

Intergenerational communication in families and sustainable consumption practices in agromaritime communities: A socio-economic transformation perspective

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Abstract. This study examines how intergenerational communication within families mediates the relationship between socio-economic transformation in the agromaritime sector and sustainable consumption practices in households of coastal and agricultural communities in Indonesia. The research design is qualitative with a multi-site case study approach in three agromaritime communities. Data were collected through in-depth interviews and FGDs. The findings show: (1) open and reflective communication strengthens the internalization of sustainable consumption values (waste reduction, preference for local products, energy efficiency); (2) socio-economic transformation (business diversification, marketing digitization, maritime-based tourism) changes income structures and consumption preferences; (3) intergenerational value tensions and market status pressures become obstacles; and (4) households exhibiting collaborative communication patterns show greater consistency in "greener" consumption choices. Its theoretical contribution is the articulation of the transformation, intergenerational communication in family, and sustainable consumption model in the agromaritime domain; its practical contribution is the design of policy interventions that integrate family communication modules into agromaritime transformation programs. The findings are expected to be relevant for policymakers, environmental NGOs, and local communities in consolidating socio-economic-ecological sustainability.

1 Introduction

As an archipelagic nation with a strong agricultural heritage, Indonesia is fundamentally committed to the transformation of its food systems into models of inclusivity, resilience, and sustainability, a mission central to achieving the national Sustainable Development Goals

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(SDGs) [1]. However, this critical endeavor is being pursued against a backdrop of escalating environmental and climatic pressures. Climate change poses a significant threat to the Indonesian populace, manifesting in direct health impacts, compromised access to vital natural resources, and jeopardized livelihoods for future generations [2]. These challenges are acutely felt in communities characterized by high exposure to climatic disasters, economic dependence on climate-vulnerable sectors such as fisheries and agriculture, and systemic constraints like limited financial access and low asset mobility [3]. Consequently, enhancing the adaptive capacity and resilience of these communities is not merely an option but a necessity. This complex socio-ecological landscape compels Indonesia to scrutinize the tangible implementation mechanisms of the SDGs, with a particular focus on operationalizing sustainable consumption within foundational community units, especially among agromaritime family where land and sea-based livelihoods converge.

Sustainable consumption at the household level, particularly within coastal and agricultural communities, serves as the cornerstone of broader ecological, social, and economic sustainability. The adoption of sustainable agricultural and fishing practices (agroecology, crop diversification, and integrated systems) is pivotal for enhancing food security while simultaneously preserving ecosystem integrity and alleviating ecological strain [4]. Within the agro-maritime household, the family functions as the primary crucible for value formation and behavioral modeling. It is here that parents exemplify consumption choices, children introduce novel information and perspectives, and couples negotiate daily priorities encompassing expenditure, savings, and environmental considerations. While families are widely acknowledged as crucial agents of socialization in shaping consumption preferences [5, 6], intergenerational research specifically addressing sustainable consumption remains notably scarce. Key gaps persist in understanding the factors influencing the degree of behavioral similarity or divergence across generations and the precise directions of intergenerational transmission of values and practices.

The dynamics within these families are further intensified by the mobility of younger generations seeking education and employment opportunities beyond their immediate communities. This migration acts as a conduit for new knowledge, values, and consumption patterns, which can serve as catalysts for environmentally friendly innovation within the household [7]. However, this influx of external influences also carries the potential to create tension with the deeply rooted traditional values and practices upheld by older generations. These cross-currents of tradition and modernity naturally foster opportunities for generational divergence in consumption patterns [8]. Therefore, effective intergenerational communication within the family emerges as an essential mechanism to navigate these dynamics, bridge potential divides, and align consumption behaviors towards sustainability [9].

