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The Dynamics of Coastal Islamic Co-munty Development in Pacitan District, East Java, Indonesia

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Abstract

The coastal Islamic community in Pacitan District exhibits a distinctive faith-based development model in which Culturalist Islam serves as both religious identity and social capital. Its uniqueness lies in the synergistic collaboration among Islamic organizations, NGOs, and the local government. This study aims to examine the dynamics and strategic roles of the Islamic community in sustainable development. This research employed a qualitative method with an ethnological approach. Findings reveal three interconnected dimensions. First, coastal Islam in Pacitan is characterized by adaptive, inclusive Culturalist Islam that accommodates local traditions. Second, this cultural base enables a collaborative role where economic empowerment through philanthropy and Micro, Small, and Medium Enterprises (MSME) support is integrated with social services and cultural preservation, notably transforming Islamic values of the *Sedekah Laut* tradition into the Pacitan Fishermen's Festival as a regional agenda upgrading the local economy. Third, this collaboration faces challenges of internal organizational fragmentation, declining Islamic values among youth, and practical political intervention. The results demonstrate how religious values can be operationalized into an ecosystem strengthening social solidarity, cultural identity, and economic resilience, offering a replicable model for other coastal regions. Despite these dynamics, active community participation remains crucial for inclusive and sustainable regional development.

Keywords: *Coastal Islamic, Pacitan, Social Society*

Introduction

The development of Islam in Indonesia is inextricably linked to the development of communities in inland and coastal areas. Through community development in various fields, Islam serves not only as a religion but also as a means of building a civilization that continually adapts to each era.[1] Islamic civilizations, both coastal and inland, have several distinct patterns and characteristics, even within the same region. This is due to various interrelated factors that continually change over time.

Pacitan District is one of the few areas on the South Coast of Java. In the author's opinion, this area was a meeting point for several Javanese ethnic groups, particularly the Inland Mataraman and South Coast Mataraman, who have settled there for the past 300 years.[2] There is also a small population of Panaragan people and immigrants such as Madurese, Minang, Balinese, and others. Although these number of ethnic groups settled is small, dominated by Javanese, this does not cause social problems. Islam remains the majority religion, with a percentage reaching 99%.[3]

Through its diverse population, Pacitan has developed a civilization, including a culture with its own characteristics that distinguish it from other areas on the South Coast of Java. The Islamic community in Pacitan has played a role in the development of the region's civilization. The development carried out by the Islamic community in various fields has benefited the broader social community. In the socio-community sector, interfaith tolerance and cooperation have significantly influenced the smooth progress of community development. [4] Furthermore, in the economic and social sphere, several upper-middle-class individuals, Islamic organizations, and non-governmental organizations have implemented philanthropic programs allocat-

1 Usman Syihab, *Membangun Peradaban Dengan Agama*, First Edition (Jakarta: Dian Rakyat, 2010), spesifically discussed in chapter 4.

2 The characteristics include attitude tends to be straightforward and spontaneous, speech tends to be rough using ngoko etc, further reading: Mudjahirin Thohir, *Orang Islam Jawa Pesisiran* (Semarang: Fasindo Press, 2006), p: 37-42.

3 Badan Pusat Statistik Kabupaten Pacitan, 'Jumlah Penduduk Menurut Kecamatan Dan Agama Yang Dianut (Jiwa), Tahun 2022-2023', 2024 <https://pacitankab.bps.go.id/id/statistics-table/2/MTc5IzI=/jumlah-penduduk-menurut-kecamatan-dan-agama-yang-dianut.html>. Accessed on Desember 22nd 2024.

4 Several mass media have reported on tolerance between religious communities in Pacitan, such as the tolerance in holding Christmas services on December 25, 2024,. ; Sumin Anisa and others, 'Peran Kearifan Lokal Sebagai Mediator Dalam Hubungan Moderasi Beragama Terhadap Kerukunan Umat Beragama Di Indonesia', *At-Thullab: Jurnal Mahasiswa Studi Islam*, 7.2 (2025), p: 239 < </https://doi.org/10.20885/tullab.vol7.iss2.art2>.

ed to community development.

Both sectors play a vital role in community development, particularly in the coastal areas of Pacitan. The role of the Islamic community is also evident in the development of local culture, which has significantly increased economic activity in Pacitan. The local government, as the authority, strongly supports efforts to develop the Islamic community, which undoubtedly has a positive impact on other community groups. Thus, the roles of the community, Islamic organizations, non-governmental organizations, and the support of the local government in Pacitan are integral to one another.

Previous studies on the role of the coastal Muslim community in Pacitan in regional community development have not examined the socio-economic and social aspects in depth. This research will focus on interfaith tolerance, philanthropic programs, and local cultural development by the coastal Muslim community in Pacitan. It will also analyze various factors and characteristics of the coastal Muslim community in Pacitan in its role in developing the local community.

There are three research questions focused on the role of the coastal Muslim community in Pacitan in developing its local community. First, what are the efforts to develop the Islamic community in Pacitan in the economic, socio-community, and cultural fields? Second, what are the roles of Islamic organizations, non-governmental organizations, and local governments in community development in Pacitan? Third, what are the dynamics and challenges faced in developing the Islamic community in Pacitan?

Several references, including books, journal articles, and theses, have explained the dynamics of coastal Islam, both directly and indirectly related to the theme and focus of this research. The three books that serve as primary references for this research are: (a) "*Islam Pesisir*" by Nur Syam and published in 2005[5]; (b) Variasi agama di Jawa, written by Andrew Beatty and published in 2001[6]; and (c) *Islamisasi Jateng Bagian* Barat-Selatan, written by Dede Burhanudin et al. and published in 2022[7]. The book Islam Pesisir, written by Nur Syam, explains the dynamics of Islam in an area in Tuban, East Java, and the differences that arise between Traditional Islam, Modern Islam, and Nationalist Islam. The book Variation in Religion in Java, written by Andrew Beatty, explains the dynamics of Islam in the coastal area of Banyuwangi, East Java. Different from other research, Andrew Beatty divides existing Muslim groups into Devout Islam and Normative Islam. Through his observations and interactions, Andrew Beatty explains the differences that arise between Devout Islam, Normative Islam, and Hindu-Kejawen in detail and more ob-

5 Nur Syam, *Islam Pesisir*, First Edition (Yogyakarta: LKiS, 2005).

6 Andrew Beatty, *Variasi Agama Di Jawa*, Indonesian Version (Jakarta: Raja Grafindo Persada, 2001).

7 Dede Burhanudin and others, *Islamisasi Jawa Tengah Bagian Barat-Selatan*, First Edition (Jakarta: Litbangdiklat Kementrian Agama Republik Indonesia, 2022).

jectively.

