

The Religious Behavior of Coastal Communities Reviewed from Maslahah

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Abstract

This research is motivated by the public's curiosity to investigate the religious behaviors of coastal communities from the perspective of Maslahah (public benefit). Religious behaviors in question include fasting while at sea and bringing alcoholic beverages during the winter to warm their bodies. Additionally, when coastal community members die while at sea, they do not immediately return to land; instead, the deceased are placed in a fish freezer. The objectives of this study are: 1. To determine the religious practices of the coastal community from the perspective of Maslahah. 2. To determine the mechanism for implementing the behavior of the coastal community from the perspective of Maslahah. 3. To determine whether there are problems or obstacles in the implementation of the religious behavior of the coastal community from the perspective of Maslahah, and how to overcome the issues that deviate from this Maslahah. The method used is a qualitative field research category, which is a study that raises data and problems existing within the community, based on direct observation and data collection at the location of the research object.

Keywords: *Religious Behavior, Maslahah.*



A. INTRODUCTION

This research stemmed from the curiosity of people outside the coastal regions to examine the unique religious practices observed by residents along the southern coast of Java. These practices include the obligation to fast while out at sea. Nevertheless, it must be acknowledged that the daily lives of the coastal communities of southern Java are fraught with the challenges of harsh natural conditions and social diversity. One interesting finding is the tendency of some fishermen to carry and consume alcoholic beverages to keep warm during the cold season. In fact, this practice is also carried out during suhoor (the pre-dawn meal) for the same purpose: to maintain body temperature.

B. METHOD

The research method chosen is qualitative research. The research process employed is not oriented toward numerical analysis but rather focuses on collecting descriptive data. This data was obtained through a series of activities, such as field observations, in-depth interviews, and a review of literature or written documents, including both physical and digital books.

The qualitative research category used is field research. This study aims to uncover data and issues emerging within the community by conducting direct observation and collecting data at the site of the study. The nature of this research, which is conducted directly in the field, makes it ideal for applied research and highly

effective in describing the methodological phenomena of religious behavior practiced by the coastal communities of southern Java.

This study is classified as descriptive-analytical and aims to address and resolve contemporary issues. This is achieved through a series of steps—including data presentation, analysis, and interpretation—in order to present valid information from various sources and draw conclusions relevant to the subject matter.

This study uses two types of data sources. 1. Primary data consists of information collected directly by the researcher. In this study, primary data was obtained through field research, specifically from in-depth interviews with parties involved in the religious practices of the coastal communities of South Java, who were the subjects of this study. The purpose of this data collection was to obtain information that was valid and consistent with the results of observations. 2. Secondary data serves as supplementary information to support and complement the analysis process. The secondary sources used in this study include books, e-books, journals, e-journals, documentation, archives, and all other types of data relevant to the research topic.

This study employed three data collection techniques: interviews, observation, and documentation. It utilized qualitative descriptive analysis by applying an inductive method. The inductive method is an approach that begins with the observation of specific phenomena or knowledge, which is then used to formulate or apply general conclusions in order to assess a specific event. This method was specifically used to describe the process of religious behavior among the coastal communities of southern Java in the village of Sidem, Besuki Subdistrict, Tulungagung Regency. Data validity was assessed through a credibility test using methodological and temporal triangulation.

C. RESULTS AND DISCUSSION

Behavior can be understood as a set of organized actions, deeds, or activities exhibited by an organism (a living being) in response to various internal and external stimuli. In essence, human behavior is a manifestation of the dynamic interaction between an individual and their environment. These activities are not limited to physical responses that can be observed with the naked eye (Notoadmojo, 2014).

Religious behavior is defined as a series of actions, practices, and attitudes carried out by individuals or groups as a tangible expression of their beliefs and involvement in religious activities. This concept is multidimensional, encompassing both individual and collective aspects, and integrating social, cultural, and theological elements that comprehensively shape a community's identity and spiritual practices. In its scope, religious behavior goes far beyond the mere performance of rituals or formal worship; it also encompasses social interactions, the internalization of cultural norms, and the interpretation of religious teachings, which ultimately shape the worldview and way of life of an individual or group.

