

Original Article

Sociopedagogical Transformation of Coastal Communities: Integration of Education in the Vortex of Social Change and Development of Patimban International Port

Agus Maksum¹, Ade Jamarudin^{2*}, Ofa Ch Pudir³, Fatimatuzzahro⁴

¹Institut Agama Islam Al Amin Indramayu,

²UIN Sunan Gunung Djati Bandung,

³STAI Al Falah Bandung,

⁴UPI Bandung, Jln A.H. Nasution No. 105, Cipadung, Kecamatan Cibiru, Kota Bandung

Correspondence Author: adejamarudin@uinsgd.ac.id*

Abstract:

The construction of Patimban International Port in Subang Regency has triggered a fundamental social transformation for coastal communities. This study aims to analyze the role of education as an instrument for adaptation and mitigation of marginalization amidst the conversion of maritime land into industrial areas. Using descriptive qualitative methods, the study explores the synergy between religious education (MDTA) and vocational training in maintaining a balance between modernity and local identity. The findings indicate that structured educational interventions are crucial in transforming the community profile from a traditional agrarian to a competent industrial workforce. Educated youth groups are found to have a strategic role as agents of change, facilitating communication between local values and global demands. The integration of the educational dimension into national development planning is a determining factor for the social sustainability of coastal communities.

Keywords: Social Transformation, Coastal Communities, Patimban Port, Education, Human Resources.

Submitted	: 19 January 2026
Revised	: 16 February 2026
Acceptance	: 06 March 2026
Publish Online	: 06 March 2026

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Introduction

As an archipelagic nation, Indonesia has identified the maritime sector as a key driver of national economic growth. The Patimban International Port National Strategic Project (PSN) in West Java is one of the government's ambitious initiatives to enhance national logistics competitiveness on the global stage. This port is projected to become not only an export-import hub but also a catalyst for massive regional economic growth through increased investment and employment ([Hadid & Surtikanti, 2024](#)). However, despite this vision of progress, the northern coastal

area of Subang is currently experiencing a sociocultural metamorphosis, contrasting traditional lifestyles with the demands of modern industrialization ([Maksum, 2022](#)).

The Patimban community has historically been a fishing community characterized by open, straightforward, and egalitarian social practices. Their livelihoods are highly dependent on marine and coastal ecosystems. The introduction of international-scale infrastructure has automatically drastically transformed the physical and social space ([Maksum, 2022](#)). Within this dynamic, education emerges as a key variable determining whether local communities will be able to adapt as active subjects or be marginalized due to their lack of competency in facing the currents of global transformation ([Safira et al., 2022](#)).

The presence of the port triggered a fundamental shift in the interaction patterns of the Patimban community, referred to in sociological theory as the transformation from a rural model to an urban interaction pattern. This change occurs not only in the physical aspects but also in the psychological and intellectual dimensions of the community ([Maksum, 2022](#)). This sociopedagogical transformation involves a reinterpretation of old values in light of the new realities brought about by industry. Education, in this case, serves as a tool for understanding these changing phenomena, from behavior and perception to motivation for community action ([Maksum, 2022](#)).

Education also provides a framework for communities to respond to innovations in fishing technology and more modern logistics management. Without awareness of the importance of education, fishing communities tend to resign themselves to their fate and struggle to improve their standard of living ([Sawali & Azis, 2022](#); [Junaidi, 2024](#)). Therefore, increasing knowledge is an absolute prerequisite for the economic sustainability of coastal communities, enabling them to compete amidst increasingly fierce labor competition due to the presence of large companies near ports ([Imron & Wahyono, 2018](#)).

The main problem faced in the development of Patimban Port is the gap between international industry qualification standards and the average quality of local human resources (HR). Low levels of formal education among fishermen often serve as a major barrier to accessing the job opportunities offered (West Java Provincial Government, 2023). In West Java itself, equitable distribution of secondary education remains a major challenge, with 19 sub-districts lacking adequate public high schools (SMA) or vocational high schools (West Java Provincial Government, 2023).

This situation is exacerbated by the conversion of agricultural land and fishponds, which eliminates traditional livelihoods in the community without the availability of certified alternative skills. This lack of human resource preparedness risks creating a new cycle of poverty and deepening socio-economic inequality ([Safira et al., 2022](#)). Therefore, human resource development priorities must be directed towards improving vocational curricula in line with industry needs (link and match), as well as increasing workforce productivity through affordable technical training programs ([Bappenas, 2019](#)).

Amidst the onslaught of foreign culture that entered alongside port development, religious educational institutions such as the Madrasah Diniyah Takmiliah Awaliyah (MDTA) play a vital role as a moral anchor for the Patimban community. Education at the MDTA Nurul Yaqin, for example, not only teaches

religious doctrine but also instills the morals and character necessary to maintain social cohesion ([Maksum, 2022](#)). The integration of religious values and local wisdom in informal family education serves as a bulwark for the community in the face of drastic changes in the physical environment ([Maksum, 2022](#)).