"The Islamization of South-Western Central Java," written by Dede Burhanudin and colleagues, examines the dynamics of Islam in the Banyumas, Cilacap, Purbalingga, Banjarnegara, and Kebumen regions, some of which are coastal areas of Central Java. The book focuses more on the historical study of Islam and its social development in the modern era. Several journal articles and theses directly related to this research on the dynamics of coastal Islamic community development in Pacitan include: (i) a thesis entitled "*Integrasi Islam Terhadap Budaya Lokal Larung Sesaji di Kabupaten Pacitan Jawa Timur*" written by Tama Muni'am in 2022[8]; (ii) an article entitled " *Masyarakat Geopark Gunung Sewu Pacitan Dalam Perspektif Ekonomi, Tradisi dan Budaya*," written by Erista Zulki Fahrudi and Dheny Wiratmoko in 2018[9]; and (iii) an article entitled " *Islam dan Budaya Jawa di Pacitan Jawa Timur*," written by Heru Arif Pianto and colleagues in 2023[10].

In comparison to previous theses and journal articles, which tend to address socio-cultural and socio-community themes separately, this research offers novelty in three dimensions. Spatially, prior studies have largely focused on Islam in general or inland areas, overlooking the specific dynamics of coastal Islam in Pacitan District as a distinct socio-religious entity. Thematically, they doesn't foccuss to deeply analyze the interconnectedness between socio-cultural and socio-community patterns, particularly the underexplored strategic role of Islamic groups — Traditional, Modern, and Formalist — in shaping coastal Islamic development. Methodologically, most previous works lack an ethnological approach, resulting in a limited analysis of the lived roles, behaviors, and everyday practices of the community. Therefore, this research on the dynamics of coastal Islamic community development in Pacitan differs significantly by integrating spatial specificity, thematic interconnectedness, and an ethnological lens.

This study has novelties in seven interrelated aspects. First, its scope covers the entire Pacitan District rather than a single village. Second, its subject is not limited to individual members, but examines the development of Islamic social groups and emerging communities within the coastal Islamic milieu. Third, thematically, it does not treat socio-cultural and socio-community as-

8 Tama Muni'am, 'Integrasi Islam Terhadap Budaya Lokal Larung Sesaji Di Kabupaten Pacitan Jawa Timur' (Under-graduate Thesis, STKIP PGRI Pacitan, 2022) <https://repository.stkippacitan.ac.id/id/eprint/1495/>.

9 Erista Zulk Fahrudi and Dheny Wiratmoko, 'Masyarakat Geopark Gunung Sewu Pacitan Dalam Perspektif Ekonomi, Tradisi Dan Budaya', *Agastya: Jurnal Sejarah Dan Pembelajarannya*, 8.1 (2018), 1–14 <https://e-journal.unipma.ac.id/index.php/JA/article/view/1485>.

10 Heru Arif Pianto and others, 'Islam Dan Budaya Jawa Di Pacitan Jawa Timur', *Baksooka*, 2.1 (2023), 1–13 <https://ejournal.stkippacitan.ac.id/ojs3/index.php/baksooka/article/view/643>.

pects separately, but integrates them within Islamic studies to analyze their interrelationship in local development. Fourth, methodologically, it employs descriptive, ethnological, and comparative analysis to ensure a more comprehensive and objective narrative. Fifth, it analyzes the roles of traditional, modernist, and formalist Islamic organizations alongside relevant local government institutions. Sixth, it includes philanthropy as a socio-community sub-theme, highlighting the tangible contributions of individuals, Islamic organizations, and NGOs to coastal community development. Finally, it incorporates ethnological observation of community behavior and thought through selected key informants.

Method

This study employed a qualitative method, as the phenomenological theme of coastal Islamic community development in Pacitan requires interpretive observation to uncover its values and characteristics. The approaches were designed to obtain continuous, factual, and focused data. Data sources were classified into primary and secondary sources, with the researchers acting as the key instrument to ensure completeness, authenticity, originality, and validity. Primary data were collected through open-ended interviews with informants categorized by occupation and role to ensure relevance to the research focus, complemented by systematic observation of social phenomena, behaviors, subjects, and objects to capture facts, natural contexts, and dynamics. Secondary data consisted of relevant archival documentation and literature.

The Subjects were selected through representative snowball sampling, beginning with a primary informant and expanding to others based on thematic relevance. Selection followed four criteria: (a) adequate expertise in their field and related themes, (b) strong memory of historical dynamics, (c) legitimacy to represent community groups, Islamic organizations, or local government, and (d) ability to convey information clearly. Informants included community leaders, leaders of Islamic organizations such as Nahlatul Ulama (NU), Indonesian Islamic Propagation Institute (LDII), Interfaith Communication Forum (FKUB), Muhammadiyah, and Indonesian Ulama Council (MUI) leaders, as well as local government officials, cultural figures, and senior workers such as fishermen and farmers, including Micro, Small, and Medium Enterprises (MSMEs).

Data processing involved reduction, triangulation, and analysis. Following Miles and Huberman, data reduction was conducted in three stages: summarizing data by identifying thematic main points and eliminating irrelevant information; selecting sources based on predetermined classifications; and aligning the reduced data with the research framework.[11] Validity was

11 Abdul Manan, *Metode Penelitian Etnografi* (Aceh Besar: Aceh Po Publishing,

then verified through triangulation by cross-checking and comparing data sets using external factors. The analysis followed the pattern: Data Identification → Categorization → Interpretation → Comparative Study. For ethnological data, analysis began at the data collection stage by investigating structures, identifying dominant differences, and assessing relevance to the research focus.

The theories used in this research on the dynamics of development in coastal Muslim communities in Pacitan District are the theory of social change and the theory of community development. According to Soemardjan, social change theory is a variation in accepted ways of life, whether due to geographic conditions, population composition, ideology, material culture, diffusion, or new discoveries within a community. Ogburn then proposed the concept of cultural lag,[12] explaining that culture can be classified into material and non-material culture. Both have driven change and influenced each other. In this context, coastal communities in the Pacitan District have also experienced social change in various aspects of daily life.

Development, in sociology, is an effort to encourage the community to support development, while the community becomes both a force for development and an impact of development.[13] Therefore, the community is both the subject and object of development, which is essentially an effort to improve the community's economic standard of living, leading to greater prosperity and peace, and ensuring its sustainability in the future. According to Sukardi, the community has the right to be directly involved in development efforts that impact their lives.[14] The community plays a crucial role as a primary asset in the state system. Various aspects can involve the community as a crucial element in the development of a nation, state, or region. The community's role can be realized through the 4Ms: manpower (human resources), money (funds), materials (equipment and supplies), and mind (ideas).

Results and Discussion

Culturalist Islam as a Islamic Characteristic in Pacitan District

KH. Munib Siroj echoed Prof. Tolchah Hasan's opinion regarding the Islamic character of the South Coast of Java, which has been dominated by Culturalist Islam for centuries. He emphasized that Islam in this region did not develop through formal political power or state-driven Islamization, but rather through a cultural penetration that harmoniously assimilated

2021), p: 66.

