SURVIVING IN THE LIMITATIONS: EDUCATION IMPLEMENTATION PATTERNS IN COASTAL COMMUNITIES

Yuli Utanto*, Sukirman** and YorisAdi Maretta***

Abstract: The pattern of education and school curriculum implementation in coastal area strongly emphasizes the principle of flexibility to suit the learning needs and traditions of coastal communities. It uses the pattern of *pesantren* education approach that is applied to the learning process, selection of reference books and school community interaction. The process of inheriting the tradition to the next generation is done through implementation of curriculum tradition containing religious materials with the subjects of moral theology (*akidahakhlaq*), jurisprudence (*fiqih*), languages, Arabic, *aswaja*, cultural history of Islam and the Quran-Hadist. As a result of the pattern of providing education for coastal communities, religious curriculum implemented includes cognitive aspects, in the form of mastering teaching materials; affective aspects, with the formation of moral and *akhlaqulkarimah* to the students; and aspects of the psycho motor, skills in writing, reading, and actively participate in community activities. The tradition reproduction of coastal communities of consumerist society, love to be on the razzle, drunk and *tayub* (dancing), and strong belief in the power of the sea into religious communities built through the curriculum in schools. Regeneration tradition of coastal communities is manifested in the form of *nyadran* (giving alms) to the sea and earth, *tahlilan, manaqiban, berzanjī,* and *yassinan*. Surviving the limitations in implementing the curriculum shows the relation of the development needs and traditions of coastal communities themselves. The relation embodied in the selection of the content/curriculum materials and skills, the learning process and results (outputs and outcomes) to students in schools that fit the needs and traditions of coastal society.

Keywords: Pattern of education implementation, How to survive, coastal communities.

INTRODUCTION

According to human capital theory, education is one form of human investment that imparts knowledge, skills/expertise, values, norms, attitudes, and behaviors that are useful to humans so that humans can increase their learning capacity and productivity. That is, with the increased capacity and productive capacity, a person's productivity will increase in which it will rise the income of the person and increase the output of goods and services for the community, which will affect the overall economic growth.

We need to open our eyes to understand that we are not living in affluent communities but in society growth. The ideology of growth has always resulted two

---
*   Department of Educational Technology, Faculty of Education Science, Universitas Negeri Semarang, Indonesia. *Email: utanto1979@mail.unnes.ac.id*

**   Department of Educational Technology, Faculty of Education Science, Universitas Negeri Semarang, Indonesia. *Email: sukirmantp@mail.unnes.ac.id*

***   Department of Educational Technology, Faculty of Education Science, Universitas Negeri Semarang, Indonesia. *Email: yoris@mail.unnes.ac.id*

things, prosperity and poverty. This ideology is intentionally perpetuated to maintain the system. Baudrillard said, growth is a function of impoverishment. Talking about the need can not be separated from the ideology that underlies the life of a community. Rationalist society is different from the adherents of the empirical, and the need is also different for the community at the level of elementary, middle, and upper. Up here the discussion about the need still lies in anthropology naive homo economicus. Furthermore, there will be differences in the needs of the particular community, especially education for coastal communities.

The need of coastal communities is not only measured by its employment or income. But more than that, the needs of which are horizontal and vertical abstract for some coastal communities are more important and should be met in the first place than the needs of the economy. If we want to use a phrase that describe them, it is " *manganoramangansengpentingngumpul* " (whether being able to have meal or not, being together is more important) this can be seen from the customs and culture of coastal communities who often use their spare time to sit around and play in *angkring* (guardstation) or to do religious activities.

The coastal communities have characteristics and cultural diversity as well as the potential that must be maintained and developed to meet the needs of local communities. Characteristics of Java coastal communities as said by Muhadjirin can be seen from their coarse attitudes as well as their type of art. In terms of religious, they tend to be puritanical compared with other communities. It has become a challenge for the implementation and preparation of curriculum design and implementation of school-level curriculum.

Cultural diversity and people's great potential requiring special action so that the increase and the development of culture and the potential of such communities can be in line with the expectations of the community and regional development and also support national development. Effort should be made by the government is to create a blueprint of the future strategic plan to design local curriculum in schools that fit the needs of the local community and environment. However, in the implementation of the provision of education in the field there is often a gap between the curriculum design and implementation with the real needs of the coastal communities. The question is, how the pattern of education and curriculum in coastal area be implemented? Based on this matter, it is necessary to do research on the pattern of education implementation and the relevance of the curriculum implementation with the needs of the community and tradition in the coastal areas in order to obtain interesting information to study further in the field of education, especially related to their field of curriculum and education.

