integration between indigenous maritime traditions and Islamic moral pedagogy. Furthermore, the international discourse on moral education has rarely explored how local Muslim communities construct what may be termed a "moral ecology," namely a collective ethical system sustained through the interaction between religion, culture, customary institutions, and communal social control (Putnam, 2000; Berkowitz & Bier, 2022). Consequently, there remains a significant research gap regarding how local wisdom functions as a living pedagogical framework for sustaining moral resilience within coastal Muslim societies.

This study addresses that gap by examining the integration of coastal indigenous wisdom and Islamic moral pedagogy in shaping children's morality among fishing families in Gampong Ie Meulee, Aceh. Specifically, this research investigates the moral values transmitted within fishing families, the socio-cultural practices contributing to moral formation, and the structural challenges faced by parents amidst economic uncertainty and digital transformation. Unlike previous studies, this research introduces the concept of "moral ecology" within the context of Acehnese coastal communities, where customary institutions such as *Panglima Laot* operate not merely as cultural authorities but also as informal pedagogical institutions that regulate ethical behavior, communal discipline, and spiritual responsibility.

Theoretically, this study contributes to the global discourse on Islamic moral education by demonstrating that indigenous coastal traditions can function as effective instruments of community-based moral pedagogy. The findings offer a new perspective on how Islamic educational values may be sustained through local cultural mechanisms amidst globalization and moral fragmentation. Practically, this study also provides insights for the development of culturally grounded Islamic education models capable of strengthening moral resilience among children in vulnerable coastal societies.

METHOD

This study employed a qualitative case study design to investigate the integration of coastal indigenous wisdom and Islamic moral pedagogy within fishing families in Gampong Ie Meulee, Sabang, Aceh, Indonesia. The case study design was selected because it enables an in-depth and contextually grounded exploration of socio-cultural realities embedded within a specific community setting (Nasution, 2023). Epistemologically, this study is situated within an interpretivist paradigm and informed by a constructivist perspective, which assumes that moral meanings, cultural values, and educational practices are socially constructed through lived experiences, communal interaction, and cultural negotiation (Creswell & Poth, 2018). This perspective is particularly relevant for examining how coastal Muslim families construct and sustain moral values through the intersection of religious traditions, indigenous institutions, and everyday social practices.

The study was conducted in Gampong Ie Meulee, Sukajaya District, Sabang City, Aceh, a coastal Muslim community recognized for maintaining strong maritime customary traditions and Islamic communal life. The site was selected purposively because it represents a socio-cultural environment where local wisdom and Islamic moral values remain actively embedded in community structures, particularly through institutions such as *meunasah* and *Panglima Laot*. Participants were determined using purposive sampling to ensure the selection of information-rich informants with direct experience related to moral education within fishing families (Patton, 2015). The study involved seven key informants consisting of fishing parents who had children aged 7–12 years, a *Panglima Laot* (customary maritime leader), and village authorities (*keucik*).

From an ethical standpoint, the research adhered to internationally recognized principles of qualitative research ethics. Prior to data collection,

participants received detailed explanations regarding the objectives, procedures, and voluntary nature of the study. Written and verbal informed consent was obtained from all participants before interviews and observations were conducted. To protect participants' privacy, all personal identities were anonymized and confidentially maintained throughout the research process. Ethical sensitivity was particularly important because the study explored family life, parenting practices, and communal moral values within a closely connected indigenous society (Tracy, 2020).

Data collection was conducted through methodological triangulation involving three interconnected techniques (Fiantika et al., 2022). First, semi-structured in-depth interviews were carried out to explore participants' understandings, experiences, and interpretations regarding children's moral education, parenting practices, and local cultural traditions. The semi-structured format enabled flexibility and facilitated deeper probing into culturally sensitive issues. Second, participant observation was employed to examine everyday family interactions, communal religious activities, and indigenous cultural practices related to moral formation. Observational engagement enabled the researcher to capture naturally occurring behaviors and social dynamics within the coastal community. Third, documentation techniques were utilized to collect supporting materials such as village administrative records, customary regulations, archival materials, and visual documentation of local cultural practices associated with *Panglima Laot* traditions.

To strengthen the trustworthiness of the findings, several validation strategies were systematically applied. In addition to source triangulation and methodological triangulation, member checking was conducted by returning interview summaries and interpretive findings to participants for confirmation and clarification. This procedure ensured that the interpretations accurately reflected participants' intended meanings and minimized subjective researcher bias (Lincoln & Guba, 1985). Furthermore, prolonged engagement in the field enhanced contextual sensitivity and enabled deeper interpretive understanding of the community's moral and cultural ecosystem. The researcher also maintained reflexive field notes throughout the research process to critically examine positionality, interpretation, and potential assumptions during data analysis.