Intergenerational communication is a complex, multifaceted process crucial for shaping sustainable consumption behavior. It involves more than the unidirectional transmission of traditions and values from elders, which undeniably influence decisions regarding sustainable and eco-friendly purchases [7]. This process is inherently dialectical, encompassing ongoing dialogue, negotiation, and at times, conflict over deeply held values [10] and competing economic priorities [10]. A typical generational stance might see younger individuals, more directly exposed to discourses on climate change, prioritizing environmental sustainability, while their elders, shaped by experiences of scarcity, might emphasize immediate economic stability and resource security [10]. Moreover, the proliferation of digital technology introduces a transformative platform for these intergenerational interactions. Tools such as smartphones can enhance sustainability in rural and maritime settings by improving access to information, market prices, and sustainable practices [11], thereby altering the traditional flow of knowledge within families.

This study is grounded in the Theory of Planned Behavior (TPB) developed by Icek Ajzen, which posits that behavior is predicted by behavioral intention, shaped by three determinants: attitude toward the behavior, subjective norms, and perceived behavioral control. In the context of sustainable consumption, prior research demonstrates that positive environmental attitudes significantly strengthen intention and behavior, subjective norms reinforce intention through perceived social expectations, and perceived behavioral control enhances individuals' confidence in their ability to engage in sustainable practices, although its influence may be constrained when knowledge or structural support is limited [5]. Within agromaritime communities undergoing socio-economic transformation these determinants are not formed solely at the individual level but are embedded within family dynamics. Intergenerational communication functions as a primary mechanism through which ecological values, consumption norms, and resource management practices are transmitted, negotiated, and adapted across generations, thereby shaping attitudes, reinforcing normative expectations, and strengthening perceived collective control over household consumption decisions. By integrating TPB with a socio-economic transformation perspective, this study argues that sustainable consumption practices in agromaritime communities are co-constructed through the interaction of psychological determinants and family communication processes operating within changing structural contexts. Although intergenerational communication is a well-established field of study, a significant gap exists in understanding its concrete, lived dynamics within agro-maritime families specifically concerning sustainable consumption. Much prior research has not fully captured the nuanced, contextual complexities of how these families internally process broader socio-economic transformations. This study seeks to address this gap by employing a qualitative approach, which is uniquely suited to reveal the layered meanings, strategies, and subtle negotiations that characterize intergenerational dialogue in these settings.

From a theoretical perspective, this study attempts to explain how socio-economic transformations create communication dynamics and have implications for sustainable consumption practices within families (Figure 1). This model positions families not as passive units that merely accept the impacts of change, but rather as active systems that process, interpret, and respond to change through their internal communication patterns. Thus, the success of transforming food and agromaritime systems toward sustainability depends not only on macroeconomic policies and technology, but also on microsocial dynamics within families.



Fig. 1. Model of sustainable consumption practices within families

Understanding these dynamics has profound policy implications. Agromaritime program interventions, which have focused on technical and economic aspects, often neglect the socialization of values within families. The findings of this study are expected to inform more holistic program design, for example by integrating family communication modules or intergenerational forums into training and empowerment programs. This approach is believed to strengthen the internalization of sustainable consumption values, reduce intergenerational tensions, and ultimately consolidate socio-economic transformation with ecological sustainability in agromaritime communities.

Based on the background that has been described, this research is formulated to answer the following fundamental questions: (1) What is the nature of the ongoing socio-economic transformation in agromaritime communities, particularly in relation to the pressures and

opportunities that affect livelihoods and relationships with the environment? (2) How are household consumption patterns formed or changed throughout this transformation process, especially in response to dynamics such as commercialization, changes in resource access, and development policies? (3) What are the dynamics of intergenerational communication within families regarding sustainable consumption values, knowledge, and practices amidst these changes? and (4) What is the role of intergenerational communication in shaping household sustainable consumption practices that ultimately impact the ecology of agromaritime areas?

2 Method

This study used a qualitative descriptive approach with the aim of understanding in depth the explore narratives of change in socio-economic transformation, observing real consumption practices in sustainable consumption, and capturing discursive dynamics within the intergenerational communication of the household. The research was conducted in October 2024. Participants were six university students (generation Z) selected purposively based on the following criteria: (1) originating from families residing and deriving their livelihood in agromaritime areas (coastal and agricultural); (2) currently pursuing higher education outside their hometown; and (3) willing to participate in in-depth interviews and a focus group discussion (FGD). The selection of university students as key informants was based on their unique position as "ambassadors" who bring external influences into the family while simultaneously being recipients of family values, making them rich sources of information on intergenerational negotiation experiences.