The existence problem of coastal communities is quite complicated for it is not easy to find the root, or to reveal it in order to find the solution, as well as easily biased by misleading provocation from others. Based on those arguments, this study

only seeks to reveal a survival strategy against the existing limitations in providing education of coastal communities. Coastal communities who become the object of this study are those who live and inhabit the north coast of Central Java, namely; Pekalongan and Tegal.

This study focused on answering the following questions: **First**, what lies behind the emergence of resistance within the limitations in conducting education in coastal communities, so that public education can be constantly persisting in the limitations? **Second**, how does the process of education that occurs in coastal communities, so that the strength to survive it in the next stage evolved into a tradition passed down from generation to generation? How the process of regeneration and reproduction of education provision pattern is done?, is there any educational ideology inherited in their daily life? **Third**, how is the network of strength and durability to provide education within the limitations for coastal communities?

TYPOLOGY OF JAVANESE COASTAL COMMUNITY

According Muhadjirin (1999: 1) Based on the distance of government administrative centers, the Javanese community is divided into two types: (1) those who live in urban areas and, (2) those who live in rural areas. Meanwhile, based on the environment, they are divided into people living in the surrounding area of (a) the mountains, (b) plains, and (c) beach. The term 'beach' refers more to the sea coast. Thus, the beach community is people living in areas relatively close to the sea. However, if it is based on the issue of culture (culture area) of Java from its history, namely during the authority of Mataram kingdom, the Javanese community can be divided into three types of regions culture, namely (a) Negarigung, (b) Mancanegari, and (c) Pesisiran.

First, the community in which enculturation and social processes and the living area are around the city of Solo and Yogyakarta (Negarigung area), which is called *tiyangnegari* (domestic people). Cultures that exist in the *negarigung* area are culture of Java which derived from *keraton* (the palace). The civilization belongs to the category of great civilizations (great tradition), whose characteristic is emphasize on the soft characteristics both in language and arts, and their religious views tend to be syncretism. By using the bipolar way of thinking, the civilization originating from outside the *keraton* (palace) called small civilization (little tradition) that is owned by the people of Mancanagari (*tiyangpinggiran*) and Pesisiran (coastal area). Mancanagari people have similarities with people of Negarigung in its art and language, mancanagari itself is a term for any area outside the town of Solo and Yogyakarta.

While the culture of coastal area is a region which culture supporters are the people whose process of socialization is located along the northern coast of Java island commonly known as *tiyangpesisiran* (De Graaft, 1949; Schrieke, 1959, and Ricklefs, 1974) quoted from Hardjowirogo (1983: 105) in Muhadjirin (1999: 2).

COASTAL OF JAVA COMMUNITY CULTURAL INHERITANCE

If life is valued and perceived as valuable over the adequacy of the economy, to bring about social and religious duty, then the "work ethic" in that culture actually got high marks. If the ethos of trying applied to the farmers, but in reality the fields of agriculture can not afford to raise the level of economic life for the better, then the condition appears because of the agricultural technology which still needs to be improved, and also because of other factors such as the high price of non farming goods, so that the income of farmers mostly can not meet their basic needs, moreover most of the field they own are not big enough to provide their needs. So, although farming has a positive value in the culture, but if the output is unreliable, then soon or later the agriculture will be left behind by the people for the more reliable business.

On the contrary are the natural resources of the sea. Only a few people of the coastal community that seeks for the natural resources of the sea, and it is only in small businesses such as the traditional fishermen. This condition can be explained in a cultural perspective that the concept of the sea and fishing for coastal Javanese society in general has not been ingrained, not as the concept of rice fields and agriculture. Because it is not yet ingrained, and the activities related to sea described to be full of risks, so in the socialization and during the learning process, there are no efforts yet regarding to increase the love to the sea, neither on marine science, utilization of marine resources, nor marine technology,

Muhadjirin (1999) explains, the life of the community feels so close influenced by first, the similarity of the religion (Islam), the good relationship between religious leaders and its people, and the adequate local economy.

The strong *syiar* (magnificence) of Islam in coastal areas make each person try their best to identify themselves as good Muslim. This image can be seen more clearly from the many parents who prefer their children to be enlisted in Islamic schools rather than in public schools.

