

Community Development for Coastal Society Based on Islamic Values in Tanjung Village, Pademawu, Pamekasan

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Abstract

Empowering communities in Tanjung region shows a reflection of the manifestations of Islamic values that appear on the socio-economic life of society. Directly or indirectly characteristics appear in the civility of society both in the association that is civilized, personal piety and social piety. Empirically also happens strengthening the spiritual sphere through strengthening institutions such religious *Al-Azhar* Mosque, *Al-Qur'an* education program (TPQ) *Nurul Huda*, *Pengajian Rutinan* (spiritual dimension); strengthening institutions, especially in the field of education both formal and non-formal form of pre-school (TK) *Harapan*, early childhood education (PAUD) *Bina Harapan*, smart-house (rumah pintar) and library (Perpustakaan *Harapan*) and coastal environmental education (intellectual dimension); and there was a strengthening in economic evident from the emergence of entrepreneurship programs through Family Empowerment Station (Posdaya) *Harapan Mandiri* and cadre empowering

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(economic dimension). [Pemberdayaan masyarakat di daerah Tanjung menunjukkan manifestasi refleksi dari nilai-nilai keislaman yang tampak dari kehidupan social ekonomi masyarakat. Secara langsung maupun tidak, karakteristik peradaban muncul dalam masyarakat baik dalam pergaulan yang secara beradab, kesalehan pribadi dan kesalehan sosial. Secara empiris juga terjadi penguatan pada lingkup ruhani melalui penguatan kelembagaan agama yaitu Masjid Al Azhar, Taman Pendidikan Al-Qur'an Nurul Huda, Pengajian Rutin (matra ruhani); penguatan secara institusi terutama pada bidang pendidikan baik formal maupun non formal berupa Taman Kanak Kanak Harapan, PAUD Bina Harapan, Rumah Pintar dan Perpustakaan Harapan dan pendidikan lingkungan pesisir (matra intelektual); dan terjadi penguatan secara ekonomi yang terlihat dari munculnya program kewirausahaan melalui Posdaya Harapan Mandiri dan pengkaderan pemberdaya (matra ekonomi).]

Keywords: empowerment; coastal communities; Islamic values

Introduction

One of the areas in Indonesia with marine potentials are East Java province consists of 17 districts in the coastal areas and beaches are among Pamekasan. This area has natural resources are quite diverse as the potential of fisheries, aquaculture, fish processing industry, agriculture, plantations, farms and beach tourism¹.

This potential wealth of the human habitat as coastal communities that inhabit coastal areas, waters (sea) and small

¹ Bapemas (Badan Pemberdayaan Masyarakat). *Pemberdayaan Masyarakat Pesisir Pantai*. 1, 2016, accessed October 31st, 2016, <http://bapemas.jatimprov.go.id>.

islands. In general socio-economic conditions of society Pamekasan, especially the coastal areas still in early stages of poverty and other social problems. Various rolling program to support the development of coastal communities. Thus the need for an approach to development that is not oriented to results and ceremonial work program but also focus on process excellence that philosophical terms of value, one of which approaches religious values. Empowerment (applied context) is an approach to development that is still very relevant to developing communities towards the real civil society or, more precisely civil society that is based on the dimensions of theism through right religious track. Dimensions are based theism is urgent to avoid the pitfalls of materialistic and empirical without unity between intellect and spirituality². Although empowerment is not easy to achieve optimum results, but the atmosphere of regional autonomy, ease of technology and information and political openness will give hope to the effort to increase the capacity of community empowerment, especially for people in coastal areas as direct perpetrators of nation building.

Islam considers a top empowerment of civil society as an important matter that empowerment in the view of Islam would have holistic approaches and strategic. Accordingly, Islam has had a strategic and holistic paradigm in looking at empowerment. According Istiqomah³ in the Journal of Community Development Islam that empowerment in the context of the development of Islamic societies is an establish learning to the people so that they can independently perform remediation efforts concerning the quality of life both on the

² Suryadi, Dekonstruksi epistemologi ilmu-ilmu sosial: Sebuah Keniscayaan. *Interaktif: Jurnal Ilmu-ilmu Sosial "Pluralisme"*, Vol.I, No. 2 (June, 2010), 224-226.

