Constructing Education in Sustaining Islamic Values Based on Local Culture Among the Fisherfolk Community

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ABSTRACT: This research aims to explore and develop Islamic education rooted in local culture among the fishing community on the North Coast of Gresik. The research method used is a qualitative approach with an ethnographic type. The data collection techniques include participant observation, in-depth interviews and documentation studies. This study adopts the taxonomic analysis developed by Spradley, which provides for taxonomic, semantic, componential, and cultural theme analyses. The data validation technique uses triangulation. Research findings show that constructing Islamic values with local traditions in education among fishing communities can strengthen their religious and cultural identity and enrich their educational experience. This research also found that active participation and awareness of the fishing community regarding the urgency of Islamic education can increase their involvement in the learning process. This research argues that an Islamic education approach based on local culture will be able to encourage strengthening the relationship between the younger generation and the traditions and values inherited from their ancestors. The limitation of this research is that it does not yet explain the challenges of the digital revolution in the local cultural context. The main contribution of this research is to provide a theoretical and practical basis for the development of Islamic education that is more inclusive and relevant to the local social and cultural context by emphasizing local wisdom as a source of strength and sustainability of Islamic education.
menemukan bahwa partisipasi aktif serta kesadaran dari komunitas nelayan terhadap urgensi pendidikan Islam dapat meningkatkan keterlibatan mereka dalam proses pembelajaran. Penelitian ini berargumen bahwa pendekatan pendidikan Islam berbasis budaya lokal akan mampu mendorong penguat hubungan antara generasi muda dengan tradisi dan nilai-nilai yang diwarisi dari nenek moyang mereka. Keterbatasan penelitian ini, belum mengurai tentang tantangan revolusi digital dalam konteks budaya lokal. Adapun Kontribusi utama dari penelitian ini adalah menyediakan landasan teoritis dan praktis bagi pengembangan pendidikan Islam yang lebih inklusif dan relevan dengan konteks sosial dan budaya lokal, dengan menekankan pada kearifan lokal sebagai sumber kekuatan dan keberlan

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I. INTRODUCTION

The fishermen's community on the North Coast of Gresik is integral to the local social and economic life. In this context, education plays a crucial role in shaping the community's identity, values, and social involvement. However, Islamic education among the fishermen community often falls short in integrating religious values with their local cultural context (A. Arif, 2019; Baderiah et al., 2022).

Islamic education grounded in local culture has the potential to provide significant opportunities for fishermen communities. It can help them strengthen their religious identity while preserving their distinctive cultural heritage and traditions (Naamy, 2023). Yet, to date, there is a lack of research specifically exploring this promising potential among the fishermen community on the North Coast of Gresik.

Considering this context, this research aims to address this gap by exploring and developing a model of Islamic education that is more aligned with the needs and characteristics of the local cultural community of fishermen on the North Coast of Gresik. Thus, this research is expected to significantly contribute to developing a more inclusive and relevant Islamic education for the fishermen community, reinforcing their connection with the religious and local cultural values they adhere to (Keon-Sang An, 2016).

Islamic education within the fishermen’s community is significant for several fundamental reasons. Among these is its role as a cultural strategy to maintain religious identity (Thahir, 2021). Since Islamic education transfers religious values, understanding, and teachings, the fishermen community can reinforce their beliefs and spiritual practices, thus making religion an integral part of their daily lives. Additionally, it's important to note that Islamic education not only focuses on religious aspects but also the spiritual well-being of individuals. For fishermen facing challenges and risks at sea, Islamic education can provide peace, hope, and resilience in facing trials (Irwan et al., 2023; Rahman et al., 2020).

Furthermore, Islamic education constructed through local cultural values can build the morality and ethics of a society (Ghafar, 2022). In other words, Islamic education will lay a strong foundation for morality and ethics. This is crucial in shaping good behaviour...
and maintaining justice in social interactions, especially in fishermen's communities, often marked by competition and conflicts (Mansir et al., 2020).

