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FOUR STRATEGIES OF COASTAL COMMUNITY EMPOWERMENT THROUGH RELIGIOUS LIFE APPROACHES

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Abstract

One of the factors that make the empowerment of coastal communities succeed is the adoption of religious life approach strategies. Which have not yet carried out by the government. This study aims to uncover empowerment strategies using religious life approaches such as; first, launching positive issues; Second, managing family and religious tourism places; Third, organizing business and community shops; and fourth, security and comfort arrangements. The design used in this study was qualitative. Which uses a community empowerment method with a descriptive-phenomenological approach to community diversity. Data were collected through in-depth interviews with government members and community authority leaders. The research findings show that the community empowerment strategies succeeded through the approach of religious life by launching positive issues and building a seaside mosque, arranging family and religious tourism sites, providing business facilities, shops, and kiosks for the community, as well as society's security and comfort arrangements. These findings can be used as a reference and guide for those who are competent in empowering coastal communities. Furthermore, it can also contribute to the government and the development of social science in empowering coastal communities.

Keywords: Empowerment Strategies, Religious Life, Coastal Community.

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INTRODUCTION

The research findings show that the tourism marketing communication strategy of Padang City with various facilities is quite adequate, but the aspect of coastal community empowerment has not been well touched. Wiwik's explanation, that the Provincial Government of East Java has implemented the Coastal Community Empowerment Program (P2MPP) to help raise people's lives, but this program encountered several problems. According to Kurniasari that the implementation of the Coastal Community Economic Empowerment Program (PEMP) has low effectiveness because on a practical level, fishermen's perceptions of assistance and synchronization of empowerment programs with the local culture that is locality needs to be improved. Likewise, Witarsa also revealed that the lack of community involvement in the planning, utilization and management of coastal areas caused the program to not run optimally. Many problems are found in the management of coastal resources in terms of biophysical, technological, market, socio-economic and institutional aspects. This is in line with the findings Ibad, 2017 that for community empowerment, local wisdom needs to be implemented, such as in Situbondo, sea picking, gathering and joint prayers led by Kyai to be a blessing. The findings of local wisdom Ridwan also explained that local wisdom is an individual's response to environmental conditions and finding shared values in an environment. While Kristiyanti revealed that the empowerment of coastal communities through the ICZM (Integrated Coastal Zone Management) approach has been carried out to improve their standard of living, but not including the approach to religious life. Likewise Thiyas explained that environmental wisdom in the fishing community with sea alms traditions and rituals is a religious value carried out for the safety and balance of nature. Community empowerment without religious life approaches does not succeed in achieving its goals.

In connection with the above, the research on community empowerment strategies with religious life approaches has succeeded in achieving its goals and has become a concept of community empowerment. The existence of Padang Beach

community empowerment since Mahyeldi Ansharullah's reign as Mayor of Padang from 2015 to 2019 runs intensely. This form of empowerment is not only for tourism purposes, but also empowers the community's economy to be better, and also organizes social improvement, as well as the religious spirituality of the community for the better. In other words, managing the city of Padang means managing and empowering the community in positive aspects. The efforts made by the Padang City government in empowering the community turned out to have a positive impact and had a multi-improvement effect on development in the City of Padang, not only physical but also non-physical and spiritual.

From the case that occurred in the Padang City coastal community empowerment above, it is interesting to study, why the Padang City government during the Padang Mayor Mahyeldi Ansharullah succeeded in arranging the Padang Beach tourist attractions well and getting support from the local community, whereas in the past it was difficult to implement. The City Government of Padang has empowered the people of Padang City, specifically the arrangement of Padang Beach tourist attractions. The existence of community empowerment is following the wishes of the community and provides great benefits. The approach taken to the lower layers (poor people) has a positive impact. This is due to the emphasis on changes and improvements in the material and spiritual conditions of the people of Padang City. With these improvements prevent the tendency of the poor towards kufr and immoral acts. This has been done by the Padang City government as one form of community empowerment towards a prosperous community independently. The government's efforts in community empowerment through the approach of religious life are following community expectations to meet the needs of independent life.

