



Faith on the Waves: Empowering Pameungpeuk of Garut Fishermen Through Spiritual Guidance

Nurlinah^{1*}

¹ UIN Sunan Gunung Djati Bandung, Indonesia.

* Author Email: nurlinah@uinsgd.ac.id

ARTICLE INFO

Keywords:

Building initiatives;
Coastal area;
Muslim community;
Religious life;
Social work.

Article history:

Received 2025-01-09
Revised 2025-01-11
Accepted 2025-01-13

ABSTRACT

This study examines the role of religious motivators in enhancing the spiritual life of coastal communities at Pameungpeuk Beach. It focuses on three key aspects: the state of religious life prior to intervention, the identification of relevant religious materials, and the strategies employed by motivators to guide the community toward spiritual and social transformation. The study employs a qualitative descriptive method, gathering data through observations, interviews, and document analysis, with participants including fishermen, mosque administrators, and local leaders. The findings reveal that religious mentorship addressing the principles of faith, sharia, and morality significantly improved the community's spiritual engagement and understanding of Islamic practices. Faith-building initiatives tailored to the community's daily experiences strengthened their connection to religious teachings, while practical workshops on worship practices addressed prior knowledge gaps. Moral teachings fostered values such as honesty and cooperation, leading to broader social and economic improvements. This research highlights the transformative potential of a mosque-centered, contextual approach in addressing the unique challenges of coastal communities. It demonstrates the vital role of mosques as spiritual, educational, and social hubs, underscoring the importance of transparency and inclusivity in mosque management. The findings contribute to global discussions on community-based spiritual formation and offer a replicable model for similar contexts worldwide. By revitalizing the function of mosques and integrating religious teachings with everyday life, this study presents a sustainable pathway for fostering optimism, resilience, and social cohesion in underserved communities.

Contribution: By examining the state of religious life before intervention, identifying relevant materials, and analyzing strategies used by motivators, the study highlights the significant impact of religious mentorship on community engagement with Islamic practices.

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



1. INTRODUCTION

Coastal communities have distinctive life dynamics, especially fishermen who live with a high dependence on natural conditions. Their lives are marked by great risks, income uncertainty, and working time that often takes away the company of their families. In the midst of these difficulties, religiosity is often a spiritual support that provides peace and hope (Salas & Gaertner, 2004). However, in the Pameungpeuk Beach area, Garut, the religious life of fishermen often faces serious challenges. The busyness of earning a living, limited access to formal religious education, and lack of interaction with religious leaders are the main factors that weaken the appreciation of spiritual values among them. In this context, the role of religious motivators becomes significant in overcoming these various obstacles and strengthening their relationship with religion (Ben-Nun Bloom et al., 2021).

Assistance in religious life, especially through religious motivators, is not a new idea. Various international studies show that community-based spiritual development has succeeded in having a positive impact on coastal communities in other countries. In Bangladesh, for example, mosque-based programs not only provide religious training but also equip fishing communities with relevant life skills (Akhter, 2023). In the Philippines, church-based spiritual mentoring is designed to understand the unique needs of coastal communities, thus providing more applicable moral guidance (Fuller, 2024). Meanwhile, in the West African region, local religious leaders are collaborating with NGOs to resolve fisheries conflicts while strengthening the social order through a religious approach (Boateng et al., 2024). These approaches provide important lessons that religious life can be a strong foundation for facing economic and social challenges in coastal communities.

The international experience offers valuable insights that can serve as a foundation for exploring the role of religious motivators within the local context of Indonesia, particularly at Pameungpeuk Beach. In this region, the lives of fishermen are shaped by a pattern where the pursuit of livelihood takes precedence, often overshadowing spiritual concerns. However, Islam offers a profound guide for achieving a balance between worldly and *ukhrawi* (spiritual) needs (Carnegie, 2024). For instance, teachings on environmental stewardship and the sustainable use of natural resources are highly relevant to the fishermen, whose livelihoods depend on the preservation of marine ecosystems (Strand et al., 2022). In this light, integrating religious life support can present a strategic solution to address the social and spiritual challenges faced by coastal communities (Stacey et al., 2021).

Religious life assistance not only aims to increase understanding of religious teachings but also to build a stronger character based on noble values. In the context of the fishing community, this coaching has an additional dimension, namely creating awareness of the importance of maintaining a balance between economic activities and moral responsibility to the environment (Stacey et al., 2021). With religious motivators, values such as honesty, cooperation, and simplicity can be instilled in a more targeted way (Sudrajat et al., 2024). This assistance is also a medium to overcome various social problems that often occur in coastal communities, such as internal conflicts and poor financial management.

