

Islamic Educational Management as Adaptive Community Governance Amid Coastal Social Transformation

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ABSTRACT

This study examines how Islamic educational management contributes to cultural adaptation among coastal communities experiencing urbanization and structural transformation. Coastal communities face significant challenges as industrial development and infrastructure expansion reshape livelihoods, social relations, cultural identity, and local knowledge systems. In this context, Islamic educational management becomes important as a mechanism for maintaining cultural continuity while supporting community adaptation to rapid social change. This study employed a qualitative case study design with ethnographic sensitivity in Indonesia. Data were collected through semi-structured interviews, participant observation, and document analysis involving village officials, religious leaders, traditional leaders, and community members. The findings reveal three main dimensions of Islamic educational management. First, Islamic educational leadership manages cultural continuity through value formulation, educational guidance, and identity management. Second, community-based Islamic education serves as a cultural learning system in which rituals and traditions become spaces for intergenerational value transmission. Third, adaptive Islamic educational management strengthens community resilience through stakeholder collaboration and culturally responsive strategies. The study contributes theoretically by proposing Islamic educational management as a distributed adaptive governance framework beyond formal institutions. Practically, it highlights the importance of integrating local wisdom, community participation, and educational leadership in managing social transformation.

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INTRODUCTION

Coastal communities represent strategic social spaces where economic development, cultural identity, and educational transformation intersect. Across Indonesia, coastal areas are changing rapidly due to industrialization, infrastructure expansion, and urbanization, reshaping livelihoods, social relations, and local knowledge systems. Although coastal communities contribute significantly to economic production and cultural sustainability, they are increasingly vulnerable to social fragmentation, ecological disruption, and the weakening of collective values. Recent studies indicate that modernization affects coastal communities not only through economic restructuring but also through changes in social interaction, cultural orientation, and educational needs (Afillah, 2025; Nain et al., 2025). Education is an essential mechanism for managing social transformation because it provides communities



with the capacity to negotiate change while maintaining cultural identity. In this context, Islamic educational management is an important strategic approach for developing adaptive, culturally responsive, and community-oriented educational practices.

The transformation of coastal societies creates complex challenges for educational management, particularly in communities rapidly transitioning from rural-maritime systems to urban-industrial environments. The development of large-scale infrastructure, such as ports and industrial zones, generates new economic opportunities but also produces social inequality, livelihood displacement, and shifting patterns of community participation. In Patimban, Subang, the construction of an international port has altered land ownership patterns, occupational structures, demographic composition, and youth aspirations. These changes create educational challenges because existing educational systems must respond to emerging social realities while preserving local religious and cultural values. Previous research shows that local communities need educational models that are flexible, participatory, and connected to their cultural environment, rather than relying solely on standardized institutional approaches (Permana et al., 2025; Subekti & Hilmy, 2024). Consequently, the central challenge is not merely maintaining traditions but managing education as an instrument of social adaptation.

Previous studies on Islamic education and local culture have demonstrated that religious values are often transmitted through community practices, rituals, and social interactions. Research on coastal Muslim communities highlights that traditions such as maritime rituals function as spaces for transferring ethical values, collective memory, and religious identity across generations (Subekti & Hilmy, 2024). Similarly, studies on Islamic education management emphasize that integrating local wisdom into educational processes can strengthen institutional relevance and community acceptance (Utami & Nursikin, 2024; Permana et al., 2025). These studies provide important insights into the relationship between religion, culture, and education. However, most existing studies primarily examine cultural integration, curriculum adaptation, or character formation within formal educational institutions. Less attention has been given to how educational management operates within transitional communities where social transformation, economic restructuring, and cultural negotiation occur simultaneously.

Previous research has not sufficiently explained how educational stakeholders manage cultural adaptation in communities experiencing urbanization and industrial development. Existing literature tends to analyze modernization either from sociological perspectives, focusing on livelihood changes and cultural disruption, or from educational perspectives, focusing on curriculum and institutional management. Studies on local wisdom-based educational governance show that community participation and culturally embedded leadership are important to maintaining educational sustainability (Royhana et al., 2025; Arif et al., 2023). However, the relationship between Islamic educational management, community leadership, and cultural resilience in rapidly transforming coastal societies remains underexplored. This gap is significant because educational transformation in transitional communities requires more than curriculum modification; it requires strategic management involving leadership, stakeholder collaboration, cultural resources, and adaptive educational governance.