LITERATURE REVIEW**Community Empowerment**

Empowerment is an effort to provide power or strengthening to the community. In other words, community empowerment is defined as the ability of individuals who are united with the community to build the empowerment of the community concerned. According to Oos M Anwas, that community empowerment is also interpreted as an effort to change the behaviour of the community for the better, so that the quality and welfare of their lives can gradually increase. Likewise Moh. Ali Aziz argued that empowerment as a concept whose focus was the power to realize one's abilities. Thus the task of empowering actors is to encourage and create individuals and communities to be able to make behavioural changes towards independence (empowered). This behaviour change is, both in terms of knowledge, attitudes, and skills that are useful for improving the quality of their lives and well-being. Isbandi explained the purpose of community empowerment is to encourage the community to determine for themselves what they must do concerning their efforts in overcoming the problems being faced so that they have full awareness and power in determining their future. From this explanation, it can be understood that empowerment is an effort or activity to provide power (power, strength, energy, ability and power) to individuals or groups to improve their quality of life or well-being from economic, educational, spiritual, or social aspects.

Community Religious Life

The religious behaviour of the community is characterized by three universal modes of disclosure, namely, first, the theoretical disclosure is tangible as a belief system, second, the disclosure of practices is tangible as a system of offerings and third, the sociological disclosure is tangible as a system of public relations. Based on this opinion, it can be analyzed that religious behaviour consists of three elements, namely elements of belief or religious beliefs such as faith in God, angels, books and so forth. The elements of practice or practice such as praying, paying zakat, fasting and others. Then, the sociological elements such as regulating cooperative relations, interactions and so forth.

Empowerment of Community Religious Life

Empowerment of religious diversity can be done by empowering its spiritual aspects. Empowerment of spiritual or non-material aspects can be done through an orientation towards Islamic spiritual empowerment that does not conflict with the struggle for scientific and modern truth. Besides, spiritual empowerment activities need to be synergized with economic empowerment activities. Because, people's needs are not only in the form of spiritual, but also people need food, clothing, shelter and others, as a form of economic problems they face, namely poverty. Therefore, empowering religious aspects must be synergized with empowering economic aspects such as poverty alleviation programs on an ongoing basis. Thus, community empowerment activities not only make them empowered in overcoming economic problems, such as the cost of living, food, shelter and others. However, they also have the power or ability from various aspects such as intellectual, spiritual and also social aspects.

RESEARCH METHODOLOGY

This study uses a qualitative method about the coastal community empowerment strategy with a phenomenological descriptive qualitative approach to religious life. The selection of the method is very suitable to achieve the objectives of this study. This study involves 20 people as a source of data. Data collected in the form of words and field data from interviews and observations that illustrate the phenomenon in the field. The source of information is the city government, sub-district and village heads and community leaders. The data collection technique was carried out through in-depth interviews with elements of the city government, the sub-district head and the village head and then with community leaders. Besides, the

method is also by observation at the research location. Data analysis was performed by descriptive qualitative method. The data obtained are translated into statements that are relevant to the situation on the ground. Data processing is done by reducing data by selecting and sorting data according to the object of study. Then display data by presenting data in the form of statements and general descriptions. Furthermore, the method is by analyzing the field findings by discussing it with peers and testing it based on theory and comparing it with the results of research in Indonesia so that this research can be formulated in the form of new findings.

