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The Implementation of Prayer Value Education within Fisherman Families in Sukaraja Subdistrict, Bandar Lampung City

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A B S T R A C T

Prayer value education within fisherman families faces distinctive challenges due to economic pressure, irregular working schedules, and limited parental presence. These conditions significantly affect the consistency of children's religious guidance, particularly in maintaining regular prayer practices during adolescence. This study aims to understand the implementation of prayer value education within fisherman families in Sukaraja Subdistrict, Bandar Lampung City, based on the lived experiences of parents and children. The research employed a qualitative approach using a phenomenological method. Data were collected through in depth interviews, observations, and documentation involving parents, children, and religious educators within the coastal community. The findings reveal that prayer education is primarily implemented through habituation, parental modeling, and direct supervision. However, these practices encounter structural limitations arising from economic demands, prolonged paternal absence due to fishing activities, and limited opportunities for reflective religious dialogue within the family. In response to these constraints, fisherman families develop a collaborative model of prayer supervision by involving Islamic learning centers (TPA) and schools as part of a broader religious education ecosystem. This study concludes that prayer value education in fisherman families is highly contextual and requires strengthened collaboration across educational environments to ensure the continuity and internalization of prayer values among children.

1. Introduction

Islamic education is essentially a planned and systematic process of guidance aimed at shaping a complete human being who is faithful, pious, and possesses noble character (Sunarto, 2023). The orientation of this education is not solely focused on the development of intellectual intelligence but emphasizes the internalization of

Islamic values in all aspects of life. In this regard, contemporary educational discourse highlights that value internalization must occur through continuous habituation and contextual practice in daily life in order to produce sustainable character formation (Khoirunissa & Jinan, 2025; Nursinta & Istanto, 2025). Therefore, the success of Islamic education cannot be measured merely by academic achievement, but rather by the extent to which Islamic teachings are manifested in everyday behavior, particularly in the observance of obligatory worship as the primary foundation for moral development.

Islamic teaching emphasizes that parents bear a profound theological responsibility to safeguard and nurture the religious life of the family. This responsibility is affirmed in the Qur'an, particularly in Surah At-Tahrim (66):6, which instructs believers to protect themselves and their families from the fire of Hell. The verse underscores that parents are entrusted with ensuring their children's spiritual well-being through consistent guidance and structured religious upbringing (Sulistyoko, 2018). In line with this, educational research emphasizes that the family functions as the primary environment for transmitting religious values and shaping children's moral identity (Rosadahe et al., 2025). This obligation applies universally to all parents, regardless of their occupational background or economic status.

One of the primary indicators of successful Islamic education within the family is the disciplined observance of the five daily prayers. As the pillar of Islam, prayer is not merely a ritual obligation but also a mechanism of moral regulation that fosters self-discipline and character formation. As stated in Surah Al-Ankabut (29):45, prayer functions as a preventive force against immoral and wrongful behavior. Accordingly, the quality of prayer observance during adolescence reflects the extent to which religious values have been internalized through parental guidance, supervision, and role modeling within the household. Consistent religious routines within the family are therefore essential in strengthening adolescents' moral resilience and behavioral control.

However, achieving this ideal condition is often challenging in fishing families in Sukaraja Village due to complex structural constraints. The fishing profession presents particular challenges in the form of irregular working hours that depend heavily on natural conditions and tidal cycles. Consequently, time spent at sea often coincides with prayer times and crucial moments when parents are expected to accompany and supervise their children directly. Fluctuating economic conditions and limited religious educational backgrounds among some parents further affect the consistency of supervision over children's worship practices. These circumstances may result in less optimal religious role modeling within the family environment.