This research is novel in proposing Islamic educational management as a framework for understanding how coastal communities manage cultural adaptation amid urbanization. Unlike previous studies that position Islamic education mainly as a transmission process of religious knowledge, this study conceptualizes Islamic education as a socially embedded management system involving leadership practices, community participation, informal learning networks, and cultural value management. In this perspective, religious leaders, community elders, village authorities, and educational actors function as educational stakeholders who negotiate between local identity and modern demands. This approach extends previous discussions on Islamic education management by demonstrating how

educational practices outside formal institutions contribute to community resilience. Therefore, this research offers a new perspective on educational management by linking Islamic values, local wisdom, and social transformation in a coastal development context.

Based on this background, this study addresses the following research problem: How does Islamic educational management contribute to cultural adaptation among coastal communities experiencing urbanization and structural transformation? This research argues that Islamic educational management functions as a strategic mechanism through which communities organize knowledge transmission, preserve cultural identity, and develop adaptive responses toward social change. The study further argues that educational leadership, community participation, and culturally responsive learning practices enable coastal communities to negotiate between traditional values and emerging urban realities. By examining Patimban, Subang, as a transitional coastal community, this research investigates how educational management operates beyond formal institutions and becomes embedded within everyday social practices.

This study contributes theoretically and practically to Islamic educational management. Theoretically, it expands existing discussions by integrating educational management perspectives with cultural adaptation theory and community-based education approaches. Practically, it provides insights for policymakers, Islamic educational institutions, and community leaders regarding how education can be managed as a tool for strengthening social resilience amid rapid development. Rather than viewing modernization as a process that inevitably eliminates local identity, this research demonstrates that effective educational management can facilitate negotiation between tradition and change. Through culturally grounded leadership, participatory governance, and adaptive educational strategies, Islamic education can help maintain community identity while preparing society to respond to contemporary challenges.

RESEARCH METHOD

This study employed a qualitative case study design with ethnographic sensitivity to investigate how Islamic educational management contributes to cultural adaptation in a coastal community undergoing social transformation. A qualitative approach was selected because the study aimed to explore meanings, leadership practices, stakeholder interactions, and community-based educational processes within their natural context. Case study methodology is appropriate for examining contemporary phenomena embedded within complex social settings where boundaries between context and phenomenon are interconnected (Alam, 2021; Arya, 2021). The ethnographic perspective enabled the researchers to capture how Islamic values, local traditions, and educational practices operate through everyday community interactions beyond formal educational institutions.

The research was conducted in Patimban Village, Subang Regency, Indonesia, which the researchers purposively selected because it represents a transitional coastal community undergoing significant transformation following the development of Patimban International Port. This context provides an important setting for examining how educational stakeholders manage cultural adaptation amid urbanization, economic restructuring, and changing community identities. Participants were selected using purposive sampling to represent key actors involved in community-based Islamic education and social transformation, including village government officials, religious leaders, traditional/community leaders, and residents. Purposive sampling was used because qualitative case studies require participants with relevant experience and knowledge related to the phenomenon under investigation (Campbell et al., 2020).

Table 1. Informant Codes and Categories

Code	Informant Category	Description
PV	Village Government	Officials with authority and knowledge regarding village governance,

Code	Informant Category	Description
TA	Religious Leaders	development policies, and community transformation. <i>Ustadz</i> (an Islamic religious teacher), <i>kyai</i> , or Islamic community figures involved in religious teaching and community-based educational practices.
TM	Community/Traditional Leaders	Elders or local leaders possessing knowledge of cultural history, traditions, and community values.
MS	General Community	Fishermen, laborers, traders, and residents experiencing socio-economic and educational changes.

Data were collected through semi-structured interviews, participant observation, and document analysis. The study conducted semi-structured interviews with selected participants to explore Islamic educational leadership, community learning practices, stakeholder collaboration, and adaptation strategies during social transformation. Participant observation examined how religious values and local knowledge were transmitted through communal activities and informal educational spaces. In addition, relevant documents related to village development and community activities were analyzed to strengthen contextual understanding. Using multiple data collection techniques enabled methodological triangulation and provided a more comprehensive interpretation of complex social phenomena (Natow, 2020).

The collected data were analyzed using thematic analysis through several stages: data familiarization, initial coding, theme development, theme review, and interpretation. Thematic analysis was selected because it enables researchers to identify meaningful patterns and construct explanations from qualitative data while maintaining sensitivity to contextual meanings (Braun & Clarke, 2022). The analysis focused on identifying themes related to Islamic educational leadership, community-based educational practices, stakeholder collaboration, and cultural resilience. To ensure trustworthiness, the study applied source and method triangulation by comparing interview data, observation records, and documents. Furthermore, the study conducted reflexive analysis and systematic coding procedures to enhance the credibility, dependability, and confirmability of the findings (Janis, 2022).

