

## THE SEA HARVEST RITUAL AS A BASIS FOR ECOLOGICAL EDUCATION AND CLIMATE RESILIENCE IN THE COASTAL COMMUNITIES OF PROBOLINGGO

**Wahyu Lestari**

Universitas Islam Zainul Hasan Genggong

[why.lestari94@gmail.com](mailto:why.lestari94@gmail.com)

**Abd aziz**

Universitas Islam Zainul Hasan Genggong

[abdazizwahab65@gmail.com](mailto:abdazizwahab65@gmail.com)

**Poppy Rachman**

Universitas Islam Zainul Hasan Genggong

[poppyrachman37@gmail.com](mailto:poppyrachman37@gmail.com)

**Abstract:** *The present inquiry investigates the Petik Laut ritual, a foundational tradition of local wisdom among the coastal communities of Probolinggo, East Java. This ceremony, which expresses gratitude for marine abundance and maritime safety, reflects a profound ecological and spiritual nexus between the community and the sea. This article seeks to explore the ecopedagogical values embedded in the ritual and its strategic relevance to ecological education and climate resilience. Utilizing a descriptive qualitative approach with an ethnographic method, the investigation gathered data through participant observation and in-depth interviews with traditional leaders and local fishermen. The findings reveal that Petik Laut serves as a vital informal educational medium, fostering ecological awareness through sea-cleaning initiatives and environmentally conscious Larung Sesaji (offering) practices. Furthermore, the ritual strengthens social solidarity and environmental ethics, while climate adaptation is manifested through the traditional scheduling of ceremonies based on seasonal weather patterns. The current analysis concludes that preserving Petik Laut provides a robust foundation for culture-based ecological education, offering a localized model for strengthening adaptive resilience against contemporary environmental challenges.*

**Keywords:** *Petik Laut, ecological education, local wisdom, climate resilience, coastal community.*

### INTRODUCTION

Climate change has become a global concern with far-reaching consequences for the sustainability of marine ecosystems and the livelihoods of coastal communities. Rising sea surface temperatures, shifts in extreme weather patterns, and increasing sea levels have disrupted fishing activities and reduced fishermen's catches (Adityawitari et al.,



2020; Liana et al., 2023). These environmental changes demand that coastal communities develop both ecological awareness and adaptive capacity to cope with increasingly complex ecological challenges. In this light, strengthening ecological education and enhancing climate resilience are essential efforts to sustain marine ecosystems and ensure the continuity of coastal livelihoods.

Throughout history, humanity's relationship with the sea has not only been economic or practical but also deeply philosophical. The era of maritime exploration and scientific advancement marked a turning point in how humans understood nature. In medieval cosmology, Thomas Aquinas's geocentric worldview portrayed Earth as the center of the universe an image that symbolized divine order and humanity's humble position before God's creation. Centuries later, Nicolaus Copernicus's heliocentric theory radically altered that perception, ushering in an age where knowledge about nature was grounded in empirical observation and rational inquiry (Kuhn, 1957). This transformation laid the groundwork for modern science and the expansion of ocean exploration.

During the Age of Discovery, explorers such as Vasco da Gama and Christopher Columbus embodied humanity's growing command over the oceans. Their expeditions across the Indian and Atlantic Oceans represented an era of exploration driven by the motives of Gold, Glory, and Gospel the pursuit of wealth, power, and religious mission (Boxer, 1969). However, behind these achievements also lay exploitative tendencies that prioritized economic and political interests over ecological balance. In contrast, the maritime communities of the Indonesian archipelago preserved a worldview rooted in harmony with nature, guided by spiritual beliefs and collective wisdom emphasizing gratitude, balance, and sustainability.

One example of this local wisdom is the *Petik Laut* ritual, a long-standing tradition among coastal communities in Probolinggo. The ceremony, passed down through generations, serves as an expression of gratitude to God for safety at sea and abundant marine harvests (Nur et al., 2023). It reflects a set of values, norms, and knowledge that shape the community's harmonious relationship with their social, cultural, and natural surroundings (Vu et al., 2025). Philosophically, *Petik Laut* represents more than a religious offering it embodies a profound ecological understanding of the sea as the source of life (Widyatwati & Mahfudz, 2021).

From an ecological education perspective, traditions such as *Petik Laut* carry important pedagogical implications. Ecological education aims to nurture awareness, attitudes, and skills for responsible interaction with the natural environment (Lutfauziah et al., 2024). It emphasizes the interconnectedness between humans and ecosystems, encouraging conservation ethics and critical thinking in solving environmental problems (Niswatin et al., 2020). Thus, values embedded in *Petik Laut* such as cooperation, environmental responsibility, and respect for nature can serve as meaningful foundations for contextual and culturally based environmental learning.

