

Exploring the Implementation of Fiqh Maritim in Indonesia (Case In SMKN 4 Kota Cilegon)

Iqramullah¹, Ahmad Qurtubi², Eneng Muslihah³, Naf'an Tarihoran⁴, Deni Iriyadi⁵, Wasehudin⁶
Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia^{1,2,3,4,5,6}
E-mail: 223621006.iqramullah@uinbanten.ac.id

Abstract

This research aims to explore the implementation of maritime fiqh in Indonesia, especially in maritime schools. Fiqh is one of the scopes of Islamic religious education which regulates laws relating to maritime activities, such as shipping, procedures for worship while sailing. This research uses a qualitative method with a case study approach. Data was collected through interviews, observation and documentation at SMKN 4 Cilegon City. The research results show that the implementation of maritime fiqh in maritime schools is still not optimal. Several factors that hinder this are Several factors hinder the implementation of maritime fiqh in maritime schools, including a lack of awareness and understanding of maritime fiqh, insufficient competent human resources, inadequate teaching materials and curriculum, and limited support from related parties. This research recommends several steps to improve the implementation of maritime fiqh in maritime schools. These include increasing socialization and education about maritime fiqh, developing competent human resources in the field of maritime fiqh, preparing teaching materials and curriculum in accordance with maritime fiqh, and strengthening cooperation between maritime schools and related parties.

Keywords: *Fiqh; Maritime; School.*

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi implementasi fiqh maritim di Indonesia, khususnya di sekolah maritim. Fiqh merupakan salah satu ruang lingkup pendidikan agama Islam yang mengatur hukum-hukum yang berkaitan dengan kegiatan maritim, seperti pelayaran, tata cara beribadah saat berlayar. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Pengumpulan data dilakukan melalui wawancara, observasi dan dokumentasi di SMKN 4 Kota Cilegon. Hasil penelitian menunjukkan bahwa implementasi fiqh maritim di sekolah maritim masih belum optimal. Beberapa faktor yang menghambat hal tersebut adalah Beberapa faktor yang menghambat implementasi fiqh maritim di sekolah maritim, antara lain kurangnya kesadaran dan pemahaman tentang fiqh maritim, kurangnya sumber daya manusia yang kompeten, bahan ajar dan kurikulum yang kurang memadai, serta terbatasnya dukungan dari pihak terkait. Penelitian ini merekomendasikan beberapa langkah untuk meningkatkan implementasi fiqh maritim di sekolah maritim. Antara lain dengan meningkatkan sosialisasi dan edukasi tentang fiqh maritim, mengembangkan sumber daya manusia yang kompeten di bidang fiqh maritim, menyiapkan bahan ajar dan kurikulum yang sesuai dengan fiqh maritim, serta memperkuat kerja sama antara sekolah maritim dengan pihak terkait.

Kata Kunci: *Fiqh; Maritim; Sekolah.*

A. INTRODUCTION

Indonesia is a maritime country that has great potential in the field of marine affairs. With a sea area of 5.8 million km² and a coastline of about 81 thousand km, Indonesia has abundant marine

resources, such as fish, oil, gas, minerals, and other marine biota¹ This potential provides opportunities for Indonesia to improve the welfare of its people through the development of a sustainable and equitable maritime sector.² The challenges faced by Indonesia in managing its marine resources are significant. One of the primary challenges lies in applying both Islamic law and maritime fiqh within the context of Indonesia's diverse and pluralistic society. Maritime fiqh is a branch of fiqh that discusses issues related to the sea, such as navigation, fisheries, trade, environment, and others.³ Maritime fiqh is relevant to the condition of Indonesia, which has a majority of Muslim population and has a strong maritime tradition.

Maritime fiqh is a branch of fiqh that discusses Islamic laws related to activities at sea, such as navigation, trade, fishing, and others. Maritime fiqh has a long and rich background, from the time of Prophet Muhammad SAW to the modern era. The background of maritime fiqh can be divided into three periods, namely: The early period of Islam (1st to 7th century AH / 622-1258 AD). In this period, Muslims began to develop maritime activities, both for the purpose of preaching, jihad, and trade. Some of the Prophet's companions, such as Abu Bakr, Umar bin Khattab, and Muawiyah bin Abi Sufyan, were involved in sea expeditions. The fiqh scholars also began to formulate maritime laws based on the Quran, hadith, ijma', and qiyas. Some of the issues discussed include the requirements of ships, cargo, crew, captain, ship rental, marine insurance, compensation, and the law of war at sea.