On the other hand, the onslaught and challenges of modernization have implications for the fading of traditional roots and cultural heritage of communities. Thus, amidst the tide of modernization and globalization, Islamic education can preserve fishermen's communities' traditional values and cultural heritage. By strengthening the understanding of religious and cultural values, fishermen communities can face modernization challenges without losing their identity and local wisdom (Novrial et al., 2023).

Moreover, Islamic education for fishermen groups will lead to community development efforts. Good Islamic education can drive community development by educating fishermen with knowledge and skills based on Islamic principles, making them agents of positive change in improving their environment's social, economic, and environmental conditions (Fakhrurrozi et al., 2023).

This research has undeniable significance in connecting two critical dimensions of fishermen's lives: Islamic education and local wisdom. By integrating religious values with rich cultural traditions, this research reinforces their spiritual identity and preserves their unique cultural heritage (Ariza & Tamrin, 2021). Through this approach, education becomes more meaningful and relevant to fishermen's communities, making them active agents in strengthening their spiritual and social foundations. Moreover, this research demonstrates the importance of community participation in educational development, raising awareness of the urgency of Islamic education amidst modernization challenges and providing a real example of how education can empower communities often overlooked in development narratives (Nashori et al., 2023).

In addition to providing concrete solutions to education challenges among fishermen communities, this research also brings universal values of inclusivity, appreciation for cultural diversity, and the importance of grounding education in local contexts. By valuing and leveraging local wisdom as a source of strength, this research is relevant to fishermen communities in the North Coast of Gresik and provides valuable guidance for similar efforts in maritime communities worldwide. Thus, this research is not just about improving education but also about changing paradigms about how education can play a role in strengthening cultural identity and promoting social inclusivity amidst increasingly complex global challenges.

II. METHOD

This research uses a qualitative approach with a phenomenological type of study, aiming to understand the subjective experiences and understanding of fishing communities regarding Islamic education and local culture. Phenomenological studies allow researchers to explore the meaning of an individual's experiences in their cultural and social context (Miles et al., 2014). Data collection includes participant observation, in-depth interviews, and documentary studies. Participatory observation will allow researchers to be directly involved in the daily lives of fishing communities. At the same time, in-depth interviews will provide opportunities for respondents to share experiences, beliefs and values related to Islamic education and their local culture (Guba & Lincoln, 1994). Documentary studies will complement data obtained from observations and interviews by collecting information from relevant written sources.
such as local historical documents, educational policies, and religious literature (Lofland & Lofland, 1984). By combining qualitative phenomenological methods and social construction theory, this research is expected to provide an in-depth understanding of the dynamics of Islamic education rooted in local culture among fishing communities on the North Coast of Gresik.

In this research, researchers used Spradley model analysis which consists of several main components (Spradley, 1997). First, taxonomic analysis is used to classify aspects of education, Islamic values and local culture. Second, semantic analysis facilitates a deeper understanding of the meaning and interpretation of cultural values and concepts in the context of fishing communities. Meanwhile, componential analysis helps identify the fundamental elements that form the construction of Islamic values and local culture in the education of fishing communities. The final stage involved cultural theme analysis, which helped identify critical themes emerging from the culture-related data in the context of the fishing community, thereby enabling a better understanding of the influence of cultural values and practices on the education and identity of the fishing community.

III. RESULT AND DISCUSSION

Internalitation of Islamic Values in Local Traditions

The fishermen community of Kroman Village comprises two ethnic groups: the indigenous Javanese of Gresik and the migrant Madurese. The Madurese migrants residing in Kroman and those intermarried with the indigenous Kroman community have become an integral part of the village.

Several local traditions in the Kroman area have undergone integration with Islamic values, as observed by the researcher. For instance, the tradition of throwing offerings into the sea or sesaji, commonly believed to be offerings to the “ruler of the sea,” has been transformed by Quranic teachers and preachers into tumpeng or other food offerings. These tumpengan rituals are then accompanied by communal meals and prayers, seeking safety and blessings from Allah. Within the community, this tradition is known as slametan (Arifin, 2023).

Moreover, fishermen reciting mantras for safety from the sea ruler have gradually shifted towards reciting Quranic verses and prayers taught by local religious figures based on the Quran and Hadith. For example, reciting Yasin and Tahlil prayers begins with using the local Gresik language for Islamic preaching and then proceeds with Quranic recitations.