FINDINGS AND DISCUSSION

The Padang City Government has organized Padang Beach as a tourist destination for the people of West Sumatra and also from neighbouring provinces; Pekanbaru, Jambi, Medan and others. The arrangement of Padang City Beach tourism turned out to have a multi-effect impact on the community, not only improving the economy but also changing the "slum" become a tourist spot that is clean, beautiful and comfortable and zero from immoral practices. Previously Padang Beach was known as a "slum" area, but now it is known as a beautiful, comfortable, clean and Islamic beach. Padang Beach previously was not only unclean and orderly but also as a place of dating and immorality, adultery on the car and under a low umbrella. The community provides a "Payung Ceper/Low Umbrella". This is evidenced by the number of used condoms found scattered on the Padang Beach, especially on every Sunday night. The low umbrella is a term used for umbrella users not only to enjoy the beauty of Padang Beach at night but also as a place to do immorality underneath. Low umbrellas are designed for two people in pairs, lowered so that they are not visible to the person next to them. Likewise, Padang Beach was previously known as a place where "cars shake" at night for couples who commit adultery on the car. This practice does not exist anymore, because it is always raided and supervised by Satpol PP officers, so no one dares to do it. Shaking car is a term used by immoral couples at night on the shores of Padang Beach. Previously people who came to Padang Beach were limited to people whose tendency was to date and act, but now the people were busy with the intention of Islamic family tourism.

The positive impact in the form of social and spiritual aspects is better and the economic development and welfare of the community increases. This is because many people who visit Padang Beach need a variety of facilities, not only parking vehicles, rental games for children, bicycle tours, but also in the form of culinary (restaurants/food stalls) and accessories. The City Government of Padang has also facilitated and managed several places selling accessories, culinary and parking. Besides, the Government of Padang City has also prioritized the safety and comfort of visitors, so there is no crime.

When compared to the arrangement of Padang Beach tourism by the current Padang City government with the previous Padang City government (Mayor Fauzi Bahar) it is very different. Structuring during the time of Fauzi Bahar, his movements were notoriously hard and often met with resistance from the community. The arrangement that was carried out in the Padang Beach tourism area was never complete and was impressed only by the "cat-and-mouse" (lurking between officers and the local community). When there are arrangements and raids, the community stops carrying out their activities, but after the officers leave the community returns to do it. At that time there were many immoral practices and immoral acts in these tourist attractions because among others, provided a "low umbrella" and "swaying car" by the local community. The community gets paid from visitors which is quite varied. But during the reign of Mahyeldi Ansharullah, the arrangement of tourism in Padang City was almost without community resistance and even received support from the community. The Government of Padang City with its religious and persuasive approach, is not

harsh to the community, so the community can understand and accept and participate in organizing the Padang Beach tourism together.

The City Government of Padang has succeeded in empowering independent coastal communities by adopting a religious life approach. Community empowerment strategies by making and launching positive issues about the construction of coastal mosques and highways and mobile bridges. It also arranges Padang Beach to be a religious family tourist spot. Then a place of business, shops/shops are provided for the community to improve the community's economy and a strategy for regulating the safety and comfort of the community well. Besides, spiritual empowerment activities are synergized with economic empowerment activities. Because, people's needs are not only in the form of spiritual, but also people need food, clothing, shelter and others, as a form of economic problems they face, namely poverty. Therefore, empowering religious aspects is synergized with empowering economic aspects.

The empowerment strategy undertaken by the Padang City Government is more focused on Padang Beach because there are many tourist attractions, such as Muaro Beach, IORA Monument, Muaro Lasak and Purus Beach including Merpati Peace Monument. Besides, Padang Beach is also located in downtown Padang, which is crowded with visitors. There are four strategies for empowering the coastal community through the religious life approach adopted by the Padang City Government as follows.

LAUNCHING POSITIVE ISSUES STRATEGY

The City Government of Padang makes and issues positive issues in arranging Padang Beach to become a suitable place by improving roads, providing lighting and providing public facilities. This strategy has a big influence in empowering the economy and security of the community because the community is active in positive values implemented by the government. The government informed the public that a straight road would be made along the coast from Padang to Pariaman. Therefore, it is necessary to arrange the city and the road must be widened. The government reimburses the community land affected by the road widening program and the community is willing to move and vacate their land.