Their religious activities, as undergone by teens in a group of community organizations, by mothers with group of *majelistaklim, tahlilan*, and the father with *Manaqibwatahlil* as well as a variety of religious activities and their specific coastal character, affects their attitude to not being permissive to any activities contrary to their religious teachings. This attitude also characterized by their attitude to dislike any negative form of gathering or gang. That stance does not mean that among citizens there is no gambling or drinking, they just do it secretly for there is a feeling of shame or a fear of being socially shunned if their action is found out.

RESEARCH METHODS

The type of this research is descriptive-analytic, with the paradigm of phenomenology which tries to "naturally" describe a symptom or a state. This paradigm reject the use

of the theoretical framework as a preliminary step of research, and more importantly is to acknowledge the truth of ethics (value bond) (Muhadjir 2000: 18-19). This study describes the background and significance of the survival strategies of the limitations in education for coastal communities. For the data obtained a more comprehensive study, researchers used a multidimensional method that is a case of study that allows to find the internal consistency which is not only a consistency of style and factual but also the reliability (trust-worthiness). This study used a qualitative approach that is more concerned to the process than results, which tries to describe the data in the form of words or spoken of key informants or behavior that can be observed.

The research data will be obtained by collecting primary data, in the form of participant observation in which the researcher can see firsthand the situation, the atmosphere, the fact, things that actually happened on the field or in other words, the researcher acts as the main instrument. The indepthinterviews are done by interviewing the key informants and the parties who are included in the educational component in coastal schools by providing an open question. The key informant research was taken by using purposive snowball sampling. Researcher put the informant as the internal sampling informant for the informant's role is to talk, to exchange ideas or to compare an occurrence that is found on any other subject. To get to the purposive sample, the researchers acquired it through the snow ball sampling and determination of a comprehensive sample. While secondary data obtained from documents, records, and other supporting data from schools and institutions, or get it from the supporting literature researcch of other people.

Data processing is done in two stages: The first stage, the data is processed when the research is ongoing, while looking for and get the data, as well as transforming the data found in the field. The second stage, the data were analyzed after the fieldwork is complete. Data obtained during the research carried out will eventually be analyzed, both data quality and accuracy by reduction and interpretation of data in order to get a conclusion which is the real interpretation of research data obtained in the field.

Taking from Huberman and Miles (1984: 20), interactive data analysis; along with the data collection process, researchers conducted a data reduction so that the data obtained from the key informants (expert) and other data sources will be more systematic and easier to control. Data that is not suitable with the focus of this study will be eliminated, being formed into units and being categorized. Furthermore, the display data will be done by creating charts, graphs, and etc along with the challenges and solutions from the researchers. The last step to do is drawing conclusions and verifying data to test the validity or confirmability.

RESULTS AND DISCUSSION

1. Recognize the Tradition of Coastal Communities

The coastal communities have specific characteristics compared to the other communities. In their daily life, the coastal communities showed candor and openness, egalitarian, spontaneous, using rough words (*ngoko* language), emotional, somewhat showy, like luxury goods, like adventure, dare to speculate, and likes to think in black and white. Thus personality pattern is influenced by three important things: (1) the natural environment, (2) the type of work and life orientation, and (3) religious ideology.

It goes the same with the rural coastal communities of Api-api village. The natural environment of Api-Api village coastal area is a spreading out area of plain which is open, windswept, and heat valve. This type of work which predominantly cultivated by the Api-api villagers are fishing, farming and trading. It can be seen from the monograph of livelihood (aged 10 years and older), out of 4423 people, 974 people are farmers, 564 people are farm workers, 1039 people are fisherman, 2 people are businessman, 91 people are industrial workers, 141 people are construction workers, 310 people are merchants, 29 people are transporting workers, 10 people are state employees (civil)/ABRI, 4 people are retired, and the rest 1545 people are in the other various job.

The life of Api-api villagers'arevery intimate influenced by first, the similarity of the religion (Islam), the good relationship between religious leaders and its people, and the local economy are moderate. Muhadjirin (1999). However, the results of field research found that intimate life of the people found in the hamlet of Ndatulak and Gedangan. Meanwhile, in the hamlet of Api-api were not entirely so, because of the different characteristics compared to the hamlet of Ndatulak and Gedangan.

