

Moral Problems and Efforts to Overcome Them in the Fisherman Community Environment of Nibung Hangus District, Batu Bara

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Abstract

This research examines various moral problems among teenagers in Ujung Kubu Village, Nibung Hangus Sub-district, Batu Bara Regency. This research aims to identify and analyze the factors that influence adolescents' moral behavior and the efforts made by fishermen's families to overcome these problems. A qualitative approach with a case study was used as the primary method. Data collection techniques included passive participatory observation, in-depth interviews with key informants, and document study. Data analysis was conducted using descriptive analysis techniques, narrative compilation, and verification through triangulation and member checks to ensure the accuracy and consistency of the findings. The research findings show that behavior against parents, abusive speech, fighting among friends, and often leaving the house in the middle of the night are serious moral problems among adolescents in this village. Factors influencing these problems include the role of parents, the influence of the peer environment, and the lack of consistent religious education. Parents face challenges in implementing moral education amid negative environmental influences. Family efforts include open communication, setting clear rules, and limiting the peer environment, although there are limitations in fully controlling children's behavior. This study reinforces previous theories about the importance of family and environment in adolescent moral formation and provides new insights into the complexity of moral issues in fishing communities. A more adaptive and responsive approach is needed to create an environment conducive to healthy and responsible adolescent development.

Keywords: Adolescents; Fishing families; Moral education.

Introduction

The problem of morality is an issue that not only dominates the discourse of individual morality but also significantly affects social and community dynamics. Morals, which in the Islamic perspective include all aspects of morals and ethics, are an essential foundation in shaping individual and collective character. In the context of fishing communities in Nibung Hangu Subdistrict, Batu Bara Regency, moral issues receive special attention given their essential role in the regional economy and the social complexities accompanying them.¹

Fishing communities, which depend on marine products for their livelihoods, face various economic, social, and cultural challenges. Income instability, high work risks, and limited access to education and public facilities often trigger social problems, including moral degradation.² This phenomenon can be seen in the increasing cases of drug abuse, criminal acts, and internal conflicts that arise among fishing communities.

When viewed from this system, it can be seen that a father's attention to the cultivation and education of morals for his children is minimal. When the father is at work and rarely at home, the responsibility of educating children is often transferred to the mother.³ The phenomenon in fishermen's families is that the mother's role as a housekeeper is dominant, so she is always with her children. As long as the father is not at home, the mother is fully responsible for providing education, guidance, and correcting her children's behavior. This can contribute to the formation of good morals in these children.

The lack of fathers' role in children's education in Nibung Hangu Sub-district, Batu Bara District, causes various problems in children's social behavior. This phenomenon can be seen in how children address older people by name or "you," which reflects a lack of respect for adults. In addition, when parents give advice, children often show defiance

¹ Junaidin Junaidin and Ikong Ikong, "The Role of Fishermen's Family in Children's Education," *Didaktis: Journal of Education and Science* 21, no. 2 (2021).

² Rabiatal Adawiyah, "The Role of Fathers in Children's Education from the Perspective of the Qur'an (Review of Ibn Katsir's Interpretation and Al-Misbah's Interpretation)" (2022).

³ A Asrin and H A H Anwar, "Changes in the Education Pattern of Children of Elementary School Age in Fishermen Families in Bakealu Village, Wakorumba Selatan Subdistrict, Muna Regency (1998-2016)," *J. Penelit. Educ. Sej. Uho* 2, no. 3 (2019).

and even use abusive language. Another phenomenon is the habit of some children who usually leave the house at night, indicating a lack of parental supervision and guidance.⁴

Ethical challenges among fisher children are a prevalent phenomenon, with studies highlighting the importance of factors such as legitimacy, ethical considerations, and stakeholder engagement in promoting the urgency of parental education.⁵ Research on fishers' experiences under extreme conditions emphasizes mutual solidarity, respect, and sacrifice as crucial ethical principles in fishing communities.⁶ In addition, strategies to overcome child delinquency, which interacts more with the mother figure, require specific preventive measures in educating fishermen with a systematic process with a continuous cycle to increase the father's attention when with the family. Furthermore, adapting research practices to the local context and being reflexive in the context of fishermen is crucial to understanding the social life world of children's environment and overcoming ethical and practical challenges in prevention efforts.⁷