These challenges become increasingly critical when viewed within the socio-environmental dynamics of Sukaraja's coastal area. The area was previously identified as a drug-prone or "red zone" according to local reports (Lampung Geh, 2024). Such conditions reflect broader patterns of social vulnerability, in which socially toxic environments, chronic stressors, and structural inequalities increase the risk of substance use within communities (Amaro et al., 2021). As argued by

Amaro et al. (2021), environments characterized by accumulated social stress and limited protective resources tend to exacerbate susceptibility to substance-related problems, thereby reinforcing cycles of vulnerability in marginalized areas. In such contexts, strengthening religious values through family-based education becomes increasingly urgent as a protective moral and social mechanism. Preliminary observations indicate that the infrequent presence and limited direct parental supervision among fishing families in enforcing prayer discipline may create a vacuum for detrimental environmental influences. Without consistent reinforcement of prayer as a spiritual safeguard, adolescent children of fishers in this region remain vulnerable to losing moral direction and becoming involved in unhealthy social circles within their immediate environment.

Several previous studies have demonstrated the vital role of the family in Islamic education within coastal communities. Munirah (2019) found that fisherman families instill Islamic values through exemplary modeling and daily worship habits. Similarly, Suci et al. (2023) showed that despite economic constraints, fisherman families strive to cultivate discipline and responsibility through routine household practices. Regarding character formation, Khobir (2019) explained that consistently instilled positive behaviors and a religious environment significantly influence the development of fishermen's children. Furthermore, Hafid and Yakin (2023) emphasized the importance of trustworthiness and mutual cooperation in strengthening social solidarity within coastal societies, noting that Islamic education is often implemented through collective worship, advisory guidance, and effective communication between parents and children.

Nevertheless, research specifically examining the in-depth implementation of prayer value education within fisherman families in coastal Lampung, particularly in Sukaraja with its distinct socio-environmental characteristics, remains limited. Existing studies tend to assume stable parental presence and continuous supervision within the household. In contrast, the present study explores how fisherman families negotiate religious education under conditions of prolonged parental absence, economic pressure, and limited interaction time. In this context, prayer is not only positioned as a ritual obligation but also as a form of moral self-regulation that functions as a protective mechanism for adolescents growing up in a former drug-prone "red zone."

By highlighting the tension between normative expectations of parental responsibility in Islamic education and the empirical realities of seafaring family life, this study contributes to a more contextual understanding of religious and moral formation in marginalized coastal communities. Based on these considerations, the primary objective of this study is to examine the implementation of prayer values within fisherman families in Sukaraja Subdistrict, Bandar Lampung City, and to identify the supporting and inhibiting factors influencing the continuity of religious practice among adolescents.

2. Methodology

Research Design and Approach

This qualitative study employs a phenomenological design to explore the essential lived experiences of fisher parents regarding the transmission of religious values. In alignment with Creswell's perspective, phenomenology is utilized to uncover the profound meaning of a phenomenon as experienced collectively by a group of individuals (Bado, 2021). The data analysis involves textual descriptions to explain the practical realities of worship in the field, as well as structural descriptions to delve into the internal dimensions and emotional responses of informants toward coastal environmental challenges. Through this approach, the researcher seeks to capture a deep, holistic essence of the religious education phenomenon within fishing families in the Sukaraja Subdistrict.

Research Location

The research was conducted at the fish landing site in the Sukaraja Subdistrict, Bumi Waras District, Bandar Lampung City, specifically located behind the Sukaraja Public Health. The selection of Sukaraja as the research site was based on several strategic considerations. First, the area is a coastal region where the majority of the population works as fishermen, thus possessing distinct social and cultural characteristics. Second, the economic conditions of the fishing community often influence parental attention toward the education of prayer values at home. Third, despite facing economic constraints, the local community continues to strive to instill religious values in their children. Additionally, this location was chosen for its accessibility and the openness of its residents to research activities, which significantly facilitated the field data collection process.

Data Sources

To ensure analytical depth, this study utilizes two types of data sources: primary and secondary data. Primary data were obtained directly from the research subjects through in-depth interviews with fisherman families in Sukaraja who have adolescent children. These data were further supplemented by field observations, documented in the form of audio recordings and photographs. Meanwhile, secondary data were collected through a literature study of various relevant sources, including academic textbooks, reputable scientific journals, and official documents from related websites. These secondary sources serve to strengthen the theoretical framework and provide a robust foundation for the discussion of research findings.