The data were analyzed using thematic analysis, which allows researchers to identify, interpret, and organize patterns of meaning across qualitative datasets (Braun & Clarke, 2022). The analytical process was conducted systematically through several stages. First, the researcher engaged in repeated reading of interview transcripts, observation notes, and documentation materials to achieve data familiarization. Second, initial coding was performed by identifying significant statements related to moral values, religious practices, indigenous traditions, parenting strategies, and socio-economic challenges. Third, similar codes were categorized into broader analytical themes, including religious moral formation, indigenous coastal practices, communal moral regulation, and structural challenges affecting family-based moral education. Fourth, the emerging themes were critically reviewed and refined to ensure conceptual coherence and alignment with the socio-cultural realities of the Acehnese coastal context. Finally, the themes were interpreted analytically to construct a comprehensive understanding of how local

wisdom, Islamic moral pedagogy, and communal structures interact in shaping children's moral character within fishing communities.

Through this methodological framework, the study was able to capture moral education not merely as an individual family practice, but as a broader socio-cultural process embedded within indigenous institutions, religious traditions, communal social control, and the moral ecology of coastal Muslim society.

RESULTS AND DISCUSSION

Results

This study found that the moral formation of children within fishing families in Gampong le Meulee operates as an interconnected moral ecosystem shaped through the integration of Islamic spiritual values, maritime customary norms, and adaptive family strategies within the coastal environment. Based on thematic analysis of interviews, observations, and local documentation, the findings were categorized into three major analytical themes: (1) the internalization of religious moral values, (2) cultural practices as instruments of moral pedagogy, and (3) structural and contemporary challenges confronting fishing families. These findings demonstrate that moral education within the coastal Muslim community of Sabang is not constructed solely through domestic parenting practices, but also through communal cultural systems and indigenous institutions that collectively function as mechanisms of moral regulation and cultural resilience.

Internalization of Religious Moral Values

The findings reveal that moral education within fishing families in Gampong le Meulee places spirituality as the primary foundation for shaping children's character. Religious values such as worship, honesty, trustworthiness (*amanah*), discipline, responsibility, and politeness (*meu-adab*) are not taught separately but are integrated into a holistic moral framework transmitted through informal interaction within the domestic sphere. In this context, moral education functions not merely as verbal instruction but as a lived social practice continuously reproduced through habituation, supervision, and exemplary conduct.

The cultivation of worship practices constituted the central pillar of moral formation among fishing families. Parents perceived worship not only as a ritual obligation but also as a "spiritual curriculum" designed to strengthen children's moral resilience from an early age. Religious education began with the introduction of Qur'anic literacy through *Iqra'* learning, prayer practices, and participation in communal religious activities at the *meunasah*. Informant Hb explained: "Religious guidance is the most important thing. I direct my children to the *meunasah* after *Maghrib* prayer. If they become disobedient, I firmly remind them repeatedly so that they learn discipline."

From an analytical perspective, the *meunasah* functions not merely as a religious learning center but also as a communal institution of social modeling in which children observe and internalize collective obedience, discipline, and Islamic social ethics. Through repeated participation in congregational worship and communal learning, children develop an understanding that religiosity is socially

embedded within everyday coastal life rather than confined solely to formal educational institutions.

The integrity of children's moral identity was further reinforced through the cultivation of honesty and *amanah*, which were viewed as essential social capital within the fishing community. In the maritime economic structure of coastal societies, trust functions as a fundamental mechanism sustaining cooperation and social survival. Informants consistently emphasized that honesty must never be compromised despite economic hardship. Informant Hs stated: "Honesty and *amanah* are the most valuable assets. If we are honest, wherever we go people will trust us and we will always feel secure."

Similarly, informant J explained: "I firmly teach my children never to steal because it is a moral responsibility."

These findings indicate that honesty (*shiddiq*) and trustworthiness function not only as individual ethical virtues but also as communal survival mechanisms within the social structure of fishing communities. Children are socialized to understand that personal integrity determines their acceptance within wider communal networks. The value of *amanah* was also practiced through children's responsibility in using household facilities, maintaining parental trust during fathers' absence at sea, and respecting family rules regarding social interaction and media exposure.