The Mayor of Padang, through the Friday Tour program, goes to the mosques around the Padang Beach, accompanied by the heads of departments. Usually, when visiting the mosque to perform Friday prayers, Mayor of Padang Mahyeldi Ansharullah becomes a preacher and priest. On the occasion of his sermon, Mahyeldi always invites all citizens of the city, especially the congregation Friday to always carry out kindness and avoid bad behaviour and deviate from the guidance of religion. After Friday prayers, the Mayor of Padang and the head of the department together with the community held an audience regarding community complaints and immediately ordered the head of the relevant office to find a solution and immediately resolve the issue. For example the security and comfort issues of coastal communities and Padang Beach tourists. In line with this, the Mayor of Padang, together with the head of the respective regional government offices (OPD) has implemented the method of focus group discussions with the people of Padang Beach. Through participatory discussions guided and facilitated by a guide and also often invited speakers.

Besides, the Government of the City of Padang also built places of worship such as mosques and prayer rooms to empower the religious diversity of the people of Padang Beach. It is hoped that the community will continue to uphold the values of "Adat Basandi Syarak, Syarak Basandi Kitabullah" in daily life. The strategy of community empowerment by building mosques is carried out to prevent the people and tourists of Padang Beach from immoral acts. So that people are ashamed to commit immorality in the coastal area, the Padang City Government is assisted by private donors to build a mosque on the beach such

as in the Berok Nipah Purus area. The construction of this mosque also aims to facilitate the fulfilment of the needs of coastal communities towards their religious life in worship such as prayer and listening to the study and to prevent people and tourists from Padang Beach immoral.

The participatory approach taken by the city government brought a dramatic change in the city of Padang. The City Government of Padang cooperates and makes effective all offices and institutions. The Mayor and the head of the department jointly went to the field to socialize government programs and listen to the aspirations of the community and carry out what the community needed. The involvement of the head of the department in these activities facilitates the fulfilment of community needs. To follow up on the aspirations of the people, the Mayor of Padang immediately coordinates with the head of the relevant department to find solutions to the problems raised by the community. This change is also supported by community participation in launching empowerment carried out by the government. Community participation in empowering the religious life of the community can be seen from the desire of the community to build a mosque with their own money (donors) and this is supported by the government by providing land for the mosque construction. The government fully supports community participation by moving the office and making it a place of trade or community economic circulation. Such as the construction of a mosque on the Padang Berok Nipah Beach, which proves that the government is more concerned with the interests of the community rather than the interests of the government.

Mosque construction is not just a place of worship but also a supporting factor for economic prosperity, peace and comfort for the community. The mosque caretaker also stimulates or enlivens the spirituality of the community and visitors through the recitation of the Koran that is turned on at the mosque. Construction of the mosque is not only done physically but the teacher and imam of the mosque also improved their welfare through the certification of mosque teachers and priests who were given monthly salaries. This will affect the level of performance of teachers and mosque priests in educating teenagers and the surrounding community so that the behaviour of children and adolescents of coastal communities also supports maintaining peace and comfort in Padang Beach.

Then, the government together with the community turned on religious symbols such as religious lectures and reading the verses of the Qur'an through loudspeakers at the Padang Beach security post office. This is done so that people are accustomed to listening to religious lectures and reading verses of the Holy Qur'an. Thereby influencing the attitude and behaviour of the people, they will be afraid and ashamed to violate the values of Islamic law such as cheating in trading, facilitating or doing immorality along the Padang Beach.

ORGANIZING FAMILY TOURISM SITES AND RELIGIOUS TOURISM STRATEGY

The arrangement starts from the land transportation lane, pedestrians, sports venues, playgrounds and security post offices. The government collaborates with tourism agencies and related agencies, as well as companies in the city of Padang. The government succeeded in arranging Padang Beach to be a prestigious tourist spot. This was proven by all the awards and success achieved by the City of Padang such as the award from the Association of The Indonesian Tour and Travel Agencies (ASITA) received by the City of Padang and handed over by the Chairperson of the DPD ASITA of West Sumatra on April 4, 2016. This award was given because of the success of the City of Padang Arranging the Coast Padang so that it becomes clean and very worth visiting, a magnet for local, national and foreign tourists.