The middle period of Islam (8th to 13th century AH / 1258-1882 AD). In this period, Muslims reached the peak of progress in the maritime field. They managed to explore various regions in the world, such as Africa, Southeast Asia, India, China, and Europe. They also developed maritime sciences, such as cartography, navigation, astronomy, and ship technology. The fiqh scholars further enriched the study of maritime law by adding new sources of law, such as istihsan, istislah, maslahah mursalah, urf, and sadd al-dzari'ah. Some of the issues discussed include the rights of sailors, the rights of passengers, the rights of fishermen, the rights of coastal residents, customs law, muamalah law at sea, and international law of the sea.

Modern Islamic period (14th century AH / 1882 AD-present). In this period, Muslims faced new challenges in the maritime field. Muslims had to adapt to the changes brought about by globalization, colonialism, imperialism, and the industrial revolution. For example, they developed new navigation techniques, adjusted trade practices to align with Islamic principles, and created systems to address maritime disputes in a changing world. They also had to maintain their identity and sovereignty amid competition and conflict among countries.

The jurists endeavored to adjust maritime law to the contemporary context by applying the principles of ijihad, tajdid, islah, and maqasid al-shariah. For instance, ijihad was used to derive rulings for novel maritime issues, tajdid was applied to renew outdated practices, islah was utilized to reform unjust systems, and maqasid al-shariah ensured that laws served the overarching goals of

¹ Abdullah Yusof, "Tokoh Pelayar Muslim Ibn Majid Dan Aplikasi Teknologi Maritim Dalam Aktiviti Pelayarannya," *Sains Humanika* 10, no. 2 (2018).

² Anke Iman Bouzenita and Said Bin Rashid Al Sawafi, "البحرية والقرصنة عُمان: دراسة في التراث في دراسة: الإبادي (Maritime Piracy in Oman: A Study in the Ibadhi Jurisprudential Heritage)," *At-Tajdid-Intellectual Refereed Journal* (2021): 215–247, accessed December 14, 2024, <https://journals.iium.edu.my/at-tajdid/index.php/tajdid/article/view/614>.

³ Mathilde Carrive, "LA VILLA MARITIME DE MARINA DI S. NICOLA (LADISPOLI, ITALIE)," *Antike Malerei zwischen Lokalstil und Zeitstil* (n.d.): 579, accessed December 14, 2024, <https://library.oapen.org/bitstream/handle/20.500.12657/33102/1/574664.pdf#page=580>.

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Islamic ethics and justice. Some of the issues discussed include marine environmental law, human rights law at sea, regional and international cooperation law at sea, and dispute settlement law at sea. Fiqh is a science that studies the laws of Islamic law originating from the Koran and al-Hadith.⁴ Fiqh discusses various aspects of a Muslim's life, including ways of worshiping in accordance with the Shari'a. One branch of fiqh that is interesting to study is fiqh al-safar, namely fiqh related to travel or safar. Fiqh al- safar provides an explanation of how a Muslim must worship while traveling, whether by land, sea or air. In this research, researchers will specifically discuss fiqh al-safar at sea, namely how a Muslim must perform prayer, fasting, zakat and hajj when sailing.

The author aims for this paper to provide readers with valuable insights into the science of fiqh, particularly in the realm of fiqh al-safar. By understanding the practical applications and case studies discussed, readers can gain a deeper appreciation for how Islamic principles guide maritime practices and discover solutions to contemporary challenges based on Islamic teachings. The author hopes that this paper can provide benefits for readers who are interested in the science of fiqh and especially fiqh al-safar. Researchers took samples at SMKN 4 Cilegon City as a vocational school that has special programs regarding shipping or maritime affairs.

B. LITERATURE REVIEW

Fiqh al-safar at sea is a branch of fiqh that is rarely discussed in depth by scholars and researchers. In fact, traveling at sea has many peculiarities and challenges that require adjustments to Islamic sharia law. For example, how to determine the direction of the Qibla, prayer times, the beginning and end of fasting, and the nisab of zakat when in the middle of a wide and moving ocean. Maritime is one of the important aspects of Indonesia's national development, as it relates to the welfare, sovereignty, and identity of the nation.⁵ To realize this vision, Indonesia requires a comprehensive, integrated, and innovative strategy and policy, which covers the political, economic, legal, and security aspects of maritime.