The strong *syiar* (magnificence) of Islam is in the Api-api village (Ndatulak and Gedangan) makes each person feel the need to identify their selves as good Muslim. This image can be seen more clearly from the many parents who prefer their children enlisted in Islamic schools rather than in public schools. While the *syiar* Islam in the hamlet of Api-api is still in a moderate level that is driven by teenagers who are educated and have strong relationships with teens from hamlet of Ndatulak and Gedangan.

Their religious activities, such as the group organization of IPNU/IPPNU which is run by teengers, group taklim and tahlilan run by the women, and *Manaqibwatahlil* run by the men as well as a variety of religious learning and its specific coastal character, affects their attitude to not being permissive to various activities that are contrary to the religious teachings. This attitude also characterized by their attitude to dislike any useless or negative form of gathering or gang. That stance does not mean that among citizens there is no gambling or drinking, but they just

do it secretly for there is a feeling of shame and a fear of socially shunned if their action is exposed in the community.

Explaining the explanation of Muhadjirin (1999) and the results of research in the Api-api village (2007) showed that the villagers were divided into two major groups, namely the community of sailors and fish farmers, see the following table:

TABLE 1: POLARIZATION TRADITION

Group / Item	Group I	Group 2
Location	Apsela	Gedangan and Ndatulak
Proffession (dominant)	Fishermen	Fish farmer (worker and owner)
Characteristic	Using informal (*ngoko*) words, emotional, love to show off, glamorous, love to adventure, dare to speculate, and tend to think black and white.	Use the softer words, friendly, love religious activities, open minded

1. Regeneration of Tradition

Dependence on the environment make the people stay still in the level of magisconciousness (CIESE, 1976; Collins, 1999) Anwar (2004: 130). In such conditions, the coastal people of Api-api village, especially the hamlet of Api-Api are still overwhelmed by the dynamism and totenisme which are symbolized by magical rites and religious rites.

Activities of *nyadranlaut (*sea alms) held by *nglarung* (floating) food/offerings to the sea placed in a small boat that specially decorated for the event. Before the food is floated out to the sea, a *Kyai* (Islamic leader/ritualist) recite some prayer begging to God so that the wish of these rituals may be granted. *Nyadranlaut* in its development is held along with a rowing race participated by the fishermen.

Nyadranlaut (sea alms) activity which is always celebrated annually attracts the public interest from the youngsters to the elders. The elders take a day off of their work intentionally only to participate or enliven the event. So do the children of Api-api village, they left their lesson/school to watch the rowing race and *nyadranlaut (sea alms)* event. As told by sodri: *"The tradition of the nyadranlaut (sea alms) also affect students' activity, because at the time of the event, many students are absent or skip their lesson in school only to watch the event"*. Today, some of villagers of Api-Api village started to leave the ritual belief behind. However, they still doing their routine activities as fishermen and pass on their knowledge and skills to their descent use indigenous learning system.

As for *nyadranbumi/kuburan* (earth/grave alms), almost all of the coastal people of Api-api village participated in the event by bringing *sedekahan* (religious alms) in the form of food. The event started by working together to clean the graves.

After that, they placed the food in banana leaves and laid it out lengthwise and also recited prayers together as a prayer for the deceased and a prayer as expression of gratitude to God Almighty.

2. Survival Patterns of Coastal Community

The pattern of life of coastal communities Api-Api village is not much different from the villages located in the district of Pekalongan. Coastal communities of Api-api village started their activities at 03.00 am, indicated by the *adzan*(a call to pray in Islam) from a mosque inviting the people to do the midnight pray and start their routine activities. People who work as fishermen will be going to the sea at around 04.00 amand return at 04.00 pm. After coming back from fishing, they spend their leisure time together with neighbors by sitting in *angkring* (a bench or a kind of guardhouse) or taking a rest at home with their family, as told by Muflih:

"Coastal communities of Api-Api village were mostly fishermen and farmers generally started their activities at 04.00 am or before dawn. For fishermen who work daily, they go to the sea at 04.00 am and return home at 04.00 pm. They usually catch fish before dawn to be taken directly to the market as soon as possible for the market in the Api-api village closed at 07.00 am".