The study maintained ethical principles throughout the research process. Participants were informed about the research objectives, procedures, confidentiality measures, and their right to participate or withdraw voluntarily. Informed consent was obtained before interviews and observations were conducted. To protect participants' privacy, the researchers replaced personal identities with informant codes in the data presentation. The researchers also considered cultural sensitivity by respecting local religious practices, community norms, and social relationships during fieldwork. Ethical reflexivity was applied to ensure interpretations accurately represented participants' experiences and avoided potential misrepresentation (Adler, 2022).

RESULT AND DISCUSSION

Results

The transformation of the Patimban coastal community is not only an economic and spatial process but also an educational challenge that calls for adaptive, community-based management. Drawing on interview data, participant observation, and document analysis, the findings converge on three interconnected dimensions of Islamic educational management: (1) Islamic educational leadership in managing cultural continuity, (2) community-based Islamic education as a cultural learning system, and (3) adaptive Islamic educational management for community resilience amid urban transformation. Together, these dimensions show that Islamic education in Patimban reaches well past formal institutions, drawing religious leaders, community actors, and local cultural practices into the work of transmitting values, managing identity, and supporting adaptation during rapid social change.

Islamic Educational Leadership in Managing Cultural Continuity

Islamic educational leadership in Patimban refers to the way religious and community leaders transmit, interpret, and sustain Islamic values within a coastal society under pressure to change. The findings indicate that these leaders act not merely as theological authorities but as educational leaders who shape value formation, guide communal understanding, and hold collective identity together as modernization advances. What distinguishes this leadership from the school-based model most often described in the literature is its setting: it works through everyday social interaction, religious gatherings, and cultural activity rather than through an office, a staff hierarchy, or a formal curriculum. Knowledge, ethics, and communal meaning are negotiated in the flow of ordinary community life, which makes the leadership diffuse and relational rather than positional. For a community whose economic and demographic base is shifting quickly, this everyday quality matters, because it allows value transmission to continue even where formal educational structures are thin, interrupted, or slow to respond to new social realities.

The reinterpretation of local tradition illustrates how this leadership operates. A religious leader explained the meaning he attaches to two agrarian rituals:

"*Sedekah Bumi* and *Mapag Sri* are understood as forms of charity and gratitude in Islam, because the community gives thanks for the blessings of the earth and harvest." (TA1)

Rather than rejecting these inherited practices, TA1 recasts them through Islamic categories such as *sedekah*, *syukur*, and communal prayer, so that a ritual with agrarian roots becomes legible as an act of faith. This move is educational in a precise sense: it translates an abstract religious principle into a form the community already lives and recognizes, and it does so without discarding the cultural material that gives the principle local weight. The leader's authority here is interpretive rather than administrative. He decides which meanings to foreground, connects them to scripture-based ethics, and offers the community a way to keep practicing tradition while understanding it as religiously sound. In this sense the leadership performs a curatorial function over meaning, selecting and reframing cultural resources so that continuity and religious fidelity are held together rather than set against each other.

The leadership role of religious actors in Patimban can be read through three related educational-management functions. First, they formulate values by deciding which moral principles are worth preserving and passing on. Second, they provide educational guidance by shaping how the community interprets its own cultural practices in light of Islamic teaching. Third, they carry out identity management by keeping a sense of collective belonging intact during a period of rapid social change. These functions do not operate as separate stages but overlap in practice, since a single interpretation of a ritual can at once formulate a value, guide understanding, and reaffirm identity. Their durability rests on social legitimacy rather than formal appointment: TA1 exercises them because the community accepts his moral standing, not because an institution has delegated the task to him. This is what makes the leadership resilient to institutional disruption yet also dependent on the continued recognition of particular individuals.

A comparable pattern appears in the maritime domain. A traditional leader who is also a fisherman described the community's attachment to the *Nadran* ritual:

"*Nadran* has been practiced for generations, and people believe that neglecting its ritual order may bring misfortune to fishermen and the sea harvest." (TM1)

Although *Nadran* carries elements of maritime cosmology and ancestral memory, the community does not treat it as standing apart from Islamic identity. In TM1's account, the ritual works as a social space that binds religious meaning, ecological awareness, and shared responsibility for the sea. From an educational-management standpoint, the leader is managing cultural knowledge: he keeps the practice intact across generations while leaving

room for its meaning to be adjusted to present conditions. The belief that neglecting the ritual invites misfortune is not merely superstition in this reading; it functions as a sanction that sustains collective discipline around a common resource. Leadership here is therefore less about issuing instruction than about safeguarding a framework of meaning that regulates behavior, and the fisherman-leader's dual position gives him the standing to hold that framework in place.