Furthermore, the city of Padang was also successful as a venue for the international event Multilateral Naval Exercise Komodo (MNEK) or joint training with the Navy with many soldiers from 35 friendly countries on 9-16 April 2016. Padang was also successful as a venue for the international event The 8th International Fleet Review (IFR) on 12-14 April 2016. The International Fleet Review (IFR) is one of the activities in the 2016 Komodo chain. In this activity, the participating countries' vessels negotiate anchor in bay waters. The success achieved by the Padang City government certainly with maximum preparation, in which the government arranges Padang Beach in terms of road widening, orderliness and comfort of traders in selling, cleaning and comforting the environment. The arranged city that is organized, clean, safe and comfortable makes Padang Beach an icon of tourist attractions that are worth visiting.

The government is working with PT/CV to create parks in the coastal environment. The superintendent of the park's environmental service to keep Padang Beach as a comfortable and beautiful tourist attraction, then the arrangement and cleaning of the park are carried out by the environmental service routinely every day. Before the improvement, Padang Beach was quiet, but after the improvement, many visitors came. The average number of visitors in a day is 7,000 to 10,000 visitors coming from various regions both in West Sumatra and from neighbouring provinces and foreign tourists. When the holiday season, then visitors who come to 13,000/day.

Apart from that, to increase tourist visits to Padang Beach, the Padang City government made various activities on a national and international scale. The first year of leadership, the government 21 made the City of Padang the centre of the meeting of 21 member countries of the Indian Ocean Rim Association (IORA) namely Indonesia, Australia, Singapore, Malaysia, Thailand, Bangladesh, India, Sri Lanka, Iran, the Arab Emirate Union, Oman, Yemen, Kenya, Tanzania, Mozambique, South Africa, the Comoros Comoros, Madagascar, Seychelles, Somalia and Mauritius, the IORA Meeting took place in Padang on October 22-23, 2015. Padang City is supported both in terms of facilities, committee and supporting funds. In 2015 and 2016 there were several international events in the city of Padang, such as the summit of the foreign ministers of the IORA (Indian Ocean Rim Association), the 2016 Naval Seal Komodo which was attended by thousands of Navy personnel from dozens of participating countries, Pacific Partnership, and the Employers' Meeting Malindo and in 2017 there was a large gathering of Southeast Asian Ulemas in Padang City. The city of Padang was designated as the host of the Musabaqah and Multaqa Da'i events which took place from 11-21 July July. The series of activities to support this international event began on July 1, 2017. One of them was the Musabaqah Hifzil Qur'an (MHQ) event on 11-13 July 2017. The choice of Padang to be 13 world-class celebration was based on strong reasons that the city of Padang was one of the cities that faced the Indian Ocean. At the meeting in Padang, Indonesia officially began its term of office at IORA. The strength of Indonesia lasts until the end of 2017. All activities both on a national and international scale are always endeavoured by the government of Padang City with the aim of how to increase tourist visits to the Padang City Beach. This will have an impact on improving the welfare and diversity of Padang Beach residents.

The Padang City Government is also setting up hospitality around Padang Beach. Specifically for hospitality, it is expected to carry out a minimum of 4 main points, namely: providing a place of worship for Muslims around the hotel environment, providing qibla direction and means of worship in each hotel room, clothing used by hotel employees must reflect Minang cultural clothing and regularly perform performances Minang arts and culture at the hotel. As for restaurants and restaurants, the Padang City Government also gives the label "Recommended" to restaurants and restaurants that adhere to at least 4 criteria: namely having a complete permit, having a clear menu price list,

paying tax compliance and having a clean environment. Restaurants that are labeled "Recommended" are continuously promoted by the Padang City Government and with the help of the Province of West, Sumatra is also given incentives if they carry out "Halal" certification of their businesses.