People who work as farmers or fish pond farmer will go to the pond and put an end to his activities before 12.00 am. They spend their free time in the afternoon and evening mostly by just sitting around and smoking or chatting. While at night, some people held *tahlilankeliling* (praying together in one's house and move to another house in every scheduled time), or reading *Al-Qur'an* (Moslem holy book) in mosque/*musholla* (small mosque). As for children, the activity after *Maghrib* (twilight) is *madrasahdiniyah* (reading and learning *Al-Qur'an*)

Based on the opinion of Miller (1991: 432-436) in Thohir (1999: 56-57) the indicator of spare time (leisure time) is illustrated in the table concerning activities related to the following matters.

TABLE 2: SPARE TIME (LEISURE TIME) INDICATOR BY MILLER

Arts	Drama, dance, Singing or playing instruments, Watching movies in theatre.
Sport	Playing sports such as soccer, volley ball, etc.
Travelling	Picnic, studi tour.
Hobby	Gardening, playing cards, sewing.
Human Interaction	Visiting neighbours, relatives, acquaintances.
Social Activities	Participating in social/charitable organizations, youth association, and religious activities.
Cognitive activities	Reading entertainment magazines, joining *pengajian*(praying, reading Al-Qur'an, etc), listening radio, watching TV, etc.

Based on the above reference by Miller, spare time (leisure time) and the way the people of Api-api village coastal area use is not as complete as proposed by Miller. Field findings show the way people use their spare time as described in the following table:

TABLE 3: THE WAY COASTAL COMMUNITY USE THE SPARE TIME

Arts	Arts activities undertaken by Gedangan and Ndatulak people are expressed in a *rebana* (tambourin) group, while people of Api-api only play guitar
Sports	There is only volley ball field which is unrepresentative. There is no other sports facility available yet.
Tour	The people usually doing a tour to do *ziarah* (make a devotional visit to a sacred place) to the grave of *wali/ulama* (religious leader of Islam)
Hobby	People of Gedangan and Ndatulakhamlet express their hobby by joining *rebana* (tambourin) group while people of Api-api hamlet only play cards, chess, and billiard.
Visits	Almost all of people, especially men, love to pay a visit to their neighbours by any reason like chit-chat
Religious acts	Hamlet of Gedangan and Ndatulakdo their religious activities by *tahlilan,* reading Al-Qur'an in the mosque, *manakiban,* and *majlista'lim* while most people of Api-api hamlet pay no interest in those activities

The pattern of the community life turned into habits. Religious activities such as *tahlilan*, *ngaji* (reading Al-Qur'an), and *manakiban* has become a tradition of Api-api village coastal communities, especially Ndatulak and Gedangan. As for the people of Api-apihamlet these activities are rarely undertaken because of their busy lives to those who go to sea (fishing) in a month or more and for the people Api-api, they prefer to spend their time with family or just sitting in *angkring* (guardhouse) with their neighbors.

EMOTIONAL, OPEN, AND OSTENTATIOUS: BEHAVIOUR OF COASTAAL COMMUNITY

From the standpoint of criminology, such behavior is seen as behavior of violation of social norms, both of which have been declared by law as criminal or deviant behavior judged by the community as a criminal offense (nondelict). Criminal behavior is closely related to the habitual violence, which is a habit that is exist, lived, and passed, as an identity or community group's tendency. Thohir (2005: 78).

The tendency of criminal behavior are, to some extent related to the attitude of the people of Api-apicoastal villages which were reflected in the characteristics of those who show candor and openness, egalitarian, spontaneous, said rough

words (*ngoko*), emotional, somewhat showy, love luxurious things, adventurous, daring to speculate, and likes to think in black and white. Their emotional attitude characterized by a quick-tempered when they are confronted by things they do not like. Thohir (2005: 88) adds "The way they liked or disliked things influenced by their way of thinking 'black and white' (dikhotomis), that is the way of taking decision : 'yes' or 'no', 'good' or 'bad'."

The growing needs of the community and the proliferation of religious activity which is spearheaded by the youth decrease the tendency of criminal behavior. As explained above, this change is also characterized by their attitude that do not like any activity of suspicious or useles kind of gathering/gang. That stance does not mean that among citizens there is no gambling or drinking. They only do it secretly for there is a feeling of shame and a fear socially shunned if their action is exposed.

PATTERN OF EDUCATION CURRICULUM IMPLEMENTATION AND DEVELOPMENT OF COASTAL COMMUNITY NEEDS

The relevance of the school curriculum to the needs and traditions of the local people is absolutely necessary for the output and the outcome of the school meet the expectations of the society. The relevance or the relation cannot be separated from one another because it is a unity/unitary system. In the picture it can be seen that there is a shaded area which is the intersection of these three components. The area became a key to the success of an education that is always associated with the development of the needs and traditions of the community.