Data were collected using two primary techniques. First, semi-structured in-depth interviews were conducted individually with each participant to explore their personal experiences regarding family economic changes, consumption practices at home and while living away, and communication dynamics with their parents. Second, a Focus Group Discussion (FGD) was held after all interviews were completed to validate initial findings, explore emerging themes collectively, and encourage interactive discussion among participants on similar topics. All interviews and the FGD were audio-recorded and transcribed verbatim. The data obtained were then analyzed, which includes: (a) data reduction: selecting, focusing, simplifying, and abstracting data from interview transcripts and observation notes; (b) data presentation: arranged in narrative form and a thematic matrix; and (c) conclusion drawing and verification: with triangulation of sources and methods to ensure the validity of the findings. With this design, researchers can describe communication practices that play a role in building awareness and changing family behavior and identify obstacles faced in implementing communication strategies for stunting prevention in rural areas.

3 Result and discussion

This section presents the main findings of the study on the dynamics of intergenerational communication in families and sustainable consumption practices in agromaritime communities. The analysis was conducted based on the Miles and Huberman interactive model, which includes three main stages: data reduction, data presentation, and drawing conclusions or verification. The findings are interpreted in four main focuses according to the research problem formulation and objectives: (1) the nature of the ongoing socio-economic transformation in agromaritime communities; (2) household consumption patterns formed or changed throughout the transformation process; (3) the dynamics of intergenerational communication within families regarding sustainable consumption; and (4)

intergenerational communication mediate or moderate the influence of socio-economic transformation on sustainable consumption practices.

3.1 Result

The study involved several families, each with different socioeconomic conditions and parenting dynamics.

Table 1. Characteristics of informants

No	Name (initial)	Gender	Age (year)	Original from	Occupation	Parents' Occupation
1.	ZN	Male	22	Cirebon	University Student	Self-employed/small entrepreneur
2.	MR	Male	20	Indramayu	University Student	Not working anymore
3.	GA	Female	20	Pangandaran	University Student	Self-employed/small entrepreneur
4.	TA	Female	21	Indramayu	University Student	Irrigation Honorary Worker
5.	AW	Female	20	Pangandaran	University Student	Laborers
6.	FT	Female	20	Sibolga	University Student	Farmer

Based on Table 1 above, it can be seen that the average age of the informants is in their 20s and students. The informants come from agricultural and coastal areas, with economic status ranging from vulnerable to middle-income, and some households experiencing economic stress.

3.1.1 *The nature of the ongoing socio-economic transformation in agromaritime communities*

Interviews and focus group discussions (FGDs) revealed that informants felt and experienced the socio-economic changes that occurred with their parents. As FT explained, the family shifted from sharecroppers to improved economic status after inheriting a rice field, allowing them to manage harvests for household consumption. "...when my father started managing the rice field himself, he had some leftovers to bring home and use until the next season." AW also recounted a decline in income caused by unstable agricultural prices, including a shift from palm tree farming to construction work, resulting in his parents now working as casual laborers. AW also explained that his parents used to manage rice fields, but because their location was close to a river, their rice fields gradually disappeared due to erosion, flooding, and weather changes. "The river is right next to the rice fields. When it rains heavily, the river collapses, causing frequent flooding, ultimately leading to crop failure."

Another informant also described his family's socioeconomic situation, as ZN stated:

"My parents are small traders who travel around the village, street vendors. As time goes by, there are more and more other traders and online sellers, resulting in fewer customers. As a result, my parents also use the small amount of land they have to grow crops to meet their daily needs. Any surplus they have, they sell to neighbors. Trading is still a common practice."

MR also recounted how happy he was as a child, but his family's circumstances changed when his parents separated and became ill, forcing him to support them. This echoes GA's statement that his parents were only honorary employees, and there hasn't been much change in his family's financial situation. Interviews and focus group discussions (FGDs) reveal that the informants have experienced changes, particularly in their family's financial situation.