12 Selo Soemardjan, *Social Changes in Jogjakarta* (New York: Cornell University Press, 1962), 12-16.

13 Adon Nasrullah Jamaludin, *Sosiologi Pembangunan*, First Edition (Bandung: CV Pustaka Setia, 2016), p: 1.

14 Jamaludin, 38.

with the agrarian and maritime traditions of the coastal communities.[15] This long-standing pattern explains why the coastal Islam of Pacitan and its surrounding southern regions remains adaptive, inclusive, and deeply rooted in local wisdom.

According to Azyumardi Azra, Culturalist Islam is a religious orientation that focuses on substantive social and community development rather than formalistic political agendas, particularly in the areas of da'wah, education, health, and economic empowerment.[16] This model of Islam is prevalent in areas along the South Coast of Java whose economies still rely on agriculture and fisheries. Such a socio-economic base does not cause Islamic development to stagnate; on the contrary, Islam as a religion is able to directly address the challenges of modern development by operationalizing its ethical values into tangible programs of philanthropy, MSME support, and cultural preservation.

Several *Ulama's* and Muslim community leaders explained that other forms of Islam, such as modernism and formalism, are also developing on a smaller scale.[17] Most people have supported the development of Culturalist Islam, especially among farmers, fishermen, civil servants, and government officials. Furthermore, the community also continues to support Modernist and Formalist Islam, which has developed quite harmoniously in recent decades. [18] Without such social conditions, the face of Culturalist Islam in Pacitan would appear rigid and less adaptable to current developments.

Furthermore, the condition of the Islamic community in Pacitan is generally not easily differentiated. Researchers observed that most Muslims cannot be identified as culturalist, modernist, or formalist without observing certain symbols that are rarely displayed. In line with this, KH. Mahmud explained two factors that were later confirmed by researchers. First, mosques and prayer rooms in Pacitan District almost never use the symbols of specific Islamic organizations. Second, the Muslim community is not divided into residential areas based on religious orientation. Therefore, Muslims have the freedom to worship in various mosques and prayer rooms while practicing some of their Islamic traditions. The mosque and the community are one enti-

15 Muhammad Tholchah Hasan, *Islam Dalam Perspektif Sosio Kultural* (Jakarta: Lantabora Press, 2000), p: 135-140.

16 Azyumardi Azra, 'Revisitasi Islam Politik Dan Islam Kultural Di Indonesia', *Jurnal Indo-Islamika*, 1.233–244 (2012), p: 233.

<https://repository.uinjkt.ac.id/dspace/bitstream/123456789/31306/1/Azyumardi Azra.pdf>.

17 The diversity of Islamic identities in Indonesia is highly complex, further reading: Mujamil Qomar, *Studi Islam Di Indonesia: Ragam Identitas Dan Peta Pemikiran Islam Di Indonesia* (Malang: Madani Press, 2017), p: 60.

18 KH. Munib Siroj, Vice Chairman of MUI, Vice Leader of Muhammadiyah and Chief of FKUB Pacitan Regency (Pacitan, August 6th 2025).

ty, with the community surrounding the mosque working together to finance and build the mosque and worship together without regard to organizational affiliation or religious orientation.

In general, the Islam that has developed in Pacitan District is a culturalist Islam that is not separate from the changing times and conditions of its society. The culturalist Islam that exists in society certainly did not emerge out of thin air; rather, it grew and developed through several processes involving cultural acculturation. In short, the Muslim community in Pacitan District possesses distinctive cultural characteristics due to its progressive elements. The inherent cultural Islam that has become a form of social identity has evolved in line with the development of its society and has gradually responded to the challenges of the times. Furthermore, the presence of progressive elements indicates that existing Islamic religious patterns have been modified and adapted to increasingly advanced societal conditions. Its culturally Islamic community views its religion not merely as a ceremony and formality but rather as a means to strengthen piety in daily life, including in its livelihoods.

Islamic Traditions in Society

Some cultural traditions in the Pacitan District are closely linked to the economic sectors of its residents.[19] In the agricultural industry, there is a tradition called *Mitoni Pari* (or *tingkeban pari*), which is held approximately seven weeks after the rice is planted.[20] According to Mr. Sahudi, this time is chosen because the rice grains are usually starting to fill. The Mitoni Pari tradition is performed as a way of expressing gratitude to God Almighty and seeking a maximum harvest.[21] This tradition typically involves making a *tumpeng* (rice cone) and then gathering with community leaders to lead prayers.[22] The

19 Seka Andrean and Septiani Selly Susanti, 'The Meaning of Mauludan Tradition in Local Javanese Islamic Rituals: Between Teachings and Customs', MIMBAR Agama Budaya, 40.2 (2023), p: 52 <https://doi.org/10.15408/mimbar.v40i2.36920>.

20 In context of hifz *al-nasl* (preserving offspring), mitoni has value of protecting families, especially mothers and children, maintaining household harmony and safety of offspring, see Muhammad Sirojudin Sidiq and others, 'Javanese People's Kejawen Tradition Maqashid Sharia Perspective', *FiTUA: Jurnal Studi Islam*, 6.1 (2025), p: 34 < /https://doi.org/10.47625/fitua.v6i1.1002>.

21 This ecological gratitude reflects Nurcholish Madjid's concept of appreciative relationship between humans and nature, see Nur Julian Majid, 'Ekologi Spiritual: Konsep Dan Relevansi Pemikiran Nurcholish Madjid', *Mukaddimah: Jurnal Studi Islam*, 9.1 (2024), 1–16 < </https://doi.org/10.14421/mjsi.v9i1.3669>.

22 A similar tradition is *Kabumi* in Jepara, see Muchammad Ulin Nuha, 'Acculturation of Islam in Kabumi Cultural Tradition as a Model for Preserving Local Tradition and Promoting Tolerance within Society', *El Harakah:*

event concludes with a communal meal. The Mitoni Pari tradition is now rarely practiced and less popular than other traditions.

Another maritime tradition is *Sedekah Laut* (also known as *Larung Sesaji*).[23] This tradition is held on the 1st of Muharram and the night of 1 Suro in the Javanese calendar. It is an expression of gratitude to God Almighty and a hope for future safety and a sufficient catch.[24] Later, the *Larung Sesaji* tradition was replaced by *Sedekah Laut* (Sea Alms) to partially change the ceremony. The Javanese elements that have begun to disappear from this tradition reflect the aspirations of the community, particularly senior fishermen.