Educating children in fishing communities presents various challenges, including economic constraints, limited access to educational facilities, and prioritizing livelihoods over schooling.⁸ Factors such as poverty, child labor, and the perception of education as less important than immediate economic needs contribute to the struggle to ensure children's education in fishing communities.⁹ Despite these barriers, some efforts are made by families to support children's education. However, the busy lives of fishermen, misconceptions about schooling, and lack of parental involvement hinder children's education. Raising awareness about the importance of education, providing support

⁴ Amiruddin Masri, "The Education For Coastal Fishermen Children In Donggala," *Asian Journal of Environment, History and Heritage* 1, no. 1 (2017).

⁵ Sanaa Abusin and Rashid Hassan, "Legitimacy and Ethics or Deterrence Factors: Which Are More Important for Compliance with Regulations among the Artisanal Fishers of Sudan?", *African Journal of Agricultural and Resource Economics* 9, no. 3 (2014): 239-252.

⁶ Josko Bozanic, "Ethics of the Sea—Experience of the Vis Archipelago Fishermen," in *Colloquia Humanistica* (Instytut Slawistyki Polskiej Akademii Nauk, 2015), 137–146.

⁷ Madeleine Gustavsson, "Attending to the Rhythms of the Sea, Place and Gendered Cultures in Interviewing Fishers and Fishing Families," *Researching People and the Sea: Methodologies and Traditions* (2021): 47–70.

⁸ Nismawati Nismawati et al., "Awareness of the Importance of Children's Education in the Small Island Fisherman Community (Case Study of Liukang Loe Island)," *Jurnal Geografi* 15, no. 1 (2023): 12–25.

⁹ Shella Lorenza, Syarbaini Saleh, and Yummy Jumiati Marsa, "Education Of Banjar Fishermen's Children In Karang Anyar Village Secanggang Subdistrict Langkat Regency," *Jhss (Journal Of Humanities And Social Studies)* 6, no. 3 (2022): 379-383.

programs, and addressing economic challenges are critical to improving children's education outcomes in fishing communities.¹⁰

Studies have examined the education problem in fishing families' children, including Ikhrom Anas' research,¹¹ which explores parents' awareness of introducing, facilitating, and financing children's religious education. The essential findings of the research on the findings of the shift in the role of the father in the attention, coaching, and participation of the mother who has much time at home as an educator; research Kuncoro Bayu Prasetyo¹² examines the potential of Banyutowo Village that can support the development of alternative education based on local wisdom of fishing communities. The research contributes to the solution of fisher families' education by utilizing the development of alternative education, including structural and cultural; Lorenza's research¹³ portrays children's education from the perspective of the Banjar tribe fishing community in Karang Anyar Village. Research findings misconceptions (misunderstandings) dominate parents about education, causing low awareness of the importance of education.

Examining the problem of education of children of fishermen families that causes moral decadence in adolescents, this research comprehensively examines the educational process and efforts made by families and communities in overcoming the ethical problems of adolescents in Nibung Hangus District, Batu Bara Regency. In addition, this research is expected to provide strategic recommendations based on research findings to increase the effectiveness of efforts to overcome moral problems among adolescents in the future.

Research Methodology

This research adopts a qualitative approach with the case study as the primary method. The case study research type was chosen to obtain a detailed description of moral

¹⁰ B Ambale, M Kiptui, and C Saina, "Food Insecurity and Coping Strategies of Fishing Communities Living in Lake Victoria, Homa Bay County, Kenya," *Africa Environmental Review Journal* 3, no. 1 (2018): 135–143.

¹¹ Ikhrom Anas and Agus Sutiyono, "Fishermen Parents' Awareness of Children's Religious Education: Case Study in Tambak Lorok Community Semarang" (N.D.).

¹² Kuncoro Bayu Prasetyo, "Structural and Cultural Aspects as the Potentials in the Development of Alternative Education for Fishermen Community," *Komunitas* 11, no. 1 (2019): 1–7.