3.1.2 Household consumption patterns formed or changed throughout the transformation process.

In terms of consumption, all informants stated that price was their primary consideration when purchasing or consuming products. Many factors influence their consumption, including health concerns. As MR stated,

"Due to health issues, my parents had to change their diet and consume healthier foods. They boiled more food and didn't use oil. It was cheaper in terms of price and family expenses. So I also started consuming that way."

ZN explained that price was a primary consideration when it came to purchasing and consuming products. ZN's parents also grew vegetables for household consumption and sold any excess. Similarly, AW, FT, GA, and TA stated that price was a primary consideration in product consumption. Furthermore, informants reported that when they moved away from home for college, their consumption patterns changed. Media became a key purchasing factor in addition to price. AW explained that she sometimes checked preferences on social media and ensured that prices were affordable for her, as she was a student.

3.1.3 The dynamics of intergenerational communication within families regarding sustainable consumption

The informants' family communication was generally very open, especially regarding the family's economic situation. They stated that by understanding their family's economic situation, they became more aware of their parents' requests. Families with collaborative communication patterns demonstrated a spirit of sharing both knowledge and practice. TA described how her parents often shared general information that TA hadn't previously known. "My father is interested in growing mustard greens and chilies for household needs, not for sale. We often discuss water and environmental conditions."

AW said,

"My parents told me to give my old clothes to my relatives. If no one needed them, I would give them to neighbors who did. So I was taught not to throw away clothes that were still in good condition so they could be used by those in need."

It's interesting how AW's parents taught and accustomed AW and her siblings to reusing items that were still usable. AW explained that it wasn't just about reusing clothes, but also about sorting plastic bottles and organic waste. FT also stated, "At home, we routinely sort waste, use clothes from relatives, and give away clothes that are still in good condition (also mentioned by informants MR, ZN, and GA). Meanwhile, TA also explained,

"I received local knowledge from my parents—especially my father—regarding water, rivers, and environmental conditions. My father always told me how climate and weather changes are also due to the impact of human actions that ignore the environment."

FT also added,

"When I go home (for college holidays), I usually talk a lot with my family and discuss various things, such as the environment. And sometimes, when I was still in school, I used to ask about the rice plants and paddy fields my parents managed."

ZN and MR then added that they have become more environmentally aware through the media information they receive.

3.1.4 Intergenerational communication mediates or moderates the influence of socio-economic transformation on sustainable consumption practices.

Informants stated that open intergenerational communication with families acts as a "filter" for how families respond to economic changes. GA stated, "When income increases, families remain frugal and prefer local products. When income decreases, families rationalize consumption and reduce waste." Therefore, intergenerational communication can mediate and influence socio-economic transformation toward sustainable consumption practices.

The habit of waste sorting has also been practiced by informants and their families for a long time. FT even stated, "I've been accustomed to sorting waste since I was in elementary school. My parents said they've been sorting waste since they were little." These communication patterns were found across all informants.

3.2 Discussion

Agromaritime families live in a volatile economy, which influences the dynamics of family consumption, education, and communication. Socioeconomic transformations in agromaritime communities create new opportunities but also increase vulnerability for some groups. This aligns with findings on the impact of marine resource and protected area governance on the socio-economic development of coastal communities in Southeast Asia [12]. These conditions encourage families to diversify income and adjust expenditures, becoming the primary context in which negotiations about consumption values emerge within the family. Economic changes and the age of children have triggered a shift in communication structures from one-way to more equal. Agromaritime families have become spaces for transmitting ecological knowledge, both traditional and adaptive to climate change. Sustainable consumption is influenced not only by environmental values but also by economic circumstances, health, and digital exposure.