³ Istiqomah, Supriyantini. Pemberdayaan dalam konteks pengembangan masyarakat islam. *Komunitas, Jurnal Pengembangan Masyarakat Islam*. Volume 4, Nomor 1, (June, 2008), 65-78, accessed November 28th, 2016, <http://iain.lampung.ac.id/>.

welfare and safety in the world and welfare and salvation in the hereafter.

Al Buraey⁴ concluded a development islamic perspective, both socio-economic dimensions, political, administrative, or culture is a comprehensive and integrated system that addresses itself to all the problems of personality (existence) of human, physical or spiritual , Islam strongly emphasizes that a balance between the two. Surely application in social life is the growth of the spirit to welfare self and others. When this conception has been the principle of human life today it will form the nation's successful development.

The existence of Tanjung region, in the Tanjung Village has a journey of transformation from the (original) powerlessness like a coastal community in general. This is shown by the low interest in formal education process, systemic poverty and low actualization of religious spirituality. Transformation seems to have received an institutional award through Posdaya-based mosque centered in Posdaya Harapan. This step is optimistic Tanjung coastal communities to utilize all the potential for change towards a constructive and inspiring. The actualization of the existence of patterns of empowerment-based spirituality, education and economics. This is certainly in line with the vision of Pamekasan : *“Terwujudnya Pamek \asan yang Maju, Berdaya, Mandiri, Berkeadilan, Aman, dan Sejahtera Menuju Ridho Allah SWT”* (Pamekasan with the Forward, Empowerment, Self, Fair, Safe and Prosperous towards *Ridho Allah SWT*). *Ridho Allah SWT* meant to condition the people who always apply religious values in life and constantly improve the quality of faith and devotion to God Almighty and noble that affect security, public order and high productivity.

Tanjung very interesting community empowerment is assessed through the concept of empowerment of coastal

⁴ Muhammad A. Al-Buraey, *Islam: Landasan Alternatif Administrasi Pembanguna*; penerjemah, Achmad Nashir Budiman (Jakarta,: Rajawali. 1986), 6 .

communities that a review of alternative Islamic perspective towards strengthening civil society in the scope of individuals, families and communities. As the third dimension of society empowerment approach expressed by Agus Efendi in Istiqomah⁵ which mentions the existence of empowerment on the dimension of spiritual, intellectual dimension and the economic dimension; the third is very urgent to be prioritized in the current social context.

Literature review

Context of public administration and public administration paradigm of development administration is seen as a practical science as well as a social science disciplines have a long history and has contributed very important in human civilization. As they progress, the administration has expanded the scope of the administration of the state in an effort to get the best change orientation including branches of science.

One of these is the administrative branch of the construction. As disclosed in Sarjanaku Kristiadi⁶ that the administration building is actually one of the state administration paradigm is the paradigm that developed after the science of public administration as administrative science in about the year 1970. Therefore, the administration is also a supporter of development planning and implementation.

Development and Empowerment

Suryono⁷ revealed that the construction of the base has the word "wake" which means conscious, sober up, get up, stand up

⁵ Ibid., 2008. 68-69

⁶ Sarjanaku, *Administrasi Pembangunan dan Reformasi Birokrasi*, accessed October 29th, 2012, <http://www.sarjanaku.com/2012/09/administrasi-pembangunan-dan-reformasi.html>.

⁷ Agus Suryono, *Dimensi-dimensi Prima Teori Pembangunan* (Malang : Universitas Brawijaya Press, 2010), 1.

and form. The verb can also mean waking create, establish or nurture. Such understanding can be developed also that the construction includes shape (anatomical), life (physiological) and behavioral (behavioral).

Developments on the reaction mindset change, governance culture of a country to be an influence on the changes, including the emergence of the concept of empowerment within the theories of development as other development ideas (another development idea). According to Friedman in Suryono⁸, the concept of empowerment is the resultant of the failure of the mainstream model of economic development that the inability to solve the problems of poverty and environmental sustainability and thus require an alternative to other development.

Empower people, developing, establishing, self-helping and strengthen the bargaining position of lower layers of society against the forces of emphasis in all areas and sectors of life⁹. Empowerment of coastal communities expected to strengthen their capacity and autonomy to manage the potential of coastal marine resources, marine and small islands optimal and sustainable as a way to ensure the survival of present and future generations. Thus, improving the quality of life of coastal communities can be achieved, the social dynamics of the local economy is growing, and the potential for natural resources preservation is assured.

