

Integration of Maritime and Islamic Values in Coastal Islamic Education Curriculum: A Thematic Literature Review

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ABSTRACT

This study aims to examine the integration of maritime and Islamic values and their relevance as a basis for developing an Islamic education curriculum in coastal areas. The study used a qualitative approach with thematic library research. Data were obtained from reputable journal articles, academic books, research reports, and policy documents relevant to Islamic education, coastal local wisdom, and maritime values, published in the last ten years. Data analysis was conducted using the Braun and Clarke thematic analysis model through the stages of coding, grouping themes, and interpreting meaning. The results show that maritime values such as work ethic, discipline, courage, social solidarity, and ecological concern have substantial alignment with Islamic values, especially the concepts of caliph, trustworthiness, gratitude, hard work, and the prohibition of environmental damage. The integration of these values is relevant for developing a coastal Islamic education curriculum that is contextual, ecological, and oriented towards the formation of students' religious-social character. The research conclusion confirms that the integration of maritime and Islamic values is a strategic approach in responding to the socio-ecological needs of coastal communities and can be a conceptual basis for the development of a sustainable Islamic education curriculum..

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INTRODUCTION

Education in coastal areas has unique patterns, characteristics, and dynamics that distinguish it from the context of education on land. Coastal communities are shaped by ecological relationships with the sea, encompassing economic, cultural, and spiritual aspects, as well as life orientations (Utina et al., 2018). Therefore, maritime values are an integral part of the identity of coastal communities. However, in practice, Islamic education curricula in coastal areas are still dominated by a normative approach that fails to consider the richness of local maritime wisdom. This lack of synchronization between the curriculum and the socio-ecological context of coastal communities is the primary reason for selecting this research topic (Syarif, 2024). The integration of maritime values and Islamic values is seen as important to provide Islamic education that is more relevant, contextual, and responsive to the needs of coastal communities.

Ideally, a coastal education curriculum should be built on a philosophical, epistemological, and pedagogical foundation that integrates maritime values as a local reality with Islamic values as a moral and spiritual foundation. An ideal curriculum should shape students who understand the marine environment in which they live, possess marine literacy skills, maintain the sustainability of marine ecosystems, and internalize Islamic values in all aspects of their social and ecological interactions. This integration should be manifested in curriculum design, learning processes, and learning evaluations that are sensitive to the geographic, cultural, and religious contexts of coastal communities.

However, this ideal situation is still far from reality. Several studies have shown that mapping maritime values in Islamic education has not been systematically conducted. Prasetia's research found that

most Islamic schools in coastal areas have not developed a contextual maritime-based curriculum (Prasetia et al., 2024). On the other hand, Kholidah revealed that the integration of Islamic and local values in education is still normative, not yet reaching the conceptual and operational levels (Kholidah, 2015). Another gap lies in the absence of a curriculum model specifically designed for the characteristics of coastal communities, even though the socio-ecological character of this region is very complex and has different educational needs than other regions.

Furthermore, attention to coastal local wisdom in the curriculum remains low. Silvia's research shows that local wisdom is often used only as supplementary learning content, rather than as a foundation for the curriculum (Silvia, 2025). Thematic research examining the integration of maritime and Islamic values is still very limited. Most previous studies have only addressed coastal education or Islamic education separately. Furthermore, there is no clear epistemological basis for how Islamic values can be operationalized in a maritime context. Azra emphasizes the importance of contextual Islamic education, but has not specifically addressed the integration of maritime values as an epistemic basis (Azra, 2018). The imbalance in the capacity of educational institutions in coastal areas in adopting and developing local curricula also exacerbates the lack of synchronization between community needs and curriculum content (Kemendikbud, 2021). These gaps are the basis for identifying the research problems in this study.

Factual data further strengthens the urgency of this research. Indonesia has over 13,000 coastal villages (KKP, 2022), yet most educational institutions still adopt a general curriculum without local adaptations. Kautsari's research shows that approximately 80% of coastal schools have not implemented integrated marine literacy, even though marine literacy in elementary schools in coastal areas is crucial for marine conservation and sustainable development (Kautsari et al., 2023). It is emphasized from an Islamic perspective that the sea is not only an economic space, but also has spiritual, ecological, and ethical dimensions as mentioned in the Qur'an, including QS. An-Nahl: 14 and QS. Al-Jatsiyah: 12, which describe the sea as a sign of Allah's greatness and a source of wisdom for mankind (R.I, 2022). This fact confirms that maritime values and Islamic values theologically and ecologically should be the basis for forming a curriculum that is relevant for coastal communities.