Both the Sedekah Laut and Mitoni Pari traditions have strong spiritual ties to the livelihoods of the Muslim community in Pacitan District. The community seems to be less interested in "grandiose" traditions and complex implementation processes. Furthermore, the Muslim community in Pacitan is also less interested in traditions that are far removed from daily life.[25] This is perhaps why there are only a few groups of saint pilgrims, and the pilgrimage routine is generally only carried out by the community at certain times, such as before Ramadan and the first week of the month of Shawwal. Furthermore, the themes of most Islamic study groups held by the Muslim community in Pacitan District address current issues and are directly related to daily community life, rather than solely focusing on formal worship.

Like most Javanese communities that uphold traditional values, several communities in the Pacitan District have held the Ruwatan tradition.[26] This

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Jurnal Budaya Islam, 26.1 (2024), 94–112 < /https://doi.org/10.18860/eh.v26i1.25526>.

23 *Sesaji* tradition is an expression of gratitude to God for His power in creating beautiful nature, further reading: Reny Setiyowati, Luthfi Rahman, and Novi Lieana Anggraeni, 'Tradisi Sesaji Rewanda Dalam Perspektif Sakralitas Dan Profanitas Emile Durkheim', *Empirisma: Jurnal Pemikiran Dan Kebudayaan Islam*, 33.2 (2024), 439–64 < /https://doi.org/10.30762/empirisma.v33i2.2126>.

24 Although the forms differ, both share the same ultimate goal: to give thanks for Allah's blessings, see Aji Bayu Dewa and others, 'Sinkretisme Budaya Jawa Dan Agama Prespektif Islam Dalam Sedekah Laut Pantai Cilacap', *Lisyabab: Jurnal Studi Islam Dan Sosial*, 6.2 (2025), 505–18 < /https://doi.org/10.58326/jurnallisyabab.v6i2.329>.

25 KH. Muh. Faqih Sudjak, Personal Interview, NU Figure and Community Figure (Pacitan, July 28th 2025).

26 *Ruwat D*esa is analyzed as an arena where multiple forms of capital compete for dominance, see Ummi Ulfatus Syahriyah, Ilma Fahmi Aziza, and Islahuddin, 'Islamic Perspectives on Multicultural Education Values in the Clean Village Tradition of Sumberdem Village', *El Harakah: Jurnal Budaya Islam*, 26.2 (2024), 316–37 <https://doi.org/10.18860/eh.v26i2.28193>.; and Ramadhani Clarissa Ayu Fitri and FX Sri Sadewo, 'Ruwat Desa and Ritual Resilience Amid Agrarian Transformation: An Ethnographic Study in Wunut Village', *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 26.2 (2025), 260–75 < https://doi.org/10.25077/jantro.v27.n2.p260-275.2025>.

tradition is carried out to ward off disasters such as deadly diseases, natural disasters, and social unrest. Communities in Pacitan District typically hold Ruwatan rituals during the months of Muharram and Rajab. [27] This tradition is generally part of the Village Cleansing (sometimes Hamlet Cleansing) activities. Formalist and modernist Islamic groups do not object to such traditions. [28] Researchers have a profound impression of this phenomenon, where the community prioritizes social harmony and collective development over any particular, centric egoism.

Social Conditions of Society

The people of Pacitan District are quite diverse in terms of religion, occupation, and ethnicity. Although Islam is the majority religion, other religions, such as Protestantism and Catholicism, continue to thrive. Hinduism, on the other hand, is practiced by only a small minority of immigrants. This diversity is further evident in the numerous religious organizations and groups. In addition to Islam, Protestantism has numerous congregations with diverse religious orientations.[29] In fact, the St. Francis Xavier Pacitan Church built a church with ship-style architecture to reflect the diversity of the coastal areas of the Pacitan District.

The harmonious atmosphere among Muslims can be observed in their worship services at mosques. One example is the Al-Kamsinah Mosque in Pucangsewu, managed by the Nahdlatul Ulama Mosque Management Institute (Mosque Management Board Nahdlatul Ulama), where members of the Nahdlatul Ulama (NU), the Muhammadiyah, and the Majelis Tafsir Al-Quran (MTA) often hold Friday prayers together.[30] Similarly, religious study groups and prayer gatherings are frequently attended by members of various Islamic organizations, although these activities are primarily organized by members of the Nahdlatul Ulama (NU) and Muhammadiyah-oriented communities.[31]

Furthermore, three churches were built within a predominantly Muslim community. Two churches are located within the same area as the Al-Kam-

27 Mamik Bambang S., Personal Interview, Cultural Person (Pacitan, August 6th 2025); These activities are not merely rituals but also serve as a means to introduce the values of Islamic moderation, see Imam Kanafi and others, 'Cultural Identity and Islamic Moderation In Central Java's', *Ulul Albab: Jurnal Studi Islam*, 26.1 (2024), p: 238 < http://dx.doi.org/10.18860/ua.v25i2.28898>..

28 H. Sukatno Abdillah, Personal Interview, Leader of LDII Pacitan Regency (Pacitan, August 9th 2025).

29 KH. Munib Siroj.

30 Wasathiyyah is not a passive neutral attitude that is unclear or indecisive, nor is it a mathematical middle, see M. Quraish Shihab, *Wasathiyyah: Wawasan Islam Tentang Moderasi Beragama* (Tanggerang: Lentera Hati, 2019) p: 54.

31 H. Sukatno Abdillah.

sinah Mosque and the Muhammadiyah Dakwah Building.[32] This demonstrates the support of the Muslim community in Pacitan District for the development of other religions. Youth organizations such as the Anshor Youth Movement (NU), Youth Wing Preparedness Command (KOKAM Muhammadiyah), and Police Partner Communication Center (Senkom LDII) are often involved in providing facilities and securing events for Protestant and Catholic Christians.[33] Thus, researchers assess that religious tolerance and moderation in the Pacitan District have their own characteristics, due to its central location in an urban area close to the coast.[34]

Meanwhile, cooperation and social familiarity are still common. Researchers observed that residents respect each other's work without questioning income. This demonstrates the importance of harmony in a community that transcends the boundaries of agricultural, maritime, and commercial sectors. However, in other areas of East Java where a significant portion of the population is Indonesian migrant workers, economic disparities often arise, leading to social conflict.[35]

Community Economy

Due to its geographical location, some people living in coastal areas rely on fishing and farming. Furthermore, a small number of people living quite far from the coast also fish. Researchers have observed that it is not uncommon for groups of residents to work as both fishermen and farmers, while

32 It represents social and spiritual capital essential for unity and is considered an embodiment of tolerance education and symbol of religious harmony, as discovered in Puja Mandala, further reading: Dwi Ratnasari and others, ''Religious Moderation in Puja Mandala: A Study of Inter-Religious Dialogue Model in Peace Building', *Ibda': Jurnal Kajian Islam Dan Budaya*, 23.1 (2025), 19–42 < https://doi.org/10.24090/ibda.v23i1.12874>; and Agus Ahmad Safei and Paul Salahuddin Armstrong, 'Mosque Management in Urban City: Bargaining between the Sacred and the Social Challenges', *Jurnal Ilmiah Agama Dan Sosial Budaya*, 8.1 (2023), 43–54 < https://doi.org/10.15575/jw.v8i1.26049>..