The internalization of moral values subsequently manifested in everyday practices of discipline, responsibility, and politeness (*meu-adab*). Discipline was developed through consistent supervision, particularly by mothers, during fathers' prolonged fishing activities at sea. Children were habituated to follow household rules, attend Qur'anic learning sessions regularly, and manage their daily schedules independently without relying on physical punishment. Responsibility emerged through children's awareness of their obligations toward education, worship, and household expectations, particularly in response to the unstable economic conditions experienced by fishing families.

Politeness (*meu-adab*) represented the highest expression of children's moral identity within the Acehnese cultural context. Parents emphasized that academic achievement alone was considered meaningless without respectful behavior and proper communication ethics. Social interaction, speech patterns, and obedience toward elders became important indicators of children's moral quality. Families also actively supervised children's friendships and digital exposure to prevent moral degradation caused by external cultural influences associated with tourism and globalization in Sabang. These practices demonstrate the community's effort to maintain cultural resilience by preserving Acehnese Islamic identity amidst rapid socio-cultural transformation.

Cultural Practices as Instruments of Moral Pedagogy

The findings further demonstrate that cultural practices in Gampong Ie Meulee function not merely as symbolic traditions but as instruments of moral pedagogy through which religious, social, and ethical values are collectively transmitted to younger generations. Cultural traditions serve as an "open moral classroom" where children learn values through participation, observation, and communal experience. Three major cultural mechanisms contributing to children's

moral formation were identified: the *Kenduri Laot* tradition, maritime customary regulations, and the authority of the *Panglima Laot* institution.

1. *Kenduri Laot* as a Pedagogy of Gratitude and Social Solidarity

The *Kenduri Laot* tradition functions as a communal educational space that integrates religious devotion, social solidarity, and environmental consciousness. Unlike similar maritime rituals in several other Indonesian regions that may still involve symbolic sea offerings, the *Kenduri Laot* tradition in Gampong Ie Meulee has been fully Islamized and purified from practices considered incompatible with Islamic monotheism. The ritual is centered entirely on collective prayer, Qur’anic recitation, charitable food distribution, and donations for orphans as expressions of gratitude to Allah SWT.

The *Panglima Laot* explained: “*Kenduri Laot* teaches us to be grateful for the sustenance given by Allah, to strengthen solidarity among fishermen, to give charity, and to pray together.”

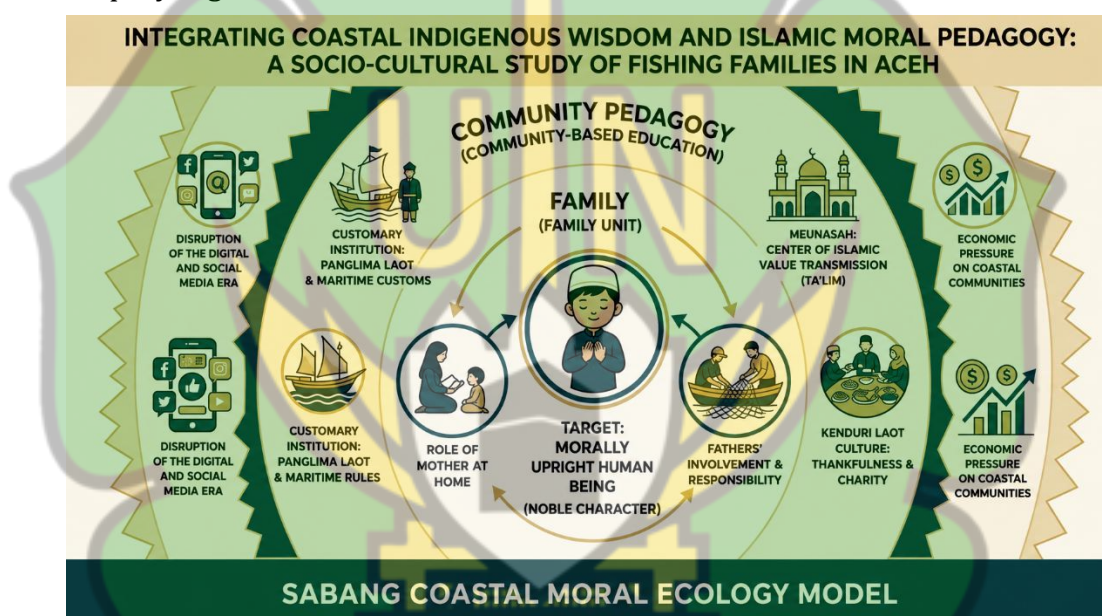


Figure 1. Sabang Coastal Moral Ecology Model: The Integration of Coastal Indigenous Wisdom and Islamic Moral Pedagogy