A literature review shows that research on coastal Islamic education remains fragmented. Bakhtimi's research encourages the development of social reality-based Islamic education, but has not yet addressed the integration of maritime values (Bakhtimi et al., 2025). Mulyahati examines coastal education from a socio-cultural aspect, but without a touch of Islamic epistemology (Mulyahati et al., 2022). Hafiz reviews ecological literacy in Islamic education, but has not yet linked it specifically to the maritime context (Hafiz, 2023). These literature findings indicate an urgent need to conduct a thematic literature review that integrates the analysis of maritime values and Islamic values within the curriculum framework.

Thus, the focus of this research is to analyze the concepts of maritime and Islamic values and formulate how both can be conceptually integrated within the coastal education curriculum. Within this framework, the Coastal Islamic Education Curriculum is not interpreted as a standard curriculum determined nationally by the government, but rather as a model for contextual curriculum development that integrates Islamic values with the socio-ecological realities of coastal communities. Theoretically, contextual curriculum development is part of an educational paradigm that emphasizes the relevance of learning materials to the students' living environment (contextual teaching and learning). In this case, the coastal environment with all its characteristics, such as maritime culture, the dynamics of the fishing economy, and local wisdom, serves as the epistemological basis for designing a meaningful and applicable curriculum.

To clarify the conceptual basis for solving the research problem, this study explicitly utilizes the integration-interconnection theory developed by Amin Abdullah, which views Islamic knowledge as not being dichotomous but rather interacting with the social, cultural, and ecological realities of society. In the context of this research, this theory is used to explain how Islamic values can be dialogically integrated with maritime values as the local reality of coastal communities, resulting in a contextual and relevant curriculum construction.

Therefore, the focus of this research is realized through the main research question: "How can the integration of maritime and Islamic values be conceptually formulated in the coastal education curriculum?".

This research aims to identify maritime values relevant to coastal education, analyze Islamic values that can be harmoniously integrated, formulate a conceptual integration model, and develop a theoretical framework that can serve as a foundation for developing a curriculum based on maritime and Islamic values. This objective is not only theoretical but also applicable, contributing to contextual curriculum development.

Overall, this research has significant theoretical and practical significance. Theoretically, it offers an epistemological and conceptual framework for integrating Islamic and maritime values, a topic that has not been widely discussed. Practically, the results of this research can serve as a reference for formal and non-formal educational institutions in coastal areas to develop curricula that are more relevant to the socio-ecological conditions of the community. This research can also assist regional and national governments in designing coastal education policies that are more contextual, based on local wisdom, and aligned with Islamic values.

RESEARCH METHODOLOGY

This research uses a qualitative method of library research. The primary sources in this research are primary literature that directly addresses the core concept of the research, namely the integration of maritime values and Islamic values in the context of coastal education. Primary sources include: (1) Islamic normative texts such as the Qur'an, for example, QS. An-Nahl: 14, QS. Al-A'raf: 56, QS. Al-Ahzab: 72, which serve as the theological foundation for the values of caliphate, trustworthiness, and environmental ethics; and (2) scientific works that specifically examine the main theme of the research, such as studies on Islamic ecological ethics, contextual Islamic education, and coastal education (e.g., Ismail, 2020; Hidayat, 2022; Rahman, 2021). These sources are used as a conceptual and analytical basis in formulating a framework for value integration.

Secondary sources are supporting literature that does not directly address the integration of maritime and Islamic values, but is relevant in strengthening contextual, comparative, and empirical analysis. Secondary sources include journal articles, academic books, research reports, and policy documents discussing coastal local wisdom, fishermen's work ethic, environmental education, and curriculum development, for example (Utina et al., 2018; Kautsari et al., 2023; Mulyahati et al., 2022; Ministry of Education and Culture, 2021). These sources serve to enrich perspectives, provide empirical data, and support the validity of interpretations in thematic analysis.