Data Collection Techniques

Data collection in this study was conducted through three primary instruments: observation, interviews, and documentation. The observation method employed was passive and overt participant observation, in which the researcher was present at the Sukaraja Subdistrict to observe the phenomenon of worship education without actively engaging in the subjects' activities. This approach was taken to

maintain research objectivity and ethics (Sugiyono, 2020). Furthermore, in-depth semi-structured interviews were conducted with fisherman parents and local community leaders. This method was selected to comprehensively explore subjective meanings, experiences, and the obstacles faced by parents in implementing Islamic education, in accordance with the phenomenological approach (Judijanto et al., 2024).

Finally, documentation techniques were used to gather empirical data, including photographs of community activities, audio recordings of interviews, and video footage of religious activities around the research site (Abdul Nasution et al., 2023). All collected data were then integrated through triangulation techniques to ensure the credibility and validity of the research findings. To ensure the research objectives were met, the researchers developed a set of interview questions as a guide during the field data collection process. The interview guidelines used in this study are presented in Table 1.

Table 1. Interview Guidelines Used in the Study

No	Interview Question
1	,How would you describe the implementation of prayer education in your family?
2	What challenges do you face in ensuring your children's prayer discipline?
3	What considerations underlie the methods you use to teach prayer to your children?
4	How do daily habits and role modeling contribute to your children's religious character?
5	What strategies are used to involve other family members or institutions (like TPA) in this process?
6	,How does the use of technology support or hinder the supervision of your children's worship?
7	What impacts have been observed after the implementation of these educational patterns?
8	What factors support and hinder the implementation of prayer education in the coastal environment?

Data Analysis

Data analysis in this study was conducted interactively using the Miles and Huberman model which consists of three main stages namely data reduction data display and conclusion drawing and verification (Sidiq & Chairi, 2019). During the data reduction stage the researcher selected simplified and abstracted the raw data from interview transcripts and observation notes to ensure a sharp focus on the specific challenges faced by fisherman families. In the data display stage the focused information was presented through a phenomenological descriptive narrative to systematically illustrate patterns and trends observed in the field. The final stage involved conclusion drawing where the researcher formulated meanings from the presented data and retested them through triangulation techniques to ensure the findings remained credible and accountable.

Data Validity and Reliability

Data validity in this study was ensured through the systematic application of triangulation techniques to guarantee the credibility and trustworthiness of the field findings. The researcher implemented time triangulation by collecting data at

various intervals including mornings, afternoons, weekdays, and weekends to ensure consistency in respondents' attitudes, while technical triangulation was employed by combining in-depth interviews, direct observations, and documentation to mutually reinforce the findings. Additionally, source triangulation was conducted by cross-referencing information from fisherman parents as primary informants with statements from their children and validation from local religious leaders. Through the integration of these three verification methods, the researcher minimized situational bias and ensured that all data regarding the implementation of Islamic education in the Sukaraja Subdistrict remained scientifically accountable and highly credible.

3. Results and Discussion

Implementation of Prayer Education in Fishing Families

In Islamic theology, prayer is defined as a form of devotion, servitude, and glorification of humanity toward Allah SWT. Fundamentally, worship is not restricted to the Five Pillars of Islam; rather, it constitutes a comprehensive obligation for every Muslim to learn and manifest every action, thought, and emotion in alignment with Allah's will (Rohidin, 2020). This aspect of worship occupies a central position and demands authentic obedience, as stated in the Qur'an, Surah Al-Baqarah (2:43): "*And establish prayer, and give zakah and bow with those who bow in worship and obedience*."

Empirical findings from interviews and observations reveal that the implementation of prayer education within fisherman families in Sukaraja is conducted contextually and is deeply grounded in the socio-environmental realities of coastal life. Religious instruction does not follow formal or structured pedagogical patterns; instead, it occurs through daily practices integrated into domestic activities. This aligns with Ki Hajar Dewantara's perspective, which posits the family as the primary and foundational educational environment. In this community, this role is manifested through habituation and exemplary modeling, albeit conducted in a simplified manner (Nazarudin, 2019). The awareness among fisherman parents in Sukaraja regarding their children's education is rooted in the view that worship is a fundamental necessity rather than a mere religious obligation. Given that maritime labor involves significant hazards and safety risks, they regard prayer as a vital life anchor and their primary source of strength. Based on this theological understanding and existential necessity, the practice of worship education manifests in several practical forms adapted to the coastal environment.