The integration between religion, local tradition, and social solidarity within the *Kenduri Laot* ritual is illustrated in Figure 1. The model demonstrates how indigenous coastal wisdom, family-based moral education, communal religious institutions, and customary maritime authority collectively construct a moral ecosystem that shapes children’s character formation in Gampong Ie Meulee. The interaction between domestic parenting, *meunasah*-based Islamic education, *Panglima Laot* customary regulations, and communal cultural practices creates a community-based moral pedagogy that strengthens children’s moral resilience amidst structural challenges such as economic instability and digital disruption.

Children participating in the *Kenduri Laot* ritual experience emotional and social learning processes through direct observation of communal cooperation, generosity, and respect for religious values. The ritual teaches that success as a fisherman is not solely determined by technical maritime skills but also by harmonious relationships with God and fellow community members. Analytically,

Kenduri Laot functions as a form of indigenous Islamic moral pedagogy in which collective ritual becomes a medium for transmitting gratitude, humility, and social empathy across generations.

2. Maritime Customary Regulations as Moral Discipline

The moral formation of children was also shaped through adherence to maritime customary regulations and sea taboos that regulate collective behavior within the fishing community. The people of *Ie Meulee* strictly observe traditional prohibitions, including restrictions on fishing activities during Fridays and Islamic holy days. Informants S and Hs emphasized that these regulations are respected not merely because of fear of sanctions but because they embody communal agreements rooted in religious and ethical principles.

“There is also a very strong maritime customary law here, including the prohibition against going to sea from Thursday afternoon until Friday afternoon in order to honor religion and Islamic holy days.”

From a pedagogical perspective, these customary regulations introduce children to concepts of discipline, obedience, social boundaries, and collective responsibility from an early age. Through observing their parents' obedience toward customary law, children internalize the understanding that every action has social and moral consequences. Furthermore, regulations concerning environmental preservation indirectly cultivate ecological responsibility by teaching children that the sea constitutes a divine trust (*amanah Tuhan*) that must be protected for future generations.

3. *Panglima Laot* as Moral Authority and Social Control

The institution of *Panglima Laot* played a strategic role as a moral guardian and communal social filter within the coastal community. Beyond regulating technical fishing matters, the *Panglima Laot* functions as a respected moral authority responsible for maintaining religious ethics, communal harmony, and customary discipline. The existence of this institution creates a collective moral environment in which children perceive continuous communal supervision over their behavior.

Informants Hb and J explained: “We have the institution called *Panglima Laot*. The *Panglima Laot* is a highly respected figure, an influential leader, and a social supervisor within this community.”

The respected authority of the *Panglima Laot* establishes behavioral standards that shape children's moral consciousness through social observation and communal control. The institution also functions as a protective filter against negative external influences associated with tourism expansion and digital modernization. Conceptually, the interaction between customary institutions, religious values, and communal discipline forms what may be termed a “Maritime Moral Pedagogy,” in which the sea and its socio-cultural regulations become a living educational space for shaping children's identity and ethical behavior.



Figure 2. The Implementation of the *Kenduri Laot* Tradition as an Expression of Gratitude and Charity

The authenticity of these findings is further supported by visual documentation presented in Figure 2, which illustrates the implementation of the *Kenduri Laot* tradition in Gampong Ie Meulee. The ritual functions as a communal expression of gratitude to Allah SWT through collective prayer, charitable food distribution, and social solidarity among coastal families. Beyond its ceremonial dimension, the tradition serves as an indigenous pedagogical space in which children directly observe values such as cooperation, generosity, humility, and communal responsibility. The documentation demonstrates how religious devotion and local coastal wisdom are integrated into everyday social practices that contribute to children's moral formation within the Acehnese fishing community.

