

Implementation of Islamic Education in the Coastal Community: Systematic Review

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ABSTRACT

Islamic education for Indonesian people is considered a foundation in daily life. However, for coastal communities, the perception of the importance of Islamic education is dynamic with their participation. Due to the time difference in their work, the family's economic demands are the main obstacle for coastal communities in meeting the need for Islamic education. This review aims to evaluate the implementation of Islamic education in coastal communities in Indonesia. The protocol for implementing this review refers to previous research, which consists of Scoping the review, searching for literature, filtering the literature, describing and mapping, assessing quality and relevance: researchers evaluate each study in a descriptive map, Synthesizing, and Conclusions/recommendations. The search yielded 1,753 articles based on the keywords used. 11 articles met the inclusion criteria of this review. Based on the included studies, the government, teachers, Kyai, and parents play an important role in implementing Islamic education in coastal communities. In addition, introducing the environment and cultivating plants integrate into Islamic education following the lifestyle of coastal communities are the most interesting method to implement.

Keywords: Islamic education, coastal community, Indonesia

INTRODUCTION

Islamic Religious Education has a significantly meaningful position and role in nation-building. In the context of nation-building, character education is a conscious and planned effort to create an atmosphere and process of empowering potential and civilizing students to build personal or group character that aims to make an optimal contribution in realizing society according to Pancasila (Hamdani & Saebani, 2013). Character education guides certain traditional values, widely accepted as the basis for good and responsible behaviour (Kementerian Pendidikan Nasional, 2010). Therefore, to achieve educational goals, it is necessary to construct actions so that Islamic Religious education can be brought out effectively and efficiently by improving methods and systems to gain sufficient materials and facilities.

Islamic education is an exertion to encourage and develop human potential so that the intention of his presence in this world as a servant of Allah SWT and simultaneously as a Khalifah is well achieved. The potential in question includes physical and spiritual potential, such as reason, feeling, will, and other spiritual aspects. According to Ahmadi, in its form, Islamic education can be an effort for educators to facilitate the educational process jointly. The scope of Islamic education includes all Islamic teachings that are integrated into faith (aqidah), worship,

morals and muamalah, whose implications affect the process of thinking, feeling, and doing as well as the formation of the personality of students, which in turn will manifest karakul karma as a form of Muslim human being (Musya'Adah, 2020).

Fishermen's family life uses a gender system, namely a system of the sexual division of labour in fishing communities based on existing cultural perceptions. In households, poor fishermen take a strategic role in maintaining their households (Kusnadi, 2026). Masri (2017), in his research, found that children of coastal fishermen need a different approach from formal education in general. The pattern of education that follows the needs of children of coastal fishermen prioritizes the interests of fulfilling life that can improve children's welfare and or can improve the fulfilment of the quality of children's learning so that a learning system is needed that is suitable for the conditions of coastal communities. Learning materials for students, learning schedules and learning systems. Thus, the pattern of life skills education for coastal communities and appropriate basic education models or alternative models of basic education needs to be considered. So it makes sense that fishermen's children must find a learning model that suits their conditions and life needs.

In line with Marlin's research (2016) that the social construction of parents in fishing families regarding children's education still needs to be higher, parents pay less attention to children's education because they perceive that education is unimportant. The parenting style for children in fishing families applies authoritarian, democratic, and permissive parenting styles. Authoritarian and democratic parenting patterns will form social behaviour that is under the norms, while permissive parenting styles will form social behaviour that does not follow the norms. Based on the description above, environmental conditions, especially in coastal areas where most work as fishermen, affect the desire to obtain an education. However, not all

parents believe that meeting economic needs is a priority; some parents pay attention to education as a way to live.