Meanwhile, climate resilience refers to the capacity of both social and ecological systems to anticipate, absorb, and recover from the effects of climate change (Naswar et al., 2024). Building resilience involves not only mitigation and adaptation but also the incorporation of local wisdom into adaptive strategies. In coastal settings, resilience can



be observed through traditional practices that encourage sustainable resource use, adaptive fishing activities aligned with weather patterns, and collective solidarity in facing environmental risks.

The coastal communities of Probolinggo, located along the northern coast of East Java, have a strong dependence on marine resources, which are central to their livelihood, identity, and spirituality (Mulyadi et al., 2025). This dependence has fostered a value system that upholds ecological balance through sustainable fishing practices and marine conservation (Jati, 2019). Within this context, the *Petik Laut* ritual plays a vital role in reinforcing social unity, maintaining ecological harmony, and preserving maritime traditions that sustain community life (Nur et al., 2023; Nurmalasari, 2023).

While Western maritime history driven by Gold, Glory, and Gospel—is often characterized by humanity’s triumph over nature, Indonesia’s coastal traditions such as *Petik Laut* offer a contrasting narrative: one that emphasizes coexistence and respect for ecological balance. This contrast highlights the importance of reinterpreting ecological education not as an attempt to dominate nature but as a cultural and spiritual dialogue between humans and their environment.

Previous studies have examined the intersections between culture, environment, and climate change, yet few have explored how the *Petik Laut* ritual can serve as a foundation for ecological education and climate resilience in coastal communities of Probolinggo. Research by Sardjuningsih et al. (2023) and Rozi & Taufik (2020) highlighted the role of culture in environmental adaptation but did not delve into its educational dimensions. Meanwhile, studies by Sumarmi et al. (2024), Purwanto et al. (2020), and Jufrida et al. (2022) emphasized the communicative and educational potential of traditional ceremonies in fostering environmental awareness. This study seeks to fill that gap by exploring *Petik Laut* as a model of ecological education that supports climate adaptation and community resilience.



**Figure 1.** Visualization of the Research Gap on the *Petik Laut* Tradition Using VOSviewer (2020–2025)

The figure above presents a research gap analysis generated using VOSviewer software, based on scientific publications from 2020 to 2025 related to the *Petik Laut* tradition. The visualization reveals interrelated topics such as value, larung segoro dance, Banyuwangi Regency, and Jember, indicating that academic research on *Petik Laut* remains limited especially in its ecological, social, and educational dimensions. This finding underscores a promising opportunity for further investigation into *Petik Laut* as a source of local wisdom and as a basis for eco-pedagogical development in coastal education.

In this study, *Petik Laut* is interpreted not merely as a cultural heritage but as an ecologically grounded educational medium that nurtures environmental ethics, ecological literacy, and adaptive capacity among coastal communities in Probolinggo. The novelty of this research lies in examining how the ritual operates as both cultural practice and educational process that enhances community resilience to climate change. Through an ethnographic approach, this research explores the ecological and social meanings embedded within the ritual and their potential to inform sustainable environmental education.

Based on the above background, the central research problem is formulated as follows: How do the ecological and social values within the *Petik Laut* ritual contribute to ecological education and climate resilience among the coastal communities of Probolinggo? The objective of this study is to analyze the ecopedagogical values embodied in the *Petik Laut* ritual and explain their relevance in building environmental awareness and resilience to climate change. Theoretically, the findings are expected to enrich discussions on the relationship between local wisdom and environmental education, particularly in the context of coastal adaptation to climate change.

## METHOD

This study applied a descriptive qualitative approach with an ethnographic method. This approach was considered appropriate because it enables an in-depth exploration of the meanings, values, and cultural practices (Bahagia et al., 2021) embedded in the *Petik Laut* ritual as a form of local wisdom among the coastal communities of Probolinggo. Through ethnography, the researcher aimed to gain a comprehensive understanding of the community's behavior, perspectives, and social interactions within the context of the ritual's implementation.

Data were obtained through participant observation, in-depth interviews, and documentation. The participant observation involved the researcher directly engaging in the *Petik Laut* ceremony to observe its sequence of activities, symbols, and the ecological values expressed in each stage. Meanwhile, in-depth interviews were conducted with traditional leaders, fishermen, and community members to capture their interpretations of the ritual's symbolic meanings, social values, and environmental perspectives. Documentation complemented these techniques by collecting photographs, video recordings, and field notes to support the analysis.