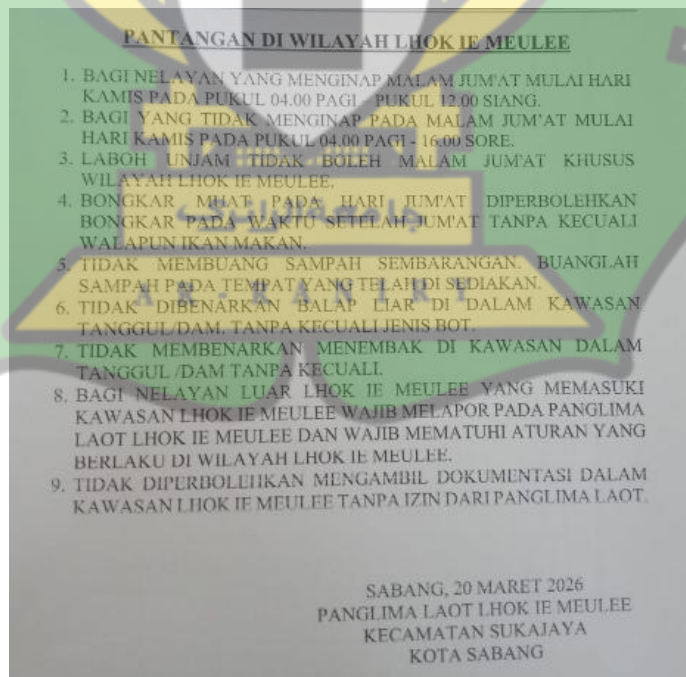


Figure 3. Archival Records of Maritime Customary Regulations and Fishing Taboos in Gampong Ie Meulee

Figure 3 presents an archival document issued by the *Panglima Laot* institution containing a set of maritime customary regulations governing social behavior, religious observance, and environmental ethics within the coastal territory of *Lhok Ie Meulee*. The archival record demonstrates that customary maritime law in Aceh functions not merely as a technical regulation for fishing activities, but also as an instrument of communal moral discipline and socio-religious control. The regulations include restrictions on fishing schedules during sacred Islamic times, prohibitions against environmentally destructive practices, obligations to respect customary authority, and rules concerning public order within the maritime conservation area. For example, fishermen are prohibited from going to sea during the Friday sacred period, loading and unloading activities are only permitted after Friday prayer, littering and destructive fishing methods are forbidden, and outsiders entering the maritime zone are required to report to the *Panglima Laot*. The document also prohibits unauthorized photography and documentation within the customary territory. Analytically, these regulations illustrate how indigenous maritime wisdom, Islamic moral values, and communal environmental responsibility are integrated into a collective moral governance system that shapes the ethical behavior of coastal society in Gampong Ie Meulee.

Structural and Contemporary Challenges

Despite the strength of communal moral systems, fishing families in Gampong Ie Meulee continue to face complex structural and contemporary challenges in sustaining children's moral education. These challenges operate within interconnected socio-economic and technological dynamics that directly affect family interaction, supervision, and educational continuity.

The first major challenge relates to economic instability caused by unpredictable weather conditions and fluctuating fishing yields. Informant Hb described these conditions as periods of economic collapse: "The greatest challenge is economic hardship, especially when the weather becomes unpredictable because of storms, strong winds, and heavy rain."

Analytically, economic uncertainty does not merely generate financial hardship but also creates secondary pressures affecting family structure and parenting patterns. To compensate for unstable income, fathers are often required to spend longer periods at sea, resulting in temporary father absence within the household.

This situation produces what may be described as a temporary "fatherless condition," in which mothers assume primary responsibility for children's daily moral supervision. Informant J explained: "My time with my children becomes very limited because I often go to sea. Whenever I am away fishing, the responsibility for supervising the children shifts entirely to their mother."

The prolonged physical absence of fathers becomes increasingly significant when combined with the contemporary pressures of tourism development and digital exposure in Sabang. Parents expressed deep concern regarding children's unrestricted access to smartphones, online media, and external cultural influences associated with tourism. Informant Habibi stated: "I worry that my children will be negatively influenced by smartphones. I do not allow them to use mobile phones, but I still allow them to watch television because I can monitor it directly."

These findings illustrate how fishing families actively construct protective strategies through direct monitoring, media restriction, and communal supervision in order to minimize the risks of moral degradation associated with digital globalization.

Interestingly, despite economic vulnerability, temporary father absence, and external cultural pressures, the moral ecosystem of Gampong Ie Meulee remains relatively stable. According to village authorities, cases of juvenile delinquency and serious moral deviation among fishing adolescents remain minimal. This indicates that the integration between domestic resilience, maternal supervision, customary authority, and collective communal control continues to function effectively as a “moral fortress” protecting younger generations from social risks associated with rapid modernization.