This study aims to understand how religious motivators can play a crucial role in strengthening the religious life of coastal communities at Pameungpeuk Beach. The research focuses on three main aspects: the objective conditions of religious life before mentoring, relevant religious materials to enhance community spirituality, and the role of religious motivators in guiding the coastal community toward a better direction. Through this research, it is hoped that strategies will emerge not only to strengthen the spiritual dimension but also to improve the overall quality of life. The significance of this research extends beyond the local context, contributing to the global literature on community-based spiritual formation. By employing a religiously motivator-centered approach, this study has the potential to serve as a model that can be applied to other coastal communities both in Indonesia and globally. Ultimately, a stronger religious life will help the fishing community face life's challenges with greater optimism and a deeper sense of meaning.

2. METHOD

The method used in the implementation of this service, using a qualitative descriptive method, means that it will describe and describe the phenomena that occur in the community with words instead of numbers (Rahman, 2020; Rianto, 2020). The main source of data is the fishing community of Peisir Pameungpeuk beach as worshippers of the An-Nasr mosque, the Chairman of the Mosque and the Chairman of the local RT. Supporting data sources are documents that support data processing in the form of book references, journals, e-books, and interview results. This document is a source of data that cannot be ignored. Data collection techniques are carried out in the following ways: a. Direct observation or observation was carried out on the fishing community on the coast of Pameungpeuk, Garut regency. b. Interviews were conducted with the Chairman of DKM, RT and

fishermen both adults and teenagers, in this case, the community can be from men or women using Random sampling (Rianto, 2020).

3. RESULTS AND DISCUSSION

3.1. Portrait of the Research Location

The results of observations show that although this mosque is the center of religious activities of the surrounding community, the implementation of worship activities has not been fully optimal. One of the mosque worshippers, Mr. Ahmad (45), said, "This mosque is often used for congregational prayers, but for religious studies or special recitations, they are rare. Most people are busy going to sea, so the time to attend the mosque is limited." (Interview with Ahmad, 2021) This shows that there are great challenges in maximizing the function of mosques as spiritual centers, especially for coastal communities who depend on seafaring activities as their main source of livelihood. Although congregational prayers are still often practiced, the limited time possessed by coastal communities affects their participation in recitation activities or deeper religious studies (Awiskarni et al., 2024). This limitation emphasizes the importance of mentoring that can fill this spiritual void in a more affordable and contextual way.

In order to overcome these limitations, assistance through religious motivators is carried out by integrating three main aspects of Islam: faith, sharia, and morals (Dhifallah, 2024). These three aspects are expected to form a holistic and applicable religious understanding for the fishing community. One of the important parts of this assistance is the study of faith, which is very basic in providing a spiritual foundation for the community (Gómez-Baggethun et al., 2012). One of the religious motivators, Ustaz Abdul (38), explained how he conveyed the importance of faith in Allah in a simpler and more relevant way to the daily lives of the fishing community. According to him, "We convey the importance of faith in Allah in a simple way, for example, associating with the wonders of the sea that they witness every day. This makes it easier for them to understand and feel close to the teachings of Islam." (Interview with Abdul, 2021).

This explanation from Ustaz Abdul revealed that for people who interact directly with nature, such as fishermen, associating religious teachings with their daily experiences is very effective. The sea they see is not only a source of livelihood but also a means to reflect on God's greatness. With this approach, monotheistic beliefs can be more easily accepted because they are not only taught about God in the abstract but also in the real-world context they experience (Prothero, 2011). An approach that connects nature with religious teachings is one of the methods that touches the heart and helps the fishing community feel closeness to God in their daily lives (Islamic et al., 2024). This reinforces that in da'wah, it is important to always consider the context and background of the audience so that religious messages are easier to receive and understand.

In addition to faith, mentoring also strongly emphasizes the importance of teaching sharia or correct worship procedures, especially in the context of daily worship such as prayer, fasting, and reading the Qur'an (Ihsan & Shohib, 2023). In the mentoring session that was carried out, it turned out that there were still many people who did not understand the procedures for ablution and prayer properly. Most of them only know that prayer is an obligation, but do not know how to carry it out in depth. This was revealed by the Chairman of the DKM An-Nashr Mosque, Mr. Haris (50), who revealed, "Many residents have just learned the procedure of prayer after participating in this mentoring. Before, they only knew that prayer was mandatory, but how to do it, they are still hesitant." (Interview with Haris, 2021).

Haris's statement indicates that although the community already knows that prayer is a religious obligation, their knowledge of the procedure for carrying it out is still very minimal. The lack of formal religious education and limited access to religious teaching are the main factors in this regard. The limited knowledge of the correct worship procedures greatly affects the quality of their worship (Kolb, 2023). Therefore, the assistance provided not only provides theory, but also hands-on practice on how to perform ablution and prayer correctly. This learning is important to improve the quality of community worship and avoid uncertainty or doubt in carrying out religious obligations (Ambarwati, 2022). This also illustrates that religious education based on applicable practices is indispensable among people who rarely receive formal religious education.