33 KH. Muib Siroj.

34 This Phenomenome was seeking not to dissolve theological differences but to find common ground for practical cooperation in facing common humanitarian challenges, see Zainuddin Zainuddin, Bakhrum Amir, and Achmad Yani, 'Religion, Identity and Multiculturalism: Finding The Balance Between Spirituality and Social Tolerance', *Khazanah: Jurnal Studi Islam Dan Humaniora*, 23.1 (2025), p: 105 < https://doi.org/10.18592/khazanah.v23i1.17392>.

35 Cindy Dwi Febrianti, 'Perilaku Konsumsi Keluarga TKI Di Kabupaten Ponorogo: Perspektif Syariah' (Institut Agama Islam Negeri Ponorogo, 2025), p: 74 <https://etheses.iainponorogo.ac.id/33796/1/401200023_Cindy Dwi Febrianti_Ekonomi Syariah.pdf>.; Irine Mustikasari, 'Pergeseran Stratifikasi Sosial Pada Masyarakat Pedesaan (Studi Sosiologi Konsumsi Simbol Status Keluarga TKI Di Desa Boyolangu Tulungagung)' (Universitas Airlangga, 2020).

others own their own farmland.[36] This situation is driven by natural and seasonal conditions, and the presence of rivers connecting the bay facilitates access for fishermen living far from the coast. Unlike other coastal areas, the rivers in this district are not fully utilized for economic purposes. [37]

Pacitan District is a meeting point between the agricultural and maritime coastal economy, the urban and agrarian environment, and the diversity of its people in various sectors of life. For decades, the economic well-being of some residents has depended on the potential of natural resources, tourism, and industries in the form of Micro, Small, and Medium Enterprises (MSMEs).[38] However, economic growth has not been rapid, but it appears that the community and government have begun to recognize the importance of managing and developing this potential in recent years. The majority of agricultural and fishery commodities in the Pacitan District are managed by business groups, cooperatives, and MSMEs. [39] Some are directly processed for consumption. The community has become increasingly aware of the need to increase the market value of their agricultural and fishery products by processing them into finished and semi-finished products.[40]

To market these products, many MSMEs collaborate with NU and LDII which have similar business entities. Specifically for consumer products, NU collaborates with relevant parties to assist with halal certification. [41] This collaboration is considered quite beneficial for the MSMEs marketed by these business entities. Philanthropic figures such as KH. Murni has also assisted in marketing MSME products through grocery stores run by their students.

Socio-Economic Philanthropy

Philanthropic figures in Pacitan District include H.M. Handoyo, KH. Murni, and KH. Abdullah Sajad.[42] These figures have contributed to the wider community through social philanthropy. In the field of education, their

36 Coastal communities are not homogeneous; they are socio-economically stratified, further reading: Kusnadi, *Keberdayaan Nelayan Dan Dinamika Ekonomi Pesisir* (Yogyakarta: Ar-Ruzz Media, 2009), p: 60.

37 Agus Wanto, Personal Interview, Local Fisherman Figure (Pacitan, August 19th 2025).

38 KH. Muh. Faqih Sudjak.

39 H. Rokhani, Personal Interview, Caretaker Chief of HNSI Regency Pacitan and Community Figure (Pacitan, August 6th 2025).

40 Bakhrul Khair Amal, Sry Lestari Samosir, and Supsiloani, 'Cultural Studies on Ethnocentrism and Image of Country of Origin in the Context of Purchase Intentions', Jurnal Antropologi: Isu-Isu Sosial Budaya, 26.2 (2024), p: 125 < https://doi.org/10.25077/jantro.v26.n2.p113-143.2024>.

41 KH. Mahmud, Personal Interview, Chief of Inspectorate Department of Regency Pacitan and NU Figure (Pacitan, July 31st 2025).

42 KH. Muh. Faqih Sudjak; K.H . Munib Siroj.

philanthropy is realized through funding for the construction of educational institutions and the provision of learning tools. In the social sector, various financial and equipment assistance is provided for various community activities, particularly related to religious studies, sholawatan (prayer), sports, and traditions. Furthermore, philanthropy is also provided in the form of donations to the poor, orphans, and charitable organizations.[43]

The Nahdlatul Ulama (NU) organization also carries out philanthropic activities through a community economic empowerment program, albeit on a small scale. This program, called "Goat Rotation," involves each registered resident receiving a pair of male and female goats. When the goats have given birth, the pair of male and female goats, at a certain age, are given to other residents. [44] Funding for this program is obtained from donations from NU members and the organization's funds. To date, more than 20 participants have directly benefited from this program.

Furthermore, some fishermen's groups have also become economic drivers, including organizing philanthropic programs. Many MSMEs receive financial assistance provided by fishermen's groups regularly every few months. [45] These funds are obtained from routine cash and weekly social gatherings (*arisan*), as well as donations from certain parties.[46] This financial assistance is particularly beneficial for MSMEs that have not previously received government assistance.

The Strategic Role of Islamic Organizations and Non-Governmental Organizations

Beyond the state apparatus, Islamic organizations and non-governmental organizations (NGOs) hold a strategic position as the backbone of civil society in Indonesia, acting as intermediaries that bridge government development agendas with the actual needs of grassroots communities. Their strategic role stems not only from their large membership base and extensive institutional networks, but also from the high level of social trust and cultural legitimacy they possess, which enables them to mobilize resources, foster social cohesion, and sustain local wisdom. By operating in key sectors such as education, culture, and economy, these organizations contribute significant-

43 KH. Muh. Faqih Sudjak.

44 KH. Mahmud.

45 Sumarni, Personal Interview, Owner of MSME (Pacitan, November 1st 2025).; Sahudi, Personal Interview, Headman of Kembang Village and Community Figure (Pacitan, October 8th 2025).

46 Anyone can be involved in philanthropy regardless of status or wealth, see Imam Subqi and Sutrisno, 'Manajemen Pengembangan Masyarakat: Penguatan Perilaku Filantropi Pada Masyarakat Kampung Mualaf Temanggung'', *Jurnal Empower: Jurnal Pengembangan Masyarakat Islam*, 8.1 (2023), 132–50 < https://doi.org/10.24235/empower.v8i1.11238>.

ly to community empowerment and sustainable development. This strategic function is clearly manifested at the local level in Pacitan District.

Nahdlatul Ulama, Muhammadiyah, and LDII

Nahdlatul Ulama and Muhammadiyah are the largest Islamic organizations in Pacitan District, with NU having the largest membership and following. NU and Muhammadiyah play a key role in the Pacitan District in the education, culture, and economic sectors. In the education sector, NU and Muhammadiyah have each established and developed dozens of affordable Islamic educational institutions, including one university. Furthermore, numerous NU and Muhammadiyah educational institutions provide scholarship programs to students with specific needs, such as orphans, the economically disadvantaged, and those studying the Quran (*tahfidz*), not solely based on merit.