3.2.1 The nature of ongoing socio-economic transformation: between vulnerability, adaptation, and structural change

The results of this study reveal ongoing socio-economic transformation in agromaritime communities, as illustrated through the experiences of diverse informant families. This transformation is not a single, linear phenomenon, but rather a complex, heterogeneous, and often contradictory process influenced by the interaction of ecological, economic, and social factors. On the one hand, there is a narrative of improved economic status mediated by access to productive assets, as experienced by the FT family. The transition from sharecropper to manager of inherited rice fields is a concrete example of vertical economic mobility within the framework of the agricultural system. This inheritance not only provides secure access to resources but also greater control over production, allowing for surpluses for household consumption until the following season. This phenomenon aligns with the concept of "land-led adaptation" identified in agrarian studies, where land ownership or control is a key factor

in the economic resilience of rural households [13]. However, this type of mobility appears to be the exception rather than the norm in these findings.

Instead, the dominant narrative depicts economic stress, vulnerability, and involution. AW's family experienced a decline in income due to unstable agricultural commodity prices, forcing a shift from palm tree farming to casual construction labor. Furthermore, ecological vulnerability is a critical contributing factor. Agricultural land directly adjacent to rivers, like that of AW's family, faces existential threats from erosion, flooding, and changing weather patterns. This results in the physical loss of key productive assets. This situation reflects the reality of agromaritime communities on the front lines of climate change, where the natural resources that underpin livelihoods are also a source of threat [13]. This environmental degradation not only reduces productive capacity but also accelerates deagrarianization—the often involuntary process of moving away from agriculture and into the vulnerable informal sector.

Another dynamic is evident in ZN's family, where the transformation is marked by increased economic competition in the petty trading sector. The entry of new vendors, especially online competitors, has eroded the customer base of her parents' mobile business. The adaptive response was diversification, utilizing limited land for subsistence gardening, a common fallback strategy among rural households when the primary business faces pressure. Meanwhile, the MR and GA families described conditions of economic stasis or stagnation, influenced by both structural (contractual employment status) and personal factors (parental separation, illness).

From these narratives, it can be concluded that socio-economic transformation in agromaritime communities is multidirectional (some rise, some decline, some stagnation), driven by the interaction of ecological and market factors, and resulting in increasingly hybrid and uncertain livelihood patterns. This transformation creates a diverse family economic landscape, ranging from vulnerable to middle-income, with many households experiencing economic stress. This context provides a crucial context for understanding the logic behind their consumption patterns.

3.2.2 Household consumption patterns: price rationality, subsistence, and lifestyle hybridity

The consumption patterns revealed in this study clearly reflect adaptive responses to an uncertain socio-economic landscape. The finding that price is a primary and universal consideration in every purchasing decision confirms household economic theory, which views consumption as a function of income and prices, especially in the context of resource constraints. However, the strong emphasis on price—as expressed by ZN, AW, FT, GA, and TA—indicates more than basic economic principles. It is a manifestation of coping strategies and consumption rationalization in the face of income uncertainty and economic pressures. Consumption is seen as an area where spending can be controlled and optimized to match fluctuating financial capabilities, a practice known as consumption smoothing.

Another prominent strategic response is the return to or strengthening of subsistence practices and production for self-consumption. ZN's family's vegetable garden and TA's parents' cultivation of chilies and mustard greens are not merely hobbies, but rational food security and economic strategies. These practices reduce dependence on the market (and its price fluctuations), ensure access to healthier food, and potentially provide additional income sources if there is a surplus. This is a form of partial decommodification, where households partially withdraw their needs from the logic of the financial market. This strategy is particularly relevant in the context of transformations that create vulnerabilities in both formal and informal market sectors.

Health factors, as experienced by MR's family, are also a direct trigger for changes in consumption patterns. The shift to a healthier diet (frequently boiled, with minimal oil) demonstrates how non-economic shocks can lead to consumption adaptations that, in this case, also happen to be more resource-efficient and sustainable. However, the primary motivation is health, not environmental sustainability, highlighting the complexity of the motivations behind changes in consumption behavior.