The condition of coastal communities is still largely traditional (Achmad, 2022). Islamic religious education has yet to be touched due to the limited supporting facilities and infrastructure, such as teaching staff, ustadz and preachers. Besides that, the location and territory are far from the reach of the local government, all of which are very influential in implementing Islamic education. The character of the community is also more likely to work than study (Kurniawan, 2016). This situation is consistent because parents are not motivated to send their children to a higher level of education. So that when their children have graduated from elementary school, they consider it enough. After graduation, the children can help their parents work as fishermen who can earn an income. Therefore, in educating children about Islamic religious education, several people are needed to produce children who can better understand Islam more deeply. Parents are the main and first educators for their children in the future (Kasinu & Rokhmawanto, 2016).

Several research questions drive this systematic review. How do coastal communities perceive Islamic education? What approach is used in implementing Islamic education in the Bajo community? What methods can be applied in Islamic education in coastal communities?

ISLAMIC EDUCATION IN INDONESIA

Islamic education in Indonesia began through personal and collective contact between Muslim educators and educational participants (Sabarudin, 2015). The formation of a Muslim community in a particular area usually necessitated building a place for worship, most often a mosque near the ulama or a muballigh residence. The mosque then functioned as the first Islamic educational institution in the area. Aside from mosques, other establishments

which doubled up as places of worship, such as pesantren, day or surau, also played their part as religious and educational institutions. The difference in names arose not so much from the difference in function as from the difference in the establishments' geographical location (Rumina, 2016). In Java and West Sumatra, religious and educational institutions were usually called pesantren and surau, respectively, while in Aceh, the names ranking and data were usually used (Novrizal & Faujih, 2022).

Early Indonesian, the Islamic education was centered on the reading of medieval Muslim scholarly works (Prayitno & Qodat, 2019). The knowledge of these works became the hallmark of one's scholarly mastery of religious knowledge. Towards the end of the nineteenth century, the renewal of Islamic thought spearheaded by Muslim revivalists in various Muslim countries –Egypt, India, and Turkey– reached Indonesia. Among the key aspects of this thought was the renewal of Islamic education, which reached its zenith in the beginning of the twentieth century. People were no longer satisfied with existing educational system and institutions. Many improvements were proposed in the area of content, method, system, and management. Some improvements suggested were the inclusion of general knowledge (non-religious sciences) content to the curriculum, the replacement of sorogan and watonan method, both used to read medieval Arabic texts, with methods perceived more suitable to the age, the replacement of the halaqah (sitting in a circle on the floor) with school classroom (with tables and chairs) system, and the implementation of modern school educational management (Manan, 2011).

Clearly, Indonesian Islamic education history has been very dynamic. After Indonesia independence, three main institutions emerged: pesantren, school and madrasah, each undergoing major changes through the passage of time. Traditional pesantren became modern, religious lessons previously excluded from Dutch schools are now part and parcel of almost every public

and private school's curriculum, madrasah which previously focused only on religious sciences under the Ministry of Religious Affairs now set as school with distinct Islamic characteristic possessing the same status as schools under the Ministry of Education (Daulay & Tobroni, 2017).

Innovation of Islamic education is a necessity considering the purpose of Islamic education as the creation of perfect men and women (insan kamil) through the empowerment of all human potentials. As such, along with the passage of time, in different places and societies, Islamic educational innovation needs to be performed to create perfect men and women suitable to the time, places and societies in which they live in (Daulay & Tobroni, 2017).

ISLAM AND THE COASTAL COMMUNITY

Coastal communities, in general, have become part of a pluralistic society but have a spirit of togetherness. It means that the structure of coastal communities combines urban and rural community characteristics to establish the system and cultural values. Coastal culture is the result of cultural acculturation of each component that forms the structure of coastal communities. His character and attitude tend to be straightforward and spontaneous, and words use Ngoko language; his art is relatively rough in the sense of uncomplicated, his religious style tends to be puritanical Islam, and his mobility is quite high; lifestyle tends to be extravagant and likes luxury, and like to show off. In the face of solving the problem, tend not to like the convoluted. The style of social life tends to be egalitarian. They are more respectful of informal leaders such as Kyai than government officials. Such tendencies are influenced by their dwelling environment in a plain or transparent coastal area, unlike the mountainous environment, and the Islamic style that emphasizes the "overwhelming" (Brotosusilo et al., 2016).