The collected data were analyzed using descriptive qualitative procedures, consisting of three main stages: data reduction, data presentation, and conclusion drawing. These stages helped the researcher organize field findings, interpret patterns, and identify relationships among the emerging themes (Mustofa et al., 2022). Thematic analysis was then used to highlight core ecopedagogical values found within the ritual, such as ecological awareness, social solidarity, environmental responsibility, and climate adaptation.

Finally, the results were interpreted to explain how these values contribute to the development of ecological education and the strengthening of climate resilience within the coastal communities of Probolinggo. Through this method, the researcher was able



to understand more deeply how cultural traditions serve not only as heritage but also as living systems that support environmental sustainability.

## **RESULTS AND DISCUSSION**

### **1. Description of the *Petik Laut* Ritual in Probolinggo**

The *Petik Laut* ritual represents one of the enduring forms of local wisdom among coastal communities in Probolinggo, East Java. Passed down through generations, this annual ceremony is usually held after a period of abundant fish harvest as an expression of gratitude to God for safety at sea and plentiful marine yields. The celebration involves several stages, including the preparation of offerings (*sesaji*), boat decoration, cultural parades, and the highlight of the event the *Larung Sesaji* procession, where offerings are cast into the sea. Beyond its spiritual dimension, this ritual also serves as a symbol of social unity among fishing communities whose lives are intertwined with the sea (Ananda Ines Putri Winanti et al., 2023).

A community leader in Kalibuntu Village described:

*“For us, Petik Laut is more than just a tradition it’s a reminder that the sea sustains our lives and must be protected. If the sea becomes polluted, we are the ones who will bear the consequences. That’s why, every year, we clean the beach before performing Larung Sesaji.”* (Interview with Mr. H. Syaiful, fisherman, August 10, 2024)

The ritual carries dual meanings. On one hand, it strengthens the fishermen’s cultural identity; on the other, it acts as a form of ecological education, encouraging awareness about maintaining the cleanliness and sustainability of the marine environment. As Rahayu et al. (2022) note, the *Petik Laut* held in Parsehan Hamlet reflects the community’s spirit of gotong royong (mutual cooperation) through collective preparations from group discussions and joint prayers to the final parade, which ends with the symbolic act of competing for offerings. This process not only reinforces solidarity but also nurtures a sense of belonging among coastal residents.

Community participation in the ritual is notably inclusive. A local housewife, who is also part of the women’s fishermen group, shared:

*“We, the women, prepare nasi tumpeng, traditional cakes, and flowers for the offerings all done voluntarily. The young people decorate the boats, so everyone has a role.”* (Interview with Mrs. Marfu’ah, 38 years old, resident of Kalibuntu Village, August 10, 2024)

Culturally, the ritual reflects a form of acculturation between Islamic values and local traditions. Historically, *Petik Laut* has embodied not only gratitude but also a spiritual philosophy that regards the sea as part of God’s creation that deserves respect. Nurmalasari (2023) points out that in other regions such as Muncar, Banyuwangi, *Petik Laut* evolved as a blend of Islamic and Hindu traditions from earlier kingdoms, later adapted to local religious and cultural contexts. The same syncretism is visible in Probolinggo, where Islamic prayers accompany the *Larung Sesaji* procession, yet the offerings retain local agricultural and maritime symbols.

A local religious figure explained:



*“Before the boats go out to sea, we begin with a collective prayer for blessings. Even though there are offerings, we don’t worship the sea it’s our way of expressing gratitude to Allah for His sustenance.”* (Interview with Ustaz Ahmad Tohir, religious leader of Kalibuntu Village, August 12, 2024)

Structurally, the ritual consists of four main phases. The first is the preparation stage, involving discussions among community leaders, fishermen, and local officials to set the date and arrange offerings. The second is the cultural parade, which includes performances of traditional music, dance, and decorated boat displays. The third is the offering ceremony or *Larung Sesaji*, considered the climax of the ritual when offerings are set adrift into the sea. Finally, the post-ritual stage features communal meals, thanksgiving (*tasyakuran*), and beach-cleaning activities (Ryzca Siti Qomariyah et al., 2024).

The inclusiveness of participation women preparing food, youth decorating boats, and elders leading prayers demonstrates the ritual’s role as a medium for ecological and social education. Thus, *Petik Laut* in Probolinggo is not merely a cultural expression but also an arena for teaching values of solidarity, cooperation, and environmental stewardship (Irma Juliana et al., 2023; Megawati & Lukman Ihsanuddin, 2021).

## **2. Ecological Education Values in the *Petik Laut* Ritual**

Embedded within the *Petik Laut* ritual are diverse ecological education values expressed through its symbols, practices, and social interactions. These values naturally emerge as the community performs actions that emphasize the harmony between humans and the marine ecosystem. As Jatmiko (2016) suggests, ecological education does not only occur in formal classrooms but can also be internalized through community traditions that shape environmentally responsible behavior.

