

Conceptualization of Marine Vocational Education from the Perspective of the Quran: A Thematic-Philosophical Analysis

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ABSTRACT

This article aims to examine and formulate the concept of maritime vocational education from a thematic-philosophical Qur'anic perspective. It responds to the lack of comprehensive approaches that integrate Qur'anic values with the needs of maritime vocational education. Using a qualitative method through library research, this study applies thematic exegesis and a normative-philosophical approach. The findings reveal that the Qur'an contains numerous references to the sea and its management, reflecting educational principles such as ecological responsibility, productive work, and fair, sustainable resource use. The study also formulates core philosophical values underlying maritime vocational education, including tawhid, justice, sustainability, integration of knowledge and action, and religious humanism. This conceptualization is proposed as a relevant educational model to develop maritime generations who are both technically competent and morally transformative. The findings offer a strategic alternative for developing vocational education rooted in divine revelation while being responsive to contemporary socio-ecological challenges.

Keywords: *Vocational education, maritime affairs, the Qur'an, thematic exegesis, philosophical values*

ABSTRAK

Artikel ini bertujuan untuk mengkaji dan merumuskan konsep pendidikan vokasi kelautan dalam perspektif Al-Qur'an secara tematik-filosofis. Kajian ini dilatarbelakangi oleh minimnya pendekatan komprehensif yang mengintegrasikan nilai-nilai wahyu dengan kebutuhan pendidikan vokasional bidang kelautan. Penelitian ini menggunakan metode kualitatif melalui studi pustaka, dengan pendekatan tafsir tematik dan filosofis-normatif. Hasil kajian menunjukkan bahwa Al-Qur'an memuat banyak isyarat tentang laut dan pengelolaannya yang mencerminkan prinsip pendidikan seperti tanggung jawab ekologis, kerja produktif, serta pemanfaatan sumber daya secara adil dan berkelanjutan. Studi ini juga merumuskan nilai-nilai filosofis yang mendasari pendidikan vokasi kelautan, seperti tauhid, keadilan, keberlanjutan, integrasi ilmu dan amal, serta humanisme religius. Konseptualisasi ini ditawarkan sebagai model pendidikan yang relevan untuk membentuk generasi maritim yang tidak hanya kompeten secara teknis, tetapi juga bermoral dan transformatif. Temuan ini menjadi alternatif strategis dalam pengembangan pendidikan vokasi kelautan berbasis wahyu.

Kata Kunci: *Pendidikan vokasi, kelautan, Al-Qur'an, tafsir tematik, nilai filosofis*

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INTRODUCTION

The dynamics of vocational education throughout its history have been limited by a lack of competence and it is still considered second-rate education in Indonesia. These limitations became the starting point for the formation of vocational education in response to industrial challenges. In line with the opinions of Suharno and Doringin, the urgency of education focuses on producing the best graduates accompanied by competent teachers. This collaboration is a key factor in ensuring and meeting both educational and industrial needs (Doringin By : Ferry, 2021). Including those related to the maritime sector. Therefore, there is a need for intensified education and development within the system as part of the effort to achieve a high-quality educational process (Armai Arief, 2010).

So far, studies on maritime vocational education from the perspective of the Quran have been developed based on conceptual and implementative trends. The focus highlighted by several researchers can be divided into three trends: First, studies on maritime perspectives based on thematic content that include reinterpretations of maritime terms in the Quran (Ahmad Yusam Thobroni, 2005). Second, studies on vocational education models and positioning maritime education as a sustainable prospect in educational development (Agus S. Djamil, 2004; Jayadi, 2017; Prawiroatmodjo, 2005; Suprihatiningsih, 2015). Third, studies on maritime issues state that a country has the potential to promote maritime acculturation (Listiyono et al., 2019; Siswanto, 2018) In line with previous research, the position of this study in this discussion covers the concept of maritime education formed on the basis of verses related to the sea as a pioneer in the development of vocational education in accordance with the guidance of the Quran.