This egalitarian stance shapes the Islamic coastline often identified as more purist (pure) Islam than the inland Islam that tends to be syncretic. The Islamic style can be seen as the reality of any social entity that describes the phenomenon, that Islam is in the hands of the people experiencing humanization in accordance with its ability to interpret Islam. Interpreting the teachings of Islam greatly influenced the culture of literacy of its adherents (Suharso & Sarbini, 2018). According to Abid al-Jabiri, Islamic tradition is a text tradition; there is no teaching in Islam unless there is a proposition contained in the text of the Qur'an, as well as al-Hadith as the main source of Islam. The emergence of various books of Islamic law from the imams of the madhhab like Imam Hanafi, Imam Maliki, Imam Syafii and Imam Hambali, born from the culture and tradition of literacy in the early Islamic period ie the companions, Tabiin and Tabiit Tabiin very usefully for Muslims until now (Hapidin et al., 2022). Tradition and culture of literacy pioneered in the period of Tabiin to Muttaqodimin Tabiin inherited by his followers to Indonesia with the emergence of the writings of Muslim poets in Indonesia such as Imam Nawawi al-Bantani which is famous for the book of al-Munir fi Maalimi al-Tanzil, Kiai Bisri Mustofa with his Tafseer, al-Ibriz li Ma'rifah Tafsir al-Qur'an al-Aziz, Kiai Saleh Darat with Majmu'at al-Shariat al-Kafiyat lil Awam and a number of Mufasssir in Indonesia today. The culture of literacy among pesantren was born because of cultural, social, political and struggle of thinking problems. The literacy of pesantren is not just a literary tradition that forms discourse, but also idealization, obsession, and historical characteristics (Suharso & Sarbini, 2018).

METHOD

To ensure that the review is systematic, the researchers follow the following procedures (Davies et al., 2013):

1. Scoping the review: the researchers begin by developing explicit criteria for

determining which studies to include in the review.

2. Searching for literature: the researchers identify relevant studies in various literatures. The databases used in this systematic literature review were Google Scholar, Emerald, JSTOR, ERIC, and Taylor & Francis Online database. The steps taken by the researcher are first by making relevant keywords for this study. Researchers used the following keywords: ("Islamic education" OR "Religious education") AND ("Coastal community" OR community OR Indonesian coastal) AND (implementation of OR method OR strategy OR development OR assessment).
3. Filtering the literature: each literature was screened based on inclusion criteria. It helps avoid hidden bias by having clear, consistent rules about which studies to use to answer research questions. By assessing each study against the same criteria and recording the results, the basis for the review's conclusions is made transparent. The inclusion and exclusion criteria used in this study are as follows: The literature must be relevant to at least one of the research questions, the literature is based on empirical research, both qualitative and quantitative, the literature has an explicitly described methodology, the literature is geographically related to education in coastal community in Indonesia
4. Describing and mapping: the authors describe the purpose and finding of each included study, including variables such as Institutional/organizational involved, the form of education, and the approach which related to the research question. These were used to construct a 'descriptive map' that provides a systematic description of each question's research activity.

5. Assessment of quality and relevance: researchers evaluate each study in a descriptive map.
6. Literature findings were synthesizing.
7. Conclusions/recommendations: the author draws up a series of recommendations closely linked to the

synthesis findings to create a transparent basis on which each recommendation is made. It includes the identification of potential limitations in generalizing or transferring findings.