In addition to faith and sharia, the moral aspect is also the main focus in this assistance, considering that the fishing community often faces various life pressures that can affect their morals and behavior. The moral values emphasized in this mentoring include honesty, cooperation, and responsibility, which are very important in their social lives, both in the family and in the community (Hukubun et al., 2024). Mrs. Siti (40), one of the mentoring participants, shared her experience after participating in mentoring, "After participating in mentoring, I became more aware of the importance of honesty, both in selling fish and in daily life. In the past, we often thought that

the important thing was that there was enough money, but now we understand that blessings are more important." (Interview with Mrs. Siti, 2021).

Mrs. Siti's experience showed a significant change in attitude after participating in the mentoring. Previously, he and perhaps many others in the community were more focused on material achievements, namely making as much money as possible, without paying attention to whether the method was in accordance with moral principles or not. However, after understanding the value of blessings in life, Mrs. Siti began to see that what is more important than just material achievements is blessings in everything she does. Blessings, according to Islamic teachings, are not only about the results obtained, but also about the process that is carried out honestly, justly, and responsibly (Zamzami et al., 2024). This change in perspective is very important, because it will not only improve the quality of individual worship, but can also improve social relations in the community by building mutual trust and support.

Mrs. Siti's statement also emphasized that the assistance carried out not only has an impact on a person's spiritual aspect, but can also bring changes in the social and economic aspects of the community. After participating in mentoring, the community becomes more aware of the importance of working in a way that is in accordance with Islamic principles, and this can lead to the creation of a more just and prosperous society (Anggadwita et al., 2021). This assistance also shows that strengthening the moral aspect in religion can have a wide impact, not only in personal life, but also in forming a more harmonious and productive society.

Thus, the assistance carried out at the An-Nashr Mosque not only focuses on strengthening spirituality through faith and sharia, but also has a significant impact on the formation of community character through morals. This approach based on the contextual needs of coastal communities provides a more applicable and relevant solution (Komariah & Nihayah, 2023). The results of this interview and explanation show that by understanding and internalizing religious teachings thoroughly, both in spiritual, social, and moral aspects, fishing communities can face their life challenges more optimistically, meaningfully, and of course with blessings in their every step. This change in perspective, which leads to a deeper understanding of moral values, suggests that mentoring has a broader impact than just spiritual reinforcement (Adnan et al., 2022). The community is not only given an understanding of religious obligations, but also invited to apply these values in their social lives (Rahmawati et al., 2022). Through this holistic approach, it is hoped that coastal communities can face their life challenges with more optimism and meaning.

This assistance also reflects the essential human need for religion, as expressed by Saefuddin (1987), who stated that religion is a deep and universal spiritual consciousness (Saifuddin & Dathan, 1987). This awareness, in the context of the coastal community of Pameungpeuk, is manifested in the form of a desire to improve the quality of their religious life. Despite the limitations of time and access, the community still shows a strong commitment to improving their religious understanding and practice, which reflects the universal nature of religion as a means to achieve well-being. The approach used in mentoring in Pameungpeuk is in line with similar practices carried out in other countries. In the Philippines, for example, community-based spiritual mentoring has been successful in increasing social solidarity among coastal communities (Alipao et al., 2021). The same is true in Bangladesh, where mosque-based programs provide not only religious training but also practical skills for the community (Abu-Ras et al., 2024). This context-based approach proves that religion, in addition to providing spiritual enlightenment, also serves as an important instrument in social transformation in various cultures and societies (Mohammad, 2024). Thus, the growing understanding is that religion has great potential to create positive social change if applied in the right way and relevant to the needs of the local community.

Through the assistance carried out at the An-Nashr Mosque, it was also found that mosques can play a central role in strengthening social relations in coastal communities. As stated by the Chairman of the local RT, Mr. Ridwan (52), "The mosque is not only a place of worship, but also a place to gather and discuss. After there is assistance, the atmosphere of the mosque becomes more lively, and people come more often to pray in congregation." (Interview with Mr. Ridwan, 2021). This statement shows that religious assistance not only has a positive impact in terms of spiritual understanding, but also strengthens social bonds between members of society (Loi & Ng, 2021). The mosque, which was initially just a place of worship, has now developed into a center of social activity that unites the community to discuss, exchange ideas, and support each other. This shows that places of worship, if properly empowered, can become centers of social gatherings that strengthen solidarity in the community.

Assistance through religious motivators also provides opportunities to present Islam as a solution to various challenges of daily life. As conveyed by Sutan Takdir Alisyahbana (1992), religion is a system that gives meaning to human life (Alisyahbana, 1992). In the context of the fishing community in Pameungpeuk, Islamic values taught

through mentoring provide practical guidance to deal with various life pressures, such as income uncertainty and internal conflicts that often occur in daily life. This approach teaches that Islam not only regulates the spiritual aspect but also provides guidelines in dealing with social and economic problems, which makes religion relevant in all aspects of life (Yousef et al., 2024).