The social and cultural environment plays a crucial role in shaping the religious behavior of both individuals and groups. External factors such as local culture, community social structures, deeply rooted customs, and the dynamics of interactions

among religious groups can significantly influence the way individuals practice their religion. Furthermore, these factors also determine how they interact with and relate to other members of society.

According to research findings, religious practices among coastal communities in southern Java are strongly influenced by Islamic teachings and law. Islamic teachings serve as the primary source of moral and ethical principles that govern various aspects of life, including religious practices, economic activities, and social relations. The application of Islamic law ensures that these teachings can be interpreted and applied in their entirety within the context of their daily lives.

Cultural and environmental factors play a significant role in shaping the religious practices of coastal communities in southern Java. These communities have a system of values and norms that serves as the primary guide for regulating religious practices and social interactions. Studies show that in this region, religiosity is not only viewed as a spiritual dimension but has become integral to their collective cultural identity.

The religious practices of the community under study refer to the practice of fasting at sea. However, it cannot be denied that the coastal communities of southern Java face various complex problems and challenges, particularly those related to extreme natural conditions and the diversity of people's lifestyles in their daily lives. Contradictorily, an interesting fact was discovered: some fishermen actually bring alcoholic beverages with them during the winter. This practice is carried out for a practical reason—to warm their bodies in the cold sea—even though it contradicts the religious teachings they adhere to.

A unique practice takes place during the winter, when some fishermen bring and consume alcoholic beverages to keep warm. This behavior, although it deviates from religious teachings, is justified on the grounds that maintaining health and safety in the cold sea is crucial. Therefore, for this community, ensuring physical well-being is considered a priority that falls under the concept of *Maslahah*.

It was found that the practice of consuming alcoholic beverages even occurs during the pre-dawn meal (*sahur*) in the month of Ramadan, with the primary purpose of warming the body amid cold sea conditions. The majority of fishermen who carry these alcoholic beverages are those who sail more than 200 miles from the nearest coastline. They justify this practice with the pragmatic argument that alcohol serves as a body warmer—or, as they colloquially refer to it, “*dooping*” (a stamina or endurance booster). This practice highlights a conflict between the demands of natural conditions and physical needs on one hand, and religious norms on the other.

It should be noted that local fishermen who sail less than 200 miles from the coast do not carry alcoholic beverages. This is because shorter voyages remain within the safe limits of their body temperature. This phenomenon suggests that the southern coast of Java holds various interesting aspects for research, particularly regarding the religious practices of the community as they relate to the specific challenges and conditions of their natural environment. This opens up rich opportunities for study on how natural factors influence local spiritual practices and ethics.

Fishing is characterized as a physically demanding activity that requires long hours at sea. This work environment is exacerbated by the high consumption of alcoholic beverages as a “performance enhancer” among fishermen. This situation requires each individual to fortify their resolve so that their religious practices are not influenced by the customs of the surrounding community. This phenomenon is fueled by the belief among fishermen that, to face the extreme challenges of fishing, their bodies would not be strong enough without the aid of alcohol as a performance enhancer. Therefore, the consumption of alcohol is viewed as a pragmatic solution to reduce fatigue and cope with the heavy workload at sea.

The use of alcoholic beverages as a performance-enhancing substance—particularly under the pretext of keeping warm while at sea—among coastal communities in southern Java has raised various questions and controversies. From the perspective of Islamic law, this practice presents a complex moral dilemma, as it involves conflicting considerations between religious requirements, local cultural practices, and physical needs. Therefore, this study aims to explore the use of alcoholic beverages as performance-enhancing substances from the perspective of Islamic law. The discussion will focus on an analysis of the Sharia prohibition, the negative impacts it causes, and the legal and moral implications associated with this practice.