Implementation of Prayer Education through Daily Habituation

The implementation of education in the values of prayer (ṣalāh) within fishing families in Sukaraja is grounded in the formation of structured daily discipline. Parents seek to instill worship routines by aligning prayer times with the rhythm of fishing activities at sea and domestic family responsibilities. This habituation process is introduced from early childhood and consistently supervised until the

children reach adolescence. This pattern is consistent with the thought of Imam Al-Ghazali, who emphasized that a child's religious character is not formed instantaneously, but rather through the continuous repetition of righteous deeds until they become an integral part of one's identity. From this perspective, habituation functions as the primary instrument for the internalization of worship values (Putri & Mukhlas, 2023).

In practice, fishing families apply measurable habituation strategies to compensate for the limited time spent together at home. This habituation is carried out through the conditioning of worship time and environment, particularly during prayer times considered crucial. One informant emphasized the importance of enforcing discipline during the Maghrib prayer as a boundary for children's activities outside the home. Mr. MS explained: "We have established rules at home: when Maghrib time begins, the children must already be at home or at the mosque. There is no excuse to continue playing along the beach. This is our way of ensuring that children understand that prayer is a schedule that cannot be negotiated."

This statement indicates that habituation is not merely advisory in nature, but is constructed through firm family regulations to shape children's awareness of the priority of worship. In addition to enforcing time discipline, habituation is also carried out through early exposure to the worship environment. Parents strive to build children's closeness to the mosque so that the practice of prayer becomes familiar and not foreign. Mr. JF revealed that although children initially need firm encouragement, repeated exposure gradually fosters internal awareness: "When my child was younger, I often took him to the mosque whenever I was not at sea, so he could first become familiar with the atmosphere. Once he is used to seeing people pray, he will eventually join in on his own."

The habituation of prayer education in fishing families does not occur solely within the internal family sphere, but is also extended through institutional habituation strategies. Parents enroll their children in Qur'anic Learning Centers (TPA) as an effort to create a social environment that supports collective worship practices. This step is taken to maintain the continuity of prayer habituation when parents particularly fathers are not at home due to fishing activities at sea. Mr. SY explained: "Because most fathers here spend a lot of time at sea, we accustom our children to attend the TPA every afternoon. There, they learn prayer practices and memorization together with their peers, so the habituation continues even when I am not at home." Based on the data above, it can be concluded that the habituation of prayer education in fishing families in Sukaraja is not merely instructional in nature, but is realized through strict scheduling particularly during Maghrib time and integration with external religious educational institutions such as Qur'anic Learning Centers (TPA) to ensure the continuity of children's worship. This habituation functions as a form of functional discipline to fill the absence of the father figure, who is often away due to fishing activities. Repeated acts of worship shape a strong, resilient, and enduring religious identity, as they become internalized within daily life practices (Khoirunissa & Jina, 2025). These findings reinforce previous research demonstrating that habituation functions as a strategic

mechanism for coastal communities to sustain religious values despite structural time constraints (Munirah, 2019).

Although the habituation of prayer within fisherman families has been established through the regulation of Maghrib hours and the support of TPA activities, practical issues persist at the family level. While the habituation process successfully forms a routine of worship, it often fails to reach a deeper level of meaning. This condition is influenced by the limited presence of fathers who work at sea for extended periods, resulting in very restricted space for communication and reflective dialogue regarding the essence of prayer. Consequently, the habituation process tends to stop at the level of outward behavior and has yet to evolve into an internal religious consciousness. The children's compliance in performing prayer generally arises due to the mother's supervision or the demands of the TPA, rather than an independent religious drive. This situation creates a paradoxical condition where children appear disciplined in their prayers, yet this discipline is fragile and highly dependent on external control. In the absence of supervision, children become more susceptible to environmental influences, causing their consistency in worship to waver.