One of the preachers in this area, Mas Nur, explained that in the past, the people of Kroman used to pray before heading out to sea to fish by mentioning the names of sea rulers, such as the ruler of the southern sea, the mbaureka, and the guardian of the sea. However, nowadays, this mention has disappeared and has been replaced by invoking the names of “Allah and Rasulullah” (God and the Prophet) while also sending prayers to the ancestors to pray that Allah accepts the souls of the past fishermen and later admitted into His heaven (Nur, 2023).

The statement was confirmed when the author participated in a prayer ceremony held by fishermen before heading to sea. They performed the slametan ritual, which includes...
recitations from verses of the Quran and prayers for safety while at sea, as well as offering prayers to the spirits of their ancestors (Observation, 2023b).

Figure 1. Prayers with fishermen before setting sail to seek safety

Furthermore, the Kroman community believes all days and dates are auspicious, eliminating the notion of unlucky days for fishermen. There is no longer a belief that fishermen must choose lucky days for fishing activities; instead, they focus on whether the current or next day will have rough seas or strong winds.

Regarding social conditions, the Kroman community consists of indigenous and migrant residents, with the Madurese being the migrant population. Nevertheless, both indigenous and migrant residents hold discussions (rembug) together at the village office without any distinction. For instance, in terms of job allocation, such as portering and the distribution of resting and waiting places for boats, there are already established arrangements. If Madurese residents of Kroman occupy the Balai Gede (the big hall), indigenous Kroman residents occupy the Balai Keling (the small hall). The kinship system established by the Kroman fishermen community is characterized by mutual assistance and togetherness, which have become inherent traits of the Kroman fishermen community (Observation, 2023a).

Thus, based on the data presented, it is understood that the fishermen community in the North Coast of Gresik has recognized and internalized religious values reflected in their daily practices, such as religious rituals, customs, and inherited social norms. These Islamic values have inspired and influenced religious and cultural practices in the daily lives of the fishermen community due to the significant contributions and roles of local preachers and Quranic teachers. Therefore, the integration of Islamic values and local traditions has been constructed through the culture displayed in the daily lives of the fishermen community on the North Coast of Gresik, particularly in the village of Kroman (Tajab, 2017).

This research explores the social constructions underlying the process of integrating religious values with local traditions, demonstrating that ethnic differences in the area do not hinder social integration, as it is supported by the moral and ethical values of community traditions and Islamic values (Novrial et al., 2023). This involves understanding how fishermen perceive and attribute meaning to Islamic teachings in their cultural context. Social processes involving interactions among individuals, families, and the fishermen community, in turn, shape and reinforce these social
constructions. Through this analysis, the research argues that integrating Islamic values with local traditions is an integral part of the religious and cultural identity of the fishermen's community on the North Coast of Gresik.

While interacting with the Kroman fishermen and other members of the fishermen community on the North Coast of Gresik, it has been revealed that Islamic values play a crucial role in their daily lives. For instance, practices such as *slametan, tumpengan*, the invocation of Allah's name, and beliefs regarding unlucky days have become integral aspects of their lives, reflecting the deep-rootedness of Islamic values modified within local traditions (Baderiah et al., 2022). Additionally, values such as honesty, solidarity, and mutual assistance emphasized in Islamic teachings are evident in their social practices, fishing activities and other economic endeavours within their community, as seen in interactions between Indigenous and Madurese residents.

It is also important to note that Islamic values are not only perceived as spiritual aspects but also as moral and ethical guidance in daily interactions. This reflects a social construction emphasizing the importance of religious teachings in shaping the identity and behaviour of the fishermen's community in Kroman Village. The close integration of Islamic values with local traditions also indicates that Islamic education within the fishermen's community is not merely theoretical learning but also a social process influencing the formation of their identity and cultural values (Saharudin, 2019).

Thus, this section emphasizes the importance of understanding the local cultural context in developing Islamic education that is more effective and relevant for the fishermen community on the North Coast of Gresik. Integrating religious values with local traditions strengthens their spiritual identity and enriches their educational experience by directly relating it to their daily lives and the values embraced by the community.