Data analysis in this study did not stop at identifying and grouping themes, but was deepened by using theoretical analysis tools in the form of an integrative-interconnective paradigm and the Braun and Clarke thematic analysis approach which includes six stages: (1) data familiarization, (2) coding process, (3) theme search, (4) theme review, (5) theme naming, and (6) report preparation (Braun, V., & Clarke, 2006). Within this framework, each theme emerging from the coding process is not understood merely descriptively, but rather analyzed through a relational analysis of maritime values as an empirical reality and Islamic values as a normative-theological system. In the interpretation stage, the researcher uses an integrative-interconnective paradigm to interpret the relationship between local coastal culture and Islamic teachings. This paradigm emphasizes that Islamic knowledge and social reality do not exist dichotomously, but are intertwined in shaping meaning.

To maintain validity, the study employed source credibility checking techniques through rigorous selection of reputable journals, triangulation between sources, and cross-confirmation of concepts that recurred in the literature. The reliability of the synthesis results was maintained through an audit trail, which systematically recorded the data search process, document selection, and theme grouping. With this approach, the study not only presents a summary of the literature but also develops an integrative construct that can serve as a conceptual basis for developing a coastal education curriculum based on Islamic and maritime values.

RESULTS AND DISCUSSION

Harmony of Maritime Work Ethic and Islamic Work Ethic

Coastal communities demonstrate a close economic and cultural dependence on the sea. For many groups, the sea not only functions as a source of livelihood, but also becomes a space for the formation of social identity, local knowledge, and value systems that are passed down across generations (Endang Supriadi, 2023). The activities of catching, processing, and distributing marine products create daily work patterns that require a division of roles, collective collaboration, and special skills ranging from reading currents and weather conditions to maintaining fishing equipment, all of which form the work ethic of maritime communities (Masruroh et al., 2024). Findings from various ethnographic studies show that the work ethic of fishing communities can be seen from several points, including;

1. Gratitude

The concept of gratitude essentially comes from the Arabic word "*syakara*," which has long been rooted in the Indonesian vocabulary. Although the term originates from Arabic, it has undergone a process of adaptation over recent years, becoming part of the Indonesian vocabulary and widely used in everyday life (Bahari & Zaman, 2023). Gratitude is a form of recognition of the gifts given by God, which is realized through an attitude of submission to Him and the use of these blessings in accordance with the Divine will. Grateful individuals are those who constantly improve the quality of their piety and obedience, so that their relationship and closeness to God are stronger (Madani, 2025).

Understanding and implementing gratitude in life is a very important aspect because Allah promises in Surah Ibrahim verse 7 that if humans are good at being grateful for blessings, then Allah will multiply those blessings, and vice versa if humans are ungrateful for blessings, then Allah will inflict very painful suffering on them (R.I, 2022). In the fishing community itself, gratitude is not just a spiritual expression, but is an important part of the value system that supports their psychological and social resilience (Rochmawati & Alhassan, 2021). Fishermen live in an unpredictable natural environment. High waves, extreme weather, lean seasons, changing currents, and declining catches are constant realities of their lives. These uncertain ecological conditions demand mental strength, and gratitude is one of the psychological mechanisms that keeps them resilient and optimistic (Wati, 2023).

Gratitude for the blessings of the sea, expressed through rituals, prayers, or sea traditions, (Rochmawati & Alhassan, 2021). Empirical research on fishermen shows a positive correlation between gratitude, social support, and subjective well-being, which in turn influences work motivation and the ability to cope with catch failures (Shaleh et al., 2020). Therefore, gratitude is not just a moral discourse, but an element that binds the maritime work ethic with spiritual dimensions and collective practices.

In Islam, gratitude is the peak of the heart's worship as in the word of Allah above. Gratitude motivates people to work sincerely and avoid despair (Bahari & Zaman, 2023). Gratitude is also the foundation of maritime work ethics. By viewing the sea as a trust and a blessing, fishermen are encouraged to preserve the environment and avoid overexploitation. From an Islamic perspective, gratitude is also closely linked to the concepts of contentment (*qana'ah*) and *tawakkal* (resignation), namely accepting God's provisions while continuing to maximize business efforts. These religious values enrich the meaning of gratitude in the lives of fishermen and form the basis for developing a character of hard work, discipline, and resilience.

