



THE STRATEGIC ROLE OF ISLAMIC EDUCATION IN RESPONDING TO SOCIAL CHANGES IN COASTAL COMMUNITIES: AN INTERDISCIPLINARY LITERATURE REVIEW

Danang Eko Saputro

Institut Agama Islam Tarbiyatut Tholabah Lamongan, Indonesia

Email Corresponding Author: Nhangnhang29@gmail.com

Received: 16 December 2025. Accepted: 25 December 2025. Published: 31 January 2026

ABSTRACT

Coastal communities face structural challenges such as economic instability, limited access to education, low levels of religious literacy, cultural vulnerability, weak social governance, early marriage practices, marginalization, and environmental degradation. This complexity hampers their ability to adapt to social change and calls for more responsive educational interventions. This study aims to analyze the role of Islamic education in addressing these issues and to formulate an integrative conceptual model that combines Islamic values, coastal social dynamics, and empowerment approaches. Using a literature study with a thematic approach, this research examines academic literature, Islamic education theories, and coastal social studies. The findings indicate that Islamic education holds strategic potential through strengthening contextual religious literacy, internalizing maqāṣid al-sharī'ah, developing adaptive curricula, promoting cultural da'wah, facilitating social mediation, preventing early marriage, and fostering ecological literacy based on the concept of humans as khalifah fil ard'. The resulting integrative model emphasizes the importance of value internalization, social needs mapping, and multisectoral collaboration. This study contributes to expanding a more transformative, contextual, and locally grounded paradigm of Islamic education. In conclusion, Islamic education has the potential to serve as an agent of social transformation in coastal communities, although it still requires strengthened curriculum relevance, improved networking, and enhanced practical implementation to be more effective and sustainable.

Keywords: Coastal Communities, Empowerment, Integrative Model, Islamic Education, Maqāṣid al-Sharī'ah.

ABSTRAK

Masyarakat pesisir menghadapi tantangan struktural berupa ketidakstabilan ekonomi, rendahnya akses pendidikan, lemahnya literasi keagamaan, kerentanan budaya, rapuhnya tata kelola sosial, pernikahan dini, stigma marginalitas, dan kerusakan lingkungan. Kompleksitas ini menghambat kemampuan masyarakat pesisir beradaptasi dengan perubahan sosial dan menuntut intervensi pendidikan yang lebih solutif. Penelitian ini bertujuan menganalisis peran pendidikan Islam dalam merespons berbagai persoalan tersebut serta merumuskan model konseptual integratif yang menggabungkan nilai Islam, dinamika sosial pesisir, dan pendekatan pemberdayaan. Menggunakan metode studi pustaka dengan pendekatan tematik, penelitian ini mengkaji literatur akademik, teori pendidikan Islam, serta kajian sosial-pesisir. Hasil penelitian menunjukkan bahwa pendidikan Islam memiliki potensi strategis melalui penguatan literasi keagamaan kontekstual, internalisasi maqāṣid al-syarī'ah, pengembangan kurikulum adaptif, dakwah kultural, mediasi sosial, pencegahan pernikahan dini, dan literasi ekologis berbasis khalifah fil ard'. Model integratif yang dihasilkan menegaskan pentingnya internalisasi nilai, pemetaan kebutuhan sosial, dan kolaborasi multisektor. Penelitian ini berdampak pada perluasan paradigma pendidikan Islam yang lebih transformatif, kontekstual, dan berbasis kearifan lokal. Kesimpulannya, pendidikan Islam berpotensi menjadi agen perubahan sosial pesisir, meskipun masih memerlukan penguatan kurikulum, jejaring, dan relevansi praksis agar lebih efektif dan berkelanjutan.

Kata Kunci : Maqāṣid al-Syarī'ah, Masyarakat Pesisir, Model Integratif, Pemberdayaan, Pendidikan Islam

INTRODUCTION

Coastal communities are a social group that has a distinctive complexity of life, ranging from economic instability, limited access to education, to vulnerability to socio-cultural changes

Danang Eko Saputro, The Strategic Role of Islamic Education...