Thus, religious assistance carried out at Pameungpeuk Beach provides significant benefits, both in spiritual and social dimensions. A religious motivator-based approach has proven to be effective in building a deeper understanding of religion, strengthening individual character, and improving the quality of life of coastal communities (Ansong, 2023). These findings not only have a positive impact locally, but also contribute to the global literature on the role of religion in building more harmonious and prosperous communities. This approach that integrates religion with daily life can serve as a model for the development of communities in other regions facing similar challenges, showing that religion, when applied wisely, has great potential to create sustainable social change.

3.2. Revitalization of the Function of the An-Nashr Sayang Heulang Mosque

Mosques have a central role in the life of Muslim communities. Not only does it function as a place of worship, but the mosque is also the center of civilization that reflects spiritual, social, and educational values. Kasim (2022) explained that the mosque is a means of achieving a degree of piety, the result of the accumulation of faith, Islam, and *ihsan* (Kasim et al., 2022). However, in practice, the

function of mosques is now often limited to congregational prayer activities, while social and educational aspects are often neglected. The An-Nashr Mosque in the Sayang Heulang area, Pameungpeuk, Garut, presents an interesting portrait of how the function of the mosque can be revitalized to become the center of life of coastal communities.

Located in Mancagahar Village, this mosque serves worshippers who mostly consist of fishermen, traders, and tourism business actors. In addition to being a place for five-time congregational prayers, the An-Nashr Mosque also holds routine recitation for various age groups and pioneers the Qur'anic *tahfizh* program. One of the mosque administrators, Mr. Ahmad, said that this mosque has become the focus of the surrounding community for worship as well as religious education. Programs such as women's recitation and *tahfizh* began to be pioneered even with limited facilities (Interview with Ahmad, 2021).

As in Islamic history, mosques during the time of the Prophet PBUH became a center for education and empowerment of the people, teaching various knowledge and skills (Thani et al., 2021). This concept is revived in the An-Nashr Mosque through weekly recitations, which not only discuss the interpretation of the Qur'an and hadith but also involve training in small skills such as making crafts from seashells. Mrs. Nurhayati, one of the participants, revealed that this activity was very helpful, especially for housewives who want to improve their skills while increasing their income (Interview with Nurhayati, 2021). Thus, the mosque not only strengthens the spiritual dimension, but also provides economic value for its worshippers.

However, various challenges stand in the way of this revitalization effort. Limited human resources, lack of operational funds, and lack of supporting facilities are obstacles that are often complained about (Nyawira et al., 2022). One of the community leaders, Mr. Hamzah, explained that even the repair of small facilities such as ablution places is often delayed because it depends on donations from pilgrims or beach visitors. In response to this challenge, the mosque management initiated the "*Infak Jumat*" program and collaborated with local philanthropic institutions to obtain financial support (Interview with Hamzah, 2021). This initiative helps improve facilities and support the sustainability of mosque programs.

Mosque management based on deliberation and openness is a key factor in the success of this revitalization effort. Every decision related to mosque activities is made through regular meetings involving worshippers (Miharja et al., 2018). One of the administrators, Mr. Ridwan, emphasized the importance of transparency in the management of the mosque so that all worshippers feel belonging. This approach not only increases trust, but also encourages active participation from various groups, including youth. Mosque youth groups, for example, play a role in the management of the Qur'anic *tahfizh* program and other social activities, thus creating sustainable management regeneration.

The existence of the An-Nashr Mosque has a significant impact on the lives of the coastal community of Sayang Heulang. In addition to being a place of worship, this mosque functions as a space for social interaction and empowerment. Regular recitation not only improves religious understanding but also strengthens relations between citizens (Hirschkind, 2001). One of the fishermen, Mr. Usman, revealed that the religious guidance he

received helped foster gratitude and awareness of protecting the marine environment. This impact can be seen in the reduction of conflicts between residents and the increase in social solidarity in the coastal community.

The revitalization of the mosque's function reflects the great potential that the mosque has as a center of civilization. Muhammad Syarif (2016) noted that mosques can be a means of community development and human resource development if managed properly (Syarif, 2016). The experience at the An-Nashr Mosque teaches that with inclusive management and active participation of worshippers, mosques can again play their strategic role in people's lives. Inspiration also comes from international experiences, such as in Malaysia involving mosques in vocational education programs or in Turkey using mosques for social campaigns such as waste management (Saad et al., 2017). This example can be a reference for the An-Nashr Mosque to continue to innovate to meet the spiritual and social needs of its worshippers.

By integrating spiritual, social, and economic functions, this mosque becomes an inclusive and sustainable center of empowerment. Support from various parties, including the government and the community, is expected to expand this positive impact, making the An-Nashr Mosque a model for the revitalization of mosques in other coastal areas (Karimullah, 2023). This step will ultimately strengthen an inclusive and progressive community-based Islamic civilization.

3.3. Analysis of Researchers' Findings

The findings at the An-Nashr Sayang Heulang Mosque provide a rich picture of how the mosque not only functions as a place of worship but also as a center of multidimensional activities that include education, empowerment, and social development. To understand this complex role, we can use Emile Durkheim's theory of Functionalism, Robert Putnam's theory of Social Capital, and the idea of the Mosque as an Institution of Social Change in Islamic sociology. These approaches help uncover the strategic role of mosques in building more inclusive, empowered, and sustainable communities.