Islamic law fundamentally and unequivocally prohibits the consumption of alcoholic beverages, or *khamr*. This prohibition is based on the two primary sources of Islamic teachings: the Quran and the Hadith of the Prophet Muhammad (peace be upon him). In the Quran, this prohibition is explicitly stated, particularly in Surah Al-Maidah, verse 90, which declares that *khamr* (intoxicating drinks), gambling, idolatry, and divination by lot are abominable acts associated with the devil. Therefore, Muslims are commanded to avoid these practices in order to attain blessings. In addition to the Quran, various Hadiths of the Prophet Muhammad (peace be upon him) also consistently reinforce this prohibition, affirming the absolute haram status of consuming *khamr*.

The prohibition against the consumption of alcoholic beverages (*khamr*) in Islamic law is a ruling with a strong foundation, not only because of the direct declaration of its impermissibility (*illah syariat*), but also because it is based on a comprehensive understanding of the dangers and harmful effects (*mafsadah*) it poses to human existence. This prohibition is rooted in the principle of protecting (*hifz*) the five fundamental human needs (*al-maqasid al-shari'ah*), particularly the protection of reason (*hifz al-'aql*) and the protection of life (*hifz al-nafs*).

The negative effects of alcohol consumption affect three fundamental aspects of an individual's life, including:

1. Health and Physical Impacts

Alcoholic beverages have been widely identified as a major cause of a variety of physical health problems, including severe damage to vital organs such as the liver, kidneys, and brain. This directly threatens the safety and quality of life of individuals

2. Behavioral and Social Impacts

In terms of behavior, alcohol consumption has been shown to be a catalyst for various social problems. Alcohol can decrease self-control and awareness, which often leads to an increased risk of accidents, triggers violence, and damages the order of relationships between individuals.

3. Spiritual and Moral Impact

Spiritually, alcohol undermines inner purity and prevents individuals from solemnly interacting with God. Khamr consumption also creates dependence (addiction), which can ultimately damage an individual's moral and spiritual integrity, taking them away from the path of fortune intended in religious teachings

Thus, this prohibition is a form of prevention (prevention) of sharia to protect the benefit of the ummah from multidimensional damage. From an Islamic legal perspective, the use of alcoholic beverages as performance-enhancing substances is an act that explicitly contradicts the fundamental principles of the religion and carries serious moral implications. Obeying religious commands and avoiding religious prohibitions is a fundamental obligation (fardhu 'ain) for every Muslim. Thus, violating the prohibition against alcohol consumption is not merely viewed as a common transgression but can be categorized as a direct violation of the will of Allah SWT.

The use of alcoholic beverages as a performance-enhancing substance also indicates a low level of awareness of religious values and a lack of understanding of the associated risks and dangers. This phenomenon directly raises critical questions about the effectiveness of religious education and spiritual awareness within society. It also underscores the importance of the role of religious institutions in efforts to enhance collective understanding and awareness of the teachings and prohibitions of Islam.

To address this issue, a solid religious education and increased awareness of Islamic values are absolutely essential. Religious education plays a dual role: not only does it seek to deepen understanding of Sharia prohibitions, but it also serves to foster moral and ethical awareness in line with Islamic teachings. Through a better understanding of religious values, individuals and society will be equipped with the ability to make wiser, more responsible decisions that are in harmony with religious principles as they go about their daily lives.

Islamic law places great emphasis on protecting the well-being (maslahah) and health of individuals and society. Therefore, the consumption of alcoholic beverages (khamr) is not only classified as a violation of religious teachings but is also judged based on the serious negative impacts it causes on physical and mental health, as well as overall social stability. Specifically, alcohol consumption has been shown to cause organ damage, reduce productivity, and trigger various destructive social problems, such as domestic violence and accidents.