Implementation of Prayer Education through Parental Modeling

In addition to habituation, parental modeling serves as a primary instrument for transmitting religious values within fisherman families in Sukaraja. Parental modeling in daily worship practices is a fundamental factor in shaping a child's religious attitude. Religious values are more effectively instilled through concrete examples than through verbal instructions (Ma'rufah & Hidayati, 2024). Consequently, every moment a father spends at home is utilized to demonstrate consistent worship behavior. The findings indicated that fisherman fathers prioritized tangible actions over mere oral instructions. This was emphasized by Mr. NA, who believes that children learn more from what they observe than from what they hear: "A child's sight is sharper than their hearing. If I tell them to pray but I am lazy myself, they won't obey. That is why when I am at home, I make an effort to be the imam (prayer leader) for them."

This statement positions modeling as a core strategy in prayer education, especially given the father's limited time at home. Field data also reveals a phenomenon of modeling amidst physical exhaustion. Even when returning from sea in a state of extreme fatigue, fathers strive to demonstrate religious discipline in front of their children. Mr. MS shared: "Sometimes after pulling the nets, my body feels crushed and my clothes still smell of fish. But I make sure to shower immediately and pray in front of my children. I want to show them that being tired from earning a living is no excuse to forget prayer. If the father is weak in his worship, the child will be even lazier."

These actions imply that physical exhaustion is not a justification for ignoring Divine commands. The tangible example of a father leading congregational prayer after hard labor leaves a deeper impression than verbal instructions (Rohmah, 2025). A similar practice was shared by Mr. JF, who utilizes his fatigue as a medium

of education: “Even though my body is completely drained after coming home from sea, I still try to pray in front of my child. I want to show that being tired from work is no reason to leave one’s obligation to God. I want him to see that even though his father is exhausted, he still prays.” Such modeling has a profound psychological impact on the child. From the child's perspective, the father's direct example is more effective in fostering an awareness of worship than direct commands. This is validated by a child's perspective: “I often see my father arrive home looking very tired, yet he still goes to the mosque or prays at home. That makes me feel ashamed if I ever want to be lazy about my prayers.” Analytically, this pattern of modeling can be explained through Bandura’s Social Learning Theory, which posits that children’s behavior is shaped more by observational learning than by verbal instruction. Consequently, the successful implementation of worship values within a family is highly dependent on the parents’ concrete behaviors as role models (Wahyuni & Fitriani, 2022). Children’s conduct is shaped more profoundly by direct observation than by verbal instruction alone; despite work-related demands, the values demonstrated by parents remain deeply embedded and serve as a behavioral compass in the child's daily life (Mustofa, 2019).

The findings of this study reinforce previous research highlighting the crucial role of parents as role models in shaping children’s moral character and religious understanding within a religious home environment (Hidayat et al., 2024). However, this study demonstrates that in the context of fishing families, the function of role modeling is not merely normative but also symbolic and situational. A father’s consistency in practicing religious rituals despite physical exhaustion and limited time strengthens the moral messages internalized by children. This positions religious role modeling not only as a religious obligation but also as a representation of spiritual responsibility and parental moral commitment. Consequently, these findings complement previous research by affirming that a father figure who is disciplined in religious practice within structurally constrained families functions as a more effective moral safeguard than verbal supervision alone in confronting uncertain social environmental influences (Junaidi et al., 2021).

Even though parental exemplarity plays a vital role in religious education, its practice within Sukaraja fisherman families reveals dynamics that are not always ideal. The exemplarity of fisherman fathers tends to be intermittent due to the demands of going to sea, which makes the father's physical presence at home inconsistent. This situation creates a gap in the child's process of imitating religious behavior, as they do not always have the opportunity to directly observe and model their parents' worship practices. When there is no other figure at home to substitute this exemplary function, the child's worship habits become unstable and prone to change. This condition demonstrates that unsustainable exemplarity risks weakening the internalisation of religious values. These findings align with research (Susanti et al., 2025) showing that inconsistent parental exemplarity prevents children from obtaining stable models of religious behavior in daily worship practices.

Furthermore, these exemplary practices also reveal an ambivalent side to the formation of children's motivation and religious meaning. Informant statements

mentioning that children feel "uneasy" or "ashamed" upon seeing their exhausted father continue to pray indicate that the child's compliance often stems from emotional triggers rather than fully independent religious consciousness. While visual exemplarity successfully encourages children to join in worship, the father's limited time and physical condition often restrict deeper communication of values. Consequently, the child's worship practices tend to be situational and formal, highly dependent on the father's presence, and potentially weakening when that role model is not directly present in their daily life.