Groups of educated youth and religious leaders with Islamic boarding school backgrounds have emerged as intellectual actors capable of negotiating the balance between traditional interests and the demands of progress ([Maksum, 2022](#)). Education in this context functions as social capital that strengthens trust and cooperation networks between citizens to mitigate the negative impacts of modernization ([Fukuyama in JAP, 2002](#)).

Given the complexity of the socio-pedagogical impacts of the Patimban Port project, an in-depth study is needed that positions education as the primary axis of community empowerment. This research aims to map how the synergy between formal education, non-formal education (vocational training), and religious education can facilitate inclusive social transformation. The urgency of this research lies in the need to formulate recommendations for human resource development strategies that are sensitive to local characteristics so that the presence of an international port truly benefits the sustainable improvement of the dignity and well-being of coastal communities ([Agustina & Rahayu, 2022](#)).

Methods

Research Design and Approach

This research uses a qualitative approach with descriptive-analytical phenomenology. This approach was chosen to deeply understand the socio-pedagogical phenomena experienced by the research subjects, including their behaviors, perceptions, and social actions ([Maksum, 2022](#); [Moleong, 2004](#)). The study focuses on how education (formal, non-formal, and religious) intersects with the flow of social transformation in coastal areas ([Ismail, 2012](#); [Maksum, 2022](#)).

Research Subjects and Location

The research took place in Patimban Village, Subang Regency, encompassing several directly impacted hamlets, such as Galian, Trungtum, and Genteng. The research subjects comprised various social strata to ensure holistic data representation, including:

- Religious Leaders and Educators: Ustadz Khudori, Ustadz Mu'in, and the administrator of Madrasah Diniyah Takmiliah Awaliyah (MDTA) Nurul Yaqin ([Maksum, 2022](#)).
- Fishing Communities: Wa Tarmidi, Wa Ened, and small-scale fishermen experiencing fishing zone constraints ([Maksum, 2022](#)).
- Village Officials and Educated Youth: Mr. Kersa (Village Secretary) and a group of youth with secondary to higher education backgrounds ([Maksum, 2022](#)).

Data Collection and Analysis Techniques

Data were collected through three main techniques: participant observation, in-depth interviews, and documentation ([Sawali & Azis, 2022](#)). Researchers conducted direct interviews to uncover the "meaning behind actions" (noumena) related to educational practices and cultural rituals. Data analysis was conducted systematically through data reduction, data presentation, and conclusion drawing.

Data validity was ensured through source triangulation, comparing information from traditional communities with data from educational institutions and government policies ([Junaidi, 2024](#); [Maksum, 2022](#)).

Results

Religious Education as a Moral Anchor and Cultural Filter

Research results show that religious educational institutions, particularly the Madrasah Diniyah Takmiliah Awaliyah (MDTA), remain a key pillar in maintaining the identity of the Patimban community. MDTA Nurul Yaqin conducts Islamic values lessons every day at 2:00 PM WIB, attended by children and adolescents after they complete formal school ([Maksum, 2022](#)). The existence of MDTA serves as a process of "internalizing" moral values, which serve as a moral bulwark for the younger generation in the face of urban culture introduced through interactions with foreign workers and immigrants ([Maksum, 2022](#)).

This education serves as a moral bulwark against urban culture brought by immigrants ([Maksum, 2022](#); [Khobir, 2019](#)). Religious figures such as Ustadz Khudori emphasize that character education at MDTA helps adolescents avoid the negative impacts of industrial modernity ([Maksum, 2022](#)). The relationship between religion and culture is ambivalent, yet they leverage each other extensively to strengthen human relationships ([Wahid, 2001](#); [Maksum, 2022](#)).

Religious figures such as Ustadz Khudori confirm that despite economic transformation, public enthusiasm for faith-based character education remains high. This is evident in the shift in participation in Islamic holiday celebrations (such as Rajaban and Muludan), which are now being embraced by non-Islamic students (santri) due to their more dynamic and inclusive approach ([Maksum, 2022](#)). Religious education here is not merely dogmatic, but also rational and empirical in responding to the challenges of the times, in line with Mukti Ali's view of openness in religious studies ([Maksum, 2022](#)).

Competency Acceleration through Vocational Training and Certification

From an economic-technical perspective, the construction of Patimban Port, involving international contractors (such as Shimizu, PP, and BCK), demands high safety and skill standards ([Safira et al., 2022](#)). In response to this, the government, through the Ministry of Transportation and the Semarang Maritime Polytechnic (PIP), has initiated the Community Empowerment Training Program (DPM) (PIP Semarang, 2022). This training includes Basic Safety Training (BST), which provides international certification for local youth so they can work professionally in the port and shipping sectors (PIP Semarang, 2022).