Indonesia's maritime political strategy includes enhancing maritime diplomacy, strengthening maritime sovereignty, and resolving maritime disputes peacefully and based on international law. Indonesia is also committed to actively participate in regional and international forums related to maritime issues, such as ASEAN, IORA, APEC, IMO, UNCLOS, and others.⁶ Indonesia's maritime economic strategy includes developing maritime connectivity, utilizing marine and fisheries resources sustainably, developing maritime and marine industries, and improving the quality of human resources in the maritime sector. Indonesia also strives to increase the competitiveness of maritime products in the global market, as well as to overcome challenges such as illegal fishing, marine pollution, climate change, and natural disasters.

⁴ Anke Iman Bouzenita, "The Division of the Seas in International and Islamic Law and the Concept of Ḥarīm Al-Baḥr: A Comparative Fiqh Study," *Ilahiyat Studies* 12, no. 2 (2021): 143–184, accessed December 14, 2024, <https://dergipark.org.tr/en/pub/is/article/1073756>.

⁵ Bouzenita, "The Division of the Seas in International and Islamic Law and the Concept of Ḥarīm Al-Baḥr."

⁶ Anke Iman Bouzenita, "THE DIVISION OF THE SEAS IN INTERNATIONAL AND ISLAMIC LAW AND THE CONCEPT OF? ARĪM AL-BAHR: A COMPARATIVE FIQH STUDY.," *Ilahiyat Studies* 12, no. 2 (2021), accessed December 14, 2024, <https://search.ebscohost.com/login.aspx?direct=true&profile=ehost&scope=site&authtype=crawler&jrnl=13091786&AN=155387199&h=nV7Ya289h0mSjuviKBQkt5NTV3V7Bv%2BGXn8LwDV3bMsRtHJvA4rjKP63xV5Ft5wj603tzZhVHFf1E2ALQOt58A%3D%3D&crl=c>.

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Indonesia's maritime socio-cultural strategy includes preserving the values of maritime culture, developing maritime education and research, and empowering coastal communities and small islands. Indonesia also seeks to increase the awareness and participation of the public in maintaining and caring for the marine environment, as well as to respect the diversity of maritime culture that exists in Indonesia.⁷ Indonesia's maritime environmental strategy includes the protection and conservation of marine and coastal ecosystems, integrated marine waste management, and mitigation and adaptation to the impacts of climate change. Specific actions include implementing recycling programs for marine waste, conducting research on sustainable fishing practices, and developing coastal infrastructure that is resilient to climate change impacts. Indonesia actively contributes to global efforts to reduce greenhouse gas emissions from the maritime sector by implementing clean energy initiatives in ports and coastal areas. The country also invests in disaster preparedness programs to enhance the adaptive capacity and resilience of communities to natural disasters, demonstrating its commitment to international agreements and global sustainability. Indonesia's maritime legal strategy includes the harmonization of national legislation with international maritime law, effective and coordinated law enforcement at sea, and protection of the rights of maritime communities. Indonesia also supports the establishment of a fair and transparent mechanism for resolving maritime disputes at the regional and international levels.

Indonesia also has a coastline of 95,181 kilometers, and consists of more than 17,000 islands. With geographical conditions like these, Indonesia has great potential to develop the maritime sector as one of the pillars of national development. However, Indonesia's maritime potential also faces various challenges and threats, both from within and from abroad.⁸ Abroad, challenges and threats include competition and overlapping maritime territorial claims with neighboring countries, increased military and security activities in maritime areas, as well as non-traditional threats such as terrorism, piracy, drug smuggling, human trafficking, and others. other.

Maritime schools usually have a curriculum that integrates theory and practice, as well as facilities that support learning in the marine environment. Maritime schools also play a role in developing competent and professional human resources in the maritime sector, which is one of Indonesia's economic and strategic potentials. One of the main goals of maritime schools is to produce graduates who have knowledge and skills that comply with national and international standards. For this reason, maritime schools must have accreditation from authorized institutions, both at national and international levels. Because Indonesia is a country based on Pancasila, the first point of which is the belief in the Almighty God, maritime schools need to teach religious education, one of which is Islamic religious education.