At the international level, a similar phenomenon can be found in different parts of the world where mosques are not only places of worship but also centers of social empowerment. For example, in countries such as Turkey and Tunisia, mosques have long served as centers of education and economic empowerment, often integrating religious values with social programs that support community empowerment (Guner, 2020). In Europe, mosques have also served as a place to build social bridges between Muslim communities and the majority of society, supporting social integration and cross-cultural interaction (Sözeri et al., 2022). This is relevant to the findings at the An-Nashr Mosque, which serves as an inclusive space for people from all walks of life, including mothers, adolescents, and fishermen

According to Emile Durkheim, social institutions such as places of worship play an important role in maintaining social solidarity (Durkheim, 2023). This is evident in the routine activities of the An-Nashr Mosque which include recitation for various age groups, ranging from children to adults. Friday night recitations, for example, are not only a means of religious learning but also a space for dialogue that strengthens social bonds. One of the pilgrims said, "We often learn together, but the most valuable thing is our togetherness here, supporting each other in daily life." This kind of activity creates mechanical solidarity that is very relevant in homogeneous coastal communities, where social harmony is the main capital to face everyday challenges (Beaumont & Brown, 2018).

At the international level, social solidarity built in mosques is also an important part of efforts to strengthen social integration. In countries with Muslim minorities, such as France or Germany, mosques play a key role in strengthening social cohesion among Muslim communities and introducing principles of mutual respect and cooperation between different communities (Jasch, 2007). In this context, mosques not only function as places of worship, but also as places where individuals can find social support, engage in discussions about social challenges, and strengthen bonds between citizens.

Furthermore, Robert Putnam's Social Capital theory highlights how bonds of trust, social networks, and mutual norms can strengthen communities (Putnam et al., 2004). The An-Nashr Mosque is a clear example of strong social capital. The weekly recitation program for mothers not only teaches the skills of reading the Qur'an but also becomes a space to share life experiences. One of the participants said, "We learned a lot about religion, but also gave each other tips on how to manage a household or earn extra income." This kind of interaction not only strengthens relationships between citizens but also builds social networks that support the creation of a more supportive environment.

In many Western countries, such as the United Kingdom and the United States, mosques also serve as vital centers of social capital (McLoughlin, 2005). Studies of mosques in the UK show that mosques often serve as

centers for the formation of social networks that support their citizens, including social assistance, educational activities for children, and economic empowerment programs for women (Judkins, 2008). Thus, mosques are a key element in strengthening social networks and creating a more inclusive environment.

In addition, the role of the mosque as an institution of social change is also very prominent in the An-Nashr Mosque. From the perspective of Islamic sociology, mosques have great potential to become a driving force for social transformation. Activities such as lectures that discuss the importance of safeguarding the marine environment show how religious values can be a tool to build ecological awareness (Jensen & Larsen, 2021).

This context is also relevant to the concept of Environmental Ethics in Islam, which emphasizes the importance of maintaining the balance of nature as part of the human mandate (Sari et al., 2024). In this mosque, religious teachings are integrated with environmental issues, creating harmony between spirituality and sustainability. For example, some fishermen who previously used destructive fishing methods are now starting to switch to more environmentally friendly techniques after gaining insights from mosque lectures. This reflects the positive influence of mosques in creating sustainable social change, not only in a local context but also in line with global demands for environmental sustainability.

Meanwhile, the concept of human security adds another dimension to the analysis of the role of mosques. Human security emphasizes the protection of individuals in economic, food, environmental, and social aspects (Patriadi, 2018). The An-Nashr Mosque plays an important role in building this resilience. Regular children's recitations, for example, not only instill religious values but also create a solid spiritual foundation for future generations. One of the recitation teachers said, "We not only teach the Qur'an but also shape the character of children so that they are ready to face future challenges." On the other hand, lectures that are relevant to the lives of coastal communities, such as the sustainability of marine ecosystems, make a significant contribution to environmental resilience.

However, the sustainability of the program at the An-Nashr Mosque faces challenges that cannot be ignored. One of the main challenges is the limitation of human and financial resources (Wasehudin et al., 2024). A mosque administrator said, "We often have trouble finding funds for our programs, but we are still trying our best." To overcome this obstacle, a collaborative governance approach can be a solution. In this model, mosques can partner with governments, philanthropic institutions, and local communities to strengthen their capacity. This kind of collaboration will open up opportunities for mosques to expand their reach and impact, making it a mosque-based empowerment model that can be replicated in other areas (De Hert, 2005).

In many developed countries, such as the United States and Canada, this kind of collaborative model has been successfully applied in various mosques that serve as centers of empowerment for Muslim communities. Cross-sectoral collaboration between mosques, governments, and private institutions in these countries has improved access to education, health, and economic development for Muslim communities, providing valuable lessons for mosque-based empowerment models in Indonesia's coastal areas (Siddiqui et al., 2023).