**Participation of Fishermen Communities in Islamic Education**

The construction of Islamic education rooted in local culture among the fishermen communities on the North Coast of Gresik can only be realized with active participation from the fishermen community in internalizing Islamic values through traditions (Qomar, 2016). This implication strengthens their religious identity and enriches educational and spiritual experiences with values practised through their unique local culture in daily life.

The participation of fishermen communities in Islamic education highlights the close relationship between religion and culture in their daily lives. Practices such as *slametan* and *tumpengan* serve as examples of how Islamic values are integrated with local traditions that have been adjusted to reflect religious teachings. The importance of local preachers and Quranic teachers in guiding this process cannot be overstated, as they ensure that spiritual values are effectively implemented in the local cultural context to create meaningful educational experiences for the fishermen community (Thahir, 2021).

The active participation of fishermen's communities in Islamic education demonstrates their commitment to preserving their religious identity while enriching and strengthening their cultural heritage. This reaffirms that integrating spiritual values with local traditions is an addition and an integral part of the daily life of fishermen communities on the North Coast of Gresik.

In this Islamic education process, the influence of religious teachings extends to various aspects of fishermen's social and economic life. For example, beliefs about lucky or unlucky days have been replaced with beliefs in Allah's decree, demonstrating how the
understanding of Islamic values has permeated their thoughts and actions in various life situations.

It should be noted that Kroman Village is an area mentioned in the Serat Sindujaya. In this ancient manuscript, Sindujaya resided after returning from studying under Sunan Prapen, an influential figure who spread Islam in Java. Therefore, constructing Islamic education through local community traditions has been ongoing for a long time, even hundreds of years since the era of Sunan Prapen (Documentation, 2023).

Therefore, Kroman Village, as mentioned by Khusnul Arif, one of the religious instructors there, holds commemorative events every beginning of the Islamic calendar month, Muharram, to remember the death (haul) of Mbah Sindujaya. The ceremony lasts one night, including the recitation of Surah Yasin, the book of Manaqib, the recitation of tahlil, and mahalul qiyam prayers, followed by knowledge transfer through lectures by religious figures. After the ceremony, the community engages in talaman, a social gathering among residents to strengthen social solidarity (K. Arif, 2023).

Community involvement in the Islamic education process is also evident in how religious figures integrate economic needs with Islamic holidays. Through the preaching of Sunan Giri, this village holds a Bandeng fish market (Bazar Bandeng). The Bandeng fish market tradition consists of prepekan cilik and prepekan gede. The term prepekan refers to the cultural interpretation of the community preparing for Ramadan fasting. Through this culture, the community is conditioned to welcome important days in Islam with economic activities, ultimately aimed at boosting the community's economy before Ramadan and Islamic holidays (Eid al-Fitr). The Bandeng fish market has become an icon of the Kroman and Gresik communities, held every year by fishermen community leaders, Islamic religious figures, and cultural figures, supported by the local government through the tourism office (Arief, 2023).

Through community involvement in the above cultural constructions, integrating religious values with local traditions ultimately creates opportunities to strengthen relationships among fishermen community members, regardless of their ethnic or cultural backgrounds. This is reflected in practices such as the allocation of resting places (Balai Gede and Balai Keling) and cooperation in daily activities, demonstrating that Islamic values and solidarity have become the foundation for social relations among fishermen communities (Miharja et al., 2019).
It is important to note that active participation in Islamic education results in a better understanding of religious teachings and strengthens moral and ethical values in daily social interactions. This reflects a social construction that emphasizes the importance of spiritual teachings in shaping the identity and behaviour of fishermen communities in Kroman village.

Thus, this research emphasizes the importance of understanding the local cultural context in developing more effective and relevant Islamic education for fishermen communities on the North Coast of Gresik. Integrating religious values with local traditions enriches their educational experiences and strengthens their spiritual and social foundations in the face of modernization and globalization challenges.