This study aims to complement existing studies by examining how the concept of maritime vocational education is structured from the perspective of the Quran. This description shows that there is an articulation that leads to new concepts related to the development of educational discourse based on the conceptualization of the Quran. Based on this exploration, this study answers two important questions: a) How is the conceptualization of maritime vocational education framed from the perspective of the Quran? What conceptual contributions does it offer regarding the philosophical values contained in the Quran related to maritime vocational education? These two questions will serve as the key starting points for the entire discussion in this article.

This paper is based on the argument that the concept of Marine Vocational Education is more about the formulation of the concept of marine vocational education from the perspective of the Qur'an. So far, the author has not found any previous researchers who have formulated marine vocational education from a comprehensive Qur'anic perspective. In its discussion, it will explain the correlation between the Qur'an and the sea in terms of terminology, the management of the sea from the perspective of the Qur'an, and the implementation of the aforementioned educational concept. Additionally, it will highlight the benefits derived from this maritime education concept. The key point is to highlight the importance of education concepts in the modern era based on the Qur'an and oriented toward the sea. This also serves as evidence of Allah's power through the vastness of the seas and the sources of life within them. On the other hand, the findings of this research do not align with the perspective of David B. Skillicorn (Skillicorn et al., 2012), dan Louis

Ernesto Mora (Mora et al., 2014), which explains that religion makes people think illogically and encourages them to behave in a fundamentalist and radical manner. Therefore, there is a need for a philosophical reconstruction of the concept related to the application of the text of the Quran to the development of vocational education orientation.

METHOD

This research is qualitative in nature, using descriptive-analytical presentation with content analysis as its methodological framework. The object of this research focuses on verses related to education and the sea in the Quran in constructing the concept of maritime vocational education (Dawis et al., 2023; Masri Singarimbun & Effendi, 1989). In terms of the location of the research, this study is classified as library research, with secondary data in this study referring to books or articles related to maritime vocational education and educational dynamics, as well as Quran-based educational instruments. Furthermore, the researcher analyzed the data using al-Farmawi's thematic framework and philosophical-normative analysis. The first step is to compile various verses related to the sea and education, then the researcher analyzes them interpretatively to conceptually examine the position of vocational education based on a philosophical-normative approach. Second, the researcher conducts a conceptual review based on the compiled verses to holistically examine the discourse on Quran-based vocational education.

RESULT AND DISCUSSION

Maritime Terms in the Quran and Their Derivatives

The term “sea” (baḥr) is a term in the Indonesian language. Discussions about the sea have been studied by experts from various disciplines, such as from the perspectives of nutrition science, oceanography, education, and others. These studies focus on different aspects depending on the scientific basis of each discipline. We will explain the forms of the word بحر by citing the verses in full (Ahmad Yusam Thobroni, 2011)

The word Bahr in Arabic emphasizes the meaning of the sea in line with the framework that will be discussed in this study. According to Ibn Faris (d. 395 AH), it is called bahr because of the vast expanse of the ocean (Zakariya, 1946) Lexically, the sea is oriented by the dominance of salt water over fresh water (Manzur, 1883)

The issue of the sea with the term “baḥr” has been discussed repeatedly in the Qur'an itself. In addition, the word “بحار” and all its derivatives are mentioned 41 times in the Qur'an, mostly in the following forms: (1) The singular form “بحر” (mufrad) appears 33 times, (2) the dual form “بحران” or “بحرين” (tatsniyyah) appears once and four times respectively, and (3) the plural form ‘بحار’ or “أبحار” (jama') appears three times, spread across five Surahs. (Abd Baqi, 1992).