Islamic law plays a central role in shaping individual and collective behavior. The prohibition against alcoholic beverages (khamr) is a manifestation of religious teachings whose primary purpose is to protect human life (hifz al-nafs) and morality (hifz al-'aql). In the specific case of the use of alcoholic beverages as performance-enhancing drugs, Islamic law explicitly emphasizes the urgency of preserving health and safety (which are part of the maqasid al-sharia), provided that this does not violate established fundamental religious principles.

The use of alcoholic beverages as a performance-enhancing substance can be classified as deviant behavior that contradicts the fundamental values of religion, namely obedience, self-reliance, and awareness of the risks involved. This practice is also a strong indication of an individual's limited understanding and appreciation of the teachings of Islam. Furthermore, it reflects a lack of awareness of the serious consequences resulting from actions that clearly contradict the provisions of Sharia law.

Islam strictly prohibits the consumption of alcoholic beverages, regardless of the amount or strength. This prohibition is absolute, whether consumed in large or small quantities. This is stated in Surah An-Nisa: 43, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾

Meaning: "O you who believe, do not pray while you are intoxicated, so that you may understand what you are saying." (Surah An-Nisa': 43).

Allah SWT established the prohibition against the consumption of alcoholic beverages (miras) in stages. Initially, Allah SWT revealed Surah An-Nisa': 43, which imposed a partial prohibition—namely, that Muslims should not perform prayer while intoxicated. Later, as a final ruling and to reinforce the prohibition against the consumption of alcoholic beverages, Allah SWT revealed Surah Al-Maidah: 90–91. These verses command Muslims to completely and permanently abstain from drinking alcoholic beverages (miras).

In Islam, the prohibition against consuming alcoholic beverages (khamr) was implemented gradually (tadarruj). This gradual approach was taken because the consumption of alcoholic beverages had become a deeply ingrained custom among Arab societies since the Jahiliyyah era. If the prohibition had been imposed suddenly, there was concern that it would be extremely burdensome and difficult for them to accept. The process of prohibition went through several phases. Khamr was first declared a major sin (greater than its benefits). Then, it was established that anyone who drank khamr was considered intoxicated and prohibited from performing prayer. Finally, khamr was declared an abominable act and a work of the devil, requiring its total and permanent cessation.

With reference to the issues surrounding the religious practices of coastal communities in southern Java discussed earlier, the implementation of religious values in daily life requires an active role from local religious and community leaders. The involvement of these leaders is essential to ensure that the region remains safe and is protected from various potential threats arising from community behavior that conflicts with prevailing norms—both religious and socio-environmental.

On the other hand, researchers are also interested in combining research that integrates Islamic legal perspectives with the principles of fiqh, namely:

درء المفاسد مقدم على جلب مصلح

Meaning: “Preventing harm (mafsadat) must be prioritized and given precedence over efforts to achieve a benefit (maslahat) or good.”

In the context of research on the religious practices of coastal communities in southern Java, the fiqh principle (Qaidah Fiqhiyyah) that states, “Dar’u al-Mafasid Muqaddam ‘ala Jalb al-Masalih,” is highly relevant. This principle, which can be translated as “Preventing Harm Takes Precedence Over Bringing About Benefits,” serves as a crucial foundational principle for understanding the Islamic legal perspective on the specific issue of the use of alcoholic beverages (khamr) as performance-enhancing substances among these communities.

Islam establishes the principle that preventing all forms of harm (mafsadat) or danger is the top priority, even taking precedence over efforts to bring about benefit (maslahat). This fundamental principle is clearly reflected in Islamic law’s prohibition against the consumption of alcoholic beverages (khamr). The Quran and the Hadith of the Prophet Muhammad (peace be upon him) explicitly establish this prohibition due to the clear negative impact of khamr on individual well-being and social order. Therefore, in the context of the coastal communities of South Java, the use of alcoholic beverages as a stimulant—even if based on the pragmatic justification of warming the body while sailing—is still viewed as a form of harm (mafsadat) that must be prevented in accordance with this fiqh principle.