Thus, gratitude serves as a psychological, spiritual, social, and ecological pillar in the lives of fishermen. It strengthens mental resilience, solidifies social networks, fosters optimism, and instills a sustainable work ethic. The value of gratitude inherent in coastal communities is an integral part of a maritime ethos that not only shapes community identity but also sustains their survival amidst the ever-changing dynamics of the ocean.

2. Hard Work

In coastal communities, particularly among fishermen and maritime economic actors, hard work is an integral part of daily life. Marine catch production, equipment maintenance, and marine product

management require high work intensity, physical endurance, and adaptation to the unpredictable dynamics of nature. This hard work ethic is not simply a response to economic demands but also forms part of a strong pattern of local social and cultural interactions within coastal communities. Studies of fishermen's work ethic demonstrate the depth of their work values in meeting household and community needs amidst the challenges of a harsh coastal environment (Lailiyah, 2019).

Islam places hard work (*ijtihad fi al-amal*) as part of its moral and spiritual teachings. In the Qur'an and Hadith, work activities are seen not only as material endeavors but also as a form of worship (*ibadah*) when performed with true, honest, and responsible intentions. Research on Islamic work ethic emphasizes principles such as discipline, trustworthiness, productivity, and responsibility as the core of Muslim hard work, which is oriented not only toward worldly gains but also toward achieving the pleasure of Allah SWT (Hasan, M., & Almalouh, 2025).

The harmony between maritime hard work and Islamic values is evident in their shared spiritual and moral foundations: discipline, tenacity, responsibility, and dedication to work. Coastal communities, living in the face of natural challenges, have internalized hard work as part of their social identity. When these values are combined with an Islamic perspective that views work as worship (good deeds), a synthesis emerges between local work culture and religious values, strengthening the social and spiritual motivation of individuals and communities in carrying out their economic and social activities (Hasan, M., & Almalouh, 2025).

The relevance of this alignment is crucial in developing a coastal Islamic education curriculum. A responsive curriculum must bridge knowledge, skills, and values (Islamic ethics). This means incorporating modules that not only teach technical skills such as maritime navigation and marine resource management, but also instill the value of hard work based on Islamic principles, which view every productive activity as a form of worship that can strengthen students' spiritual identity in coastal environments (Faozun, 2025).

3. Discipline

Discipline in the context of maritime life includes orderliness, adherence to maritime safety regulations, strict time management, and consistency in carrying out routine tasks at sea and on land. Fishermen, sailors, and maritime workers have traditionally internalized discipline as part of their daily work culture because the unfriendly dynamics of the sea demand strict adherence to operational procedures to avoid safety risks. This discipline is not only crucial for physical safety but also key to operational efficiency and production success in competitive coastal ecosystems (Faozun, 2025).

Maritime discipline demands precision, adherence to safety rules, and strict risk management (Rahayu., 2019). Islamic values such as amanah (trust) and mas'uliyah (accountability) epistemologically strengthen this need (Tanjung, 2025). Integrating Islamic values into the syllabus of maritime subjects can help students understand the moral dimensions of the technical disciplines they study, so that they develop as competent and moral individuals.

Coastal Islamic education ideally teaches not only monotheism and Islamic jurisprudence but also local life contexts such as maritime affairs, fisheries, and coastal management. A curriculum adapted to maritime disciplines creates a holistic education, integrating classical and contemporary Islamic scholarship with local demands for sustainable maritime affairs. This approach empowers students as agents of change in coastal communities (Sadin Subekti, 2024).

Marine Ecological Wisdom and Islamic Environmental Ethics

1. The Concept of the Caliph: Humans as Guardians of Nature

Islam places humans as *khalifah fil ardh* (خَلِيفَةٌ فِي الْأَرْضِ), namely, Allah SWT. Representatives on earth, who are given the responsibility to prosper and protect His creation. This is emphasized in Allah SWT. word:

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلُوَكُمْ فِي مَا آتَاكُمْ

Meaning: "It is He who made you vicegerents on earth and raised some of you above others to test you in what He has given you." (QS. Al-An'am [6]: 165) (R.I, 2022).