Overall, the findings demonstrate that children’s moral formation within the fishing community of Gampong Ie Meulee emerges through a dynamic moral ecosystem integrating religious values, indigenous coastal wisdom, and adaptive family strategies in response to structural and contemporary challenges. The interaction between religious internalization, cultural pedagogy, and communal moral regulation collectively constructs what this study conceptualizes as the “Sabang Coastal Moral Ecology.”

Discussion

The findings of this study demonstrate that the moral formation of children within fishing families in Gampong Ie Meulee is constructed through an integrative moral ecosystem that combines Islamic spirituality, indigenous coastal wisdom, communal social control, and adaptive family resilience. Unlike previous studies that primarily positioned fishing families within frameworks of economic vulnerability or parenting typologies, this study reveals that coastal Muslim communities possess complex socio-cultural mechanisms capable of sustaining moral education amidst globalization, digital disruption, and structural economic instability. In this respect, the findings contribute to the growing international discourse on Islamic moral pedagogy by demonstrating that local wisdom functions not merely as cultural heritage, but as a living pedagogical system shaping ethical consciousness, communal identity, and cultural resilience among younger generations.

The prioritization of worship education among fishing families in Ie Meulee reflects a deeply rooted Rabbani-oriented educational framework in which spirituality becomes the foundation of moral consciousness. This finding aligns with the educational values contained in QS. *Luqman* verses 12–19, where moral education begins with the cultivation of *tauhid*, worship, humility, gratitude, and ethical responsibility toward others (Khofifa, 2023). Within both *Tafsir Al-Azhar* and *Tafsir Al-Misbah*, worship is understood not merely as ritual performance, but as a transformative process that develops emotional maturity, spiritual awareness, and social ethics. In the context of Acehese coastal society, the *meunasah* functions as a communal institution through which children internalize collective religiosity and moral discipline in everyday life.

Theoretically, these findings strongly reinforce Bandura’s Social Learning Theory, which argues that moral behavior develops through observation, imitation,

and repeated interaction within meaningful social environments (Bandura, 1977). However, this study extends Bandura's framework by showing that moral modeling within coastal Muslim communities is deeply embedded within religiously structured communal institutions rather than limited to family interaction or formal schooling alone. The *meunasah* operates simultaneously as a religious learning center, a socialization space, and a mechanism of communal moral regulation. Similar findings have been identified in international studies emphasizing that collective religious habituation significantly strengthens moral resilience and character formation among children living within culturally cohesive communities (Arthur et al., 2016; Huda MF & Tasmin, 2025).

Moreover, the findings demonstrate that Islamic moral education within fishing families is inseparable from the construction of social trust through honesty (*shiddiq*) and *amanah*. In the maritime social structure of Acehnese coastal society, honesty functions not merely as a personal virtue but as a form of social capital essential for sustaining cooperation, economic survival, and communal legitimacy. This finding strongly corresponds with Putnam's concept of Social Capital, which emphasizes that trust, reciprocity, and shared moral norms constitute the foundation of stable communal life (Putnam, 2000). Within the fishing community of Ie Meulee, trustworthiness determines social acceptance and shapes children's awareness that moral integrity directly affects their position within communal networks.

The integration between honesty and *amanah* also demonstrates how Islamic ethical values operate simultaneously within theological and sociological dimensions. Consistent with Azzahra et al. (2024), the findings indicate that moral integrity develops most effectively through exemplary parental behavior reinforced by communal social expectations. In Ie Meulee, the collaboration between parents, customary leaders, and community institutions creates a collective moral surveillance system that continuously shapes children's behavior. This process becomes increasingly important amidst the expansion of digital media and tourism exposure in Sabang. In this context, *amanah* evolves beyond individual responsibility into a communal ethical obligation grounded in awareness of divine supervision (*muraqabah*) and collective accountability. Consequently, the moral system of the fishing community reflects what contemporary moral theorists describe as "embedded morality," namely moral consciousness formed through continuous interaction between religion, culture, and social structure.

The findings regarding discipline and responsibility further reveal that Islamic moral education within coastal communities is fundamentally rooted in habituation, collective participation, and indigenous regulatory systems. This finding supports Amaliati's (2020) argument that discipline in Islamic education is most effectively cultivated through *ta'widiyah* (habit formation), exemplary conduct, and moral guidance rather than punitive control. In Ie Meulee, children learn discipline through obedience to household routines, participation in religious activities, and compliance with maritime customary regulations regulating social behavior and environmental ethics.