The consumption of alcoholic beverages not only contradicts religious principles but also has serious negative consequences for safety. Physically and mentally, alcohol can cause cognitive impairment, reduced motor coordination, and diminished alertness (reaction time). The combination of these effects poses a serious threat to an individual’s safety, especially when they are performing sailing duties in a maritime environment that is already fraught with hazards.

Alcohol consumption can also have a significant negative impact on social behavior and family stability. In the context of coastal communities in South Java, which highly value family ties and solidarity, alcohol consumption risks damaging interpersonal relationships among residents and directly triggering various conflicts within households.

To address the issue of using alcoholic beverages as a performance-enhancing substance, efforts to improve religious education and awareness within the community are crucial. A strong religious education, coupled with a proper understanding of the prohibitions in Islam, helps individuals fully comprehend the dangers posed by alcohol and enables them to avoid its use, whether as a performance-enhancing substance to warm the body or for any other purpose.

In addition, religious institutions and community leaders play a crucial role in providing the moral guidance and support needed by individuals and families struggling with alcohol abuse. For individuals who have fallen into this harmful habit, rehabilitation programs and counseling services are extremely beneficial. These efforts can help them recover and return to a way of life that is in accordance with religious teachings and values.

From an Islamic perspective, the use of alcoholic beverages as performance-enhancing substances fundamentally contradicts the fiqh principle “*Dar’u al-Mafasid Muqaddam ‘ala Jalb al-Masalih*” (Preventing Harm Takes Precedence Over Bringing About Benefit). This principle guides Muslims to always prioritize the prevention of harm (*mudarat*) over the pursuit of benefit (*maslahat*), both in personal and social life. Therefore, alcohol consumption is not only considered a violation of religious rules but also has the potential to cause serious negative impacts on individuals and society. As a solution, religious education, raising awareness of the dangers of alcohol, and strong community support are essential elements in efforts to prevent the use of alcoholic beverages as performance-enhancing substances in the coastal communities of southern Java.

The use of alcoholic beverages as a performance-enhancing substance—regardless of the context, including the pretext of keeping warm while sailing—is fundamentally contrary to the principles of Islamic law, which prohibit the consumption of alcohol. Therefore, it is essential for the public to enhance their collective understanding and awareness of the teachings of Islam. This includes taking concrete steps in line with religious values to safeguard their own health and safety.

The use of alcoholic beverages as a performance-enhancing substance—even if based on the functional rationale of keeping the body warm while at sea—is fundamentally at odds with the principles of Islamic law, which prohibit the consumption of alcohol. Therefore, it is crucial for the community to deepen its collective understanding and awareness of Islamic teachings and to take actions aligned with religious values to safeguard their health and safety. Thus, religious education and awareness have proven to be the most effective solution to address the issue of using alcoholic beverages as performance-enhancing substances in the coastal communities of South Java.

Although there are behavioral anomalies among coastal communities in southern Java—particularly among fishermen who are forced to use alcoholic

beverages as a stimulant—the majority of them remain committed to performing their obligatory religious duties as Muslims. This is evidenced, for example, by their continued practice of the five daily prayers in congregation while at sea, even though they must take turns performing them due to the demands of their work. Similarly, when the month of Ramadan begins, they continue to observe the fast even while out at sea. This commitment is driven by the belief that their religious practices have a significant impact on their livelihood—specifically, their catch—making the maintenance of a good relationship with Allah SWT a top priority in their lives.

In addition to the case mentioned above, there is another case involving the religious practices of the coastal communities of southern Java at sea: specifically, the practice of bringing alcoholic beverages to consume in order to keep warm when winter arrives. Another equally interesting case involves deaths at sea. Researchers, speaking on behalf of the general public, want to know how to care for the remains of someone who dies at sea and cannot be immediately brought ashore for burial.