Meanwhile, in the economic-community sector, NU has established NUsantara Mart, which helps empower local MSMEs and sells quality products at lower prices.[47] MSME empowerment, in addition to promotion and sales, includes assistance with halal product certification. Furthermore, through its autonomous bodies, such as GP Anshor, Muslimat, and Fatayat NU, several training programs have been held for MSMEs, although these have not been fully implemented. NU also encourages the MSMEs it fosters to donate a small portion of their profits to charitable efforts, including zakat (alms) and *shodaqoh* (alms) for the poor, orphans, and underprivileged communities through NU's Zakat Management Institution and National Zakat Management Institution of Regency Pacitan.

Local MSMEs have collaborated with NU several times to hold religious studies and prayer gatherings attended by thousands of people, thus boosting the economy. Most of its members are also active in preserving local culture and continuously strive to uphold Islamic values amidst the diversity of society. Furthermore, NU has held several large-scale religious studies and prayer gatherings. These gatherings undoubtedly benefit the local economy, drawing tens of thousands of people from various regions, and giving local MSMEs the opportunity to sell their products in an orderly and conducive environment.[48] NU is not only focused on the development of Islamic boarding schools (*pesantren)* in Pacitan; it also plans to establish a hospital and develop a more professional organization, similar to the efforts of the Central Board of Nahdlatul Ulama (PCNU) in Ponorogo.[49]

Meanwhile, Muhammadiyah plays a significant role in reducing the community's perceptions of Javanese beliefs. This role was able to function

47 KH. Mahmud.

48 KH. Mahmud.

49 KH. Muh. Faqih Sudjak.

effectively because, in the mid-1970s, many Muhammadiyah members held strategic positions within the local government and the Ministry of Religious Affairs. Muhammadiyah employed a social and interactive approach to the community, with activities such as breaking the fast together and religious studies held frequently in various villages until the early 2000s. Although often perceived as a modernist Islamic organization, some Muhammadiyah members have been active in preserving local cultures.[50] Muhammadiyah strongly supports the preservation and development of local cultures in accordance with Islamic teachings.

The Indonesian Islamic Propagation Institute (Lembaga Da'wah Islam Indonesia) in Pacitan has established a joint venture in collaboration with several local MSMEs. Through its members holding strategic government positions, these organizations can play a more significant role. LDII (Indonesian Islamic League for the Development of the Islamic Community) allows its members the freedom to actively participate in community activities, such as cooperation (*gotong royong*) and deliberation (*musyawarah*). Furthermore, LDII members are permitted to participate in local traditions such as *sholawatan* (prayer) and *tahlilan* (religious recitation).

Non-Governmental Organizations

The non-governmental organizations directly involved in coastal community development in Pacitan District are the All-Indonesia Fishermen's Association (HNSI) and the Fishermen's Groups. The HNSI organization in the Pacitan District can be considered quite advanced and well-organized compared to other districts. HNSI in Pacitan began its activities in the late 1990s. Initially, the organization served only as a liaison between the local government (the Maritime Affairs and Fisheries Agency) and fishermen's groups.[51] Over time, more professionals and organizers joined, leading HNSI to organize itself and launch more effective work programs. Furthermore, prominent coastal fishermen, who are sympathizers or members of Islamic organizations, particularly Nahdlatul Ulama (NU) and Muhammadiyah, hold key positions in HNSI's leadership. The majority of its members are also culturally committed Muslims who uphold Islamic values in their professions.

Over the past two decades, HNSI, in collaboration with various parties, has successfully implemented several programs that directly benefit the community in Pacitan District, particularly fishermen. These include empowering MSMEs and developing coastal culture through the Pacitan Fishermen's Festival. [52] MSME empowerment is carried out by providing training and

50 KH. Muh. Faqih Sudjak.

51 H. Rokhani.

52 H. Rokhani.

product promotion assistance to businesses whose products are based on marine products. This empowerment program is carried out in collaboration with relevant agencies and is held annually.

Fishing is a profession widely practiced by people in several villages in Pacitan, not only those near the coast. Therefore, many fishermen's groups have been established to organize and improve their welfare. [53] The primary function of these fishermen's groups is to serve as a forum for deliberation, economic drivers, and professional empowerment for fishermen.[54] Through deliberation, members can resolve common conflicts between fishermen. Professional empowerment includes private training for young people interested in becoming fishermen and the exchange of maritime knowledge among fishermen in the Pacitan District.

Fishermen's groups that already have sufficient professional membership and sufficient capital typically establish fishermen's cooperatives. These cooperatives provide loans and credit for the purchase of fishing equipment, such as boat engines. The capital of the fishermen's cooperatives is derived from cash and shareholders' contributions "from and for fishermen," as well as financial assistance from the government. The existence of this fishermen's cooperative significantly supports the fishermen's economy, not only for its members but also for their families and fishermen outside the group, as they do not always sail with their group when going out to sea.

Furthermore, the fishermen's cooperative has long played a role in directly reinforcing Islamic values within the community. This concrete role is manifested through social dissemination to the younger generation, encouraging them to practice Islamic law and avoid its prohibitions, particularly regarding promiscuity and juvenile delinquency. Senior fishermen and group elders also warn against practicing Javanese rituals and traditions that are inconsistent with Islamic values. [55] They believe that such practices will diminish the blessings derived from fishing and can lead to bad luck while sailing.[56] The fishermen's cooperative also frequently holds *istighosah* and *tahlilan* (religious prayer) sessions for its members and residents, particularly regarding the tradition of naming new vessels.[57]

53 Sahudi.

54 The fundamental values of Islamic business ethics mentioned by Rahardjo include musyawarah etc, see M. Dawam Rahardjo, *Islam Dan Transformasi Sosial-Ekonomi* (Yogyakarta: LKiS, 1999), p: 42. Wahyu and Sudjak, Personal Interview, Local Fisherman Figure (Pacitan, September 27th 2025).

55 Wahyu and Sudjak.

56 This practice reflects taboo as a form of multicultural wisdom, further reading Samsul Hidayat and others, 'Negotiating Taboos and Tradition: Multicultural Wisdom in the Coastal Muslim Communities of Pangkalan Buton Village', *Ibda': Jurnal Kajian Islam Dan Budaya*, 23.1 (2025), p: 114 < https://doi.org/10.24090/ibda.v23i1.13490>.