From the perspective of Kohlberg's Moral Development Theory, these practices demonstrate how moral reasoning develops gradually through interaction with communal norms and ethical expectations (Kohlberg, 1984). The maritime

customary system functions as a “moral boundary structure” that guides children toward socially accepted ethical behavior and communal responsibility. Importantly, this study reveals that responsibility among children is strengthened through their active involvement in domestic roles during fathers’ prolonged absence at sea. Rather than producing moral disintegration, the temporary *fatherless condition* found in this study encourages independence, empathy, and emotional maturity through maternal resilience and collective social support. This finding challenges dominant assumptions in Western family studies that often associate father absence exclusively with social dysfunction or juvenile vulnerability. In collectivist Muslim communities such as Ie Meulee, communal religious institutions and indigenous social structures appear capable of compensating for limited paternal presence through collective caregiving and social supervision mechanisms.

Another important finding concerns the role of *adab* (*meu-adab*) as the highest expression of moral identity within Acehnese coastal culture. Within the Islamic educational tradition, *adab* encompasses not only politeness but also ethical self-regulation, emotional discipline, social sensitivity, and spiritual awareness. The emphasis placed by parents on respectful communication, obedience toward elders, and behavioral modesty reflects the broader Islamic ideal of forming *Insan Rabbani* capable of balancing divine consciousness with social responsibility (Suriana, 2023; Omais & Antônio dos Santos, 2025). This finding corresponds with contemporary global discussions on moral education emphasizing that morality cannot be reduced to cognitive reasoning alone, but must also involve emotional formation, communal ethics, and embodied social practice (Biesta, 2020; Graves, 2024).

The transformation of the *Kenduri Laot* tradition further demonstrates the dynamic interaction between indigenous culture and Islamic theology within Acehnese coastal society. Unlike maritime traditions in several other regions that may still involve symbolic offerings to the sea, the *Kenduri Laot* tradition in Ie Meulee has undergone theological reconstruction into a fully Islamized ritual centered on collective prayer, Qur’anic recitation, charity, and social solidarity. This finding supports Prawira et al. (2025), who argue that local traditions within Muslim societies frequently experience adaptive Islamization rather than cultural elimination. Analytically, the findings demonstrate that indigenous traditions may function as culturally embedded pedagogical instruments for transmitting Islamic moral values across generations. The study therefore contributes to the emerging discourse on indigenous Islamic pedagogy, which recognizes local culture as an important educational resource for strengthening communal morality and cultural resilience in Muslim societies facing globalization and moral fragmentation.

The findings also reveal that structural economic vulnerability does not necessarily weaken family-based moral education. Instead, economic hardship frequently strengthens communal solidarity, parental responsibility, and adaptive resilience within coastal families. This finding aligns with Halisa et al. (2025), who found that socio-economic pressure may stimulate stronger caregiving cooperation and collective survival strategies within vulnerable communities. In the context of Ie Meulee, the synergy between maternal resilience, customary authority, communal supervision, and religious institutions creates what this study

conceptualizes as a “moral fortress” capable of protecting children from the risks of digital disruption and moral degradation.

From a comparative perspective, the collective moral supervision identified in *Ie Meulee* shares important similarities with community-based Islamic educational systems found in *pesantren* traditions in Java and other Muslim societies emphasizing institutionalized moral discipline and religious moderation (Efendi et al., 2026; Qorib & Umiarso, 2025). Nevertheless, the Acehnese coastal context possesses distinctive characteristics because moral education is closely integrated with maritime customary law, indigenous ecological ethics, and communal environmental responsibility. The *Panglima Laot* institution functions not only as a regulator of fishing activities, but also as a moral authority shaping children’s ethical awareness through communal social control and indigenous legal structures. These findings enrich international discussions concerning multiculturalism, community-based moral education, and culturally embedded Islamic pedagogy by demonstrating that indigenous institutions remain highly relevant for responding to contemporary moral crises in rapidly globalizing societies.

Overall, this study proposes the concept of “Sabang Coastal Moral Ecology” as a theoretical framework explaining how Islamic spirituality, indigenous maritime wisdom, communal social control, and adaptive family resilience interact dynamically to sustain children’s moral formation within coastal Muslim communities. This framework contributes theoretically to the global discourse on Islamic education by offering an alternative model of community-based moral pedagogy rooted in local culture, collective ethics, and religious consciousness. Furthermore, the findings suggest that culturally embedded moral systems remain highly significant for strengthening moral resilience and preserving communal identity amidst the accelerating pressures of globalization, tourism expansion, and digital modernity.