DOI: <https://doi.org/10.58518/gajie.v2i01.4479>



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due to modernization flows (Willy et al., 2025). This condition requires the presence of social institutions, including Islamic Education, to play a strategic role in building social resilience, increasing religious literacy, and strengthening the character of coastal communities. However, in reality, the role of Islamic Education as an agent of social change has not been optimally run (Sumarno & Radjiman Ismail, 2023). This topic was chosen because there is an academic and practical urgency to understand how Islamic Education can respond to coastal social challenges in a more contextual and transformative way.

Under ideal circumstances, Islamic education in coastal areas should be able to function as a driving force for social change through the strengthening of applicable Islamic values, contextual curriculum, adaptive learning strategies, and cross-institutional synergy (Sula et al., 2025). Islamic education should ideally not only transmit religious knowledge normatively, but also become an instrument for economic, social, and cultural empowerment of coastal communities (Zidni, 2024). Thus, Islamic values are not only understood textually, but can be implemented to answer real problems faced by society.

But in practice there is a gap between the expected ideal state and the reality. The gap lies in the insynchronization between the transformational potential of Islamic education and the social reality of coastal communities. Previous research has shown that the majority of Islamic educational institutions in coastal areas still focus on normative and ritualistic learning (Azra, 2020). Meanwhile, the coastal social reality demands a more holistic and contextual approach to education. The gap arises from several root problems, namely, the curriculum is not contextual with the socio-cultural needs of coastal communities. Religious literacy of coastal communities is still low, especially related to functional religious practices in daily life. The approach to education is too textual and is less able to respond to the problems of poverty, early marriage, labour migration, and social inequality (Suharto, 2020). There is a lack of an integrative model between Islamic education, coastal sociology, and community empowerment. Weak institutional collaboration, especially between schools/madrasas, fishermen's families, local leaders, and local governments (Zainol Huda, 2023). As a result of this gap, Islamic Education has not been able to carry out its role strategically as an agent of social change in coastal communities.

Various reports show that coastal areas are areas with lower levels of welfare than non-coastal areas. BPS (2023) noted that more than 25% of coastal communities are in the vulnerable poor category and have a low level of basic education (Awalia et al., 2023). In addition, the religious literacy of coastal communities still revolves around traditional understandings that have not been integrated with contemporary social issues such as the environment, sustainable economy, and social problems of fishing families (Purnomo & Tahir, 2023). This fact confirms the need for Islamic Education to take a more strategic role in responding to these challenges.

Studies on Islamic Education and coastal communities have been conducted by several researchers, but they are still partial. Azra's (2020) study highlights the need to contextualize Islamic education in the face of social change. Nurdin (2021) emphasized the importance of Islamic education as an instrument for empowering marginalized communities. Meanwhile, research on coastal communities (Suharto, 2020; Hidayat, 2022) emphasized that coastal communities need a more integrative educational approach and relevant to their socio-cultural dynamics. However, there has been no interdisciplinary literature review that specifically examines the strategic role of Islamic education in responding to coastal social challenges, so this research has a strong novelty value. This research focuses on a conceptual analysis of how Islamic Education plays a strategic role in facing and responding to the social challenges of coastal communities, with an emphasis on interdisciplinary approaches that connect Islamic studies, coastal sociology, and community empowerment.





This research aims to identify the main social challenges faced by coastal communities, analyze the role of Islamic Education in responding to these challenges, formulate a conceptual model that integrates Islamic values, coastal social dynamics, and community empowerment approaches. As well as providing a critical overview of the contribution of Islamic Education as an agent of social change in coastal areas.

This research has both theoretical and practical significance. Theoretically, this study contributes to the development of contextual and integrative Islamic education discourse, especially in its relationship with coastal communities. Practically, this research can be a reference for Islamic educational institutions, policymakers, and coastal community organizations to design educational strategies that are more responsive to local social, economic, and cultural issues. Thus, the results of this research are expected to be able to strengthen the role of Islamic Education as an agent of relevant, adaptive, and sustainable social transformation for coastal communities.

METHOD

This study uses a qualitative approach with the type of interdisciplinary *literature review*. The selection of this method is based on the character of the research that focuses on the analysis of concepts, theories, and scientific findings related to the strategic role of Islamic Education in responding to coastal social challenges. Since the data used comes from various literature sources, the literature review method is the most appropriate choice to explore in depth the relationship between Islamic education, coastal community dynamics, and relevant empowerment models.