57 This tradition is a concrete form of Living Qur'an practice where Qur'anic rec-

Role of Regional Government

Developing an Islamic community in the Pacitan District requires strong collaboration between the Muslim community and the local government. In recent decades, the local government has been seen as significantly supporting the development of the Islamic community through various policies and facilities. This close relationship has enabled various Islamic community development programs, the benefits of which have benefited not only the Muslim community but also non-Muslims, both directly and indirectly. The Pacitan local government frequently organizes religious study groups (religious study groups) and prayer groups (*sholawat*), inviting preachers from outside the region. [58]

These activities not only serve as a learning platform for the Muslim community but also help stimulate the economy of some local micro, small, and medium enterprises (MSMEs).[59] Communities in their respective neighborhoods and Islamic organizations can also organize their own religious study and prayer groups. The local government readily grants permits and is willing to lend public facilities, such as the town square. [60] Furthermore, the local government has provided financial and equipment assistance to prayer groups in the Pacitan District on several occasions.

Although the majority of local fishermen in Pacitan District have learned their fishing skills through traditional and self-taught methods, the Pacitan regional government continues to organize various training programs for fishermen almost annually. These training programs sometimes involve sending fishermen to study at sailing schools and maritime academies. [61] Experts from universities and the Ministry of Maritime Affairs and Fisheries also provide training directly. Fishermen are empowered through financial assistance and equipment provided to fishing groups. To increase their income, the Pacitan regional government provides incentives for fishermen and fishing groups that own MSMEs. [62]

The regional government, through relevant agencies, regularly conducts training programs for MSMEs. These training programs include guidance on

itation and prayers, see: Sulistiawati Taning Asih and others, 'Studi Living Qur'an Dalam Tradisi Air Purnama Di Desa Lontar Tirtayasa, Kabupaten Serang', *An-Nuha*, 12.1 (2025), p: 211 < https://doi.org/10.36835/annuha.v12i1.657>; and Muhammad Barir, *Tradisi Al-Qur'an Di Pesisir* (Yogyakarta: Nurmahera, 2020), p: 258..

58 KH. Mahmud.

59 Other examples of studies can be seen at Ilham Mirzaya Putra, Muhammad Fachran Haikal, and Dian Eka Priyantoro, 'Religious Moderation in Urban Indonesia: A Regional Development Approach', *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam*, 18.1 (2025), 57–79 < https://doi.org/10.24042/ijpmi.v18i1.27247>.

60 KH. Mahmud.

61 Agus Wanto.; Wahyu and Sudjak.

62 Agus Wanto.

product promotion through digital media and e-commerce, an introduction to modern production and packaging techniques, and assistance with halal product certification. This empowerment is provided in the form of financial assistance to MSMEs, which can be used to increase production capital and support their economic growth. In addition, the Pacitan regional government has held several MSME bazaars to promote MSME products directly to the public.

Development of Coastal Islamic Culture

In recent years, the coastal culture of Pacitan has begun to be developed not only as a means of preserving ancestral traditions but also as a tourism agenda and a driver of the local economy. This effort is inseparable from the efforts of the local government, non-governmental organizations, cultural figures, and community organizations. This initiative is supported by the community because it offers opportunities for economic benefits.[63] Furthermore, the community can actively participate in the development of its culture. One example is the development of the Sea Alms tradition into the Pacitan Fishermen's Festival.

The Pacitan Fishermen's Festival was initiated jointly by the Indonesian Fishermen's Association and the Pacitan Regency Maritime Affairs and Fisheries Office, in collaboration with residents who worked together to prepare this event.[64] The Pacitan Fishermen's Festival is a series of activities carried out by fishermen to welcome the month of Muharram. The event has been held annually since 2009, although it was temporarily suspended during the COVID-19 pandemic. The Pacitan Fishermen's Festival is held as a form of gratitude by Pacitan's coastal fishermen for their catch and as a form of prayer to ward off disaster.[65] Tamperan Harbor, located in Pacitan Bay, served as the centerpiece of the event, involving several agencies, including the East Java Maritime Affairs and Fisheries Agency, the Pacitan Regency Tourism Agency, the Indonesian National Armed Forces (TNI), and the Indonesian National Police (POLRI). Furthermore, Nahdlatul Ulama (NU) and Muhammadiyah also participated in the Pacitan Fishermen's Festival, both as organizations and individuals. NU organizations were primarily involved in religious activities, specifically in religious recitation and prayer (*sholawatan*). The NU and Muhammadiyah members involved were primarily senior fishermen and civil servants from the Maritime Affairs and Fisheries Agency,

63 Agus Wanto.

64 Institutionalization ensures material support is provided to sustain traditios, see Anif Musyafa'ah Harmianti and others, 'Nyadran and Paguyuban Budiluhur in Caring for Inter-Religious Harmony', *El Harakah: Jurnal Budaya Islam*, 26.2 (2024), p: 290 < https://doi.org/10.18860/eh.v26i2.28193>.

65 H. Rokhani.

who served on the organizing committee.

The Pacitan Fishermen's Festival demonstrated that preserving coastal culture can also benefit the community's economic development. This was evident in the numerous MSMEs selling their products.[66] A small portion of the consumer goods was used in the traditional Sea Charity and Ruwatan ceremonies, particularly the dishes served to the community and guests. This event also attracted both local and international tourists. Therefore, the Pacitan Fishermen's Festival also served as a platform to promote and introduce coastal tourism and local gastronomy in the Pacitan District.[67]

Challenges in Developing Coastal Islamic Communities

Developing the coastal Muslim community in the Pacitan District certainly faces various challenges. For Islamic organizations, these challenges stem from within. For example, Nahdlatul Ulama (NU) enjoys strong support from the community and government and has adequate human resources, but faces challenges from clerics who still hold conservative and rigidly traditional views.[68] Muhammadiyah, on the other hand, an Islamic organization that promotes modern Islam to meet the needs of the community, but lacks adequate resources. With far fewer supporters and members than NU, Muhammadiyah's efforts to "spread its wings" and advance the community are clearly limited.[69] Therefore, as community leaders believe, these two organizations should not simply "coexist" but should synergize and "join hands" in developing the community in the Pacitan District. Formalist Islamic organizations like LDII and MTA face challenges, such as the perception of many in the community as "exclusive" Islamic groups.[70] As a result, both MTA and LDII are less able to contribute concrete roles and efforts to develop the Islamic community in the Pacitan District. In the socio-societal sphere, both urban and coastal Muslim communities face similar dynamics and challenges in developing and strengthening Islamic values. The digital era and globalization have had a tremendous impact on all aspects of life. Islam, as the majority and dominant religion in Pacitan District, is not immune to these influences, including their negative impacts. Juvenile delinquency is on the rise across all levels. Islamic values are increasingly unpopular, perceived as

66 This event was similar to *Sekaten* in Surakarta, see Mukhlis Anton Nugroho, Bambang Sunarto, and Budi Setiyono, 'From Da'wah to Spectacle: Negotiating Sacred Space and Ritual Meaning in The Commodification of Sekaten', *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 10.2 (2025), 217–36 < https://doi.org/10.15575/jw.v10i2.46339>.