With regard to the meaning of the concept of community empowerment, Winarni revealed that the core of empowerment is three-fold, namely development, (enabling), strengthen the potential or power (empowering), self-sustainability¹⁰. In

⁸ Ibid., 260-261.

⁹ Onny S. Prijono, dan A.M.W. Pranarka (ed.). *Pemberdayaan: Konsep, Kebijakan dan Implementasi* (Jakarta: Centre for Strategic and International Studies, 1996), 97.

¹⁰ Tri Winarni, *Memahami Pemberdayaan Masyarakat Desa Partisipatif dalam Orientasi Pembangunan Masyarakat Desa Menyongsong Abad 21: Menuju Pemberdayaan Pelayanan Masyarakat* (Yogyakarta: Aditya Media, 1998), 75.

essence, the empowerment is the creation of an atmosphere or climate that allows the potential of developing societies (enabling). This logic is based on the assumption that no society at all without power. Each community certainly has power, but sometimes they do not realize or power is not yet known explicitly.

Therefore, power should be explored and then developed. If this assumption is developed then empowerment is an effort to build up power, a way to encourage, motivate and raise awareness of their potential and strive to develop it. In addition, should empower communities do not trap the trap of dependency (charity), empowering the contrary should usher in the independence process¹¹.

The roots of the understanding gained in this discourse are:

- a. Power is understood as an ability that should be owned by the community, so that they can do something (development) independently.
- b. Empowerment is a gradual process that must be done in order to acquire and improve so that people are able to independently.¹²

Empowerment has meaning generate resources, opportunities, knowledge and skills to improve the capacity of communities to determine their future. The main concept contained in empowerment is how to provide ample opportunity for the people to determine their own way of life in their community. The empowerment lay emphasis on autonomous decision-making of a community group. Implementation aspects of democracy and participation with the focal point on the locality will be the foundation for efforts to strengthen local potential. At this level of community empowerment is also

¹¹ Ibid. , 76

¹² Ibid.

focused on strengthening the individual members of the community and institution. The main approach to the concept of empowerment is to put people not only as objects but also as subjects.

Context empowerment, actually contained an element of participation that is how the public be involved in the development process, and the right to enjoy the fruits of development. Empowerment emphasizes the importance of the recognition of the subject will be the ability or power (power) owned object. Broadly speaking, this process saw the importance of this process see the importance functioning individuals who had been the object becomes subject.¹³

The empowerment of the four aspects (cognitive, conative, affective and psychomotor) will be able to contribute to the creation of community independence idealized, because with that in society there will be sufficient insight equipped with the skills necessary skills, reinforced by a sense of need of development and behavioral aware of these needs, to achieve the independence of the community required a process. Through the process of learning, the community will gradually acquire the ability/power from time to time, would thus accumulate sufficient capacity to deliver their independence, what is expected of empowerment which is the visualization of social development is expected to create a good community and society ideal.¹⁴

Actualization Islamic Values in Community Empowerment

Istiqomah¹⁵ in the journal *Development Islamic Society* explains that there are five in empowering people, among others:

¹³ Suparjan & Hempri Suyatno, *Pengembangan Masyarakat dari pembangunan Sampai Pemberdayaan* (Yogyakarta: Aditya Media, 2003), 44.

¹⁴ Ibid., 80-81.

¹⁵ Istiqomah, Supriyantini. *Pemberdayaan dalam konteks pengembangan masyarakat islam. Komunitas, Jurnal Pengembangan Masyarakat Islam*. Volume 4, Nomor 1, (Juni, 2008), accessed November 28th, 2016, <http://iain.lampung.ac.id/>.

1. Efforts community empowerment can be seen as laying a social order in which human beings fairly and openly can do business as a manifestation of the capabilities and potentials that need (material and spiritual) can be met.
2. Community empowerment is not seen as a process of administration of the party that has something to those who do not have.
3. Community empowerment should be seen as a learning process to the people so that they can independently make efforts improved quality of life.
4. Community empowerment would not be possible without the full involvement by the community itself. Participation is not simply defined as the presence but the contribution of the stages that must be passed by a community empowerment program of work.
5. Community empowerment is an approach to community involvement in a development program when society itself has no power nor enough stock.

The fifth principle is actually a reflection derivatives actualization of Islamic values in giving a view of life so helpless order of life and prosperity. Key to the success of the union between the material and spiritual dimensions of social life.