In practice, Islamic religious education in maritime schools should teach fiqh, which in this case is the procedure for worshiping while at sea or while sailing. because the alumni are expected to become faithful and reliable people and sailors. In addition to this study program, maritime schools

⁷ Anver M. Emon, "HASSAN S. KHALILIEH, Islamic Maritime Law: An Introduction, Studies in Islamic Law and Society (Leiden: EJ Brill, 1998). Pp. 223. \$72.50 Cloth.," *International Journal of Middle East Studies* 33, no. 1 (2001): 124–125, accessed December 14, 2024, <https://www.cambridge.org/core/journals/international-journal-of-middle-east-studies/article/hassan-s-khalilieh-islamic-maritime-law-an-introduction-studies-in-islamic-law-and-society-leiden-e-j-brill-1998-pp-223-7250-cloth/65CAAC73EF6FE92684A83B833BC63756>.

⁸ Gufon Juniansyah Muhammad, "IMPLEMENTASI PASAL 25 PERATURAN DAERAH PROVINSI LAMPUNG NOMOR 12 TAHUN 2014 TENTANG OPTIMALISASI PEMANFAATAN SUMBER DAYA KELAUTAN DAN PERIKANAN (Studi Di Dinas Kelautan Dan Perikanan Provinsi Lampung)" (PhD Thesis, UIN Raden Intan Lampung, 2024), accessed December 14, 2024, <http://repository.radenintan.ac.id/33663/>.

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can also offer other study programs related to the maritime field. To support the learning process in maritime schools. Maritime schools must have adequate facilities and comply with international standards. Some examples of facilities that maritime schools must have are:⁹

- Marine laboratory. Marine laboratory must be equipped with modern and accurate measuring and analysis tools.
- Ship simulator. Ship simulator is a tool to train navigation and ship operation skills virtually. Ship simulator must have realistic features and match the real conditions at sea.
- Training ship. Training ship is a ship used for practical and training at sea. Training ship must have specifications and equipment that meet the safety and comfort standards of sailing.
- Library. Library is a place to store and access information sources related to the marine field. Library must have a complete and up-to-date collection of books, journals, magazines, and digital media.

Maritime schools are important educational institutions for Indonesia. Maritime schools can produce graduates who are ready to face challenges and opportunities in the marine field. Maritime schools can also contribute to improving the welfare and sovereignty of the Indonesian nation in the marine sector.

C. METHOD

The research method used in this research is a qualitative descriptive method. This research aims to explore the implementation of maritime fiqh in Indonesia, with a specific focus on its application at SMKN 4 Cilegon City. The significance of this exploration lies in the unique context of SMKN 4 Cilegon City as a vocational school that integrates maritime education with Islamic teachings. Fiqh, a branch of Islamic Education (PAI), encompasses the science regulating laws related to marine biota and practices. This study particularly examines the aspects of worship practiced while sailing, which are taught as part of the PAI curriculum at SMKN 4 Cilegon City, highlighting its role in equipping students with both religious and maritime knowledge.¹⁰

This research uses primary and secondary data collected through interviews, observation and document study. Primary data was obtained from informants who were directly involved in the application of maritime fiqh in maritime schools, such as teachers, students and administrators. Secondary data was obtained from documents relevant to the research topic, such as curriculum, syllabus, textbooks, etc. The collected data was then analyzed using content analysis techniques to identify themes that emerged from the data. It is hoped that the results of this research will provide an overview of how maritime fiqh is implemented in maritime schools in Indonesia, as well as the challenges and opportunities faced in this process.

⁹ Liana Nurul Qowiyyu, "Diplomasi Poros Maritim Indonesia (Perspektif Politik Internasional Dan Fiqh Siyâsah Dauliyah)" (Master's Thesis, Pustakapedia, n.d.), accessed December 14, 2024, <https://repository.uinjkt.ac.id/dspace/handle/123456789/48615>.

¹⁰ Muhammad Ishtiaq, "Book Review Creswell, JW (2014). Research Design: Qualitative, Quantitative and Mixed Methods Approaches . Thousand Oaks, CA: Sage," *English Language Teaching* 12, no. 5 (2019): 40.