Leadership over cultural meaning is not concentrated in one figure. It is distributed across several actors who each manage a different portion of the community's religious and cultural knowledge, as summarized in Table 2.

Table 2. Islamic Educational Leadership and Cultural Value Management

Informant (code)	Interview excerpt	Educational-management interpretation
Religious leader (TA1)	" <i>Sedekah Bumi</i> (an earth-offering ritual of gratitude for the harvest) and <i>Mapag Sri</i> (a ritual welcoming <i>Dewi Sri</i> , the rice goddess) are understood as forms of charity and gratitude in Islam, because the community gives thanks for the blessings of the earth and harvest."	Value formulation; Islamic interpretation of local practice; moral education
Traditional leader / fisherman (TM1)	" <i>Nadran</i> has been practiced for generations, and community members believe that neglecting its prescribed order may bring misfortune to fishermen and the sea harvest."	Cultural-knowledge transmission; identity preservation; intergenerational learning
Traditional elder, shrine-associated (TM2)	"The traditional ritual practice around <i>Buyut Simalan</i> has shifted from collective <i>dzikir</i> to more individual religious recitation in people's homes."	Adaptation of religious learning practices; changing patterns of community learning
Village official (PV1)	"The history of Patimban is inseparable from local legends, including the story of the <i>Patimbaan</i> well, which remains part of village memory."	Identity management; preservation of local knowledge resources

When read across its rows, Table 2 shows an informal leadership network rather than a single leader. TA1 concentrates on ethical interpretation, TM1 on cultural continuity, TM2 on the changing form of religious practice, and PV1 on collective memory tied to place. These actors do not work in isolation; their contributions overlap and reinforce one another, so that the meaning of a tradition, the manner of its transmission, and the record of its history are held by different hands at once. This distribution has a practical consequence for how educational management should be understood in Patimban: it is not the property of an institution but a shared responsibility carried by people whose authority comes from role, lineage, and social trust. It also carries a risk, since a network sustained by particular individuals can weaken when those individuals age or when younger members withdraw from the roles that once reproduced it.

Field observation confirms that religious and cultural practice remains visible in communal activity and everyday relationships. The same observation, however, records a change in who participates. Younger residents take part less consistently, and several collective rituals now occur less often or have moved into smaller household settings. This variation is not incidental to the theme; it marks the point at which distributed leadership meets its limit, because the network described above depends on continued participation to reproduce itself. Islamic educational leadership in Patimban thus works as a mediating mechanism between cultural continuity and social change: religious and community leaders do not simply preserve tradition but actively manage its meaning, its transmission, and its adaptation. In Patimban this leadership emerges from community life rather than from a formal educational organization, and its reach now depends on whether the next generation continues to occupy the roles that sustain it.

Community-Based Islamic Education as a Cultural Learning System

Education in Patimban is not confined to schools, madrasahs, or religious learning centers. The community also builds Islamic values through interaction, ritual, and shared experience, and it does so continuously rather than in scheduled sessions. Traditions such as *Nadran*, *Sedekah Bumi*, *Mapag Sri*, and *Tablilan* operate as an informal educational system. They carry religious values, social ethics, ecological awareness, and a sense of collective identity from one generation to the next. Approached this way, these practices form a hidden curriculum: members learn moral commitments and social duties by taking part, without experiencing the activity as instruction. The distinction matters for the research problem. If cultural practice is only a backdrop to the "real" education that happens in institutions, then social change that erodes the practice costs the community little in learning terms. If the practice is itself the curriculum, as the data suggest, then its erosion is a direct loss of the community's capacity to teach its own values.

The same rituals examined earlier as objects of leadership appear here from a different angle, as mechanisms of learning in their own right. *Sedekah Bumi* teaches gratitude, generosity, and collective responsibility through the symbolic acts of sharing and communal prayer that accompany it. *Nadran* creates a setting in which fishermen rehearse their dependence on God, their respect for the sea, and their obligations to one another. In neither case is the lesson stated as a lesson; it is absorbed through participation, repetition, and the social expectation that one takes part. This is why the learning is durable and also why it is fragile. It is durable because it is embedded in activities people value for their own sake, so the values ride along without needing to be argued for. It is fragile because it has no fallback: once participation drops, there is no separate classroom in which the same content is delivered, and the transmission simply thins.