¹³ Lorenza, Saleh, and Marsa, "Education of Banjar Fishermen's Children in Karang Anyar Village Secanggang Subdistrict Langkat Regency."

problems among teenagers in the fishing community in Ujung Kubu Village, Nibung Hangus Sub-district, Batu Bara Regency, and the efforts made to overcome them.¹⁴

This research involved several data collection techniques: *first*, the researcher used passive participatory observation to record the fishing community's behavior and interaction. This technique allowed observation of the community's daily activities without disturbing or influencing their behavior; second, interviews were conducted with several key informants from the fishing community. The informants were selected by purposive sampling. *Third*, the researcher collected and analyzed various relevant documents, including the village's history, the number of fishermen population, geographical conditions, and village infrastructure.¹⁵

Data analysis was conducted using descriptive analysis techniques. The data analysis process included the following steps: *first*, data from various sources were collected and simplified. Relevant information was selected and summarized to facilitate further analysis. Second, narrative compilation: the data that has been reduced is then organized into a systematic narrative. The researcher describes the community's response to children's moral education in a structured and detailed manner; *third*, verification, the results of data analysis are verified to ensure accuracy and consistency. The verification process involves data triangulation, namely comparing data from various sources, using multiple techniques, and determining the time of data collection. Meanwhile, checking the validity of the data was carried out with the following methods: *First*, Triangulation: Data from different sources (interviews, observations, and documents) and different data collection techniques were compared to ensure consistency of findings; second, member check: Informants were asked to review the interview results and data analysis to ensure that the research findings accurately reflected their views and experiences.

With this approach, the research is expected to provide a comprehensive picture of the moral problems among the fishing community in Ujung Kubu Village and the efforts made to overcome these problems. The qualitative approach with the case study method allows researchers to explore the phenomenon in depth and produce a comprehensive understanding of the social dynamics and morality in the fishing community.

¹⁴ Robert K. Yin, *Studi Kasus: Desain Dan Metode* (Jakarta: Rajawali Pers, 2015).

¹⁵ Amir Hamzah, *Metode Penelitian Studi Kasus: Single Case, Instrumental Case, Multicase & Multisite* (Malang: Literasi Nusantara, 2020).

Moral Problems of Teenagers and Parents' Views in Ujung Kubu Village, Nibung Hangus Subdistrict, Batu Bara Regency

This research reveals various moral problems among adolescents in Ujung Kubu Village, Nibung Hangus Subdistrict, Batu Bara Regency. The findings show that the behavior of teenagers who go against their parents, like to speak harshly, fight among friends, and often leave the house at midnight is an alarming phenomenon that requires serious attention.

Erikson's theory of psychosocial development states that adolescents are in the identity-seeking stage, often leading to conflict with authority, including parents.¹⁶ Adolescents may search for identity and want to differentiate themselves from parents, who usually have high demands or expectations. In addition, the influence of the peer environment also plays a role in encouraging rebellious behavior.

Examining the field phenomenon with Bandura's social learning theory,¹⁷ adolescents imitate their peers' behavior, especially if they see the behavior getting positive reinforcement. Lack of parental time, especially in the context of busy fishing families, also exacerbates this situation. In attachment theory, Bowlby emphasizes the importance of parental presence for children's emotional development; lack of time together can cause children to feel uncared for and trigger rebellious behavior. The financial limitations often experienced by fishing families can also lead to adolescent frustration, which is then expressed as resistance against parents.¹⁸

In addition, according to Gina Zamzami's findings,¹⁹ abusive speech often includes the use of insulting words, threats, intimidation, and swearing. These findings are consistent with Bandura's social learning theory, which states that children imitate the behaviors they observe from the adults around them. If adolescents are used to seeing adults arguing and using abusive words, they will internalize the behavior as a legitimate way to express annoyance or anger.

¹⁶ E Erikson, "Childhood and Society" (Norton, New York (tr. it. Infanzia e società, Armando, Roma, 1967), 1950).

¹⁷ Albert Bandura, "Social Foundations of Thought and Action," *Englewood Cliffs, NJ* 1986, no. 23–28 (1986): 2.

¹⁸ John Bowlby, "Attachment and Loss. Vol. 1, Attachment. New York: Basic, 1982," *Attachment and Loss* 2 (1969).