In *Petik Laut*, ecological values manifest in tangible ways such as cleaning the beach before and after the ritual and ensuring that the offerings do not pollute the sea. These actions cultivate a shared sense of responsibility toward marine preservation.

One fisherman explained:

*“Before the larung ceremony, we always clean the beach. No plastic waste is allowed because if the sea is dirty, our fish will decrease. We believe the sea is alive and must be respected.”* (Interview with Mr. Hadi, August 10, 2025)

A major value found in the ritual is ecological awareness the understanding that the sea is not merely an economic resource but part of a larger ecological system that sustains life. The offerings, for instance, are made exclusively from natural materials such as fruits, rice, and flowers never synthetic items. As Kiptiah et al. (2025) note, such awareness emerges through everyday social interactions that encourage living harmoniously with nature. Thus, *Petik Laut* becomes a form of community-based learning that integrates environmental ethics into daily practice.

A traditional leader emphasized:

*“When we make offerings, everything must come from nature fruits, flowers, rice. Never from factory-made materials. That’s our ancestors’ rule so the sea doesn’t ‘get angry.’”* (Interview with Mr. Sulaiman, August 10, 2025)

Equally important is the value of environmental responsibility. Fishermen are aware that their livelihoods depend on the health of the sea, and they consciously avoid destructive fishing practices or dumping waste into coastal waters. Through the ritual, these values are passed on to younger generations, creating a non-formal system of environmental education.

As noted by Mrs. Murni, a women's group leader:

*"We involve the youth from the beginning, so they understand why the sea must be protected. When they join the clean-up and see the larung process, they learn to respect nature."* (Interview, August 11, 2025)

Another essential value is social-ecological solidarity the community's shared sense of responsibility for environmental care. *Petik Laut* preparations engage everyone equally, regardless of social or economic status. This cooperation strengthens both social ties and environmental awareness. According to Lestari et al. (2024), such culture-based participation nurtures ecological character because it blends the spirit of togetherness with environmental consciousness.

As expressed by the Head of the *Petik Laut* Committee:

*"Petik Laut is not just for one group it's for everyone. The young people clean, the elders prepare offerings, the women cook. The sea belongs to all of us."* (Interview with Mr. Rofi, August 10, 2025)

Finally, the ritual reflects the value of climate adaptation. The community determines the timing of the ceremony based on natural signs wind patterns, tides, and lunar cycles. This sensitivity to environmental cues reflects deep ecological knowledge and adaptive capacity. Wacano et al. (2013) describe this as a form of culture-based climate literacy, which can strengthen community resilience against climate risks.

As one elder noted:

*"We never choose the date carelessly. If the waves are high or the wind is strong, we postpone it. Nature gives us signs it's our job to read them."* (Interview with Mr. Manaf, August 13, 2025)

Thus, the ecological education values found in *Petik Laut* are both symbolic and practical, shaping the community's environmental ethics and strengthening their adaptive resilience to climate change.

### **3. The Contribution of the *Petik Laut* Ritual to Climate Resilience**

The *Petik Laut* ritual contributes significantly to enhancing the climate resilience of Probolinggo's coastal communities through the strengthening of local wisdom, collective awareness, and social capital. As Novianti et al. (2016) emphasize, resilience is not solely determined by infrastructure or technology but also by the community's cultural and social capacity to respond to environmental changes.

Through the intergenerational transmission of local wisdom, *Petik Laut* helps the community adapt to shifting weather patterns, uncertain fishing seasons, and marine ecosystem fluctuations. It thus functions as a socio-ecological mechanism that reinforces collective survival strategies.



A tangible form of adaptation can be seen in the flexible scheduling of the ritual, determined by environmental cues. Coastal residents observe signs such as wind direction and sea currents to avoid conducting the ceremony during dangerous weather. Rahayu et al. (2022) identify this as a manifestation of climate literacy rooted in local culture a practical way of reducing environmental vulnerability.

*“We always pay attention to the sea’s signs before deciding the day of the larung. If the wind isn’t good, we wait. Our ancestors taught us that. Nature speaks; we must listen.”* (Interview with Mr. Manaf, August 13, 2025)

Beyond adaptation, *Petik Laut* strengthens social-ecological resilience through cooperation and solidarity. The collective effort involved in cleaning beaches, repairing boats, and preparing offerings reinforces social networks that become crucial during environmental crises. Communities bound by shared cultural practices tend to recover faster from ecological disturbances (Novianti et al., 2016; Rahful Ahmad Madaual et al., 2023).