Interview data show that transmission runs along generational lines. Older residents, especially traditional leaders and religious figures, act as cultural educators who pass narratives, ethical principles, and practical knowledge to younger members. The channel is not classroom instruction but storytelling, participation in ritual, family interaction, and communal work. Community-based Islamic education in Patimban therefore functions as a form of knowledge management, in which cultural and religious resources are preserved, interpreted, and handed on. The elders are not only sources of content; they model how the content is meant to be held and enacted, so that method and meaning are transmitted together. Because this channel is personal rather than institutional, it is sensitive to mobility and to shifts in how younger residents spend their time: when the young leave for port-related work or urban schooling, the occasions on which elders would ordinarily transmit knowledge arise less often. The generational relationship that carries the curriculum is thus the same relationship most exposed to the community's economic transformation.

That the system adapts rather than remaining fixed is visible in the practices associated with the shrine at *Buyut Sivalan*. As noted in Table 2, a traditional elder observed a change in form:

"The old ritual practice around *Buyut Sivalan* has shifted from collective *dzikir* to more individual religious recitation in people's homes." (TM2)

The shift from collective *dzikir* to individual, home-based recitation represents a change in how learning is organized, not evidence that learning has ceased. The educational function persists inside household and personal religious practice even as the communal occasion recedes. This is an important qualification to the theme: community-based education here is dynamic, and it responds to demographic change and shifting patterns of social interaction by relocating rather than disappearing. At the same time, this relocation is not neutral. A practice moved indoors reaches fewer people at once, loses its function as a public act that binds the group, and depends more heavily on each household's own commitment, which distributes the learning unevenly across the community.

The main community practices and what each transmits are set out in Table 3.

Table 3. Community-Based Islamic Education Practices as Cultural Learning Systems

Educational practice	Learning mechanism	Values transmitted
<i>Nadran</i>	Collective participation, storytelling, ritual involvement	Gratitude, ecological awareness, maritime identity, collective responsibility
<i>Sedekah Bumi</i> and <i>Mapag Sri</i>	Communal prayer, sharing, religious interpretation	Generosity, religious gratitude, social solidarity
<i>Tahlilan</i>	Collective religious gathering, interpersonal interaction	Spiritual commitment, social cohesion, mutual support
Local historical narratives	Intergenerational storytelling, community memory	Cultural identity, historical consciousness, belonging

Table 3 makes clear that these practices integrate religious value and local knowledge instead of separating them, and that each offers a distinct learning mechanism rather than repeating a single template. Field observation supports the point that communal activity remains a working space for social learning, where members negotiate values, renew relationships, and reproduce a shared identity. The observation also records the limit already noted under the previous theme: younger residents are less involved in some traditional activities, a pattern the field notes link to changing lifestyles, employment mobility, and greater exposure to urban culture. Presented honestly, this is not a marginal exception to the theme but a counter current running through it, and it indicates that the learning system, however robust in form, needs deliberate adaptation if it is to remain meaningful to the generation now entering adulthood.

Community-based Islamic education in Patimban thus functions as an informal learning system that runs alongside formal institutions rather than beneath them. Through cultural practice, the community manages knowledge, values, and identity collectively, so that families, religious leaders, traditional actors, and residents share the task of reproducing Islamic and cultural meaning. Understood as knowledge management, the community's achievement is not the survival of any one ritual but the maintenance of the relationships through which rituals teach; it is those relationships, more than the rituals themselves, that the coming transformation places under strain. On this evidence, the sustainability of Islamic education in Patimban rests less on institutional capacity than on whether the community can keep its learning environments meaningful while the surrounding social order changes, which is the condition the next theme examines directly.

Adaptive Islamic Educational Management for Community Resilience

The clearest test of the community's educational capacity comes from the ground now being remade around it. Since the construction of the Patimban International Port, the coastal economy has changed shape: land has been converted, occupational structures have shifted, and new sources of income such as rental businesses, trading, port-related employment, and digital fish marketing have appeared. The same development that opens these opportunities also removes older ones. Fishermen, fishpond workers, and salt farmers who depended on coastal resources now face uncertainty as the resource base that sustained them is enclosed or repurposed. Urbanization here is therefore not only a matter of physical landscape and economic structure; it reorders value orientation, youth identity, and social cohesion, and in doing so it sets an educational problem. The community must decide what to carry forward and what to let change, and it must equip its members to make that decision without losing the identity that has held them together.