The data in this study is entirely sourced from journal articles, scientific books, government reports, research results on coastal communities, and literature that discusses Islamic Education from pedagogic and social perspectives. All of these sources are collected through documentation study techniques, which are searching, selecting, and reconstructing information relevant to the research focus.

The data analysis technique used is content *analysis* to identify core concepts, patterns, and issues that arise in the literature related to coastal social challenges and the role of Islamic educational institutions. This analysis is then followed by thematic *analysis* to group data into main themes such as coastal social problems, Islamic education responses, curriculum gaps, and coastal communities' needs for contextual education. Furthermore, an interdisciplinary synthesis was carried out by integrating the perspectives of Islamic Education, coastal sociology, cultural anthropology, and community empowerment to build a more comprehensive and in-depth understanding of the strategic role of Islamic Education.

The research approach used is interdisciplinary, combining various scientific perspectives to read coastal social realities more holistically. This approach is necessary because the problems of coastal communities are not only related to religious aspects, but also economic, cultural, social, and environmental, so a single analysis is not enough to explain the complexity of these problems.

Thus, this research method allows the author to comprehensively map coastal social challenges while analyzing how Islamic Education can take a strategic role as an agent of social change through an adaptive, contextual, and community-empowerment-oriented approach.

RESULTS AND DISCUSSION

Social Challenges Faced by Coastal Communities

Coastal communities are one of the most vulnerable social groups due to economic dependence on the marine sector, weather fluctuations, and market dynamics of catches. This economic instability is a fundamental challenge because the income of the fishing community



is greatly affected by seasons, extreme weather, and price fluctuations. This condition creates a cycle of structural poverty that is difficult to break without targeted education and empowerment interventions (Simanjuntak et al., 2025).

Low access to formal and non-formal education is the second problem that significantly affects the quality of coastal human resources. Many children drop out of school due to family economic needs, long school distances, and lack of quality educational facilities. This condition weakens the adaptive capacity of coastal communities in responding to changing times, especially in the digital era and the development of the global job market (Prisma et al., 2024).

In addition to the issue of education, another challenge that arises is the limitation of religious literacy which has implications for the weak understanding of contextual Islam. Religious education that is disconnected from coastal social reality causes Islamic values to not yet be an instrument of social transformation, but only function as a ritualistic one without the direction of empowerment (Yetri, 2019).

Cultural vulnerability due to coastal modernization and industrialization is also a serious problem. The entry of the tourism, modern fisheries, and global popular culture industries is driving changes in value systems, consumption patterns, and social relations (Mail et al., 2024). In many cases, these changes are not accompanied by the ability of coastal communities to sort out positive and negative influences, resulting in social and religious identity turmoil. The next challenge is the weak value-based social governance, including the lack of role of community leaders in maintaining social cohesion. Conflicts between fishermen, the struggle for fishing areas, and the unfair distribution of marine resources illustrate the fragility of social structures that should be a forum for conflict resolution based on local wisdom (Nalefo, 2020).

The issue of early marriage is also often found in coastal areas as a result of economic factors and low education. This practice leads to a recurring cycle of poverty as adolescents lose the opportunity to develop their capacity through proper education and training (Tricilia Agustina, 2024). The social stigma against coastal communities as a "less developed" group also exacerbates the lag. This stigma affects government policies, so that educational and social development programs are often not based on the real needs of coastal communities (Junita Kaida, 2023).

Damage to the coastal environment due to the exploitation of marine resources, industrial pollution, and coastal abrasion is also a crucial challenge. This damage not only threatens economic sustainability but also disrupts the socio-ecological balance that has been the foundation of coastal communities' lives (Hafizah, 2022).

All of these social challenges are interconnected and reinforce each other, thus forming a complex network of structural problems that are difficult to decipher. This complexity requires the active role of Islamic education that is not only textual and ritualistic, but also solutional, adaptive, and based on community empowerment.