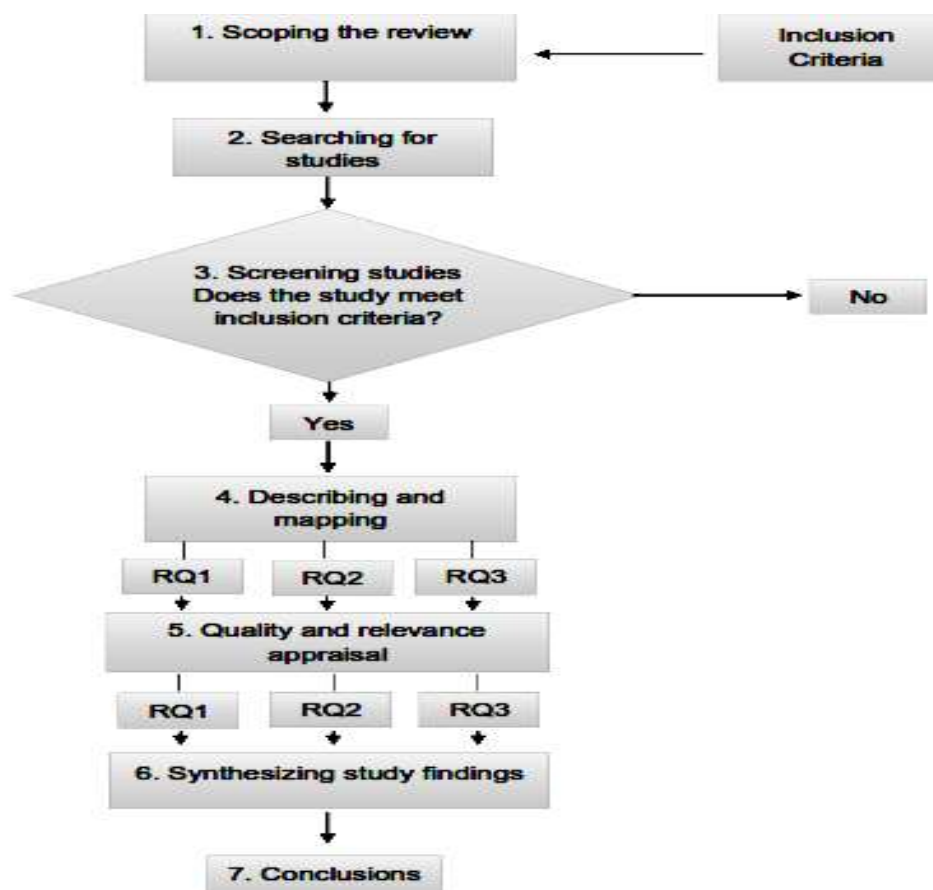


Figure 1. Review framework
(adapted from Davies et al.)

RESULTS

In the initial search for the database used, 1,753 articles were collected, then 1,543 articles were eliminated because they were duplicates and needed to fit the review

topic. After the screening, as many as 11 articles according to the topic of this systematic review. Furthermore, describing and mapping are carried out, as shown in figure 1.

Table 1. Extraction of included studies

Author	Aim	Institutions/organizations involved	The form of education	Approach	Conclusion
Herman & Anhusadar, 2022	To see the Islamic education of Bajo tribal children, especially in early childhood.	- Al-Qur'an study park (TPA)	- reciting Al-Quran	- The role of parents - Facilities support	Islamic education is still low, parents' education level is still low
Kasinu & Rokhmawanto, 2016	To assess the role of community leaders and religious organizations in Islamic education	Religious organization (NU, Muhammadiyah, LDII)	Religious talk	Culture	Islamic education is pursued through the synthesis of religion and culture by community leaders and religious organizations
Katutu, 2014	To reveal the perception of the Bajo Tribe about Islamic education. To understand the level of participation of the Bajo tribe in Islamic education	Village officials, community leaders, supervisors/madrasas and schools	Formal education	School Operational Costs, free education	- The perception of the Bajo tribe about Islamic education is still negative, low and lacks attention - The level of participation of the Bajo tribe in Islamic education is very low due to a culture that concentrates on the sea
Arif, 2019	1) Knowing the character of the remote fishing community of Tanah Kuning, 2) The system and practice of implementing Islamic education, 3) Supporting factors and obstacles in Islamic religious education, 4) An appropriate educational model characteristics of remote fishing communities in Tanah Kuning.	primary school teachers	Formal education	Gagne's educational method	The education system as a formal institution has not been able to run according to the existing goals.
Elmubaroq 2020	To find out what factors caused the spreaders of Islam on the coast of Java to develop pegon Arabic literacy. To find out the influence of the Arabic Pegon literacy tradition on the resilience of coastal Islamic culture.	Ulama	Da'wah and through informal schools (Pesantren)	Figures, culture, and artifacts	The identity of the Javanese Islamic community popularizing the pegon script as their symbol is a characteristic of a group that can distinguish this group from other groups.
Ismaraidha et al., 2023	to find out the process of internalizing the value of caring for the environment in children	Parents	Environment learning through verbal	Awareness of environmental damage	The religious approach is felt to be effective because the people in the area are adherents of a devout religion