Two accounts show how unevenly the transformation is experienced. A young resident involved in land brokerage reported that investors had acquired roughly 900 hectares of community land (MS1), a scale that marks the conversion of land from a means of livelihood into a tradable commodity. A casual laborer described the spread of *jabrugan*, or irregular casual work, among former fishpond workers and salt farmers who had lost their

previous occupations (MS2). Placed side by side, the two accounts describe a single process with two faces. The same development that lets some residents profit from land and new trade pushes others into precarious, day-to-day labor. This unevenness is central to the theme rather than a caveat to it: adaptation in Patimban is not a capacity the community holds equally, and any educational response has to reckon with the fact that transformation rewards some members while it destabilizes others.

Seen through Islamic educational management, this situation calls for strategies that prepare the community to negotiate change rather than only to absorb it. Education in this setting is not reducible to the transfer of knowledge; it also builds resilience, ethical awareness, and a sense of responsibility toward others under strain. Islamic values supply a moral vocabulary for interpreting economic change: they frame gain as something that carries obligation, loss as something the community shares, and uncertainty as a condition to be met with solidarity rather than withdrawal. This is where the two earlier themes become consequential. The leadership that manages meaning and the practices that teach values are the instruments through which a community can respond to disruption without treating identity as the price of adaptation. Where those instruments are strong, moral interpretation of change is available to residents as a shared resource; where participation has thinned, as the field notes suggest for younger residents, that resource reaches fewer of the people most exposed to the transformation.

The response is not carried by any single actor. Village authorities, religious leaders, traditional figures, and residents together shape how the community meets modernization, and their contributions are complementary. Village officials provide institutional support, religious leaders offer moral direction, traditional actors keep cultural resources in circulation, and residents themselves develop the new livelihoods through which adaptation actually happens. This pattern is a form of community-based educational governance, in which responsibility for learning and for resilience is shared across formal and informal roles. Table 4 summarizes these contributions.

Table 4. Stakeholder Roles in Adaptive Islamic Educational Management

Stakeholder	Empirical role	Educational-management function
Village government (PV)	Supporting development programs; managing community transformation	Educational governance and institutional support
Religious leaders (TA)	Providing Islamic interpretation and moral guidance during change	Value education and ethical leadership
Traditional / community leaders (TM)	Maintaining cultural memory and local knowledge	Cultural-knowledge management
Fishermen, traders, and residents (MS)	Developing new livelihoods; adapting to economic change	Community learning and adaptive-capacity building

Table 4 indicates that resilience in Patimban is produced through collaboration rather than through one institution acting alone. Adaptation draws on both formal and informal educational resources, and the interaction among them is what allows the community to distribute the work of maintaining values and adaptive capacity. Field observation adds texture to this picture by showing a hybrid condition in which traditional and urban practices coexist. New economic activity, digital technology, and fresh employment increasingly shape community aspirations, most visibly among the young. Yet the same observation registers concern about declining participation in traditional activity, changing daily routines, and weakening communal bonds, which indicates that the collaboration described here is working against real strain rather than in calm conditions.

The strategies that emerge attempt to hold two commitments at once: openness to the opportunities modernization brings, and preservation of the local values that give the community its coherence. Islamic education contributes to this balance by offering ethical criteria against which social change can be assessed. Rather than refusing modernization, the

community uses these criteria to negotiate it selectively, taking up new opportunities while trying to keep religious commitment, cultural identity, and social responsibility intact. The selectivity is the point. Adaptation here is neither wholesale rejection of the new nor uncritical absorption of it, but a managed sorting of what can be integrated from what must be resisted, and it is Islamic educational practice that supplies the standard for that sorting.

On this evidence, Islamic educational management operates as a resilience mechanism in a society in transition. Through leadership, community-based learning, and stakeholder collaboration, education becomes a strategic resource for managing the uncertainty that urban transformation creates. The Patimban case suggests that communities undergoing rapid development need educational approaches that are culturally grounded, socially inclusive, and responsive to conditions that will not hold still. Understood this way, Patimban's transformation is not simply economic modernization but a problem of managing social learning and community resilience, one in which Islamic educational management provides the means to preserve identity, strengthen cohesion, and build adaptive capacity while the community engages new economic and technological realities.

Taken together, the three themes describe a single process. Socio-economic transformation driven by infrastructure development generates challenges around livelihood, cultural change, and youth identity. In response, the community organizes an educational answer through leadership practice, community-based learning, and stakeholder collaboration, and these interlocking processes feed back into resilience and cultural adaptation. Figure 1 presents this model as derived from the Patimban case.