The Role of Islamic Education in Responding to Coastal Social Challenges

Islamic education has strategic potential as an instrument for empowering coastal communities, especially through strengthening contextual religious literacy. Contextual Islamic literacy allows religious values to be understood as social ethical guidelines and solutions to the problems of daily life, rather than just normative repetition without social application (Yaltavera et al., 2025). In response to economic instability, Islamic education can encourage a productive work ethic, the value of honesty, and responsibility through the internalization *of the principles of maqāṣid al-syarī'ah* (Huda et al., 2022). The principle *of hijz al-māl* (property protection) can be operationalized into value-based coastal entrepreneurship education that strengthens the economic independence of fishermen.



Islamic education also plays a role in opening up access to humanist and inclusive education through the strengthening of institutions such as madrasas, Islamic boarding schools, and TPQ (Naila et al., 2025). With a curriculum tailored to coastal social needs, Islamic education can improve life *skills* such as financial management of fishing families, disaster mitigation, and understanding of digital technology.

Another strategic role is to develop a cultural and dialogical approach to da'wah bil hikmah (Nawal et al., 2025). This approach is important to deal with the change in values due to modernization, so that people do not lose their cultural identity and Islamic moral integrity. In the context of social governance, Islamic education can function as a space for social reconciliation through the strengthening of the values of ukhuwah, justice, and deliberation (Dr. Fenti Hikmawati et al., 2024). Educational institutions can be a center for mediation of conflicts between fishermen or between social groups that often occur in coastal areas.

Islamic education has an important role in preventing early marriage by providing education about the concept of the sakinah family, psychological maturity, and religious responsibility in marriage (Taufikurahman, 2019). Thus, Islamic education becomes a fortress to break the cycle of poverty based on early marriage. Islamic education can also act as an agent of ecological literacy based on the values *of the caliph fil ard*, so that coastal communities have an awareness of protecting the marine environment as a mandate that must be maintained (Akbar, 2023). It is relevant in addressing pollution, overexploitation, and damage to coastal ecosystems.

The reorientation of the Islamic education curriculum that combines Islamic studies, social skills, and coastal knowledge allows the creation of adaptive and competitive coastal human resources (Drajat, 2020). The integrative curriculum provides space for Islamic values to function as a driver of social change, not just a normative doctrine. Overall, Islamic education plays an important role as an agent of social transformation that is able to respond comprehensively to coastal challenges. This can only be realized if Islamic education adopts an interdisciplinary, participatory, and local coastal wisdom-based approach.

Integrative Conceptual Models

An integrative conceptual model that combines Islamic values, coastal social dynamics, and empowerment approaches must depart from an integrative-interconnected paradigm. This paradigm sees Islam not only as a theological system, but also as a social system that has relevance for the dynamic lives of coastal communities (Izudin, 2015). 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 are the foundation of social and moral ethics for coastal communities to manage marine resources in a fair and sustainable manner.

The second component is an understanding of coastal social dynamics, including economic structure, social stratification, maritime culture, and local power relations. The sociological approach helps to analyze how social change, industrialization, and migration affect the way coastal communities understand Islamic values (Prof. Dr. Abdullah Idi, 2015). The third component is a *participatory development* approach. This approach emphasizes that coastal communities are not objects, but development subjects that have local knowledge and potential that can be optimized (Dr. Sri Handini, MM & Dr. Sukaai, MM, 2019).

The integrative model can be formulated through three main stages: (1) internalization of Islamic values; (2) mapping of coastal social needs; and (3) the 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 combines Islamic studies with social competencies, such as community leadership, disaster mitigation, and 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, marine traditions, and scientific experiences in sea activities. Islamic education can contextualize the values of monotheism and morals through the collaborative role between Islamic educational institutions, local governments, coastal NGOs, and local figures to be an integral part of this model. Collaboration allows empowerment programs to run in a sustainable manner and in accordance with the needs of the community. Program evaluation in this model emphasizes social transformation as the main indicator of success, not just an increase in memorization of religious materials. Social transformation includes economic improvement, moral strengthening, and better social cohesion (Izudin, 2015). With this structure, the integrative conceptual model becomes a long-term solution that can connect Islamic values with coastal empirical realities more effectively. This model also serves as a theoretical foundation for research and policy of coastal Islamic education.