¹⁹ Gina Zamzami, Chrisnaji Banindra Yudha, and Maria Ulfa, "Peran Lingkungan Sosial Pada Perilaku Berbicara Kasar Anak," in *Prosiding Seminar Nasional Pendidikan STKIP Kusuma Negara III*, 2021, 353–361.

Fights between friends are common among teenagers in Ujung Kubu Village, Nibung Hangus Sub-district, Batu Bara District. Conflicts between friends are often triggered by trivial things such as losing a game, teasing, differences of opinion, and jealousy. According to social conflict theory, these fights can be seen as a form of expression of the tensions in adolescent social interactions. Developing the ability to understand and manage conflict is essential to reduce the frequency of fights. Character education and healthy communication between peers must be implemented to reduce conflict and encourage positive relationships.

John A Glover states that microenvironments, such as families and immediate communities, significantly influence children's development.²⁰ Lack of parental supervision is often caused by jobs that demand uncertain times, such as the fishing profession. The economic pressures experienced by fishermen's families can also create a stressful environment at home, which ultimately affects adolescents' mental health and increases the risk of deviant behavior.²¹

Family, community, and economic factors contribute to moral problems among adolescents. Glover and Ronning²² state that the community environment is an essential factor in shaping the mentality and mindset of adolescents. Lack of harmony in the family, parental absence, and economic pressure are some of the main factors that lead to moral problems among adolescents.

The views of parents in the fishing community in Ujung Kubu Village, Tanjung Tiram Sub-district, Batu Bara Regency, regarding the moral problems of teenagers vary. While these views depend on each individual's culture, values, and life experiences, a common thread indicates a deep concern for moral degradation among teenagers and the challenges parents face in addressing this issue.

The negative influence of peers around the village is also an essential factor affecting adolescent behavior. Children who start making friends and playing outside frequently tend to show behavioral changes, including a lack of respect for parents and engaging in harmful activities such as hanging out in coffee shops late into the night. Socialization theory suggests that peers play an important role in shaping adolescent

²⁰ John A Glover and Royce R Ronning, *Historical Foundations of Educational Psychology* (Springer Science & Business Media, 2013).

²¹ Badrun Susantyo, "Memahami Perilaku Agresif: Sebuah Tinjauan Konseptual," *Sosio Informa: Kajian Permasalahan Sosial dan Usaha Kesejahteraan Sosial* 16, no. 3 (2011).

²² Glover and Ronning, *Historical Foundations of Educational Psychology*.

behavior, and negative influences from peer groups can exacerbate moral problems among adolescents.

In addition, incomplete family conditions, such as divorce, also have a significant impact on parental control and supervision of their children. The lack of a father figure in the family often causes difficulties for mothers in controlling their teenagers' behavior. Previous research by Muna Erawati²³ shows that the presence and involvement of fathers in children's lives is crucial for children's moral and emotional development. Father absence is often associated with various behavioral problems in children.

Overall, the findings of this study suggest that moral problems among teenagers in Ujung Kubu Village are influenced by a combination of factors, including the role of parents, environmental influences, and the lack of consistent religious education. Parents realize the importance of moral and spiritual education but face significant challenges in implementing it amidst strong negative influences from the surrounding environment. This study corroborates previous theories about the significance of family and environment in adolescent moral formation and provides new insights into the complexity of ethical issues in fishing communities.

Family Social Control Efforts in Overcoming Adolescent Moral Problems in Ujung Kubu Village, Nibung Hangus Subdistrict, Batu Bara Regency

Fishing families in Ujung Kubu Village, Nibung Hangus Sub-district, Batu Bara Regency prioritize open communication with their children as the *first* step in addressing moral issues. They try to listen to their children's feelings and viewpoints and provide appropriate guidance and advice. According to interpersonal communication theory, as described by Carl Rogers, active listening and empathy are vital in building a healthy relationship between parents and children. By implementing open communication, parents seek to create an environment that allows children to feel heard and understood, which can help reduce negative behaviors.