The most interesting dimension emerged when discussing the younger generation (informants) who migrated to study. Here, a hybridization of consumption patterns emerged. On the one hand, they bring frugal values and habits from home. On the other hand, they are exposed to urban environments and digital information flows that offer new lifestyles and consumption preferences. AW's admission that social media influences his preferences before he considers price suggests a duality, or even conflict, of consumption logics. The first logic is based on economic constraints and family values ("thrifty," "need"), while the second is based on lifestyle, identity, and peer influence/digital mediation ("want," "trend"). The negotiation process between these two logics shapes their hybrid consumption patterns.

3.2.3 Intergenerational communication dynamics: a channel for the transfer of values, knowledge, and sustainability practices

Intergenerational communication within the families studied demonstrated an open, collaborative nature, and a focus on joint problem-solving, particularly regarding the family's economic situation. This openness, as reported by informants, creates a shared awareness of the household's financial situation, which in turn disciplines the younger generation's consumption demands on their parents. This is an effective internal mechanism for controlling consumption, built on honesty and mutual understanding.

Communication serves as the primary channel for the transfer of knowledge and values, a two-way street. The transfer from older to younger generations is clearly evident in the following forms:

1. **Local Ecological Knowledge:** TA and FT's parents share a deep understanding of water, river, and environmental conditions, linking them to climate change and the impacts of human activities. This is a form of traditional ecological knowledge (TEK) that is critical for understanding and responding to environmental change.
2. **Practical Agricultural Knowledge:** Discussions about rice and paddy field management between FT and her parents provide a direct learning process about food production systems.
3. **Practical Sustainability Values and Norms:** AW's parents taught the value of reusing and recycling (used clothing), while in FT's family and others, the habit of sorting waste is communicated as a long-standing family norm. These practices are not taught as an abstract "green" ideology, but as practical, thrifty, and responsible household logic ("don't waste anything," "it can still be used by others").

On the other hand, there is also a transfer from younger to older generations, although perhaps more implicitly. Younger generations like ZN and MR bring environmental awareness from the media and formal education into family conversations, which can enrich or strengthen the understanding of older generations. This conversational communication pattern (open to a variety of topics), as proposed in the Family Communication Patterns theory [14], creates an environment conducive to mutual influence and co-construction of knowledge about sustainability.

Conversations about everyday practices like sorting waste or growing vegetables are forms of action-embedded communication. This allows sustainability values to become more than just a topic of conversation, but also internalized through routines and habits. These

discussions also serve as a space for shared reflection, where families collectively interpret changes around them (such as climate change) and negotiate appropriate responses.

3.2.4 The mediating and moderating role of intergenerational communication: From cultural filter to glue for resilience

The findings of this study strongly suggest that intergenerational communication is not merely a companion information channel, but a central mechanism explaining how socioeconomic transformations ultimately influence—or fail to influence—sustainable consumption practices. This role can be understood through two functions: mediator and moderator.

As a mediator, communication acts as an active process of interpretation and translation. When a socioeconomic change (for example, an increase or decrease in income) occurs, its impact on consumption is not automatic. The change is first discussed, understood, and given meaning collectively within the family communication space. As GA explained, when income increases, the family, through discussion, decides to remain frugal and choose local products. Here, communication mediates by applying a "cultural filter" of thrift values and support for the local community, thus preventing increased income from turning into wasteful and unsustainable consumption. Conversely, when income decreases, communication mediates by guiding collective rationalizations to reduce waste. This means that communication serves as a vehicle within families for formulating joint response strategies to external pressures, and these strategies often align with principles of sustainable consumption (resource-saving, minimal waste). Thus, communication explains the process by which the independent variable (transformation) influences the dependent variable (consumption practices).

As moderators, established communication strengths and patterns serve as sources of resilience that weaken or strengthen the relationship between transformation and consumption. Families with strong open and collaborative communication patterns, as seen by nearly all informants, have a "communicative shield" against economic shocks. Sustainability practices that have been firmly embedded through intergenerational communication—such as waste sorting, a practice practiced since the FT family's grandparents—demonstrate high continuity and resilience. These practices appear to "escape" short-term economic fluctuations because they have become an unwavering part of the family's identity and norms. In this case, high-quality communication moderates by making sustainable practices more stable and less affected by economic fluctuations. Conversely, it can be expected that in families with closed or ineffective communication, economic shocks may more directly and drastically shift consumption patterns, perhaps in less sustainable directions due to the absence of mechanisms for value discussion and negotiation.