Padang City Government is trying to realize a tourism program that is free from immorality. To make this happen, the Padang City Government through the Satpol PP (Civil Service Police Unit) and the Tourism Office have put to curb sinful-prone locations in the Padang Beach area such as tent/low umbrellas and cafes. So that the beach is free from immorality, the Civil Service Police Unit conducts strict supervision 25 along the coast. The Mayor of Padang, together with the Civil Service Police Unit and the Tourism Office, have disciplined and organized the Padang Beach as the Civil Service Police Unit acts decisively against traders and the public and visitors who do not comply with regulations. Traders who sell on sidewalks on the edge of Padang Beach, the carts or sales of goods are confiscated and traders are given directions and sanctions in the form of fines and confiscation of the carts.

ORGANIZING BUSINESS AND COMMUNITY SHOPS STRATEGY

After the beach is controlled by S Satpol PP, construction and arrangement of tourist attractions such as the construction and arrangement of highways, sidewalks, public toilets and others. The traders who previously sold on the shoreline did not feel disadvantaged by the government, so the government made the Office of Tourism in the Berok Nipah area (Muaro Beach area) as a place for people to sell. People feel safe in selling because they are no longer evicted and visitors start to get busy. Traders in the Purus Beach environment are facilitated by selling places such as LPC (Lapau Panjang Cimpago). This is done so that traders feel safe to sell and also make beach visitors feel at home enjoying the beautiful scenery and culinary on the beach.

The 13 strategy of structuring business places and shops is carried out by the Government of the City of Padang with the aim so that people no longer sell on the sidewalks and the shoreline. Besides, so that traders who previously sold at the shoreline did not feel disadvantaged by the city government, the Padang City Government made the Padang City Tourism Office in the Berok Nipah Muaro Beach area and also built the Lapau Panjang Cimpago (LPC) in the Purus Beach area to be used by the community as a place of trade. Even before the improvement of Padang Beach traders, they did not get much profit from the trade. Usually, the small traders who sell langkitang (a type of snail) for example, can only sell and sell a day between one hundred or two hundred thousand. However, after revamping Padang Beach, the lumbuang sellers made a minimum transaction of Rp. 800,000 to 1,000,000 per day there are even more. The number of traders also increased.

Traders who were previously displaced by the beach improvement were assisted by the Padang City government in the form of a cart to sell. The cart was given away for free by the Padang City government to traders. From the data recorded that 66 cart units were handed over to traders located in Padang Beach. In front of Lapas Klas II A Padang Muaro Padang there are 54 units of wagons, while in Muaro Lasak Beach there are 76 units of wagons and 34 units of Purus beach traders are given carts. Traders may install tents or umbrellas at designated locations at several coastal points. Cart traders are permitted to sell from 15.00 West Indonesia Time until evening and carts must be brought after the selesi sells. They must not leave the cart at the beach location. For traders who deliberate 23 leave the cart or leave their cart at the location, the Padang Civil Service Police Unit (Satpol PP) will confiscate the cart and the owner will process it.

Thus, all that was done by the Padang City Government aimed to empower the people of Padang Beach. Because, by providing these facilities to the community to be used as a means of

meeting their economic needs, it is clear they feel safe and feel cared for by the city government. The Padang Beach community will be empowered from the economic aspect and avoid violating Islamic Sharia values such as cheating, stealing, making the beach a place of immorality and others. Therefore, their religious aspects will also be empowered.

MANAGING SAFETY AND COMFORT STRATEGY

The Padang City Government placed several Satpol PP officers at several beach points to increase the comfort and safety of visitors. Some other guerrillas go from place to place. It aims to provide visitors with comfort from illegal parking and thuggery. The price of food is also monitored by the city government so that visitors do not need to hesitate if they feel disadvantaged. Food is sold by traders along the coast at standard prices. The Mayor of Padang Mahyeldi Ansharullah through the Office of Tourism, Public Welfare and Satpol PP has come to the Padang Beach community who sell by the beach. This is done so that people who sell by the beach no longer sell at these locations for the safety and comfort of tourists.