67 Jaeddun Musthofa, Personal Interview, Fisherman Extension Officer at Office Marine and Fisheries Pacitan Regency, (Pacitan, September 25th 2025).

68 KH. Mahmud.; KH. Muh. Faqih Sudjak.

69 KH. Munib Siroj.

70 KH. Munib Siroj.

unpopular, monotonous, and outdated.[71]

The political climate within the government, including at the regional level, often experiences ups and downs, with dynamics not readily visible to the wider public. Practical politics indeed presents such dynamics, particularly when it comes to political parties that have established such a strong influence in Pacitan society for decades. Although these parties are secular, their closeness to and support through the government serve as a signal that Islamic values are the foundation of their ideals.[72] In reality, practical politics within the government sometimes does not always view efforts as beneficial to specific political goals.

Philanthropic activities undertaken by Islamic leaders remain limited and have not yet fully benefited the community.[73] This is due to a lack of management and organization, which should be achieved primarily through collaboration with institutions such as the National Zakat Agency (BAZNAS) and the National Zakat Collection Institution (LAZNAS). For example, philanthropic funds used to build mosques and prayer rooms often require administrators (*takmir*) to submit proposals to parties with direct relationships with the Islamic leaders discussed previously. Sustaining the "prosperity of mosques/prayer rooms," such as religious study and prayer activities, often requires administrators to communicate repeatedly and even submit proposals to each leader. Another determining factor is the personal closeness of the administrators with the figures who will provide the philanthropic funds.[74] Consequently, not all mosques and prayer rooms in the Pacitan District receive equitable philanthropic assistance according to their needs. Furthermore, these important relationships are still largely maintained by older generations, with minimal participation from younger generations.[75]

Furthermore, not all MSMEs benefit from training and empowerment programs, particularly those from local governments.[76] Because some MSMEs participating in training and bazaar activities have direct communication access to the organizers, this creates a knowledge gap that directly impacts income disparities. Furthermore, government financial assistance is also unequally distributed due to limited access to information, particularly regarding data digitization.[77]

Although the current socio-economic conditions in Pacitan District still widely apply the culture of cooperation (*gotong royong*) in their daily lives, the challenge lies in the lack of awareness and participation among the younger

71 KH. Muh. Faqih Sudjak.; Sahudi.
72 KH. Muh. Faqih Sudjak.
73 Sahudi.
74 Sahudi.
75 Sahudi.
76 Sumarni.
77 Sumarni.

generation, influenced by several factors.[78] Although in both urban and rural areas, including coastal areas, many young people are actively involved in these cultural practices, the impact remains insignificant. Furthermore, an individualistic urban lifestyle is beginning to spread to rural areas, but the impact is still insignificant.[79]

Local culture in the Pacitan District, influenced by various cultures, particularly the Walisongo and Mataram Islamic traditions, currently lacks its own ideology.[80] Different cultural experts have revealed different meanings, but they point to a commonality across many local cultures. Preserved and currently developing local cultures should be thoroughly researched so that culture, as part of a society's civilization, can find its true identity.[81] Furthermore, this researched identity should also become a local cultural ideology with distinctive characteristics and values derived from the community itself. Local cultural ideology is crucial for building pride in its people and a regional identity that distinguishes it from other regions, as well as serving as an educational tool for the younger generation to learn about and preserve their local culture. To achieve these goals, the local government needs to collaborate with professional experts, academics, and local cultural figures, including community leaders, through programs focused on cultural studies and analysis in Pacitan.

Conclusion

The participation of coastal communities in Islamic development in Pacitan District has proven to have a tangible impact on various aspects of life. The culturally based Islamic character of the community supports this participation, coupled with a progressive awareness of developing public sectors such as education, the economy, and health. Furthermore, the socio-economic conditions are imbued with tolerance, mutual respect, and a prioritization of harmony within the community. Despite the many dynamics and challenges currently present, the community and local government in Pacitan continue

78 The challenges was similar in Toto Ahmad Sahid and Moh. Ali, 'Transforming The Role of The Qadiriyah Naqshbandiyah Suryalaya Order in Rural Social Solidarity', *Khazanah: Jurnal Studi Islam Dan Humaniora*, 23.2 (2025), 224–41 < /https://doi.org/10.18592/khazanah.v23i2.18407>.; and Sittii Rahmah and others, 'Malay Cultural Resistance In Pekanbaru City: Cultural Disruption Towards A Urban Expansion', *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 27.1 (2025), 46–56 < https://doi.org/10.25077/jantro.v27.n1.p46-56.2025>.

79 Agus Wanto.

80 Mamik Bambang S.

81 Mamik Bambang S.; Sahudi; and Rika Damayanti and Imanudin, 'Lampung Customary Culture as the Foundation of Social Development: Perspective of Community Empowerment and Welfare', *Empower Journal: Journal of Islamic Community Development*, 9.2 (2024), p: 172 < https://doi.org/10.24235/empower.v9i2.18784>..

to strive for sustainable development.

The community has seen the benefits of Islamic organizations and non-governmental organizations (NGOs). Islamic organizations have established dozens of educational institutions, supported the empowerment of MSMEs, and implemented programs to preserve and develop local coastal culture. Furthermore, philanthropy has been carried out by several Nahdlatul Ulama (NU) members individually, through the construction of mosques/prayer rooms and assistance to the poor and orphaned. A small number of fishermen's groups, acting as non-governmental organizations, have also assisted MSMEs. NU, as an organization, has implemented philanthropy by initiating the Rotating Goat Program, which supports dozens of local farmers. The local government, particularly the Pacitan Regency Government, strongly supports development initiatives undertaken by the general public, Islamic organizations, and non-governmental organizations. In the economic sector, the local government provides training and empowerment for MSMEs and local fishermen. Furthermore, in the Islamic field, funding and facilities are provided to organizers of religious study groups (Quran recitation and *sholawatan*) and Islamic arts groups. Support for cultural development is achieved through direct participation in organizing committees and through the provision of various facilities and funds through relevant agencies.

The roles of Islamic organizations face challenges from within, with varying degrees of influence. Nahdlatul Ulama (NU), the largest organization, faces challenges from some ulama (Islamic scholars) who still adhere to rigid traditionalist thinking, and its members, drawn from professional, academic, and bureaucratic backgrounds, lack strong positions in the leadership. Similarly, Muhammadiyah faces the challenges of limited human resources and a lack of facilities. Therefore, Islamic organizations should work together to play a significant role in the development of the coastal Muslim community in Pacitan District. Support provided by the local government remains limited by behind-the-scenes political interests. Political parties within the government often provide support for specific goals, particularly to signal that the foundations of political activity align with Islamic values. Therefore, local governments should differentiate between their roles and obligations in community development and the interests of the political majority. Accordingly, Islamic figures, Islamic organizations, and the community should maximize their support for the benefit of the community.

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