The An-Nashr Mosque also shows how mosques can become centers of social innovation. New ideas such as community-based waste management and eco-friendly approaches are introduced through religious values. One of the local community leaders stated, "We began to see the mosque not only as a place of prayer, but also as a place where we learned new things that are useful for daily life." Thus, this mosque functions as a social innovation hub that is relevant to modern challenges.

By integrating religious values, education, and social dialogue, the mosque has succeeded in creating a more spiritually and socially resilient society (Wasehudin et al., 2021). Through analysis using the theory of Functionalism, Social Capital, and Human Security, it can be concluded that mosques have a strategic role in building an inclusive, empowered, and sustainable community (Solahudin, 2023). The next step is to expand this approach through cross-sector collaboration so that the potential of mosques as centers of progressive Islamic civilization can be realized more widely.

4. CONCLUSION

The study highlights the transformative role of religious motivators in revitalizing the spiritual and social dimensions of coastal communities at Pameungpeuk Beach of Garut, Indonesia, particularly through activities centered around the An-Nashr Mosque. The findings underscore the effectiveness of a holistic approach encompassing faith, sharia, and morals to address the community's unique challenges and needs. By associating religious teachings with the daily realities of the fishing community, such as the wonders of the sea, this mentoring successfully bridges abstract theological concepts with practical, lived experiences. Furthermore, the revitalization of the An-Nashr Mosque exemplifies the potential of religious institutions to transcend their traditional role as mere

places of worship, evolving into vibrant centers for education, empowerment, and social cohesion. Despite limitations in resources and infrastructure, initiatives such as routine recitations, skill-training programs, and community-driven fundraising demonstrate the community's resilience and commitment to improving its quality of life. This case study contributes to the global discourse on religion's role in community development, offering insights into how religious mentoring can foster spiritual depth, moral character, and social harmony. It also presents a replicable model for similar communities worldwide, emphasizing the universal potential of religion as a catalyst for positive change. Ultimately, the integration of spiritual and practical guidance not only enhances individual piety but also strengthens communal bonds, laying the foundation for a more optimistic and meaningful collective future.

References

- Abu-Ras, W., Aboul-Enein, B. H., Almoayad, F., Benajiba, N., & Dodge, E. (2024). Mosques and public health promotion: a scoping review of faith-driven health interventions. *Health Education & Behavior*, 51(5), 677–690.
- Adnan, N., Bhatti, O. K., & Baykal, E. (2022). A phenomenological investigation on ethical leadership and workplace engagement from a multi-cultural perspective. *International Journal of Organizational Leadership*.
- Akhter, A. (2023). *Women in Mosque: An Ethnographic Study of Muslim Women Experiences at Two Mosques in South Florida*. Florida Atlantic University.
- Alipao, F. A., Quan-Nalus, M. C. D. M. A. D., Esmolo, M. C., Esmolo, M., Madeja, N., & Aguilos, A. (2021). *Humanitarian Leadership in Urban Communities: An Exploratory Study on the Role of Community Leaders in Humanitarian Coordination during the COVID-19 Pandemic in the Philippines*.
- Alisyahbana, S. T. (1992). *Anak Perawan di Sarang Penyamun karangan*. Jakarta: Penerbit Dian Rakyat.
- Ambarwati, A. (2022). Religion, culture, and education in development, reading Soedjatmoko's perspective: a preliminary note. *Konfrontasi: Jurnal Kultural, Ekonomi Dan Perubahan Sosial*, 9(1), 151–159.
- Anggadwita, G., Dana, L.-P., Ramadani, V., & Ramadan, R. Y. (2021). Empowering Islamic boarding schools by applying the humane entrepreneurship approach: the case of Indonesia. *International Journal of Entrepreneurial Behavior & Research*, 27(6), 1580–1604.
- Ansong, K. D. (2023). *An Interpretative Phenomenological Analysis of Lived Experiences of Graduate-Level Peace Educators: Voices for Sustained Peace*. Nova Southeastern University.
- Awiskarni, A., Harmonedi, H., Zalnur, M., & Basit, A. (2024). Acculturation of Religious Rituals for Chinese Muslim Minorities in West Sumatra. *International Journal of Nusantara Islam*, 12(1), 19–30.
- Beaumont, E., & Brown, D. (2018). 'It's the sea and the beach more than anything for me': Local surfer's and the construction of community and komunitas in a rural Cornish seaside village. *Journal of Rural Studies*, 59, 58–66.
- Ben-Nun Bloom, P., Arikan, G., & Vishkin, A. (2021). Religion and democratic commitment: A unifying motivational framework. *Political Psychology*, 42, 75–108.
- Boateng, J. K., Golo, H. K., Ibrahim, S., & Erinosh, B. T. (2024). Reconciling conflicts between cultural beliefs, and human rights standards in coastal communities of Ghana: preserving cultural rights and promoting sustainable fishing practices. *Cogent Social Sciences*, 10(1), 2340427.
- Carnegie, P. J. (2024). Disaster, risk and conducting human security research in Southeast Asia. *Southeast Asia: A Multidisciplinary Journal*, 24(3), 185–197.
- De Hert, P. J. A. (2005). Balancing security and liberty within the European human rights framework. A critical reading of the Court's case law in the light of surveillance and criminal law enforcement strategies after 9/11. *Utrecht Law Review*, 68–96.
- Dhifallah, A. (2024). *Navigating Dual Commitments: Adherence of Muslim NGOs to Islamic Principles While Integrating Humanitarian Principles-A Case Study on Islamic Relief Worldwide*. Hamad Bin Khalifa University (Qatar).
- Durkheim, E. (2023). The division of labour in society. In *Social Theory Re-Wired* (pp. 15–34). Routledge.
- Fuller, J. E. (2024). *Leadership and the Incarnation: Reflections on Cross-Cultural Marketplace Mission and the Role of*