Implementation of Prayer Education through Supervision

Prayer education within fishing families in Sukaraja is implemented not only through habituation and role modeling, but also through active and situational supervision mechanisms. Supervision is understood as an effort to maintain the consistency of children's worship through monitoring, reminders, and measured verbal admonitions. Parents serve as the primary actors in shaping children's religious discipline through educational supervision (Setiyawati et al., 2025). However, within the context of fishing families, supervision cannot always be carried out directly and continuously, thus requiring adaptive role adjustments within the family structure.

When fathers engage in fishing activities for extended periods, the factual responsibility for supervising children's religious practices shifts to mothers as madrasatul ūlā, namely the primary educators who bear full responsibility for shaping children's religious character (Muna, 2022). To ensure continuity of supervision, families develop complementary patterns in which fathers continue to perform symbolic control functions despite their physical absence. This is reflected in the statement of Mr. SY, who emphasized that reports on children's prayer practices become his top priority upon returning from the sea: "Whenever I come home from the sea, the first thing I ask my wife is not about food, but about the children's prayer reports. I ask her to be honest about who has been lazy, so that I can personally advise them and make the children feel that their father is still supervising them."

This finding indicates that supervision does not always require direct presence, but can also operate through moral control and the father's symbolic authority within the family. In addition to report-based supervision, fathers also foster children's obedience in worship through emotional approaches. Children are guided to understand prayer as a form of spiritual responsibility connected to their father's safety while working at sea. As expressed by Mr. JF: "I often tell my child, 'Your father's life is at stake out at sea. If you don't pray, who will ask Allah to protect your father?'" On the other hand, supervision carried out by mothers is more direct and intensive. Mothers monitor prayer times, ensure that children do not delay worship, and issue reprimands when negligence occurs. Confirmation from fishermen's wives reveals that supervision is conducted repeatedly, even to the extent of picking up children when prayer time arrives. This practice underscores the mother's role as the primary supervisor of worship during the father's absence. However, the findings also indicate that the intensity of such supervision does not

always remain stable. Domestic burdens, fatigue, and limited energy cause fluctuations in supervision, particularly when children enter adolescence and begin to display subtle resistance to parental control.

Thus, supervision of worship within fishing families is not entirely effective or deterministic. Although strict supervision may foster short-term compliance in worship, reliance on external control has the potential to weaken children's religious independence if it is not balanced with meaningful internalization and broader environmental support. These findings align with previous studies asserting that parental supervision in coastal areas is crucial for counteracting negative environmental influences, yet faces structural limitations when carried out solely by the nuclear family. Therefore, supervision of prayer within fishing families in Sukaraja should be understood as a contextual and vulnerable practice, whose effectiveness is highly dependent on external support. The limitations of family-based supervision open space for collaboration with religious educational institutions and schools as complementary systems of value supervision, so that prayer education does not rely solely on parental control but transforms into a more sustainable religious ecosystem.

The supervision mechanisms implemented within fisherman families reveal a tension in the process of children's spiritual formation. The pattern of linking prayer to the father's safety at sea establishes a moral relationship that is conditional in nature. While this strategy proves quite effective in driving short-term compliance, it simultaneously places emotional pressure on the child. Worship is no longer understood as an act of devotion born from personal awareness, but rather as a means to mitigate anxiety and fear. Furthermore, the practice of mothers reporting the children's religious behavior to the fathers creates a control system that is instrumental in nature. In this context, children tend to display religious behaviors that appear obedient in front of their mothers to avoid negative consequences, while their inner state and the meaning they derive from worship do not always align with their outward appearance. Consequently, there emerges a tendency toward a piety that is symbolic and superficial. Thus, although this supervision pattern functions effectively as a fortress against a less conducive environment, it also has the potential to limit the development of independent religious consciousness, as the orientation of worship shifts from internal drive toward compliance based on fear and control mechanisms.