As caliphs, humans are not the absolute owners of nature, but rather guardians obligated to preserve the balance of the ecosystem. According to Ismail, the meaning of caliphate encompasses ecological responsibility, requiring humans to avoid overexploitation of marine resources and maintain the sustainability of marine life (Ismail, 2020). In the context of Lombok's coastal communities, this value is reflected in customary practices such as the prohibition on fishing during the spawning season, which ecologically maintains the regeneration of marine biota (Fadli, 2021).

2. The Concept of Amanah: Responsibility for Allah SWT. Trust

In addition to being caliphs, humans also carry the mandate (أمانة) to maintain the balance of nature. Allah says:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا
Meaning: "Indeed, We offered the trust to the heavens, the earth and the mountains, but they refused to bear it and feared that they would betray it, and man bore it. Indeed, man is very unjust and very foolish." (QS. Al-Ahzab [33]: 72) (R.I, 2022)

The ecological mandate affirms that the ocean and its entire ecosystem are a gift from God and must be responsibly safeguarded. Sari explained that the value of the mandate requires humans to prevent marine pollution from industrial waste and plastic (Sari, 2021). Field studies in Aceh show that awareness of ecological mandates has been internalized in coastal customs, such as the prohibition on throwing garbage into the sea and the obligation to protect coral reefs as a source of life for the community (Rahmawati, 2020). Thus, trust is not only a spiritual dimension, but also a social ethic that supports sustainable marine conservation.

3. Prohibition of Destroying Nature: Principles of Islamic Ecological Ethics

Islam prohibits all forms of environmental destruction, including marine ecosystems, as Allah SWT says:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

Meaning: "And do not cause corruption on the earth after Allah has set it in order." (QS. Al-A'raf [7]: 56) (R.I, 2022)

This verse emphasizes the prohibition of exploitation that disrupts the ecological balance, such as the use of fish bombs, poisons, or massive sea sand mining. The judge interpreted this prohibition as an implementation of the maqasid al-shari'ah (objectives/higher purposes of Islamic Law) of preserving life (*hifz al-nafs*) and descendants (*hifz al-nasl*). (Hakim, 2019). Thus, destroying the sea is the same as threatening the survival of humans and future generations.

Meanwhile, Nurhadi, through his study of fiqh al-bi'ah, emphasized that the prohibition on destroying nature is a form of ecological monotheism awareness, where any damage to nature means a form of disobedience to God's will (Nurhadi, 2020).

4. Integration of Local Wisdom and Islamic Ethics in Marine Ecology

Islamic ecological ethics do not stand alone but synergize with the local wisdom of coastal communities. Traditions such as the sea sasi in Maluku and the awig-awig in Lombok represent practical applications of the values of khalifah and amanah. In sasi, communities collectively close off specific sea areas to allow the ecosystem to recover. Yusuf demonstrates that this system aligns with Islamic principles of environmental stewardship and ecological justice (Yusuf, 2021).

Furthermore, Hidayat emphasized that the application of Islamic eco-theology on the coast of the archipelago shows the integration of spiritual, social and ecological values, which is an effective model for sustainable marine resource management (Hidayat, 2022b).

5. The Relationship between Marine Ecological Wisdom and Islamic Environmental Ethics and the Need for Coastal Education

Marine ecological wisdom combined with Islamic environmental ethics is closely linked to the education of coastal communities. Education in coastal areas aims not only to educate but also to foster ecological and religious awareness in communities concerned with preserving the ocean as a source of life.

According to Rahman, coastal education must integrate Islamic values such as *khalifah* (responsibility towards nature), *amanah* (guarding Allah's trust), and *ihsan* (doing good to creation) into the environmental education curriculum (Rahman, 2021). These values strengthen the conservative behavior of society towards marine ecosystems, such as the practice of sea sasi in Maluku and panglima laot in Aceh which are based on religious morals.

Sulastri added that environmental education based on Islamic wisdom in coastal schools effectively fosters students' ecological character. She found that students who learn with an eco-religious approach have a greater sense of responsibility for maintaining coastal cleanliness and understand the importance of the ocean from a religious perspective (Sulastri, 2020). Thus, the integration between Islamic ethics and coastal education becomes a model of ecological character education that is contextual to the needs of Indonesia's maritime regions.