	through Islamic Religious Education in families of coastal communities.		communication		so the religious approach will feel more touching and realistic
Ningtias, 2018	To provide an overview of the role of Nahdlatul Ulama in improving the quality of Islamic religious education in the coastal community of Kranji village	Religious organization (Nahdlatul Ulama)	Non-formal education (Pesantren), community routine reciting Al-Qur'an	Community leaders, establish surau for congregational prayers for the community, community gatherings	1. Through formal activities in the form of activities carried out at Ma'arif NU educational institutions 2. Supporting factors: places of worship, donors and people who have high ukhuwah Islamiyah 3. Constraints and challenges of NU: Juvenile delinquency, an old-fashioned, inconsistent society, and difficult to get ahead and a lack of religious knowledge in society
Nurizzati, 2016	Describes the Islamic education system in Islamic education institutions in Mundu Pesisir Village, Cirebon Regency.	Diniyah Takmiliyah Awwaliyah Islamiyah (DTAI 1), Madrasah Tsanawiyah Islamiyah (MTI) and Madrasah Aliyah Islamiyah (MAI)	Lectures, question and answer, discovery, observation	The role of parents and society	Recruitment: prospective students are not given an entrance test. Output: all students pass the exam.
Pasaleron, 2022	To assess the integrations of Islamic religious education in the context of strengthening the independent learning innovation policy in the South Coast	Madrasah, Education Office, Traditional Leader	Integration-interconnection of Al-Qur'an values and Minangkabau Natural Cultural Values	"Merdeka Belajar" curriculum	Integrate and interconnect Islamic religious education in every subject
Rahmawati et al., 2020	To identify non-formal Islamic religious education in the coastal areas of the northern part of Java, and what is the role of PAI teachers.	Primary school teacher, community leaders	Reciting Qur'an Among children, youth and parents in the mosque	Government	The role of informal Islamic religious education teachers has given them an important position in the eyes of society in addition to strengthening their social competence so as to support their main profession.
Siregar, 2022	To provide an overview of the Islamic preaching broadcasting model that can be used as a model in carrying out Islamic preaching on the coast of Kuala Langsa	Da'i	Empowerment da'wah model	Cultivation	For fishing communities, da'wah with the lecture model is not enough, because they live as fishermen, rarely found at home.

Perceptions of coastal communities towards Islamic education

Studies of the coastal communities of the Bajo tribe reveal that the thinking of most parents is not very advanced regarding the importance of Islamic education for children in guiding their lives in the future, especially in terms of experiencing the values of faith and Islam as the highest religion to achieve true piety (Herman & Anhusadar, 2022). It is a factor that causes many Bajo children to drop out of school. In addition, parents' perceptions about the importance of education are wrong; economic factors and social and environmental factors of local children are other problems (Manguntara & Iba, 2015). In another study in the Bajo Tribe, the community believes that schools with disciplined and strict learning activities will only make the Bajo Tribe children suffer because they feel confined and not given freedom. Hence, the Bajo Tribe children generally tend to be truant during class hours, at a certain time when his parents arrived from fishing. It happened because Bajo children carried it away, still helping their parents lower their catch while playing in the water (Katutu, 2016).