Challenges in the Implementation of Prayer Education

The implementation of religious education within fisherman families faces significant structural obstacles, primarily due to limited interaction time caused by unpredictable seafaring schedules. The lack of a father's physical presence can undermine direct control over the consistency of a child's worship, as the absence of a paternal figure often impacts moral development and the internalization of religious values (Laman et al., 2023). This finding aligns with studies indicating that paternal involvement is a significant factor in a child's self-control, which is essential for maintaining consistent religious behavior (Putri et al., 2025). Theologically and practically, economic demands create a communication gap that

hinders routine parental assistance in religious rituals. These conditions are further exacerbated by sociological environmental challenges.

The status of the Sukaraja Subdistrict as a former drug “red zone” generates significant psychological anxiety for parents. Mr. AR expressed his concerns: “Honestly, my mind is never at rest when I am at sea. This area was once a drug red zone. I am terrified that while I am away, my child will fall into the wrong social circles. That is why I always remind my wife: never let them skip their prayers, as that is their only fortress when I am gone.” This concern resonates with the message of QS. An-Nisa (4:9) regarding the fear of leaving behind a vulnerable or "weak" generation. Beyond environmental factors, technological interference from mobile phones has emerged as a complex new challenge. Mrs. SL noted: “The biggest enemy now is the phone. Once they are on their phones, they just answer 'yes, yes' when called to prayer, but their eyes never leave the screen. It is difficult to control, especially when their father is away; they feel there is no one to fear.”

Consequently, fisherman families in Sukaraja face a dual risk sociological risks from the physical environment and the risk of moral degradation from digital content. This is consistent with Ifa Datuzuhriah et al. (2024) and is reinforced by Aziz (2024), who posits that digital influence is a primary challenge in internalizing Islamic values within families, particularly those with limited parental supervision due to professional constraints, such as fisherman families. This condition is deeply felt by fisherman families who have relatively limited interaction time with their children due to the demands of working at sea. Therefore, parents in Sukaraja have begun utilizing technology as a tool for religious supervision to monitor their children's activities from a distance. The use of mobile phones has now evolved beyond being a mere communication device; it serves as a medium for prayer reminders to ensure children remain disciplined in their worship. This strategy has become a creative solution for fisherman fathers to maintain an emotional and spiritual presence in their children's daily lives. Consequently, Islamic education within fisherman families can still run optimally despite being hindered by distance and time spent at sea.

Although habituation, role modeling, and supervision serve as the primary strategies, the findings of this study indicate that their effectiveness is not uniform. In several cases, early childhood prayer habituation has not fully resulted in independent worship as children enter adolescence. Prayer practices tend to be performed formalistically and reactively to parental presence; thus, the internalization of values has not yet evolved into independent spiritual awareness. This aligns with the findings of Khoirunissa and Jinan (2025), which suggest that religious habituation is prone to instability if not accompanied by meaningful reinforcement and reflective dialogue. In fisherman families, limited time and energy due to economic demands prevent this reflective mentoring process from functioning optimally.

Furthermore, the father’s role as a model faces structural challenges due to limited physical presence caused by long fishing durations. This condition is consistent with the views of Imamah and Mustofa (2026), who emphasize that the intensity of

interaction significantly influences the success of religious education. On the other hand, the burden of supervision, which falls primarily on mothers, is often constrained by their dual roles and overlapping domestic responsibilities. Socio-economic pressures and limited environmental support further contribute to fluctuations in parental control over prayer discipline and children's mobile phone usage (Hasibuan & Siregar, 2025; Khairina & Hafidz, 2026).

Consequently, the findings of this study confirm that prayer education practices within fisherman families are contextual rather than deterministic. The success of religious education is determined not only by the application of habituation, role modeling, and supervision strategies, but also by the stability of parental roles, the family's economic condition, and the support of a broader educational ecosystem. Therefore, religious education that relies solely on the nuclear family faces structural limitations and requires strengthened collaboration between families, educational institutions, and the community to maintain the sustainability of adolescent religiosity.