The linkage can be seen from the implementation of the curriculum in schools which is essentially the process of learning itself. The school curriculum (written school curriculum) will not be able to give any significant change for the students if the implementation is not being implemented profesionally. Implementation of local curriculum in SMP Islam Fatkhul Qowim will be viewed from three dimensions of content, process, and outcome. See Table 3 below for more details:

The table explains that the content dimensions of the implementation of the local curriculum in SMP Islam Fatkhul Qowim divide its local subject into religious and skills subject. The relation of the content dimension and the needs and tradition of Api-api village people can be seen from its allocation of local subject, that is 10 hours for religious local subject consisting *akidahahlaq* (creed morality), *fiqih* (jurisprudence), languages, Arabic, *Aswaja*, cultural history of Islam and *Al-Quran hadist* (see table). All six of these subjects adapted to the character of thrApi-api coastal communities that are traditional religious and it also adapted to the social demand for religious education for their next generation. Selection of these subjects are not much different from the lessons learned in *pondok pesantren*, this is what attracts people and makes them likely to send their children to SMP Islam Fatkhul Qowim.

TABLE4: THE RELEVANCE OF LOCAL CURRICULUM IMPLEMENTATION WITH THE DEVELOPMENT OF NEED AND TRADITION OF COASTAL COMMUNITY

Component Dimension	Development of Needs of Coastal Community	Tradition of Coastal Community
Content	1. People needs to the religious knowledge for their children → Curriculum of religious local subject (*akidahakhlaq, fiqih*, language, arabic, *aswaja*, Cultural history of Islam, and *Al-Qur'an hadist*) 2. People needs to the solution of houses electricity problem →Curriculum of local skills (electrical engineering)	People's tradition (*nyadranlaut* and *nyadranbumi) tahlilan, manakiban,* etc.); Coastal communnity's characteristics → religious local subject curriculum (*akidahakhlaq, fiqih,* language, arabic, *aswaja*, Cultural history of Islamand *Al-Qur'an hadist*)
Proccess	1. Coastal community needs to a good quality of learning pattern → approach pattern of *pondok pesantren* 2. Coastal community's need to a good quality of learning pattern → approach pattern of theories and practises	Characteristics and tendency of coastal community to *Islam Salafy* → approach pattern of *pondok pesantren*
Results	1. People's need to religious/ *rabbani* generation → students with moral and good characteristic 2. People's need to the solution of houses electricity problem → Students skill on repairing electricity installation	Tradition (character) of coastal community as the traditionally religious → students with moral and good characteristic

The tradition of coastal communities in the form of sea and earth *nyadran*, *tahlilan*, *manakiban*, and others will be interpreted and understood completely by the students with the right understanding through implementation of local curriculum which teach sixth religious subjects. While the needs of the community to the problems of daily electricity will be solved by electrical engineering subject offered by the school. By administering the allocation of two (2) hours of lessons students equipped with the basic skills for everyday electrical operation, however, for the students are in the basic level, so the skills taught were the basic skills such as lighting installation, repairing a broken cable and so on.

Dimensions of explaining process in detail about the relationship of local curriculum implementation in SMP Islam Fatkhul Qowim to the needs and traditions of the local coastal community essentially is a process of learning itself. Implementation of local curriculum in SMP Islam Fatkhul Qowim implement

approach pattern of *Salafiyah pondok pesantren* (traditional), the process uses reference books of *kitabkuning* (*wetonan, bandongan*).

The approach pattern of *pondok pesantren* (boarding school) is applied in order to enable the students to comprehend the material in its concept, language, reading, writing and so forth or it can be said that it used the complete teaching model (*kitabi*) because in addition to material comprehension, students are also required to develop their affective aspect (personality) and psychomotor.

The approach pattern is chosen because it is suitale for the characteristics of the subjects taught to the students, besides the choice of the approach that will enhance public trust to the quality learning process of SMP Islam Fatkhul Qowim. People of Api-api Coastal area believe that the approach pattern enables their children to get beneficial knowledge. This is because the characteristics of Api-api coastal communities are still dominated by the religion of Islam (*salafi*).