In coastal communities on the island of Java, they will receive Islamic education as a provision for their afterlife and their descendants as long as the education provided does not disprove the cultures they have from their ancestors. Several activities are not under Islamic law, but people are reluctant to let go of habits that have long been rooted in their environment. Society will reject educational patterns that frontally block and even blame what they have previously believed (Kasinu & Rokhmawanto, 2016) in line with the study in Kranji Village, where the people in the area are known for their very violent character and bad habits, such as drinking, dropping out of school at an early age (because they are required to go to sea), playing with women, fighting between blocks, and even stealing. However, they still uphold some traditional values passed

down from generation to generation, so several community leaders in the village assess the importance of Islamic educational institutions, such as Islamic boarding schools in their area, to reduce existing bad habits (Ningtias, 2018).

The fishing community believes religious teachers are highly knowledgeable and respected role models. People consider education less important, so they always involve children in helping their parents when the harvest arrives. The character is the people who are not willing to change unless someone starts it, so it is necessary to use an appropriate educational model (Arif, 2019). According to Nurizzati (2016), coastal communities in his research area greatly desire to send their children to Madrasahs or existing Islamic education institutions. However, economic tensions and low costs make their children more likely to be included in earning a living.

In contrast to research conducted by Rahmawati (2020), although parents understand the importance of providing Islamic education to their children, it is not directly proportional to the number of children raised in the available Madrasahs. The existence of a culture of marrying young in the Demangharjo community group has become an obstacle to Islamic education in the region. The community has realized the importance of providing religious knowledge for their children. However, they also cannot avoid the tradition of marrying off their young children, so the new families formed then have very little knowledge of the Islamic religion.

Siregar (2022), in his study of coastal communities in Kuala Langsa, found a low understanding of the community regarding correct sharia. The community is not very interested in participating in recitation programs and praying in congregation at the mosque. They still follow the Islamic religion based on knowledge from their ancestors, even though it does not follow the Shari'a. The community also complains of boredom related to the lecture method of

Islam. Hence, people rarely participate in studies and even Friday prayers at the mosque because they avoid long lectures or sermons.

The role of institutions/organizations for Islamic Religious Education

In general, the role of parents and family in Islamic religious education is the main component supporting the success of expected changes. The level of parental knowledge is the basis for paradigm shifts in the family and society. The family is the smallest group of people who must be targeted in implementing Islamic religious education for their family members. In addition, at a broader level, such as the community, community leaders must take an important role in it. Hence, knowledge of the Islamic religion from community leaders is also important for the changes that occur in society. Teachers of the Islamic Religion must realize that teaching and learning activities do not only focus on the learning environment but must involve the central roles of parents or family and community leaders.

Through the education service and the Ministry of Religion, the government plays a role in constructing an effective Islamic learning system for society. Support for facilities and infrastructure is also an important part of coastal communities in weak economic conditions, which is an obstacle to the community's desire to provide opportunities for their children to continue their education or attend Islamic learning. In several studies included in this study, it was stated that the community welcomed the support of facilities from the government, with increasing public interest in participating in Islamic Religious education. It is also important to give incentives to religious and recitation teachers as a form of appreciation for them so that people are no longer burdened with the cost of Islamic religious education for their children.