Death at sea, particularly that of crew members, is a critical situation that requires special handling procedures. From a legal anthropology perspective, the process of handling a body at sea is not only bound by formal legal dimensions but also involves complex cultural, religious, and social aspects. Therefore, this article aims to explain the process of handling the bodies of crew members who die at sea through the framework of legal anthropology, specifically examining the cultural and legal aspects that influence these procedures.

A death that occurs while at sea presents a number of specific challenges, especially when the ship is far from land. When a crew member dies, the process of caring for the remains must be carried out immediately, while taking into account the limitations of the facilities and resources available at sea. This emergency situation significantly underscores the urgency of the crew's preparedness and knowledge in handling such crisis situations appropriately.

This study is not limited to the consumption of alcoholic beverages while at sea, but also examines other cases relevant to the research topic regarding the religious practices of coastal communities in southern Java. One such case involves the procedures for handling the remains of fishermen who die at sea. Interestingly, the body is not immediately brought back to shore but is instead placed in a fish freezer located in the ship's hold. This procedure may sound unfamiliar to non-coastal communities, raising critical questions about how the body is handled: is it stored alongside the catch, or is there a special partition separating it? This anomaly is further compounded when fishermen are bound by contracts that keep them at sea for months at a time, during which the body remains stored in the fish freezer until the vessel docks on land.

The process of preparing a deceased body at sea is a unique practice characteristic of the coastal communities of southern Java. This study reveals that this

procedure is not merely viewed as a religious obligation, but is also an integral part of the traditions and cultural identity deeply rooted in these communities. The coastal communities of southern Java have a distinct set of procedures and rituals for honoring and caring for the deceased at sea. These rituals essentially reflect their deep respect for the fusion of religious values and local culture.

The procedures for caring for the deceased at sea are an important aspect of religious practice among coastal communities in southern Java. In these communities, the process of caring for the deceased is continuous; it begins as soon as the body is still on board the ship and continues meticulously until the body arrives at the port. This process is intended to ensure that the body can be handed over for the subsequent burial on land.

The procedures for handling the deceased at sea reveal a complex interplay between Islamic teachings and the local cultural traditions of the coastal communities of southern Java. Although the majority of the population is Muslim and strives to follow procedures for handling the deceased in accordance with Sharia law, local cultural elements have also been found to influence this process. For example, during the process of keeping the deceased on board a ship, certain traditional practices passed down through generations are sometimes observed, such as the recitation of special prayers or the holding of small ceremonies as a form of respect for the spirit of the deceased. Although these traditional practices do not directly contradict Islamic teachings, their existence underscores the richness of local culture that continues to be preserved and upheld by the coastal communities of southern Java.

Cultural and environmental factors play a crucial role in shaping religious interpretations and practices among coastal communities in southern Java. This study found that the geographical conditions of the coastal region and deeply rooted local traditions are key determinants of how communities understand and apply religious teachings in the context of their daily lives.

The interaction between local belief systems and Islamic teachings creates a unique dynamic in everyday life. This study specifically highlights how local values and traditions blend synergistically with Islamic teachings, ultimately shaping a distinctive and unique religious identity for the coastal communities of southern Java.

D. CONCLUSION

The religious practices of the southern coastal communities of Java living in the Sidem coastal area, Besuki Subdistrict, Tulungagung Regency generally reflect consistency with Islamic teachings in many aspects of life. There are variations in the implementation of religious values depending on the social, economic, and cultural contexts that influence the community. Nevertheless, there is also a phenomenon of adaptation and reinterpretation of Islamic teachings within the local context that requires further understanding. There are patterns of change and continuity in

religious practices that reflect the social and cultural dynamics within the community. The practice of performing funeral rites at sea is an important part of the religious and cultural identity of the coastal communities of southern Java. Despite facing challenges such as modernization and environmental changes, this tradition is still upheld as a way to honor and respect the deceased. Efforts are needed to preserve and document the practice of caring for the deceased at sea as part of a valuable cultural heritage. It is important to understand the social and cultural context when interpreting religious practices in order to appreciate the complexity of communities' religious experiences..

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