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D. RESULT AND DISCUSSION

This research aims to explore the implementation of maritime fiqh in Indonesia, especially in maritime schools, in this case SMKN 4 Cilegon City. Fiqh is a branch of PAI which regulates sharia laws such as worship and so on. Data was collected through interviews, observation and documentation from SMKN 4 Cilegon City. The research results show that the implementation of maritime fiqh in maritime schools is still not optimal. Several factors that hinder this are a lack of awareness and understanding of maritime fiqh, a lack of human resources and adequate facilities, and a lack of support from related parties.

PAI learning, in this case fiqh regarding the subject of worship while sailing, is an interesting and relevant topic for students at SMKN 4 Cilegon City who major in sailing. This material aims to provide students with understanding and skills about how to carry out prayer and fasting in accordance with Islamic law when on a ship or in the middle of the sea. This material also discusses laws relating to worship while sailing, such as the direction of the Qibla, prayer times, ablution, tayammum, jama' and qashar prayers, khauf prayers, funeral prayers, and fasting. PAI learning, in this case fiqh, uses lecture, discussion, question and answer, demonstration and simulation methods. It is hoped that this learning can improve the mastery and practice of prayer and fasting for students who work as sailors or prospective sailors.

This study uses a qualitative method with a case study approach. Data were collected through interviews, observations, and documentation. The results of the study show that the implementation of maritime fiqh in maritime schools is still limited to theoretical aspects and less integrated with practical aspects. Some factors that affect the implementation of maritime fiqh in maritime schools are curriculum, human resources, facilities and infrastructure, as well as awareness and commitment of stakeholders.¹¹ This study recommends some steps to improve the implementation of maritime fiqh in maritime schools, such as: preparing a maritime fiqh textbook that suits the needs and local context, training and developing the competence of maritime fiqh teachers, providing facilities and equipment that support learning of maritime fiqh, and increasing cooperation between maritime schools and related institutions such as the Ministry of Maritime Affairs and Fisheries, the Indonesian Institute of Sciences, and the Indonesian Ulema Council. Indonesia as a maritime country has great potential and challenges in managing its marine resources. One of the important aspects in the management of marine resources is the legal aspect based on Islamic values. Maritime fiqh is a science that discusses Islamic laws related to the sea and all activities carried out on or under it.¹²

Maritime fiqh covers various topics, such as the rights of states over sea areas, the rights of individuals over marine resources, obligations in maintaining security and safety of navigation, laws of agreements and contracts in maritime trade, laws of inheritance and wills in case of death at sea, and environmental laws in protecting marine ecosystems. Maritime fiqh has high relevance to the condition of Indonesia which has the longest coastline in the world and more than 17 thousand islands.

¹¹ Muhamad Arif and Yandry Kurniawan, "Strategic Culture and Indonesian Maritime Security," *Asia & the Pacific Policy Studies* 5, no. 1 (January 2018): 77–89, accessed December 14, 2024, <https://onlinelibrary.wiley.com/doi/10.1002/app5.203>.

¹² Ioannis Chapsos and James A. Malcolm, "Maritime Security in Indonesia: Towards a Comprehensive Agenda?," *Marine Policy* 76 (2017): 178–184, accessed December 14, 2024, <https://www.sciencedirect.com/science/article/pii/S0308597X16305668>.

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However, the implementation of maritime fiqh in Indonesia still faces various obstacles and challenges. One of the main obstacles is the lack of understanding and awareness of the public about the importance of maritime fiqh as a guideline in interacting with the sea. Therefore, there is a need for efforts to increase the knowledge and awareness of the public about maritime fiqh, especially the young generation who will be the successors of the nation.

One of the efforts that can be done is through formal education in maritime schools. Maritime schools are educational institutions that prepare students to pursue careers in the maritime sector, such as sailors, fishermen, marine engineers, marine biologists, or public officials related to maritime affairs. Maritime schools have a strategic role in shaping the character and competence of the young generation in facing global challenges in the maritime field.

The results of the study show that the implementation of maritime fiqh in maritime schools is still limited to theoretical aspects and less integrated with practical aspects. This is caused by several factors, among others: the lack of maritime fiqh textbooks that suit the needs and local context, the lack of competence of maritime fiqh teachers in mastering the material and learning methods, the lack of facilities and infrastructure that support maritime fiqh learning, such as laboratories, libraries, and audio-visual media, as well as the lack of awareness and commitment of stakeholders, such as school parties, government, society, and related institutions in supporting the implementation of maritime fiqh in maritime schools.