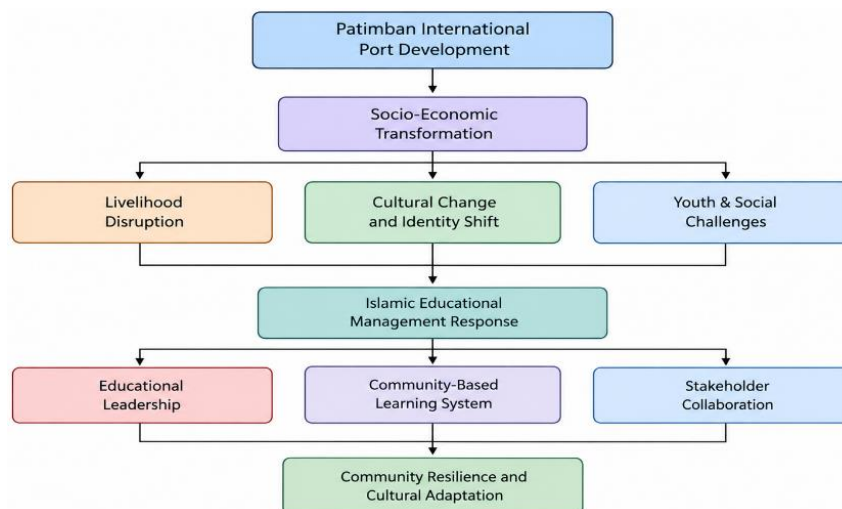


Figure 1. Adaptive Islamic Educational Management Model Amid Coastal Urban Transformation

Figure 1 illustrates the empirical model derived from the Patimban case. The model shows that Islamic educational management is not a separate institutional activity but a distributed, community-based mechanism. Educational leadership provides value direction, community-based learning maintains cultural knowledge transmission, and stakeholder collaboration strengthens adaptive capacity. Together, these dimensions enable coastal communities to negotiate between modernization pressures and the preservation of Islamic-cultural identity.

Discussion

This study's findings contribute to Islamic educational management studies by showing that educational leadership in transitional coastal communities extends beyond formal educational organizations. Previous studies have largely conceptualized Islamic educational leadership within institutional settings, emphasizing the role of principals, *kyai*,

and organizational leaders in improving educational effectiveness, ethical governance, and institutional development (Fahrurrozi, 2024; Syahweli & Junaidi, 2025). The present study confirms these perspectives but extends them by revealing that educational leadership can emerge from community-based actors who manage values, knowledge, and collective identity. Religious leaders, traditional figures, and village authorities in Patimban perform leadership functions through value formulation, educational guidance, and identity management. This finding supports the argument that Islamic leadership is strongly connected with moral authority and contextual responsiveness (Ahmad et al., 2025; Kusumaputri et al., 2023). However, unlike previous studies that focus primarily on schools and *pesantren* (an Islamic boarding school), this research shows that Islamic educational leadership also operates within informal community networks. Theoretically, this expands Islamic educational management by positioning leadership as a distributed socio-cultural governance process rather than merely an institutional managerial practice.

The second contribution of this study relates to the conceptualization of community-based Islamic education as a cultural learning system. Previous research has emphasized that effective Islamic education requires community involvement, contextual learning, and integration between educational institutions and local social environments (Waluyo et al., 2025; Aris et al., 2023). This research supports these arguments while offering a broader perspective by showing that communities can function as educational ecosystems. In Patimban, traditions such as *Nadran*, *Sedekah Bumi* (an earth-offering ritual of gratitude for the harvest), *Mapag Sri* (a ritual welcoming *Dewi Sri*, the rice goddess), and *tahlilan* (a communal Islamic prayer gathering) function as hidden curricula, transmitting religious values, ecological awareness, and social responsibility through collective participation. This finding differs from conventional perspectives that position communities merely as supporting environments for schools or madrasahs. Instead, this study shows that cultural practices function as informal educational structures where knowledge management and intergenerational learning occur. This perspective aligns with studies showing that community-based educational models strengthen participation, local ownership, and culturally meaningful learning processes (Waluyo et al., 2025; Fahmi et al., 2024). Therefore, this research's novelty lies in demonstrating that Islamic educational management can occur through cultural learning systems outside formal educational institutions.