A Critical Overview of the Contribution of Islamic Education as an Agent of Social Change in Coastal Areas

Islamic education as an agent of social change must be critically evaluated to see the extent to which educational institutions are able to make a real impact on coastal communities. Theoretically, Islamic education has a moral mandate to uphold justice and empower society, but in reality this role has not been fully manifested (Khasanah, 2025).

One of the main criticisms is that Islamic education is still stuck in a textual teaching pattern that does not touch the social problems of coastal communities (Maksum, 2022). As a result, religious values do not transform into social ethics or empowerment strategies, so the gap between teachings and reality is widening. In addition, many Islamic educational institutions in coastal areas still face limitations in relevant facilities, educators, and curricula (Services et al., 2025). This limitation causes Islamic education to not be able to become a driving force for significant social change.

Nevertheless, Islamic education still has a positive contribution, especially in maintaining the moral values, social solidarity, and religious identity of coastal communities. The existence of Islamic boarding schools, madrasas, and suraus plays an important role in shaping the religious character of the community (Triyono et al., 2023). In the context of empowerment, Islamic education is beginning to show development through programs such as creative economy training, sakinah family counseling, and environmental education based on Islamic values (Purnomo & Tahir, 2023). However, these programs are still partial and have not been systemically integrated.

In certain coastal areas, Islamic education has become a center of social mediation when there are conflicts between fishermen groups or other social problems. The values of justice and peace taught in Islam make educational institutions a fairly effective space for reconciliation (Dr. H. Muhammad Darwis Dasopang et al., 2020). Another criticism lies in the weak networking and collaboration of Islamic educational institutions with governments, local leaders, and coastal community organizations. Without collaboration, Islamic education is difficult to play a strategic role in social development

Some Islamic educational institutions still see social empowerment as a secondary affair, not an integral part of the Islamic mission. In fact, the Islamic paradigm *of rahmatan lil 'alamin* mandates active involvement in overcoming poverty, injustice, and environmental damage (Prof. Abdurrahman Mas'ud, M.A., 2021).

Islamic education can only be called an agent of change if it is able to integrate theological, social, and ecological dimensions in its educational program. This integration is the





key to creating a strong, independent, and Islamic coastal community. Thus, the contribution of Islamic education as an agent of coastal social change is potential but not maximized. Efforts to improve the curriculum, strengthen contextual religious literacy, and build collaborative networks are important steps so that Islamic education is truly able to respond to coastal social challenges effectively and transformatively.

CONCLUSION

This research shows that coastal communities face a variety of complex and interrelated social challenges, ranging from economic instability, low access to education, weak contextual religious literacy, cultural vulnerability due to modernization, to environmental problems and lack of value-based social governance. All of these problems form a network of structural poverty that requires adaptive and responsive educational interventions. Islamic education has strategic potential in responding to these challenges through strengthening contextual religious literacy, internalizing the values of *maqāṣid al-shari'ah* in economic development, expanding access to humanist and inclusive education, dialogical cultural *da'wah*, strengthening social reconciliation, preventing early marriage, and ecological literacy based on the values of the caliph *fil ar ḍ*. An integrative conceptual model that connects Islamic values, coastal social dynamics, and participatory empowerment approaches provides a theoretical foundation for the development of more relevant and applicable Islamic educational curricula and practices in coastal areas.

The main contribution of this research lies in strengthening the paradigm of contextual Islamic education that not only emphasizes theological aspects, but also integrates social and ecological dimensions. In addition, this research enriches the treasures of Islamic education through mapping the strategic role of educational institutions as agents of social transformation, as well as offering a conceptual framework for the development of a curriculum based on coastal local wisdom. Nevertheless, the role of Islamic education as an agent of social change still faces various obstacles, especially related to limited facilities, curriculum relevance, and lack of collaboration networks.

Based on these findings, further research is recommended to conduct field studies to test the effectiveness of integrative models in diverse coastal social contexts, develop operational curricula for coastal Islamic education, and analyze the impact of economic empowerment and ecological literacy programs based on Islamic values. Further research is also important to examine the pattern of multi-stakeholder collaboration and conduct longitudinal evaluations to see the real contribution of Islamic education to improving the welfare and social cohesion of coastal communities. Thus, Islamic education is expected to be able to play a more maximal role as an agent of transformative and sustainable social change.

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