Parents also set clear rules and boundaries for their children's behavior and provide consistent consequences if those boundaries are broken. B.F. Skinner's operant reinforcement theory suggests that consistent consequences, both positive and negative,

²³ Muna Erawati, "Father Involvement Model in Parenting," *MUDARRISA: Journal of Islamic Education Studies* 1, no. 1 (2009).

can help shape children's behavior.²⁴ Parents in this village firmly explain the consequences of actions not aligned with family values and provide opportunities for children to learn from their mistakes. Although children still break the rules, parents' constant efforts in enforcing these boundaries reflect their commitment to shaping good morals in their children.²⁵

In addition, parents try to limit and maintain their children's friendship environment by prohibiting children from befriending individuals who are considered bad influences. According to Bandura's social-cognitive theory, children's behavior is influenced by their observations of others, especially peers. By limiting children's socialization, parents try to reduce the negative influence of friends that are not in line with family values. However, challenges arise when children remain friends with whomever they want outside of parental supervision, demonstrating the limitations of this approach in fully controlling children's behavior.

Overall, the findings of this study show that fisher families in Ujung Kubu Village strive to address moral issues among adolescents with various strategies that focus on communication, supervision, and regulating children's social environment. Despite facing multiple challenges, these efforts reflect parents' understanding of the importance of their role in shaping their children's morals and behavior. Relevant theories support this approach, but limitations must be addressed to achieve more effective results.

Efforts Made in the Community to Overcome Moral Problems of Teenagers in Ujung Kubu Village, Nibung Hangus Subdistrict, Batu Bara Regency

Some efforts are made in the community to prevent moral problems among adolescents by creating activities for adolescents, such as mosque youth. Organizing youth activities at the mosque is one of the community's efforts to provide positive alternatives for teenagers. Youth activities at the mosque can focus on religious education, including learning about Islamic moral and ethical values.²⁶

²⁴ Burrhus F Skinner, "Operant Conditioning," *The encyclopedia of education* 7 (1971): 29-33.

²⁵ Esa Pertiwi, Kusumajanti Kusumajanti, and Irpan Ripa'I Sutowo, "The Phenomenon of Encouragement to Marry: Conflict Resolution between Parents and Children through Interpersonal Communication," *AL MUNIR: Journal of Islamic Communication and Broadcasting* 12, no. 01 (2021): 28-42.

²⁶ Heri Budianto, "The Role of Islamic Youth Mosques for Teenagers in the Millennial Era," *Journal of Education "EDUKASIA MULTIKULTURA"* 1, no. 2 (2019).

Teenagers can be invited to understand religious teachings more deeply and how to apply them in everyday life. Youth activities at the mosque can be a forum for discussions on various matters related to the lives of teenagers, be it social, moral, or religious issues. Such discussions can help teenagers better understand the problems they face.²⁷ Through activities at the mosque, teenagers can develop specific skills, such as communication skills, leadership, or other social skills. This can be done through various activities, such as lectures, seminars, or workshops. However, not many teenagers are very enthusiastic about participating in these activities.²⁸

In addition, the government issued an appeal letter and asked parents to cooperate in advising their children to stay home at night if there is no need because many teenagers still sit in stalls and wander around. The government made the policy because nighttime is a vulnerable time when teenagers can become targets of crime, including street violence, robbery, or lousy neighborhood influences.

Building Adaptive and Responsive Relationships: Keys to the Effectiveness of Adolescent Moral and Social Education

The government and parents share the same desire to see adolescents grow and develop well, not only physically but also socially, emotionally, and intellectually. However, adolescents' attitudes towards parental advice and local government regulations often vary significantly.

Some teenagers may formally accept the advice of parents and the government but not take it seriously. They may follow rules or comply with advice only to avoid conflict with parents or punishment from the government, but their behavior does not change. This is consistent with Kelman's normative compliance theory, which states that individuals often comply with rules or advice not because they believe it to be accurate but to avoid negative consequences.²⁹

Teenagers tend to ignore or avoid the advice of parents and the government. They may not take the advice seriously and prefer to do what they want without considering the consequences. This behavior can be explained through Bandura's social learning

²⁷ Ibid.

²⁸ Ikrom Shaliadi and Ahmad Andry Budianto, "Khuruj Fisabilillah Pendekatan Baru Untuk Pembinaan Karakter Kalangan Pelajar," *Molang: Journal Islamic Education* 1, no. 01 (2023): 55–68.