*“When there are strong winds or floods, we help each other. Petik Laut keeps us united. The sea belongs to everyone, so we must look after one another.”* (Interview with Mr. Rofi, August 10, 2025)

Moreover, the ritual supports environmental risk mitigation by embedding conservation norms into community practices. Participants are prohibited from polluting the sea or leaving waste behind an implicit environmental ethic that aligns with findings by Syarif et al. (2023), who argue that local traditions can serve as effective tools for conservation when rooted in cultural belief systems.

The intergenerational involvement in the ritual also ensures the transmission of ecological knowledge. Children and young people learn the values of adaptation and conservation through direct participation. This informal learning process builds long-term environmental awareness. As Rahmawati (2025) suggests, youth engagement in traditional practices is essential for sustaining climate consciousness within communities.

*“We’ve been involved since we were little helping clean the beach and watching the boats go out. Through that, we learn that the sea must be cared for, not just celebrated.”* (Interview with Dimas, 17 years old, August 11, 2025)

In essence, *Petik Laut* stands as more than a cultural event it is a living system that nurtures adaptive, social, and ecological resilience. By combining faith, tradition, and environmental awareness, the ritual sustains both the cultural identity and the future sustainability of Probolinggo’s coastal communities.

#### **4. The Relevance of the *Petik Laut* Ritual as a Basis for Ecological Education and Climate Resilience**

The *Petik Laut* ritual has strong relevance as a foundation for developing ecological education rooted in local culture and directed toward climate resilience. This is because the ritual embodies aspects of ecological knowledge, moral values, and community practices that naturally function as learning media for coastal residents. As emphasized





by Jatmiko (2016), ecological education that grows from local wisdom tends to nurture deeper environmental awareness than approaches based solely on formal instruction, since it is closely tied to people's daily experiences. The values contained in *Petik Laut* such as gratitude for nature, concern for marine cleanliness, and a sense of environmental responsibility can be incorporated into both formal and non-formal education to instill sustainability-oriented mindsets from an early age.

Moreover, *Petik Laut* reflects the essence of ecopedagogy, which emphasizes the reciprocal relationship between humans and nature in the learning process. Ecopedagogy encourages learners to recognize ecological interdependence and to act ethically toward the environment (Yunansah & Herlambang, 2017). In practice, the community's active role in protecting the sea, respecting ecosystems, and adjusting rituals to natural conditions exemplifies the application of ecopedagogical principles in daily life. The values carried by this ritual are also closely linked to the development of climate-resilient education. Ecological learning inspired by *Petik Laut* can enhance public understanding of climate risks, foster adaptive strategies, and strengthen social solidarity in responding to environmental changes.

Far Far and Tuhumury (2022) note that education grounded in local culture contributes to climate resilience because it builds contextual understanding of human–environment relationships and emphasizes the importance of ecological balance. This is clearly reflected among the coastal communities of Probolinggo, who maintain shared awareness to keep the sea clean, conduct *Larung Sesaji* without polluting the waters, and adjust ritual activities in line with marine and weather cycles.

Beyond building adaptive capacity, ecological education inspired by *Petik Laut* also serves as a means of social and environmental transformation. The values of gotong royong (mutual cooperation), respect for nature, and concern for future generations embedded in the ritual can form a moral foundation for sustainable community development. Yunansah and Herlambang (2017) found that involving communities in tradition-based education encourages more lasting behavioral change than purely instructive methods. Thus, *Petik Laut* can be seen as a social learning space that strengthens the connection between humans and nature while cultivating collective awareness toward climate change.

Ultimately, the significance of *Petik Laut* as a foundation for ecological education and climate resilience lies in its ability to integrate spiritual, social, and ecological values in a balanced way. The ritual not only teaches people to honor the sea as a source of life but also encourages a collective sense of responsibility to protect it serving both as a cultural heritage and a practical pedagogical model for sustainable living.

## **5. Challenges and Opportunities of Implementation**

Implementing the *Petik Laut* ritual as a foundation for ecological education and climate resilience is not without challenges. One major obstacle lies in the waning interest of younger generations toward local traditions. Influences from modernization, urban lifestyles, and digital culture often make traditional rituals seem outdated or less relevant



to today’s aspirations (Juliana et al., 2023). This shift threatens the continuity of ecological values that the ritual carries.

Another challenge stems from limited institutional and policy support. Although local traditions possess strong conservation potential, policies that formally integrate cultural heritage into environmental education or management are still minimal. Without a clear legal or institutional framework, it becomes difficult to legitimize and expand the role of traditional rituals as educational tools.

Logistical and resource limitations also pose barriers. Many coastal communities face difficulties related to funding, educational infrastructure, and technology access needed to develop learning modules or documentation based on *Petik Laut*. Without sufficient media or institutional support, collaboration with schools or educational institutions may not be sustainable.