The Construction of Islamic Education Based on Local Tradition

The construction of Islamic education rooted in local culture among the fishing communities in North Coast Gresik reflects the complexity of the interaction between religion and culture in their daily lives. The social construction theory proposed by Peter L. Berger provides a practical conceptual framework for understanding how social reality, including religious education, is built and collectively understood through social interactions and collective interpretations of life experiences (Berger & Luckmann, 1966).

In this context, local preachers, Quranic teachers, and religious leaders play a central role in shaping the social construction of Islamic education among the fishing communities (Simonova & Weiser, 2024). They mediate between Islamic teachings and local culture, assisting the fishermen community in understanding and applying religious teachings in their daily lives. This interaction integrates spiritual values with local traditions to create relevant and meaningful educational experiences for the fishing community (Wahyudi, 2020).

A concrete example of the construction of Islamic education based on local culture is the practice of “slametan” and “tumpengan,” which have been adapted to conform to religious teachings. Previously, these traditions may have been directed towards specific spiritual entities, such as “rulers of the sea / mbahurekso.” Still, through the intervention of Quranic teachers and religious leaders, these practices have been directed towards Allah and accompanied by prayers by Islamic teachings (M. S. Huda, 2019; Niemandt & Niemandt, 2021).

The importance of social construction in Islamic education is also reflected in the shift in religious practices among the fishing communities (M. Huda, 2019). For example, the recitation of mantras for protection from sea rulers has been replaced by prayers and
Quranic readings taught by local religious leaders. This illustrates how social construction reshapes the understanding and practices of religious beliefs among fishing communities through Islamic values (Baderiah et al., 2022).

Furthermore, integrating religious values with local traditions also creates space to strengthen the spiritual and cultural identities of the fishing communities (Nucci et al., 2014). By celebrating religious practices that resonate with their local culture, the fishing communities strengthen their connection with religion and enrich their unique cultural heritage (Awaliah & Masduki, 2019).

However, it is essential to acknowledge that the construction of Islamic education based on local culture may also face resistance or opposition from some more traditional members of the fishing communities. Berger emphasizes that social reality is not always passively accepted but can be questioned and even rejected (Berger & Luckmann, 1966). Therefore, religious leaders and local educators must understand the dynamics of social construction within the local cultural context and respond sensitively to changes and shifts in the understanding and practices of religious beliefs among the fishing communities (Zuhri & Wahyudi, 2020).

Overall, the construction of Islamic education based on local culture among the fishing communities in North Coast Gresik is an exciting example of how religious teachings can be interpreted and adapted within a specific cultural context (Nasir, 2019). By understanding this social construction, educators and spiritual leaders can play a more effective role in shaping relevant and meaningful educational experiences for the fishing communities while strengthening their connection with the spiritual and cultural values they hold. The process of constructing Islamic education rooted in local culture can be illustrated as follows.

![Diagram of Dialectics of Islamic Education Construction Based on Local Traditions](image-url)

**Figure 4.** Dialectics of Islamic education construction based on local traditions
IV. CONCLUSION

Through this research, we gain insight into the significance of integrating Islamic education with local culture within the North Coast of Gresik fishing communities. The construction of Islamic education grounded in local values and practices has not only enriched the educational experiences of the fishing community. Still, it has also bolstered their religious and cultural identities. Even with this, the study faces limitations, primarily its focus on a specific geographic area, which may restrict the generalizability of findings to diverse cultural and social contexts. Expanding this research to encompass various cultural and social settings, such as fishing communities in other regions with distinct cultures, coastal areas, or remote rural locales, could offer valuable insights into the variability of Islamic education construction. Moreover, future research endeavours could delve deeper into specific aspects, such as religious figures' role in shaping Islamic education's social construction or the socio-economic ramifications of integrating religious values with local traditions within fishing communities. By further exploring these avenues, we can enhance our understanding of the pivotal role of Islamic education rooted in local culture in fortifying religious identity and fostering social inclusivity amidst contemporary global complexities. Thus, this research contributes to educational enhancement and endeavours to redefine the academic paradigm, emphasizing its role in reinforcing cultural identities and advancing social inclusivity in the face of evolving global challenges.

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