The third finding regarding adaptive Islamic educational management provides important insights into how communities respond to socio-economic transformation. Previous studies on Islamic educational management have emphasized adaptive leadership, institutional flexibility, and strategic management in responding to contemporary challenges (Nisa & Aimah, 2024; Efendi, 2024). The Patimban case confirms these arguments but introduces a different adaptation mechanism. Rather than relying solely on organizational restructuring or technological innovation, coastal communities develop resilience through moral education, social solidarity, and culturally embedded learning practices. The transformation at Patimban International Port shows that modernization creates both opportunities and vulnerabilities. Some residents benefit from new economic activities, while others experience livelihood disruption and uncertainty. In this context, Islamic educational management functions as an adaptive mechanism by providing ethical frameworks for interpreting change, maintaining social cohesion, and guiding community responses. This finding extends previous research by showing that adaptive educational management is not only an institutional capability but also a community capacity developed through shared values and collective learning.

From a theoretical perspective, this study proposes a broader understanding of Islamic educational management as a distributed adaptive governance system. Existing educational management theories commonly emphasize institutional planning, organizational leadership, curriculum management, and administrative effectiveness. However, the Patimban findings demonstrate that educational management also involves managing cultural knowledge, moral values, and social identity through interactions among

multiple stakeholders. This perspective complements research on Islamic educational governance, which highlights the importance of collaborative leadership, ethical orientation, and contextual adaptation (Hamdanah, 2023; Shofiyyah et al., 2023). Furthermore, the findings support recent discussions that Islamic educational leadership should be understood within specific cultural contexts rather than applied through universal managerial assumptions (Kusumaputri et al., 2023). The theoretical contribution of this research is therefore integrating educational management theory with community resilience theory, producing a model in which leadership, learning systems, and stakeholder collaboration work together to sustain educational and cultural continuity amid social transformation.

This research offers several implications for Islamic educational institutions, policymakers, and community stakeholders. First, Islamic educational institutions should recognize local traditions and community knowledge as educational resources that can strengthen character education and contextual curriculum development. Second, policymakers involved in coastal development should incorporate educational considerations into development planning because infrastructure transformation affects not only economic structures but also values, identity, and social relationships. Third, religious leaders and community figures should be recognized as strategic educational actors because they possess social legitimacy and cultural knowledge that support adaptation processes. These implications are consistent with research emphasizing that effective Islamic educational management requires participatory leadership, community engagement, and alignment between educational programs and social realities (Ahmad et al., 2025; Tharaba & Noviyanti, 2022). Thus, the Patimban case demonstrates that sustainable educational development requires collaboration between formal institutions and community-based educational networks.

Overall, this study advances Islamic educational management research by introducing a community-based adaptive perspective for understanding education in transitional societies. Previous studies have predominantly focused on formal Islamic educational organizations such as schools, madrasahs, and *pesantren* (an Islamic boarding school) (Fahrurrozi, 2024; Nizar & Churrahman, 2022). In contrast, this research demonstrates that educational management also operates through community practices, cultural traditions, and distributed leadership networks. The main novelty of this study is identifying Islamic educational management as a mechanism of social resilience that enables communities to negotiate modernization while maintaining cultural and religious identity. The Patimban case illustrates that Islamic education does not merely preserve existing values but actively manages adaptation by transforming cultural resources into educational mechanisms. This contribution has broader implications for other communities experiencing industrialization, urban expansion, and socio-cultural disruption, suggesting that culturally grounded educational management can become an important strategy for achieving sustainable social transformation.

CONCLUSION

This study concludes that the most important lesson from the transformation of the Patimban coastal community is that Islamic educational management functions not only as a formal institutional mechanism but also as a community-based adaptive strategy for managing cultural continuity, social change, and resilience. The findings demonstrate that Islamic educational leadership, community-based learning systems, and stakeholder collaboration enable coastal communities to negotiate between modernization pressures and the preservation of religious-cultural identity. This study's strength lies in its theoretical contribution: it expands understanding of Islamic educational management from an institution-centered perspective to a distributed socio-cultural governance framework, where religious leaders, traditional actors, village authorities, and community members collectively manage values, knowledge transmission, and identity adaptation. Practically, this research offers insights for educational institutions, policymakers, and community stakeholders on

the importance of culturally responsive and participatory educational management in societies undergoing rapid transformation. However, this study has several limitations, particularly its focus on a single coastal community in Patimban, Subang, which limits the transferability of findings to other geographical and socio-cultural contexts. Future research should conduct comparative studies across different coastal communities, examine the role of formal Islamic educational institutions in similar transformation contexts, and explore quantitative or mixed-method approaches to measure the relationship between Islamic educational management practices, community resilience, and sustainable social adaptation.

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