Even so, there are promising opportunities. The first lies in the ritual’s deeply rooted social and cultural foundation, which makes the introduction of local values into education both relevant and well-received. For example, in Banyuwangi, *Petik Laut* has been successfully integrated into cultural and tourism festivals, demonstrating its potential for broader cultural and economic synergy.

Second, the use of educational technology and digital media can strengthen the dissemination of the ritual’s values. Interactive learning modules or videos based on local wisdom have proven effective in improving ecological literacy among children in coastal areas. Therefore, combining local traditions with modern education and technology opens up innovative pathways for building climate resilience through community-based ecological education.

In essence, the success of implementing *Petik Laut* as a foundation for ecological education and climate resilience depends on collaborative efforts among communities, schools, government institutions, and the private sector. Building local capacity, developing context-based learning resources, and establishing supportive policies are crucial steps. Through such synergy, traditional values can be preserved not only as cultural heritage but also as dynamic instruments for addressing environmental and climate challenges in the future.

## CONCLUSION

The *Petik Laut* ritual in Probolinggo is more than a cultural tradition it represents the living expression of ecological awareness and community spirituality. Through collective acts such as *Larung Sesaji* (sea offerings), cooperative preparation, and efforts to keep the sea clean, the community demonstrates environmental responsibility and social solidarity. These practices naturally internalize values of sustainability, adaptation, and care for nature. Thus, *Petik Laut* can be viewed as an effective medium for ecological education, one that connects environmental ethics with cultural identity in meaningful ways. Preserving and integrating the ritual’s values into educational activities both formal and community-based can help strengthen environmental awareness and resilience to climate change.



Collaboration among local governments, educational institutions, and community organizations is essential to ensure that *Petik Laut* continues to evolve as both a cultural heritage and a model for ecologically conscious living, contributing to sustainable development across Probolinggo's coastal areas.

## REFERENCES

- Adityawitari, F., Saputra, D. K., & Sutarto, A. Y. C. (2020). Preliminary assessment for coastal climate adaptation and resilience in Kepetingan Hamlet, Sawohan Village, Sidoarjo Regency. *E3S Web of Conferences*, 153, 3004. <https://doi.org/10.1051/e3sconf/202015303004>
- Ananda Ines Putri Winanti, Nur Intan Mutiara, & Esha Ayu Triana Waskita Putri. (2023). Tradisi *Petik Laut* Sebagai Simbol Identitas Masyarakat di Kecamatan Puger. *TUTURAN: Jurnal Ilmu Komunikasi, Sosial Dan Humaniora*, 1(4), 166–185. <https://doi.org/10.47861/tuturan.v1i4.551>
- Bahagia, B., Mangunjaya, F. M., Wibowo, R., Rangkuti, Z., & Noor, Z. M. (2021). Tradition Of Cleaning For Reacting Social, Religion And Environment Education. *EDUKATIF JURNAL ILMU PENDIDIKAN*, 3(5), 1971–1981. <https://doi.org/10.31004/edukatif.v3i5.666>
- Far Far, R. A., & Tuhumury, S. F. (2022). Strategi Adaptasi Masyarakat Pesisir Terhadap Dampak Perubahan Iklim di Kepulauan Kei Besar Maluku Tenggara. *Jurnal Akuatiklestari*, 6(1). <https://doi.org/10.31629/akuatiklestari.v6i1.4903>
- Irma Juliana, Nindi Laili Safitri, & Wulan Fadillah. (2023). Pemaknaan Tradisi *Petik Laut* bagi Masyarakat Pesisir. *TUTURAN: Jurnal Ilmu Komunikasi, Sosial Dan Humaniora*, 1(2), 218–232.
- Jati, A. (2019). Environment-Wise Fishing Practice in Coastal Regions in Indonesia. *E3S Web of Conferences*, 125, 1019. <https://doi.org/10.1051/e3sconf/201912501019>
- Jatmiko, A. (2016). Pendidikan Berwawasan Ekologi Realisasi Nilai-Nilai Ekologis dalam Kurikulum Pendidikan Agama Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 7(1), 45–62. <http://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/1493>
- Jufrida, J., Dani, R., & Wijaya, N. E. (2022). PENGEMBANGAN BUKU PENGAYAAN FISIKA SMA BERKONTEKS KEARIFAN LOKAL PADA PERAHU TRADISIONAL JAMBI. *Physics and Science Education Journal (PSEJ)*, 89–100. <https://doi.org/10.30631/psej.v2i2.1542>
- Juliana, I., Sciences, P., Program, S. S., Safitri, N. L., Sciences, P., Program, S. S., Fadillah, W., Sciences, P., & Program, S. S. (2023). *SOLIDARITAS MASYARAKAT PESISIR DALAM TRADISI PETIK LAUT*. 1(2).
- Kiptiah, M., Wahyu, Akhyar, Z., Elmy, M., & Huda, N. (2025). Eksistensi Nilai Kewarganegaraan Ekologis Berbasis Kearifan Lokal di. *Jurnal Moral Kemasyarakatan*, 10(1), 176–182.
- Lestari, S. E. L., Rizqiana Adelia Putri, & Ayda Safitri. (2024). POLA PENDIDIKAN KEARIFAN LOKAL DI MASYARAKAT PESISIR KABUPATEN SITUBONDO. *Jurnal Lentera Edukasi*, 2(2 SE-Articles), 38–44. <https://doi.org/10.70305/jle.v2i2.54>