One of the real roles of the government can be seen in a study conducted on the Bajo

people in Kendari, where the Directorate of Basic Education of the Ministry of Education and Culture built schools in the Bajo community. The subjects are adapted to the local community's needs, making nature and the surrounding environment a learning medium by integrating several subjects in natural and environmental themes. Learning is carried out outside the classroom to improve the quality of faith, noble character, and environmental awareness; all manifested through daily behavior (Herman & Anhusadar, 2022). Katutu (2016), in his observations in the field, found that the government has actively encouraged the running of Islamic Religious education through the proactive presence of caregivers, tutors, or coaches and made free PAUD, MIS, and MTs, to MA schools free for the Bajo community. Through the independent learning curriculum, the government also opens up the widest possible innovations in the learning system. As was done in coastal communities in Minangkabau, that in every subject at school, it is always integrated with the values of the Koran and Minangkabau culture so that students become more appreciative and understand Islam for the provision of their lives in the future (Prayitno & Qodat, 2019).

Religious organizations in Indonesian society play an important role in Islamic education. Talking about the role of religious organizations in the world of Islamic education, the most important thing is the Islamic boarding school institution, which undoubtedly contributes to educating this nation's generation. Islamic boarding schools as educational institutions and centers for the spread of Islam were born and developed since the early days of Islam entering Indonesia. Moreover, according to Kafrawi, this institution was established on the island of Java for the first time in the Walisongo era.

Implementation Methods of Islamic Religious education

Educating the public about Islam is known as da'wah. Generally, the method used is lectures, whether done in the mosque or other places commemorating Islamic religious holidays. In addition, discussion and question and answer can also help increase people's understanding of Islam.

Formal education in schools or colleges makes Islamic education more systematic and in-depth. However, a more specific method is needed in delivering the material so that students become more understanding. In addition, integrating the values of the Qur'an into each subject is considered an effective way to apply Islamic principles in everyday life. Whereas in informal education, the method is often used through recitation interspersed with explanations of each verse of the Qur'an through interpretations from various scholars. For this informal education, it is necessary to organize so that meetings can become more routine so that people or children studying Islam can better remember and understand the sharia that must be carried out in their daily lives.

Included in informal education is as described in the research of (Ismaraidha et al., 2023), where Islamic education is applied using the Environment Learning method through verbal communication. Through this method, it is recognized that the community, especially children, are more eager to attend Islamic education because it is closely related to their lives, which upholds and respects the environment in which they live and where they work to make ends meet. Siregar (2022) conducted Islamic education using the Da'wah empowerment method in another study. As was the case with the previous learning environment, in this study, Islamic education is given through positive activities closely related to the environment and culture of society, namely through plant cultivation.

Approach in integrating the values of Islamic education

In the history of the development of Islam in Indonesia, it is known that trade is the main route for the entry of Islam, which traders carried from Arab countries. Until then, several Indonesians studied directly in the Middle East and returned to Indonesia to start preaching through informal education to the community. At that time, mainly coastal communities still adhered to Hindu culture and other beliefs held by their ancestors. It is a challenge for scholars to carry out da'wah. The approach taken by the Ulama at that time was through the traditional culture of the community, where the Ulama did not frontally reject rituals or community activities that were contrary to Islamic law because that would make the community reject Islamic teachings vehemently.

Elmubarak & Qutni (2020), in his research on the introduction of the Arabic letter Pegon, stated that scholars in the Java area generally introduced the Pegon letter through culture and by making artifacts. This approach is also supported by the charisma of the ulemas, which the community considers highly knowledgeable and simple people. It is further said that the pigeon script is a legitimacy built by Javanese Islam to strengthen their identity as an Islamic society.

Ismaraidha & Parapat (2023) describe other approaches to increase public interest, especially among parents, for their children to attend Islamic religious education. An awareness approach to environmental damage in a society where starts with verbal communication with family and community groups and integrates or associates this condition with the values contained in the Al-Qur'an. Parents are also invited to play a role in repeating the teaching to their children by telling stories at night when the family is together and even at bedtime for the children. Furthermore, children are trained to practice the behavior of loving the environment directly in everyday life. In addition, parents set a good example for

their children. Children are expected to be able to understand values, implement them in life and live up to their actions. Similar to Siregar's research (2022), the approach to Islamic religious education for coastal communities is adapted to their environment and habits, where the study states that the approach taken is through the cultivation of mangrove plants, especially for mothers. Dey et al., (2020) mentions that one alternative for people to be empowered and rise from poverty is encouraging them to participate in various positive activities actively. As a result of difficult economic conditions, preachers need to think about ways that people can improve their economy while getting Islamic education.