Speaking of vocational skills in the perspective of the Qur'an, the Qur'an itself has touched on several aspects of expertise that fall within the realm of vocational skills, including:

Land Cultivation Skills in the Qur'an QS. Yasin (36): 33–35

وَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِّيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

A Sign for them Is the earth that is dead: We do give it life, And produce grain therefrom, Of which ye do eat. And We produce therein Orchards with date-palms And vines, and We cause Springs to gush forth therein: That they may enjoy The fruits of this (artistry): It was not their hands That made this: Will they not then give thanks? (Abdullah Yusuf Ali, 2000)

In this verse, Allah SWT informs us that initially the earth was dead, then Allah SWT brought it to life and caused grains to sprout from it. A dead earth means an unproductive earth; an unproductive earth can become productive, of course, with the permission of Allah SWT through human effort, and vice versa from life to death means from something that cannot be cultivated to something that can be cultivated. A dead earth refers to land that is extremely acidic, making it impossible for any plants to grow there, such as post-mining land that cannot be cultivated by plants. However, with human effort guided by the general principles outlined in the Quran, humans can make it productive (Kasuba et al., 2020).

Water Treatment Expertise in the Qur'an

An educational concept with a maritime orientation based on the Qur'an as a solution for utilizing potential wisely and measurably. Its implementation must be based on various maritime values by enhancing maritime awareness. Such an educational concept is referred to as maritime vocational education from a Qur'anic perspective.

From the perspective of the Qur'an, the management of the sea is also part of the task of *isti'mâr* (the task of prospering the earth). The concept of *isti'mâr* means building on the earth or, in this case, developing maritime potential to obtain results. Thus, the concept of *isti'mâr* carries the meaning of building civilization on earth to achieve a prosperous life. *Istimâr* is referred to as an environmental management concept because it involves efforts to process nature, expand development, and maintain it to achieve a better and more advanced life. The command of *isti'mâr* is directed at humanity within the context of *istikhlâf*, which is the granting of authority to humanity in its capacity as *khalifâh* to cultivate and prosper the earth. From this, it is evident that humanity holds the position of *khalifâh*, endowed with the authority to cultivate the earth. Thus, the object of *isti'mâr* is the earth (along with all its contents, including the seas). Meanwhile, the subject or executor of stewardship is humanity in the role of *khalifah* (Ahmad Yusam Thobroni, 2005).

According to Wahbah Zuhailî in al-Tafsîr al-Wasîṭ, the Qur'an mentions water as evidence of Allah's existence, such as the creation of the heavens (and atmospheric layers), the layers and sections of the earth, the creation of humans and animals, the difference between day and night and its consequences, the falling of rain which is one of the causes of economic processes, and the movement of winds from various directions. For the faithful, these signs are sufficient motivation to glorify Allah. However, for those who are

unbelieving and arrogant, there is no further explanation that can accurately clarify matters after the Qur'an, which could lead them to faith (Zuhaili, 2001).

The Skill of Processing Iron in the Qur'an

There is now irrefutable evidence of the truth of the Quran. However, Islamic thinkers, especially those who study the meaning of the verses of nature, continue to seek scientific evidence contained in the Quran in verses related to material phenomena. In this study, various aspects, such as numerology, science and technology, philosophy, health, and the environment, are considered. The name of iron, al-Hadiid, the 57th surah in the Quran (also referred to as ḥadīd in Arabic), is one of the studies that has caught the attention of those interested in the verses of the Quran. In the Quran, the word “iron” is mentioned six times (Abd Baqi, 1992).

One of these is in Surah al-Ḥadīd [57]:25:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

We sent aforetime Our messengers with Clear Signs And sent down with them The Book and the Balance (Of Right and Wrong), that men May stand forth in justice; And We sent down Iron, In which is Great might, as well as Many benefits for mankind That Allah may test who It is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might.

In QS. al-Hadid, Hadid says that iron is a source of strength (ba'sun syadid) to defend religion, such as in the manufacture of various weapons and other tools of war. In addition, iron is very useful for humans (manafi' linnas) to meet their daily needs, such as in the manufacture of various industrial goods and household appliances, from the simplest to the most sophisticated (Shihab, 2007).