These two functions reinforce each other. The mediative process (strategic discussion) occurs within the context of a moderated communicative relationship (openness). The result is a unique household adaptive capacity. Families do not simply passively accept the impacts of transformation but actively, through intergenerational conversations, negotiate the meaning of these changes and coordinate their consumption responses. Communication enables intergenerational learning [15], where old wisdom (such as subsistence, thrift) is integrated with new awareness (about climate change, recycling) to create a repertoire of sustainable behaviors relevant to the current context of transformation.

Socioeconomic transformation in agromaritime communities creates a landscape of uncertainty that pushes households to adopt highly price-sensitive consumption patterns and reinforces subsistence practices. In this context, open and collaborative intergenerational communication emerges as a key strength. It serves as a space for the transfer of ecological

knowledge and frugal values, as a mechanism for building collective awareness of economic limits, and most importantly, as a vital mediator and moderator. Through everyday conversations and strategic discussions, families interpret economic shocks, apply filters of legacy values, and design shared consumption responses. Thus, intergenerational communication is not simply a companion to transformation, but is at the heart of households' adaptive capacity, enabling them to navigate turbulent socio-economic changes while maintaining, transmitting, and even adapting meaningful sustainable consumption practices in their lives. These findings highlight that efforts to promote sustainable consumption in transforming communities must consider and strengthen family communication channels as a crucial social unit, rather than focusing solely on individuals or macroeconomic policies.

4 Conclusion

This study highlights the dynamic relationship between socio-economic transformation, sustainable consumption practices, and intergenerational communication within families in agromaritime communities. Based on findings from six households, several key points can be concluded:

First, the socio-economic transformation experienced by the community is multidirectional and uneven, representing more of an adaptation process than a planned transition. Change is driven by the interaction of ecological factors (erosion, flooding) and market economic pressures (volatile prices, competition), creating a diverse landscape of vulnerability and uncertainty. This reality results in a mosaic of household conditions, ranging from limited mobility to economic involution and stagnation.

Second, in response, household consumption patterns are dominated by price-based rationalization strategies and the strengthening of subsistence. Price becomes the primary spending principle, while production for own consumption (gardening) serves as a buffer against market fluctuations. For the younger generation of migrants, hybrid consumption patterns are developing, where family values of thrift are negotiated with the influence of urban lifestyles and social media.

Third, intergenerational communication within families demonstrates an open and collaborative character, particularly regarding economic conditions. This communication serves as a vital channel for the transfer of local ecological knowledge and practical sustainability values (such as avoiding waste and sorting waste) from older generations to younger generations through everyday discussions and role models.

Fourth, and most crucially, intergenerational communication serves as a central mechanism mediating and moderating the influence of transformations on consumption practices. As a mediator, communication facilitates a process of collective interpretation. Economic changes (income increases/decreases) do not directly alter behavior but are first discussed within the family. Through these discussions, long-standing values (such as thrift) function as a "cultural filter" for formulating strategic responses, allowing sustainable practices to be maintained or even intensified in various economic situations. As a moderator, strong communication patterns (open and collaborative) serve as a source of resilience. Sustainable practices that have been ingrained and communicated across generations (for example, sorting waste from generation to generation) demonstrate high continuity and appear "immune" to short-term economic fluctuations. In other words, good communication weakens the direct impact of shocks on behavioral change.

Overall, this study concludes that amidst the uncertainty of transformation, intergenerational communication within families is at the heart of the adaptive capacity of agromaritime households. Through conversation, families actively navigate pressures, transmit wisdom, and coordinate collective consumption responses. The implications of policies and programs aimed at supporting sustainable consumption or community resilience

require a shift to a family-centered approach. Strengthening the channels and quality of intergenerational communication, as well as validating the local knowledge transferred within, can be an effective strategy for building sustainable socio-ecological resilience.

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