- the Church*. Tyndale University.
- Gómez-Baggethun, E., Reyes-García, V., Olsson, P., & Montes, C. (2012). Traditional ecological knowledge and community resilience to environmental extremes: A case study in Doñana, SW Spain. *Global Environmental Change*, 22(3), 640–650.
- Guner, E. (2020). NGOization of Islamic Education: The Post-Coup Turkish State and Sufi Orders in Africa South of the Sahara. *Religions*, 12(1), 24.
- Hirschkind, C. (2001). Civic virtue and religious reason: An Islamic counterpublic. *Cultural Anthropology*, 16(1), 3–34.
- Hukubun, M. D., Wakhudin, W., & Kasimbara, R. P. (2024). Character education in the digital age: Strategies for teaching moral and ethical values to a generation that grows up with technology. *Journal of Pedagogi*, 1(3), 74–82.
- Ihsan, P. M., & Shohib, M. W. (2023). The Role of Islamic Mentoring in Developing Students' Character in the Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta. *International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023)*, 384–397.
- Islamic, G., Ishaq, M., & Dayati, U. (2024). Character education through philosophical values in traditional Islamic boarding schools. *Kasetsart Journal of Social Sciences*, 45(1), 31–42.
- Jasch, H.-C. (2007). State-Dialogue with Muslim Communities in Italy and Germany-The Political Context and the Legal Frameworks for Dialogue with Islamic Faith Communities in Both Countries. *German Law Journal*, 8(4), 341–380.
- Jensen, S. Q., & Larsen, J. F. (2021). Sociological perspectives on Islamist radicalization—bridging the micro/macro gap. *European Journal of Criminology*, 18(3), 426–443.
- Judkins, B. N. (2008). New religious movements and social capital: the future of civic nationalism in Europe. *Journal of Muslim Minority Affairs*, 28(1), 83–98.
- Karimullah, S. S. (2023). The Role of Mosques as Centers for Education and Social Engagement in Islamic Communities. *Jurnal Bina Ummat: Membina Dan Membentengi Ummat*, 6(2), 151–166.
- Kasim, M., Rama, B., Marjuni, A., & Ibrahim, M. M. (2022). The Effect of the Tarbiyah Islāmiyah Implementation on Akhlakul Karimah of Students at College of Islamic Sciences and Arabic Language (STIBA) of Makassar. *NUKHBATUL'ULUM: Jurnal Bidang Kajian Islam*, 8(2), 158–187.
- Kolb, J. (2023). Muslim diversity, religious formation and Islamic religious education. Everyday practical insights into Muslim parents' concepts of religious education in Austria. *British Journal of Religious Education*, 45(2), 172–185.
- Komaridah, N., & Nihayah, I. (2023). Improving the personality character of students through learning Islamic religious education. *At-Tadzkir: Islamic Education Journal*, 2(1), 65–77.
- Loi, N. M., & Ng, D. H. (2021). The relationship between gratitude, wellbeing, spirituality, and experiencing meaningful work. *Psych*, 3(2), 85–95.
- McLoughlin, S. (2005). Mosques and the public space: conflict and cooperation in Bradford. *Journal of Ethnic and Migration Studies*, 31(6), 1045–1066.
- Miharja, S., Rahman, A., & Mujib, A. (2018). Management and Facilities for Organizing Worship Guidance at the Madrasa Mosque in West Java. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 12(2), 275–293.
- Mohammad, A. R. (2024). Intertwining worlds: The dynamics of linguistic religion and religious language. *Journal of Religion and Linguistics*, 1(2), 49–66.
- Nyawira, L., Tsofa, B., Musiega, A., Munywoki, J., Njuguna, R. G., Hanson, K., Mulwa, A., Molyneux, S., Maina, I., & Normand, C. (2022). Management of human resources for health: implications for health systems efficiency in Kenya. *BMC Health Services Research*, 22(1), 1046.
- Patriadi, H. B. (2018). Surviving in the Globalized World Through Local Perspectives: Pesantren s and Sustainable Development. *Sustainable Future for Human Security: Society, Cities and Governance*, 29–47.
- Prothero, S. (2011). *God is not one: The eight rival religions that run the world, and why their differences matter*. Black Inc.