Philosophical Values in the Conceptualization of Marine Vocational Education

The philosophical values in the conceptualization of marine vocational education play a fundamental role in shaping a holistic and contextual educational paradigm. Based on the framework of social reconstructionism in educational philosophy, marine vocational education should not only be directed toward the achievement of technical skills, but also toward the social and ecological transformation of coastal communities (Aliya, 2015). Values such as ecological responsibility, social solidarity, and professional integrity should be embedded in the curriculum and learning practices as ethical guidelines. This is in line with Paulo Freire's thinking, which emphasizes the importance of education as a practice of liberation, where students are encouraged to become agents of change in the face of marine exploitation and the marginalization of coastal communities (Paulo Freire, 2001). Thus,

marine vocational education based on philosophical values can transcend narrow utilitarian approaches and offer a vision of education that is fair, sustainable, and oriented toward local empowerment.

Tawheed and Unity of Knowledge and Practice

Quality education serves as a benchmark for safeguarding the mind in the contemporary era. This is reflected in Islamic-based educational reform aimed at achieving excellence in terms of educational input, process, and output. The author identifies that the foundation for maritime vocational education is rooted in the Qur'an, specifically in Surah an-Nahl (16:14):

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ
مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

It is He Who has made The sea subject, that ye May eat thereof flesh That is fresh and tender, And that ye may extract Therefrom ornaments to wear; And thou seest the ships Therein that plough the waves, That ye may seek (thus) Of the bounty of Allah And that ye may be grateful.

As the basis and foundation for this discussion, the author presents several scholarly interpretations of this verse, drawing from both classical and contemporary exegetes. In *Tafsir Mafatih al-Ghaib* by Imam Abu 'Abdillah Muhammad ibn 'Umar ibn al-Hasan ibn al-Husayn al-Taymi al-Razi (commonly known as Fakhr al-Din al-Razi), it is stated that this verse emphasizes the doctrine of monotheism (*tawhīd*) by illustrating one of Allah's creations that has been subjected to human use: the sea. Allah SWT has subjugated the sea for humankind as a sign and reminder that He is the One who governs all matters in the heavens and the earth. Accordingly, the verse begins with the pronoun هو ("He") as a rhetorical device to draw attention and serve as a lesson for those who listen (Ar-Razi, 1981).

Equity and Sustainability in Marine Resource Utilization

Justice and sustainability in the utilization of marine resources are two interrelated normative principles that must form the ethical basis for marine policy and practice. Theoretically, the distributive justice approach in political philosophy, as proposed by John Rawls, requires that the distribution of benefits and burdens from marine exploitation not only benefit large corporations, but also take into account the rights of coastal communities that have historically been marginalized (John Rawls, 1971). Meanwhile, the theory of ecological sustainability emphasizes the importance of maintaining the regenerative capacity of marine ecosystems for the benefit of future generations, in line with the principle of intergenerational justice. When these two principles are not integrated into the management system, marine exploitation tends to be exploitative and socially unequal. Therefore, a

critical approach to the utilization of marine resources must consider power relations, accessibility, and ecological impacts as an integrated analysis, rather than merely as technocratic or economic issues alone.

Integration of Knowledge and Practice in Vocational Education

The integration of knowledge and action in vocational education reflects the epistemological principle that true knowledge is not only theoretical, but must be manifested in concrete actions that have a social impact. From the perspective of pragmatism, as articulated by John Dewey, education should shape individuals who are capable of critical thinking and effective action in the real world (Maddux & Donnett, 2015). Vocational education, with its applied nature, provides an ideal space for functionally integrating knowledge (knowing) and skills (doing). However, critically, this integration requires a transformative pedagogical approach that goes beyond mere skill transfer to foster ethical awareness and social responsibility in workplace practices. Without a values-based orientation, vocational education risks becoming trapped in a technocratic routine that overlooks the moral and human dimensions of work (Herliana et al., 2024). Therefore, the integration of knowledge and practice must be directed toward producing professionals who are not only competent, but also reflective and have integrity in every action (Ali & Siregar, 2024).

A systematic and targeted concept of marine vocational education will directly produce individuals with specific skills or abilities in the marine sector (Irawan, 2018). Plus, understanding Islam through the Quran will shape the morality of each individual (Ahmad Yusam Thobroni, 2011). Surah al-Isra'/17:84 explains the importance of humans having skills and abilities. Here is the verse:

قُلْ كُلُّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

Say: "Everyone acts According to his own disposition: But your Lord knows best Who it is that is Best guided on the Way.