Data shows that this vocational training is a key factor in mitigating marginalization. Fishermen who lost their fishing grounds due to port zone regulations were directed to reskill or transfer skills ([Safira et al., 2022](#)). In addition to the maritime sector, food service training (culinary) is also provided to MSMEs and housewives in Patimban to capitalize on economic opportunities within the port worker supply chain ([Safira et al., 2022](#)). This demonstrates that non-formal education serves as a bridge to bridge the gap between local skills and global industry demands.

Livelihood Transformation and the "Jabrugan" Phenomenon

The massive land conversion from fishponds and rice fields to industrial port areas has transformed the employment structure in Patimban. Previously

independent landowners have now transformed into laborers or temporary workers known as "jabrungan" ([Maksum, 2022](#)). This phenomenon reflects the socio-pedagogical challenges in which communities must learn to survive amidst the loss of their traditional natural resources.

Some residents with better education are able to use the capital from land sales to invest in boarding houses or modern trade ([Maksum, 2022](#)). However, for those with less education, changing careers to become construction workers on port projects or porters at the fisheries terminal (TPI) is often the only rational option for survival ([Maksum, 2022](#)). Formal education up to secondary level (high school/vocational high school) has been shown to provide local youth with greater opportunities to secure stable employment in the industrial sector compared to those with only elementary school education ([Salim, 2024](#)).

Some fishermen are forced to work on construction projects or as fish porters at the fish processing facility (TPI) ([Maksum, 2022](#); [Janna et al., 2021](#)). However, a better formal education (high school/vocational school graduates) provides more stable employment opportunities in the port industry compared to those with less education ([Salim, 2024](#); [Junaidi, 2024](#)).

Dynamics of Resistance and Accommodation to Cultural Rituals

Social transformation has also penetrated the dimensions of cultural rituals, such as the Nadran (sea almsgiving) and Tahlilan traditions. Research has found that education levels and interaction with outside cultures have shifted the meaning of rituals from sacred to entertainment and economic dimensions ([Maksum, 2022](#)). The Nadran tradition is now packaged more spectacularly with the addition of entertainment such as dangdut, shadow puppetry, and sports tournaments, which attract thousands of visitors but sometimes diminish the solemnity of the original ritual ([Hadid & Surtikanti, 2024](#); [Maksum, 2022](#)).

There is a pattern of "organic" resistance where older figures (such as Wa Jatma) continue to uphold ancestral rules, such as the requirement to use black buffalo in rituals and the rejection of "kebo bule" (white buffalo) to avoid metaphysical consequences ([Maksum, 2022](#)). On the other hand, educated youth groups accommodate by continuing to follow these rituals but providing more modern and rational interpretations ([Maksum, 2022](#)). Education also brings rationalization in the health sector; more educated people are starting to abandon the practice of traditional midwives and turning to modern medical services provided by health facilities around the port ([Maksum, 2022](#)).

Awareness of safe childbirth increases with the availability of health facilities around the port ([Suharli et al., 2024](#); [Maksum, 2022](#)). This demonstrates that education can rationalize social actions in communities facing life-threatening risks ([Maksum, 2022](#); [Suhu & Wance, 2019](#)).

Social Capital and the Role of Educated Youth as Mediating Agents

Education in Patimban not only produces human capital but also strong social capital. Social capital, in the form of trust and cooperative networks among residents, has proven key in dealing with economic pressures ([Fukuyama, 2002](#); [Ash Shidqi & Puspitasari, 2023](#)). Educated youth groups in the village often act as mediators between port management and affected residents, ensuring that local aspirations are conveyed ([Safira et al., 2022](#)).

Higher formal education empowers them to understand regulations, negotiate, and seek more strategic empowerment opportunities ([Salim, 2024](#)). This

differentiates them from previous generations, who tended to be more resigned to top-down policies. The synergy between educated youth and religious educational institutions (MDTA) creates an adaptive sociocultural resilience ecosystem, enabling communities to embrace progress without sacrificing social cohesion ([Maksum, 2022](#)).

Education generates social capital that strengthens trust between residents ([Fukuyama, 2002](#); [Ash Shidqi & Puspitasari, 2023](#)). Educated youth in Patimban serve as a communication bridge between port management and residents ([Safira et al., 2022](#); [Ridwan Hermawan et al., 2025](#)). They are able to negotiate more intellectually when demanding compensation or job opportunities, thereby mitigating potential social conflict ([Maksum, 2022](#); [Rizal, 2018](#)).

Conclusions

Socio-pedagogical transformation in Patimban is a complex process involving the intersection of traditional values, industrial demands, and the strategic role of education. Religious education (MDTA) serves as a moral anchor, while vocational education (DPM/BST) serves as an instrument for economic inclusion of fishermen in the maritime sector. The presence of Patimban Port has shifted the community's orientation from rural to urban, requiring the readiness of quality human resources to avoid marginalization. Educated youth groups play a vital role as agents of transformation, bridging local identities with global economic dynamics.

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