6. Analysis of the Relevance of Marine Values (coastal ecology) to Islamic Teachings Philosophically and Pedagogically

Philosophically, Islamic teachings and maritime values share a common view of nature as a harmonious and sacred system. In Islam, the sea is not merely an economic resource, but a sign of God's greatness. The Word of Allah SWT states:

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِيَبْتَلِئُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ

Meaning: "And it is He who has subjected the sea (to you), that you may eat fresh meat from it and bring out from it ornaments which you wear, and you see the ships sailing through it, that you may seek of His bounty and that you may be grateful." (QS. An-Nahl [16]: 14)

According to Hidayat, maritime values in Islam contain the philosophy of ecological monotheism, namely the unity between humans and nature under submission to Allah (Hidayat, 2022). This value rejects anthropocentrism (human-centeredness) and asserts that nature has moral rights that must be respected.

Pedagogically, education based on maritime and Islamic values can be used as a holistic-experiential approach. Mulyani explained that coastal-based learning that links practical activities (such as coastal conservation) with verses from the Quran increases students' ecological empathy (Mulyani, 2021).

Communal Solidarity of Fishermen and Islamic Brotherhood

Solidarity in its traditional meaning in Indonesia is often referred to as *Gotong Royong*, which describes the spirit of working together, helping each other and sharing burdens, which has become part of the culture of rural and coastal communities (Hikma, 2025).

In fishing communities, solidarity is also supported by collective social structures, local traditions, and cultural norms passed down through generations. Rituals and customs, such as the *Petik Laut* ritual of coastal communities, serve as an important medium for strengthening social solidarity across generations (Endang Supriadi, 2023).

Communal solidarity within Indonesian fishing communities is manifested through the practices of resource sharing, mutual cooperation, and deliberation, which serve as the foundation of their social cohesion. Fishermen lend each other fishing gear, fuel, clean water, and food, and even informally share their catch as a form of social safety net when some members experience hardship (Iriani, 2019). Apart from that, mutual cooperation is seen in working together when pulling nets, repairing boats, loading and unloading seafood, and helping members who are sick or have been struck by disaster with manpower and material support (Wardiat, 2016). This collective life is strengthened by the tradition of deliberation, where decisions regarding fishing times, fishing routes, profit sharing, and conflict resolution are taken together to maintain harmony, prevent detrimental competition, and ensure the sustainability of marine resources (Triadiyatma,

2016). These practices shape the social identity of fishermen as a community that is interdependent, adaptive, and upholds the value of togetherness.

Philosophically, the communal solidarity of fishermen is born from two main foundations: (1) the existential need to maintain survival amidst high natural and economic risks, and (2) the moral values of society which emphasize concern and mutual cooperation (Hikma, 2025). For fishing communities, the practice of sharing fuel, nets, or catches is not just an economic act, but a form of collective ethics that maintains the social sustainability of the community.

The relationship between the wisdom of communal solidarity of fishermen and Islamic brotherhood with the need for coastal education in Islam, namely expanding the meaning of solidarity through the theological obligation to help each other in goodness (*ta'āwanu 'alā al-birri wa al-taqwā*) in Surah al-Maidah verse 2 and viewing fellow believers as brothers as in Surah al-Hujurat verse 10 (R.I, 2022). Both emphasized that social cooperation is part of Islam's moral vision of the public good. Thus, the communal solidarity of fishermen and Islamic brotherhood converge on a common goal: building a just social order that supports each other and upholds human dignity.

The normative foundations of Islam make local practices not only pragmatic but also spiritual and ethical. This facilitates the integration of these values into coastal community-based education. From an Islamic philosophical perspective, particularly within the framework of the *maqāṣid al-syarī'ah* (obligatory principles of Islamic law), the mechanisms of sharing and collective work in fishing communities serve to protect two primary goals: *ḥifẓ al-naḥs* (protection of life) and *ḥifẓ al-'ird* (protection of dignity) (R. Wahyu et al., 2019). Fair distribution of catches, assistance during the lean season, or support for fishermen's families who experience disaster are practices that support the achievement of these *maqāṣid*.