- Liana, M., Rahmi, A. S., Azmi, R. D., & Sarkity, D. (2023). Climate Change: Riau Archipelago Pre-service Teachers' Perspective. *BIO Web of Conferences*, 70, 3012. <https://doi.org/10.1051/bioconf/20237003012>
- Lutfauziah, A., Al-Muhdhar, M. H. I., Suhadi, S., & Rohman, F. (2024). Does Environmental Education Curriculum Affect Student's Environmental Culture in Islamic Boarding School. *Revista de Gestão Social e Ambiental*, 18(5). <https://doi.org/10.24857/rgsa.v18n5-079>
- Megawati, R., & Lukman Ihsanuddin, M. (2021). Islam dan Budaya Masyarakat Pesisir Pantai Utara Jawa Pada Tradisi Upacara Sedekah Laut Di Tambak Lorok Semarang Utara Perspektif Semiotika. *Pusat Studi Aswaja Unisnu Jepara JASNA*, 1(2), 65.
- Mulyadi, M., Handoko, Y., Muspawi, M., Sastrawati, E., Vahlepi, S., & Soleh, W. (2025). Anak Rimba School Management Strategy for the Preservation of Local Wisdom in Sarolangun Regency: A Literature Review of the Development of Environment-Based Teaching Materials. In *Journal La Edusci* (Vol. 6, Issue 3, pp. 384–405). <https://doi.org/10.37899/journallaedusci.v6i3.2335>
- Mustofa, I., Jahar, A. S., Mubarak, J., & M, H. (2022). *FIKIH MU'AMALAH BERBASIS KITAB KUNING DAN IMPLEMENTASINYA PADA LEMBAGA EKONOMI DI PONDOK PESANTREN SIDOGIRI*.
- NASWAR, N., Ilmar, A., Mukhlis, M. M., Achmad, A., & Khalid, R. M. (2024). Exploring SDGs Regulatory Frameworks and Regional Regulation for Climate Change Mitigation and Adaptive Resilience in Coastal Communities. *Jurnal IUS Kajian Hukum Dan Keadilan*, 12(3), 572–587. <https://doi.org/10.29303/ius.v12i3.1543>
- Niswatin, Wasino, W., Suyahmo, & Aarsal, T. (2020). Education of Environmental Awareness Based on Larung-Sesaji Ritual in Coastal Community of Bluru Village, Sidoarjo Sub-District, Sidoarjo District. *Proceedings of the International Conference on Science and Education and Technology (ISET 2019)*. <https://doi.org/10.2991/assehr.k.200620.039>
- Novianti, K., Warsilah, H., & Wahyono, D. A. (2016). Perubahan Iklim dan Ketahanan Pangan Masyarakat Pesisir Climate Change and Food Security on Coastal Community. *Jurnal PKS*, 15(3), 203–218.
- Nur, M., Nurbayani, S., Mulyana, A., Dermawan, W., Sapriya, S., Supriyadi, A., & Jumadi, J. (2023). Histoire et culture maritimes en Indonésie: mise en œuvre dans l'apprentissage des études sociales. *Encounters in Theory and History of Education*, 24, 230–253. <https://doi.org/10.24908/encounters.v24i0.16705>
- Nurmalasari, E. (2023). Nilai Kearifan Lokal Upacara Petik Laut Muncar Sebagai Simbol Penghargaan Nelayan Terhadap Limpahan Hasil Laut. *Jurnal Artefak*, 10(1), 43. <https://doi.org/10.25157/ja.v10i1.9749>
- Purwanto, S. R., Novenda, I. L., & Narulita, E. (2020). Ethnobiology Study on Nature and Processing Plants and Animals in Traditional Sea-Picking of Banyuwangi Regency. *Journal of Mangifera Edu*, 5(1), 38–54. <https://doi.org/10.31943/mangiferaedu.v5i1.90>
- Rahayu, S. S., Waskito, W., & Widiyanto, A. (2022). Budaya Petik Laut: Solidaritas sosial berbasis kearifan lokal pada masyarakat pesisir di Dusun Parsehan Kabupaten Probolinggo. *Jurnal Integrasi Dan Harmoni Inovatif Ilmu-Ilmu Sosial (JIHIS)*, 2(6), 565–