This study offers a significant novelty by introducing the concept of the “Sabang Coastal Moral Ecology” as an analytical framework for understanding the integration of coastal indigenous wisdom and Islamic moral pedagogy within fishing communities in Aceh. Unlike previous studies that primarily focused on parenting styles, economic vulnerability, or general character education among fishing families, this research demonstrates that children’s moral formation in coastal Muslim societies is shaped through a dynamic interaction between religious institutions, maritime customary law, communal social control, and adaptive family resilience. The study reveals that indigenous institutions such as *Panglima Laot*, *meunasah*, and the *Kenduri Laot* tradition function not merely as cultural symbols, but as living pedagogical mechanisms that continuously transmit moral values, religious discipline, social solidarity, and ecological responsibility across generations. In this regard, the research expands the discourse on Islamic moral education by positioning local coastal wisdom as an active educational system capable of sustaining moral resilience amidst globalization, tourism expansion, and digital disruption.

Theoretically, this study contributes to the international discourse on Islamic education, indigenous pedagogy, and community-based moral formation by proposing an alternative model of culturally embedded moral education rooted in collective ethics and local religious traditions. The findings enrich contemporary

discussions on moral education by demonstrating that morality within Muslim coastal communities is not constructed solely through formal schooling or domestic parenting, but through a broader communal moral ecosystem integrating religion, culture, customary authority, and environmental ethics. Furthermore, the study contributes comparatively to global scholarship on multiculturalism and indigenous education by illustrating how local Islamic traditions can adapt to modern social transformation without losing their theological and cultural foundations. Practically, the research also provides important implications for the development of culturally responsive Islamic education policies and community-based character education programs aimed at strengthening children's moral resilience in vulnerable coastal societies.

CONCLUSION

This study found that the integration of coastal indigenous wisdom and Islamic moral pedagogy within fishing families in Gampong Ie Meulee has a greater influence on children's moral formation than previously assumed. The findings demonstrate that moral education in Acehnese coastal society is not constructed solely through verbal religious instruction or domestic parenting practices, but through a broader communal moral ecosystem integrating Islamic spirituality, maritime customary law, indigenous cultural traditions, and collective social control. Practices such as *Kenduri Laot*, participation in *meunasah*-based religious learning, and obedience to *Panglima Laot* customary regulations function as living pedagogical mechanisms that cultivate discipline, responsibility, honesty, gratitude, and social solidarity among children. These findings challenge the conventional assumption that economic vulnerability and temporary father absence within fishing communities inevitably weaken children's moral development. Instead, the study reveals that communal resilience, maternal supervision, and indigenous moral structures can collectively function as a strong moral fortress amidst globalization, tourism expansion, and digital disruption.

Theoretically, this study contributes to the international discourse on Islamic education, indigenous pedagogy, and community-based moral formation by introducing the concept of "Sabang Coastal Moral Ecology" as a framework for understanding the interaction between religion, local wisdom, family resilience, and communal moral regulation. The findings reinforce Social Learning Theory and Social Capital Theory by demonstrating that moral values are effectively transmitted through communal interaction, collective supervision, and culturally embedded religious practices. At the same time, this study challenges perspectives that position local traditions merely as cultural symbols without educational significance. Instead, the findings show that indigenous institutions such as *Panglima Laot* and *Kenduri Laot* operate as active pedagogical systems capable of sustaining moral resilience and cultural continuity across generations. Consequently, this study enriches scientific discussions concerning culturally embedded Islamic moral education within vulnerable coastal communities.

Nevertheless, this study has several limitations. The research was conducted within a single coastal community and involved a relatively small number of participants, making the findings difficult to generalize to all fishing communities or

broader Muslim societies. In addition, the study focused primarily on the socio-cultural dimensions of moral education and did not extensively explore the long-term psychological impacts of digital transformation on children's moral development. Therefore, further studies involving larger samples, comparative coastal communities, and interdisciplinary approaches are needed to obtain a more comprehensive understanding of indigenous Islamic moral pedagogy in diverse socio-cultural contexts.

Practically, the findings suggest that local governments, Islamic educational institutions, and community leaders should strengthen collaboration in developing culturally grounded character education programs rooted in local wisdom and communal participation. Indigenous institutions such as *Panglima Laot* should be actively involved in community-based moral education initiatives because they possess strong social legitimacy within coastal society. Future research is also recommended to examine comparative models of indigenous Islamic moral education in other Muslim communities, as well as to explore how digital technology can be utilized constructively to preserve and transmit local moral values to younger generations in the era of rapid globalization.

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