In addition to physical structuring, non-physical guidance is also carried out, young people of working age are recruited to become janitors, volunteers of Padang bay watch and to be parking officers who are closely monitored. So that people around the area feel that the tourist area brings benefits for improving their economy. Currently, the Cimpago beach area is starting to be enlivened by tourists, but because only one of these sectors has been arranged so that tourists accumulate in this area, other problems begin to emerge, namely, limited parking space, so that at certain times, especially Saturday, Sunday afternoon and holiday this region becomes traffic jam. Improvements will soon be made, with efforts to move the parking of visitors' vehicles which are usually in the west to the east, directly in front of Lapau Panjang Cimpago, because the road on the east lane is much wider than the road to the west, and it is also expected if visitors park next to east directly in front of Lapau Panjang Cimpago will increase traders trading transactions in Lapau Panjang Cimpago.

Also, the Government of the City of Padang established a Security Post along with other public needs such as Mushalla, Public WC and others. The services provided by the government to the community generate community trust, making it easy for the community to implement or comply with the regulations set by the City Government of Padang through discussions and meet directly with the community. The government also took to the field to listen to the aspirations of the people. Therefore, through this democratic approach, the Padang City Government through discussions and face to face meetings with the community can listen to the aspirations of the people. The people of Pantai Padang are also very happy to meet their leaders who want to meet in person and listen to their aspirations. Because with this matter their aspirations can be channelled properly and responded well by the Padang City Government. This can realize the welfare of their lives in peace without prolonged conflict with the government relating to the regulation of immoral places.

Apart from that the government also invites people to maintain cleanliness. This is done by the government through the socialization of the importance of maintaining cleanliness, instilling a culture of shame in littering the community and the government also directly with the community, NGOs and other organizations to clean the Padang city in the Padang Clean program. In the daily routine in maintaining the cleanliness of Padang Beach, the cleaning supervisors carry out their duties every day so that the cleanliness of the beach is well realized. Based on this, the Padang City government has empowered the religious diversity of the Padang Beach community by instilling a cleanliness spirit in the community and traders.

The Mayor of Padang, Mahyeldi Ansharullah as a leader and at the same time an ustadz, tried to create a safe and comfortable

tourism program for the people of Padang Beach and also for tourists. For the sake of realizing this, we must first control the tourist attractions, such as curbing immoral cafes, controlling illegal buildings, controlling street vendors and controlling flat (low) tents along Padang Beach. After controlling the Satpol PP, the construction and arrangement of tourist attractions were carried out by the Tourism Office in collaboration with the Padang City Public Works Department. These activities include the construction and structuring of highways, sidewalks, public toilets, places of worship (mosques and mushallas), parking lots and trading places. Development and arrangement of Padang Beach tourism icons such as Muaro Beach, IORA Monument, Muaro Lasak, Purus Beach including Merpati Peace Monument. All these activities remain under the control of the Mayor of Padang. Thus security and comfort are achieved, tourists will be crowded and prosperous people in meeting their economic needs. Their economic needs have been fulfilled, so the people farthest away from violations of Islamic sharia values such as cheating, stealing, making the beach a place of immorality and others.

CONCLUSION

One of the factors that make the empowerment of coastal communities succeed is the adoption of religious life approach strategies, which was not yet carried out by the government. The strategies of community empowerment succeeded through the approach of religious life by launching positive issues and building a seaside mosque, arranging family and religious tourism sites, providing a place for businesses and stores for the community, as well as regulating the safety and comfort of the community well. The strategies for community empowerment with the approach to religious life succeeded in achieving its goals and became a concept of community empowerment, because empowerment is not only for tourism, economic and social interests, but also to organize the religious diversity of the community to be good. This study can be used as a reference and guide for those who are competent in empowering coastal communities. Furthermore, it can also contribute to the government and the development of social science in empowering coastal communities.

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