576. <https://doi.org/10.17977/um063v2i6p565-576>
- Rahful Ahmad Madaual, La Ibal, & Endang Abubakar. (2023). Strategi Penghidupan Masyarakat Desa Pesisir Kabupaten Seram Bagian Timur Dalam Menghadapi Perubahan Iklim. *Jurnal Perencanaan Wilayah*, 8(1), 80–92. <https://doi.org/10.33772/jpw.v8i1.373>
- Rahmawati, M. (2025). Menghadapi Perubahan Iklim: Peran Generasi Muda Dalam Menjaga Bumi Facing Climate Change: the Role of the Younger Generation in Maintaining the Earth. *Jurnal Intelek Insan Cendikia*, 2(1), 165–170. <https://jicnusantara.com/index.php/jiic>
- Rozi, S., & Taufik, Z. (2020). Adaptation of Religion and Local Wisdom in Global Environmental Issues in Indonesia. *Religious Jurnal Studi Agama-Agama Dan Lintas Budaya*, 4(3), 191–203. <https://doi.org/10.15575/rjsalb.v4i3.9593>
- Ryzca Siti Qomariyah, Andini Nur Firdausy, Ajunaida Kurniawati, Devi Puspita, & Fariyah Zamili. (2024). Tradisi *Petik Laut* Sebagai Pelestarian Kearifan Lokal di Pesisir Mayangan Probolinggo. *Jurnal Pendidikan Sosial Dan Konseling*, 1(4), 1141–1143.
- Sardjuningsih, S., Indah, R. N., & Umam, K. (2023). Sacralization of natural environment and the socio-religious conditions of the South Coast of Java. *Kasetsart Journal of Social Sciences*, 44(4), 1197–1206. <https://doi.org/10.34044/j.kjss.2023.44.4.24>
- Sumarmi, S., Putra, A. K., Mutia, T., Masruroh, H., Rizal, S., Khairunisa, T., Arinta, D., Arif, M., & Ismail, A. S. (2024). Local Wisdom for Global Challenges: Memayu Hayuning Bawono as a Model for Sustainable Environmental Practices. *International Journal of Sustainable Development and Planning*, 19(2), 527–538. <https://doi.org/10.18280/ijstdp.190210>
- Syarif, E., Hendra, H., Maddatuang, M., & Saputro, A. (2023). Konservasi Sumber Daya pada Masyarakat Pesisir Berbasis Kearifan Lokal. *Civic Education Law and Humaniora : Jurnal Pengabdian Masyarakat Terintegrasi*, 1(1), 10–16.
- Vu, N. Van, Nazari, M. A., Dang, T., Muralev, Y., Mohanraj, M., Tran, T., & Quoc, H. A. (2025). *Type of the Paper: Article*. <https://doi.org/10.2139/ssrn.5384374>
- Wacano, D., Rif'an, A. A., Yuniastuti, E., Daulay, R. W., & Marfai, M. A. (2013). Adaptasi Masyarakat Pesisir Kabupaten Demak Dalam Menghadapi Perubahan. *Seri Bunga Rampai Pengelolaan Lingkungan Zamrud Khatulistiwa*, September, 20–33. [https://scholar.google.co.id/scholar?hl=id&as\\_sdt=0%2C5&q=adaptasi+komunikasi+pesisir&btnG=#d=gs\\_qabs&t=1698752085484&u=%23p%3D9ZbFFrGEmvIj](https://scholar.google.co.id/scholar?hl=id&as_sdt=0%2C5&q=adaptasi+komunikasi+pesisir&btnG=#d=gs_qabs&t=1698752085484&u=%23p%3D9ZbFFrGEmvIj)
- Widyatwati, K., & Mahfudz, M. (2021). The Development of Local Culture as a Model for the Development of Maritime Tourism: A Study on Ritual Sedekah Laut in Gempolsek Weleri. *E3S Web of Conferences*, 317, 1004. <https://doi.org/10.1051/e3sconf/202131701004>
- Yunansah, H., & Herlambang, Y. T. (2017). Pendidikan berbasis Ekopedagogik dalam Menumbuhkan Kesadaran Ekologis dan Mengembangkan Karakter Siswa Sekolah Dasar: Sebuah Telaah Kritis dalam Perspektif Pedagogik Kritis. *EduHumaniora: Jurnal Pendidikan Dasar*, 9(1), 27–34.