Method

This type of research is qualitative research with descriptive approach. The analysis tool used is qualitative analysis model of Miles and Huberman. The focus of this study are as follows: 1) An overview of the empowerment of coastal communities in Tanjung Village, Pademawu, Pamekasan: a) individual empowerment; b) family empowerment; c) community empowerment; 2) The principles of community empowerment Tanjung coastal community, in reviews 3

dimension of Islamic empowerment; spiritual, intellectual and economic: a) the principles of Islam in shaping and developing society in the spiritual dimension; b) the principles of Islam in shaping and developing society in the intellectual dimension; c) the principles of Islam in shaping and developing society in the economic dimension.

General Description of Research Object

1. Profile Village

Tanjung Village is a village situated in the districts of Pademawu Pamekasan, located on the edge of the southern coast of the island of Madura, with boundaries as follows: north bordering the Village Pademawu Timur, the south by the village Padelegan, west adjacent to the Village Majungan and the east is directly adjacent to the Madura strait. Tanjung village consists of 9 Hamlet (*Dusun*) is Dusun Tanjung utara, Dusun Tanjung Tengah, Dusun Tanjung Selatan, Dusun Jambul, Dusun Arumbasan, Dusun Duko, Dusun Jumiang, Dusun Sumber Wulan dan Dusun Kotasek.

As coastal areas Tanjung village has a total area of about 741 151 hectares, and the height of land above sea level is 3m, with temperatures reaching an average of 36 ° C. While the volume of sea water is determined by the seasons and the physical state is affected by the tide. Distance Tanjung VillageSubdistrict Pademawu is 3 km, while the distance to the town Pamekasan 12 km.

Besides the Tanjung Village including the coastal tourism areas in the Pamekasan, this beach is located in the hamlet Jumiang. Besides being a center of tourism visits the local community and surrounding areas, Jumiang beaches is one of the assets of Tanjung high value to the topography of fine sandy beaches and white so it is not surprising that this beach visitors very much, apart from being a tourism center beach is suitable as a boat landing fishermen. In coastal areas there are place heading

Jumiang weighing anchovy (PPIT), seaweed farming area and public toilet facilities.

Tanjung Village land status, covering a land ownership certificate certified land about 3,881 m² and 1,023 m², use rights certificate 1 piece, cash land area of 270 490 m² while village land that has not been certified 5 pieces, seen from the village land designation headland as follows; land for the road about 31 hectares, the land of rice paddies and fields covering an area of 458 hectares, 27 hectares for public buildings, and for the ponds 37 ha, while for residential / housing 32 ha, but it also is a common burial ground for villagers of Tanjung area of 7.5 ha, and land endowments 7 hectares, while land used for semi technical irrigation flow measuring 383 ha and irrigation for rainfed approximately 123 ha, partly the rain-fed agricultural fields and partly the embankment land.

According to the village monograph Cape in 2016 the level of education is good enough, and almost all levels of education from kindergarten graduates to higher education has been uneven.

2. *The livelihoods of coastal communities*

a) Fishermen

As has been described above that of the total population of 6,816 inhabitants villagers of Tanjung 1,016 inhabitants worked as a fisherman, fishermen in Tanjung already using machines equipped boat with fishing gear in accordance with its type. But from the number of coastal communities above village of Tanjung, who works as a fisherman is still divided into two types of fishing based on ownership of capital, means of production and labor including the following:

1) "Fisherman" squire (*juragan*) was a fisherman who has knowledge of marine science and have the capital to make a boat equipped with fishing gear which is operated by 5-7 members in the process of catching fish in the sea.

2) "*Parebbu*"¹⁶ is a skipper fish that have venture capital production as well as in cooperation with one of the fish factories to provide venture capital to each skipper Fishermen as regular customers so that the skipper of Fishermen tied counter work by selling fish to *parebbus*.

3) "*Pandiga*"¹⁷ is a fisherman who does not have a canoe and nor has a production venture capital, he is just as labor fishermen who only provide energy to become a member on the boat skipper in the process of catching fish in the sea.

The fisherman who lives in the coastal Tanjung Village is not just rely on the sea income alone, others also work in the fields or farming. Fishermen who have a boat engine known as "Squire Fisherman"¹⁸ and assisted by several people to operate the boat in this case known as the "*Pandiga*"¹⁹.