PAI learning at SMKN 4 Cilegon City should not only focus on theoretical knowledge about the Islamic religion, but also on the application of Islamic values in everyday life. Moreover, after finishing studying at SMKN 4 Cilegon City, it is hoped that the students will become faithful and reliable sailors. One of the materials taught is fiqh about worship when sailing. This material is very important for students majoring in shipping, because they will face different situations and conditions from people who live on land. They must know the laws that regulate their worship while on a ship or at sea, so that they can continue to carry out their obligations as Muslims. One of the acts of worship that every Muslim must perform is prayer. Prayer is a pillar of religion and is one of the pillars of Islam. Prayers must be performed five times a day at specified times. However, what if someone is on a ship or in the middle of the sea? Can he still pray well? What laws must be observed?

The first thing to know is the Qibla direction. Qibla is the direction appointed by Allah SWT as a place of prostration for Muslims throughout the world. Qibla is the direction of the Kaaba in Mecca. For people who live on land, determining the Qibla direction can be done easily using a compass or other tools. However, for people who sail, determining the direction of the Qibla can be more difficult because the ship's movements are constantly changing. There are several opinions of scholars about how to determine the direction of the Qibla when sailing. The first opinion is that the person sailing must face the direction of the Qibla according to the current position of the ship. If the ship changes direction, it must follow the change in direction.

This research aims to explore the implementation of maritime fiqh in Indonesia, with a specific focus on its application at SMKN 4 Cilegon City. The significance of this exploration lies in the unique context of SMKN 4 Cilegon City as a vocational school that integrates maritime education with Islamic teachings. Fiqh, a branch of Islamic Education (PAI), encompasses the science regulating laws related to marine biota and practices. This study particularly examines the aspects of worship practiced while sailing, which are taught as part of the PAI curriculum at SMKN 4 Cilegon City, highlighting its role in equipping students with both religious and maritime knowledge.

The second opinion suggests that while sailing, individuals should face the Qibla based on the ship's position at the start of the prayer, regardless of any subsequent changes in direction. If the ship changes direction after he has started praying, then he does not need to follow the change in direction. The third opinion is that people who sail must face the direction of the Qibla according to the position of the ship when it enters a certain sea area. If he leaves the area, then he must adjust his Qibla direction to the new area. Of the three opinions, the strongest opinion is the second opinion, namely facing the direction of the Qibla according to the position of the ship at the start of prayer. This is based on the hadith of the Prophet SAW which said: "When you ride a ship or camel or other vehicle, then pray facing the direction of the Qibla according to the position of your vehicle at that time. If your vehicle changes direction, then there is nothing wrong with you." (HR. Abu Dawud and Tirmidhi). The second thing to know is prayer times. Prayer time is the time set by Allah SWT for prayer. Prayer times are divided into five, namely: dawn, noon, asr, maghrib and isha. Prayer times are determined based on the movement of the sun and the position of shadows of objects on the earth.

E. CONCLUSION

This article aims to explore the implementation of maritime fiqh in Indonesia, especially at SMKN 4 Cilegon City. Fiqh is a branch of Islamic religious education that regulates legal aspects related to the sea, such as shipping, fisheries, defense and the environment. Data was collected through observation, interviews and documentation. The results of the research show that SMKN 4 Cilegon City has not implemented maritime fiqh in the curriculum, and in collaboration with various parties. The implementation of maritime fiqh at SMKN 4 Cilegon City should provide benefits for students, teachers, schools and the community. Some of these benefits include increasing students' understanding of Islamic law or worship at sea, equipping students with the skills and competencies needed in the maritime field, strengthening the school's identity as a maritime school, and making a positive contribution to the development of maritime fiqh in Indonesia.

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The sea plays a vital role in human life, contributing significantly to economic, social, cultural, and security aspects. For Indonesia, a maritime country with vast potential, the sea represents not only a critical natural resource but also a cornerstone of its national wealth and identity. Maritime fiqh seeks to achieve a harmonious balance between human rights and responsibilities concerning the sea. It aims to protect the interests of Muslims while promoting the greater public good by establishing principles that ensure sustainable use and ethical stewardship of marine resources. However, maritime fiqh is still not widely known and understood by the Indonesian people, especially the younger generation who will be the nation's successors. In fact, the younger generation has an important role in developing and maintaining Indonesia's marine potential. Therefore, an effort is needed to introduce and teach maritime fiqh to the younger generation of Indonesia.

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