DISCUSSION

This study focuses on the process, implementation, and development of Islamic education in coastal areas in Indonesia. This Islamic education includes everything related to instilling knowledge of society as a whole in carrying out the commands of Allah SWT in everyday life. Based on the studies included in this study, it was found that, in general, the perception of coastal communities towards the importance of Islamic Religious education is still lacking, which can be seen from the low number of students participating in Islamic Religious education activities, including the lack of parental participation in attending recitations held. However, what needs to be underlined is that people are aware of the importance of Islamic religious education, especially for the younger generation; it is just that economic constraints and the lack of time available for education are barriers for society, in general, to participate in Islamic religious education. Several approaches can be taken to increase the number of available Islamic education participants, including by involving the family in providing education, especially at night after the Maghrib prayer or Isha prayer or when resting and gathering in the family room. Therefore, parents must know about Islam to guide their children at home.

Another approach that can be used is based on the coastal community environment, which is also related to the community's daily activities. An example of the most likely approach is cultivating mangrove plants and cleaning the area around the house or on the beach. Local government, community leaders, and Islamic religious teachers are important in the sustainability of Islamic education in coastal communities. The government is obliged to provide good places for Islamic education to take place free of charge, bearing in mind that most coastal communities have a middle to lower economy and must make a living every day by involving their children. With the availability of Islamic education facilities in society with a high level of affordability, parents will slowly be moved to encourage their children to take part in Islamic education, both formal and non-formal. Community leaders also play an important role as role models are usually highly respected by the community.

Islamic schools, both formal and informal, have been widely accepted by the Indonesian people very well. In formal schools based on Islam or what is known as Madrasas, so far, Islamic education has been integrated into almost all subjects in the national education curriculum. However, this is the main obstacle for teachers involved in these subjects; sometimes, they need help to apply them properly (Zarkasyi, 2018). Teachers who deliver Islamic education are required to be able to find the right method to teach Islamic education. It is aimed at students and includes students' families and society in general (Muhayat, 2019). The government must be serious about providing educational services to the community. The community is very supportive of providing incentives for religious teachers to actively interact with the community and provide Islamic education not only in schools but also outside school hours targeting parents of students. In the history of the spread of Islam in the coastal communities of Java, it is known that starting from young people

who studied Islam in Saudi Arabia. After returning to Java, they began establishing informal schools known as pesantren. The coastal area of Kranji is one of the places where Islamic boarding schools first appeared on the island of Java, which later developed into other areas. Until now, the coastal community respects the kyai who care for Islamic boarding schools because the community views these Kyai as highly knowledgeable (Ningias, 2018).

Implementing Islamic Religious Education outside of school is ideally carried out as a joint effort of the community, its leaders, and its apparatus. The form can vary depending on the abilities and conditions of the community (Musodiqin et al., 2017). It has even been held during market activities (Maulidiah et al., 2017). Among the related parties are: PAI teachers, parents, and the community. The teacher, as the motor, is expected to be able to guide, foster, and direct students to become good children, have Muslim personalities, have good character, have high dedication, and believe in Allah. In other words, PAI will run well as expected.

CONCLUSION

Based on information from the studies included in this review, it is known that coastal communities are aware of the importance of Islamic education in their communities. However, economic conditions are one of the obstacles for parents in coastal communities to include their children in Islamic education. The government needs to increase the availability of formal and informal Islamic schools in coastal communities with good levels of affordability. In addition, incentives for religious teachers in coastal communities need more attention as a form of appreciation and support for informal Islamic education activities. Religious teachers also need to think about and prepare methods or approaches following the lifestyle of coastal communities so that the target of Islamic education for the whole community can be achieved.

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