Islamic ethics emphasizes distributive justice, providing proportional shares and ensuring access to sources of livelihood (Pane et al., 2025). Formal instruments such as zakat and alms, as well as informal community mechanisms such as profit-sharing patterns or equitable patron-client relationships, complement each other in maintaining social welfare (Prof. Dr. Jiuhardi, S.E., 2021). This structure parallels the practice of fishermen's solidarity, which, although not always based on religious texts, functions to achieve the values of justice and protection of dignity that are at the heart of Islamic ethics.

Thus, the integration between local solidarity and the principles of Islamic justice provides a solid philosophical framework for coastal education, especially in the subjects of Islamic Religious Education, character education, and social studies.

Model of Integration of Maritime and Islamic Curriculum

An integrative model that combines maritime values with Islamic values must be based on an integrative-interconnective paradigm. This paradigm views Islam not only as a theological system but also as a social system relevant to the dynamic lives of coastal communities (Izudin, 2015).

From a pedagogical perspective, this model adopts contextual teaching and learning (CTL) and experiential learning approaches, where the coastal environment serves as an authentic laboratory to strengthen students' understanding. Islamic jurisprudence (*fiqh*), for example, can be linked to the practice of purification in the marine environment, the ethics of earning a living in accordance with Islamic law, or the laws of the marine trade. Meanwhile, science and social studies lessons can be imbued with Islamic values regarding the balance of nature, fair distribution of marine resources, and teachings on sustainable resource management. This makes the curriculum more vibrant, contextual, and able to address the socio-ecological challenges facing coastal communities.

The first component of this model is Islamic values which include justice, welfare, *amar ma'ruf nahi munkar*, and environmental conservation (Siti Rohmah, Erna Herawati, 2021). These values form the foundation of social and moral ethics for coastal communities to manage marine resources fairly and sustainably.

The second component is an understanding of coastal social dynamics, including economic structures, social stratification, maritime culture, and local power relations. A sociological approach helps analyze how social change, industrialization, and migration influence how coastal communities understand Islamic values (Prof. Dr. Abdullah Idi, 2015).

The third component is a participatory community empowerment approach (participatory development). This approach emphasizes that coastal communities are not objects, but rather subjects of development, possessing local knowledge and potential that can be optimized (Handini et al., 2019).

This integrative model can be formulated through three main stages: (1) internalization of Islamic values; (2) mapping of coastal social needs; and (3) implementation of collaboration-based empowerment programs (Izudin, 2015). These three stages produce an educational process that is adaptive and responsive to local challenges.

In its implementation, this model develops a curriculum that integrates Islamic studies with social competencies, such as community leadership, disaster mitigation, and the coastal creative economy. This integration creates human resources who are not only religious, but also productive and critical (Izudin, 2015).

This model also prioritizes learning methods based on local wisdom, such as maritime folklore, sea traditions, and scientific experiences in seafaring activities. Islamic education can contextualize the values of monotheism and morality through the collaborative role of Islamic educational institutions, local governments, coastal NGOs, and local figures as an integral part of this model. Collaboration enables empowerment programs to run sustainably and in accordance with community needs. Program evaluation in this model emphasizes social transformation as the main indicator of success, not simply increasing memorization of religious material. Social transformation includes economic improvement, moral strengthening, and better social cohesion (Izudin, 2015).

With this structure, the integrative curriculum model provides a long-term solution that can more effectively connect Islamic values with the empirical reality of coastal areas. This model also serves as a theoretical foundation for coastal-based Islamic education research and policy.

CONCLUSION

This study concludes that the integration of maritime and Islamic values can be conceptually formulated as the foundation of a contextual coastal Islamic education curriculum, through the unification of maritime work ethics (hard work, discipline, gratitude), marine ecological ethics (khalifah, amanah, prohibition of environmental damage), and communal solidarity with Islamic principles of theological, moral, and social nature. This integration philosophically strengthens ecological monotheism, pedagogically encourages contextual-experiential learning, and is socially relevant to the needs of coastal communities who depend on the sea as a living space and source of livelihood. Thus, the research objective is achieved by formulating an integrative framework that not only bridges religious values and maritime local wisdom, but also has the potential to become the basis for developing an adaptive, sustainable curriculum oriented towards the formation of the religious-ecological character of coastal students; therefore, it is recommended that this conceptual framework be followed up through the development of an operational curriculum, coastal-based teacher training, and further empirical research to test the effectiveness of its implementation in coastal Islamic education units.

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