And comes with the ability to read and write Arabic, students become more confident to take part in society, it is proven by the forming of *rebana* (tambourine)/ *ngaji* students groups. Sodri said:

" ... And in each mosque or at the children's home (students of SMP Islam Fatkhul Qowim) will form a *rebana* (tambourine) group because the students have mastered *sholawat* and another reading matters." Busyairi added "Based on our observation, the students who study in this school are also active in organization such as IPPNU and the others who are alumni of this school. By mastering Arabic language and skills relating to Arabic, they become confident in to participate in any activities in the mosque and their environment."

The active role of students or alumni of SMP Islam Fatkhul Qowim in activities in the community seemed to answer the question of how the relationship between the implementation of the local curriculum with the development needs and traditions of Api-api coastal communities is. By actively participating in the community, the students can do what is best for the community with the skills and knowledge they obtained while studying in SMP Islam Fatkhul Qowim.

CONCLUSION

The pattern of education provision in the implementation of the local curriculum in SMP Islam Fatkhul Qowim strongly emphasizes the principle of flexibility to suit the needs and traditions of coastal communities. The process of inheriting the tradition to the next generation through implementation of local curriculum in SMP Islam Fatkhul Qowim containing religious subjects such as *akidah ahlaq* (moral theology), *fiqih* (jurisprudence), languages, Arabic, *Aswaja,* cultural history of Islam, and *Al-Quran hadist*. There also gives local subject of skills such as electrical engineering.

The pattern of education provision of coastal communities in implementing local religious curriculum implemented using the approach pattern of *pondok pesantren* (boarding schools) that applied to the learning process, selection of reference books, school community interaction. While local skills curriculum is implemented using practical approach pattern. As a result of the pattern of education provision for coastal communities, the implementation of local curriculum in SMP Islam Fatkhul Qowim include cognitive aspects, in the form of teaching materials/ materials comprehension; affective aspects, with the character building of *akhlaqul karimah* (good moral) of the students; and psychomotor aspects such as skills in writing, reading, and actively participate in activities in the community. ***

References

Purba, Jonny. 2002. *Pengelolaan Lingkungan Sosial*. Jakarta: Kantor Menteri Negara Lingkungan Hidup. Yayasan Obor Indonesia.

Thohir, Mudjahirin. 1999. *Wacana Masyarakatdan Kebudayaanjawa Pesisiran*. Semarang: Bendera.

Freire, P, et.al. 2004. *Menggugat Pendidikan (Fundamentalis, Konservativ, Liberalis, Anarkis)*. Yogyakarta: Pustaka Pelajar.

Mukminan. 2006. *Kurikulum 2006 Menuju Perbaikan Kualitas Pendidikan*. Paper presented at a Seminar on Educational Technology Student Association of Yogyakarta Education University, Sptember 20th.

Muhadjir, N. 2000. *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin.

Bungin, B. 2005. *Analisis Data Penelitian Kualitatif*. Jakarta: PT Raja Grafindo Persada.

Djojonegoro, Wardiman. 2005. *Strategi Pendidikan Yang Relevan Dengan Kebutuhan DuniaKerja*. Paper presented on a National Seminar of Semarang State University, May 4th.

Nugroho. 2005. *Peran Teknologi Pendidikan*. Paper presented on a talkshow and Education Technology Exhibition of Yogyakarta State University students.

Jalal, F andSupriadi, D. (Ed.). 2001. *Reformasi Pendidikan Dalam Konteks Otonomi Daerah*. Yogyakarta: Depdiknas-Bappenas-AdicitaKarya Nusa-PT Mitra Gama Widya.

Sukmadinata, N S. 2005. *Metode Penelitian Pendidikan*. Bandung: PT Remaja Rosda Karya.

Moleong, L J. 2002. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya

Thohir, Mudjahirin. 2005. *Kekerasan Sosial Di Pesisir Utara Jawa*. Semarang: Lengkong Cilik Press.

Miles, M B and Huberman, A M. 1992. *Analisis Data Kualitatif*.Translation of Tjetjep Rohendi Rohidi. Jakarta: Universitas Indonesia Press.

Baudrillard, J P. 2004. *(La Société De Consommation) Masyarakat Konsumsi*. Translation of Wahyunto. Yogyakarta: Kreasi Wacana.

Supriadi, Dedi. 2004. *Membangun Bangsa Melalui Pendidikan*. Bandung: Remaja Rosda Karya.

Anwar. 2004. *Pendidikan Kecakapan Hidup (Life Skills Education) Konsepdan Aplikasi*. Bandung: Alfabeta.