- Putnam, R., Light, I., de Souza Briggs, X., Rohe, W. M., Vidal, A. C., Hutchinson, J., Gress, J., & Woolcock, M. (2004). Using social capital to help integrate planning theory, research, and practice: Preface. *Journal of the American Planning Association*, 70(2), 142–192.
- Rahman, M. T. (2020). *Filsafat Ilmu Pengetahuan*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.
- Rahmawati, R., Rosita, R., & Asbari, M. (2022). The Role and Challenges of Islamic Religious Education in the Age of Globalization. *Journal of Information Systems and Management (JISMA)*, 1(1), 6–11.
- Rianto, P. (2020). *Modul Metode Penelitian Kualitatif, Metode Penelitian* (Cetakan I.). Penerbit Komunikasi Ull.
- Saad, N. M., Kayadibi, S., & Hamid, Z. (2017). The contribution of waqf institutions in Malaysia and Turkey in improving the socio-economic conditions of the society. *Turkish Journal of Islamic Economics*, 4(1), 1–29.
- Saifuddin, A., & Dathan, J. R. (1987). Adult polycystic kidney disease and intracranial aneurysms. *British Medical Journal (Clinical Research Ed.)*, 295(6597), 526.
- Salas, S., & Gaertner, D. (2004). The behavioural dynamics of fishers: management implications. *Fish and Fisheries*, 5(2), 153–167.
- Sari, I., Karantina, W. O. Y., Pratiwi, A., & Arifin, S. R. (2024). Environmental Ethics Relevance in Theology Perspective: An overview from Islamic, Christian, Hindu, Buddhist, and Confucian. *Journal of Geographical Sciences and Education*, 2(3), 110–116.
- Siddiqui, S., Samad, A., & Wasif, R. (2023). *Collaboration in the US Muslim Nonprofit Sector: Lessons From the Community Collaboration Initiative*.
- Solahudin, D. (2023). Moderate Da'wah and National Resilience: A Case Study at the Bandung Regency Religious Harmony Forum (FKUB). *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 17(1), 177–202. <https://doi.org/10.15575/idajhs.v17i1.25944>
- Sözeri, S., Altinyelken, H. K., & Volman, M. L. L. (2022). The role of mosque education in the integration of Turkish–Dutch youth: perspectives of Muslim parents, imams, mosque teachers and key stakeholders. *Ethnic and Racial Studies*, 45(16), 122–143.
- Stacey, N., Gibson, E., Loneragan, N. R., Warren, C., Wiryawan, B., Adhuri, D. S., Steenbergen, D. J., & Fitriana, R. (2021). Developing sustainable small-scale fisheries livelihoods in Indonesia: Trends, enabling and constraining factors, and future opportunities. *Marine Policy*, 132, 104654.
- Strand, M., Rivers, N., & Snow, B. (2022). Reimagining ocean stewardship: Arts-based methods to ‘hear’ and ‘see’ Indigenous and local knowledge in ocean management. *Frontiers in Marine Science*, 9, 886632.
- Sudrajat, S., Wijayanti, A. T., & Jha, G. K. (2024). Inculcating Honesty Values in Boarding School: Study in Muhammadiyah Boarding School Yogyakarta. *AL-ISHLAH: Jurnal Pendidikan*, 16(1), 317–327.
- Syarif, M. (2016). Masjid Sebagai Tempat Pembinaan, Pendidikan Dan Pemberdayaan Umat. *Serambi Tarbawi*, 4(2).
- Thani, T. M., Idriss, I. D., Muhammad, A. A., & Idris, H. S. (2021). The teaching methods and techniques of the Prophet (PBUH): An exploratory study. *Journal of Hadith Studies*, 61–69.
- Wasehudin, W., Anshori, I., Rahman, M. T., Syafe'i, I., & Kesuma, G. C. (2021). A creativity education model for coastal communities Amid the Covid-19 pandemic. *Journal of Environmental Management and Tourism*, 12(3), 729–741.
- Wasehudin, W., Rahim, R. A. A., Masitoh, I., Rahman, M. T., & Syafe'i, I. (2024). Instilling Religious Character Values in Nadran Tradition for Fisherman Communities in Banten, Indonesia. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 15(1), 115–137.
- Yousef, W., Al Murshidi, G., Asrori, A., Hadi, M. F., Huda, M., & Lovat, T. (2024). The Development of Islamic Education Curriculum from the Quranic Perspective. *Ar-Fachruddin: Journal of Islamic Education*, 1(2), 93–123.
- Zamzami, A. N., Nafisa, E. Z., Masrur, M., & Abdullah, S. (2024). The Implementation of the Angel's Responsibility Toward the Duties of Teachers in the Modern Era. *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam*, 18(2), 164–191.