²⁹ Herbert C Kelman, "Compliance, Identification, and Internalization Three Processes of Attitude Change," *Journal of conflict resolution* 2, no. 1 (1958): 51-60.

theory,³⁰ which states that teenagers tend to imitate the behavior they see in their surroundings, significantly if their peer group reinforces it.

In addition, some adolescents reject or deny the advice of parents and the government. They may feel they know better or find the advice irrelevant. They can also feel pressured by the rules and restrictions imposed.³¹ Psychological reactance theory explains that when individuals feel their freedom is threatened, they do the opposite of what is expected to maintain their sense of freedom.

In such situations, parents and governments must remain open to listening and understanding young people's perspectives while providing the necessary guidance and supervision for their safety and well-being. Open communication, empathy, and respect for young people's needs and desires are crucial to building healthy and respectful relationships between generations. Baumrind's work on parenting styles suggests that authoritative approaches, which combine close supervision with support and warm communication, produce the most favorable outcomes in adolescent development.³²

The findings suggest that to achieve effectiveness in adolescents' moral and social education, parents and governments need to adopt a more adaptive and responsive approach. Building relationships based on mutual understanding and trust, rather than simply enforcing rules and punishments, can create an environment more conducive to healthy and responsible adolescent development.

Recommendations for Future Research or Community Action

It introduced various activities that cater to the interests of teenagers, such as sports, arts, and technology, in addition to religious education. In addition, developing leadership opportunities in mosque activities will empower teenagers to take an active and responsible role. Collaboration between the government and the community must be strengthened through regular meetings with parents, teenagers, and government officials. These meetings can be a platform to discuss problems, find solutions, and share experiences. Training for parents is also needed, focusing on effective communication

³⁰ Bandura, "Social Foundations of Thought and Action."

³¹ Ach Sayyi, Abdul Gaffar, and Shofiyatun Nisak, "Transformation Of Islamic Religious Education: An Analysis Of The Implementation Of The Independent Curriculum In Class VII SMPN 3 Pamekasan," *Molang: Journal Of Islamic Education* 1, no. 02 (2023): 15–28.

³² Diana Baumrind, "Effects of Authoritative Parental Control on Child Behavior," *Child development* (1966): 887-907.

strategies, understanding adolescent behavior, and advocating for policies that support after-school programs and safe community spaces.

The importance of adaptive and responsive communication approaches cannot be overlooked. Parents and officials should practice empathy and active listening in their interactions with adolescents. Communication strategies must be tailored to adolescents' perspectives and experiences, providing a platform where adolescents can voice their concerns and suggestions. Addressing behavioral influences through peer education is the next step. Peer mentorship programs, role model campaigns, and collaborative projects can harness the positive impact of peers to shape adolescents' behaviors and attitudes.

Creating a safe environment for teens is essential. This can be done by increasing community patrols and establishing safe zones where teens can socialize under supervision. Curfew support programs and workshops on personal safety will also help reduce adolescents' exposure to adverse risks. These recommendations aim to create a supportive and engaging environment for adolescents, fostering their moral and social development while addressing existing challenges in Ujung Kubu Village.

Conclusion

This research reveals various moral problems among adolescents in Ujung Kubu Village, Nibung Hangus Subdistrict, Batu Bara Regency. The research findings show that behaviors such as resisting parents, speaking harshly, fighting among friends, and often leaving the house in the middle of the night are worrying phenomena that require serious attention. This phenomenon suggests that moral problems among teenagers in Ujung Kubu Village are influenced by a combination of factors, including the role of parents, environmental influences, and the lack of consistent religious education. Parents realize the importance of moral and spiritual education but face significant challenges in implementing it amidst strong negative influences from the surrounding environment. This study corroborates previous theories about the significance of the role of family and environment in the moral formation of adolescents. It provides new insights into the complexity of ethical issues in fishing communities.

Meanwhile, the efforts made by the fishermen's family to overcome this moral problem include open communication, setting clear rules, and limiting the friendship environment. However, there are limitations in fully controlling children's behavior. Therefore, a more adaptive and responsive approach is needed, building relationships

based on mutual understanding and trust rather than simply enforcing rules and punishments. This approach is expected to create an environment that is more conducive to adolescents' healthy and responsible development.

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