Efforts to Overcome Obstacles in the Implementation of Prayer Education

In facing various sociological and economic obstacles in coastal areas, fisherman families in Sukaraja implement adaptive strategies that focus on strengthening habituation from an early age. Habituation is a fundamental strategy in Islamic education aimed at instilling religious values sustainably, thereby forming a religious attitude deeply embedded within the child. This is consistent with research, which states that habituation patterns within the family environment play a vital role in building a character of worship ensuring that religious values are not only understood theoretically but are also manifested in daily behavior. Through consistent habituation, these values become a solid mental foundation for fisherman teenagers when they must confront negative external influences (Sobah et al., 2025).

Beyond habituation, fisherman parents also employ a persuasive approach through repeated advice (nasihat). The use of simple, relatable language aims to instill internal awareness of worship, rather than mere formal compliance driven by fear of parents. However, recognizing their time constraints due to fishing activities, these parents proactively involve non-formal religious education institutions, such as the Al-Qur'an Education Center (TPA), as well as formal institutions like schools. Mr. MS explained the urgency of involving these supporting institutions: "When we are busy or when I am at sea, the TPA is very helpful. There, the children don't just learn to read the Qur'an; they also practice congregational prayer with their teachers. So, the knowledge that I don't have time to provide because of exhaustion from work, they can receive from the Quranic teachers." Analytically, the involvement of the TPA and schools demonstrates a strong synergy between informal education (family), non-formal education (TPA), and formal education (school). This collaborative phenomenon aligns with research showing that effective collaboration between teachers and parents through reciprocal communication and active participation in school activities contributes significantly to strengthening socio-spiritual attitudes and the internalisation of religious values

in students' daily lives (Rahmi et al., 2025). In Sukaraja, this coordination manifests naturally parents entrust educational institutions to maintain their children's worship routines as compensation for the father's absence while working at sea.

The success of this collaboration depends heavily on the consistency of the programs run by the educational institutions and the moral support from parents. Through this synergy, the TPA and schools function as an extension of the parents in providing supervision and guidance that could not be fully delivered at home. Overall, these findings indicate that the implementation of prayer education within fisherman families is a dynamic and adaptive practice. Success is not determined by the parents alone, but by the conscious effort to build a supporting system across institutions. Thus, prayer education in Sukaraja is a tangible form of resilient Islamic education amidst coastal sociological challenges through effective educational synergy.

Nevertheless, this collaborative arrangement entails an underlying structural tension. Although it provides an effective mechanism for addressing the prolonged absence of the father, it also carries the risk of shaping a fragmented pattern of religious development in children. The findings indicate that when religious supervision is dispersed among several institutions, children may display context-dependent religiosity demonstrating discipline and devotion within TPA or school settings, yet showing limited engagement at home where parental supervision is less consistent. This condition produces a form of ambivalence in which the broader educational network succeeds in sustaining the visible practice of ritual worship, but falls short of cultivating an internally integrated and self-directed religious consciousness that extends beyond institutional control. Consequently, while the model functions as a protective structure in the short term, it remains susceptible to a disconnect between the strong disciplinary environment of religious institutions and the relatively fragile supervisory capacity within the family

4. Conclusion

This study concludes that prayer education within fisherman families in Sukaraja operates as a dynamic and adaptive process rather than a fixed or linear model. Religious practices are shaped by structural constraints, particularly economic demands and the unpredictable rhythms of seafaring labor, which limit consistent parental supervision. Although habituation, modeling, and direct supervision remain central strategies in transmitting prayer values, their effectiveness becomes vulnerable when parental presence is fragmented, especially as children enter adolescence and become more influenced by peers and digital environments.

The findings reveal that reliance solely on nuclear family authority is insufficient to ensure continuity in worship practices. Instead, sustainable prayer education emerges through collaborative engagement between families, Quranic Education Centers, and schools. This alignment of values across educational environments plays a critical role in maintaining consistency in children’s religious practices. In this context, character education in coastal communities must be understood as a shared social responsibility rather than a purely private family matter.

Conceptually, this study proposes a collaborative prayer supervision model grounded in value consistency across institutions. The success of religious education is determined not merely by the intensity of individual parental supervision but by the strength of interconnected value networks within the community. These findings contribute to the development of adaptive and context-sensitive Islamic education models suitable for coastal and lower-middle-class communities facing structural limitations.

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