Mastery of technology and science while balancing the knowledge of the Qur'an can only be obtained through the educational concept described in this paper. Even the Qur'an itself can be viewed as a source of science and technology, so that it is not only a holy book for Muslims. The source referred to is that ideas and inspiration for science and technology can be obtained through education based on the Qur'an.

Implications of Themes and Philosophical Values in Modern Marine Vocational Education Practices

The implications of themes and philosophical values in modern maritime vocational education practices lie in the need to align local wisdom and environmental ethics with the demands of maritime industry globalization. Maritime vocational education does not only emphasize technical mastery, but must also internalize values of ecological responsibility,

resource sustainability, and social justice in marine management. Philosophical values such as work ethic, individual autonomy, and respect for coastal communities form the foundation for producing graduates who are not only professionally competent but also possess critical awareness of the moral and social challenges in the maritime sector. Without the integration of these values, vocational education risks producing technocrats who are detached from the social and ecological realities they face.

The main objective of implementing marine vocational education from the perspective of the Qur'an is to form a paradigm for the utilization of marine resources that is not only technical in nature but also rich in moral and transcendental values. First, this concept is aimed at building collective awareness among the public regarding the importance of marine affairs as one of the pillars of national welfare that has not been optimally developed. Second, through a vocational approach, students are equipped with concrete skills relevant to marine management, while also being instilled with humanistic values and ethical responsibility toward the environment (Mielkov et al., 2021) Third, this approach becomes a strategic instrument in internalizing the teachings of the Qur'an regarding the utilization of the sea as a gift and trust from Allah, which requires fair, sustainable, and welfare-oriented management. Thus, Al-Qur'an-based maritime vocational education is not merely about skill development, but also an effort to cultivate socially conscious individuals with ecological ethics and submission to the ethics of tawhid in the management of maritime resources (Kovalchuk et al., 2022)

The implications of developing a secular maritime concept in a religious Islamic society can lead to confusing double standards. On the one hand, the secular maritime concept does not give proportional space to Islamic spiritual values, and on the other hand, Islamic society desires Islamic spiritual legitimacy. Even under the guise of secular ecology, Muslim communities face political and economic intimidation, intensified by one community under the pretext of anti-ecological living. In reality, this is merely an outburst of religious, political, and economic sentiments (Mujiono Abdullah, 2001).

Meanwhile, maritime vocational schools, which are geographically strategic, face an irony: their technical excellence is not accompanied by the strengthening of moral and religious values, making them prone to exploitative approaches to marine resources (Jingrui et al., 2025). Therefore, the Al-Qur'an-based marine education approach not only requires the addition of religious content to the curriculum, but also challenges the modern educational paradigm, which is often instrumental and detached from a transcendental ethical framework. Thus, the implementation of this concept must be positioned as an effort to deconstruct the dichotomy between science and religion, as well as a strategy for forming educational subjects who are not only technically competent but also aware of their spiritual and ecological responsibilities within the framework of tawhid.

CONCLUSION

This article concludes that maritime vocational education from the Qur'anic perspective is not limited to technical skill development, but also integrates spiritual and moral values rooted in Islamic teachings. Based on Qur'anic verses related to the sea (al-baḥr) and technical elements such as land, water, and iron, this concept emphasizes

ecological responsibility, justice, sustainability, and humanity's role as stewards (khalifah) of the Earth. Core philosophical values such as tawhid, religious humanism, and the integration of knowledge and practice form the foundation of this educational model.

The implementation of this concept encourages the development of Qur'an-based maritime education across various institutions—Islamic boarding schools, public schools, and vocational centers—with context-sensitive approaches. It aims to produce graduates who are technically skilled, morally upright, and socially transformative. In essence, this model offers a strategic alternative to address ecological crises, moral decline, and inequality in the maritime sector.

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