Social relations between skipper fisherman with this *Pandiga* governed by the system of employment contracts that have been determined by Squire Fishermen and *Pandiga*, so that the rules had been able to bind both sides to maintain a working relationship in operating the boat. For the people of the coastal Tanjung Village fishery products is one source of the life that can

¹⁶ *Parebbus* comes from Madura which means "financiers". a fish Squire Tanjung Village coastal communities, which have cooperated with the production venture capital a fish factory, by making the fishing skipper as his regular customers in certain period of time.

¹⁷ *Pandiga* comes from the language of Madura, which means "labor" is a labor of fisherman working to skipper *samapan* as permanent members in the process of arrests of fish in the sea. And *Pandiga* also get funds from skipper *pimjaman* Sampan on condition that he should a permanent member and should not work to the skipper Dinghy others.

¹⁸ Fishermen skipper is someone who has the capital to make the boat engine complete with the rod tool fish, as well as be able to hire some more people to operate the boat. Besides having the boat skipper Fishermen in the Tanjung Village also agricultural land so that the bad season many of the skipper switch work as farmers and when coming fishing season fishing skipper is working again as *nelayan* (fisherman).

¹⁹ *Pandiga* is someone who works to skipper fisherman with a system of employment contracts which has been determined by the skipper of fishermen at a certain time. Someone who works as a This *Pandiga* by coastal communities commonplace Tanjung village called the fishermen workers that only with manpower alone.

meet their daily needs and the types of fish produced by the fishermen Tanjung Village diverse. For the people of the coastal Tanjung Village fishery products is one source of the life that can meet their daily needs and the types of fish produced by the fishermen Tanjung Village diverse.

From the above it can be concluded under the catches of coastal fishing communities Tanjung very varied in accordance with the fishing season that alternates in March until December season whitebait and crab, in July until August fishing season cob and in March until April shrimp fishing season, while the crab season generally April until in August.

b) Farmers

Based on monograph data of Tanjung, people who work in the agricultural sector as many as 2,778 people, but that increase is not everyone have their own land to plant, type of plant in the village promontory vary, but in general the coastal communities Tanjung planting tobacco, rice , corn and green beans.

Farmers who work in the agricultural sector is the shortage of water, it is due to the difficulty of water resources and the absence of water from the local government so most farmers rely on rain water, even though there was only enough water for bathing, washing and cooking. In the agricultural sector in the coastal village of Tanjung, in general, they plant species tobacco plant and cultivate seaweed that also have economic value, until today still rely on agricultural produce, with low incomes, to earn extra income they switched jobs as laborers fishing (*pandiga*) in this village there is also a seaweed cultivation for those who have the capital as the skipper could be because he has capital, but for me it still works to the skipper and it was just enough to eat a day, and land and my field was not as extensive as others farmers.

c) Officials and Public Servants.

The coastal communities Tanjung Village indeed generally work in the marine sector and the agricultural sector, but some are also working in the sectors of governance one as officials and civil servants in governmental agencies.

In general, coastal communities Tanjung already become officials and civil servants, the average has taken education colleges and those belonging to the class of officials and civil servants by local people known as through use of the language of Madura called "*oreng Pangrajuh*"²⁰, which has the status of the position and rank in the government.

d) Labor

Furthermore livelihood other coastal communities Tanjung is as a laborer, of the total population (6816) in the Tanjung Village who works as a laborer about 2,327 people consist of: Farmers laborers, Fishermen and Factory laborers, in the use of everyday language coastal communities known as "*oreng conductor*"²¹.

3. Religion and Culture Coastal Communities Tanjung

Recounted in history books chronicle Madura outline the coastal Tanjung Village is a region full of historical value spread of the Islamic religion in the era of the kingdom in Madura, where at that time the coast known as the Adirasa²²

²⁰ "*Oreng Pangrajuh*" means someone servant of the State who work in the government sector including Government officials and State employees, such as teachers, village chiefs, Parliament, Regent and Forces (Police, Army).

²¹ See Kuntowijoyo, *Perubahan Sosial Dalam Masyarakat Agraris Madura 1850-1940* (Yogyakarta: Matabangsa, 2002) that Madura society is divided into Classes Country: *Sentana*, *Mantri* and *Abdi*, based on status, class and work, where people bear as labor and unemployment is at psosi lowest strata is described as small, or in the language of madura is known as "*oreng*" conductor.

²² Adirasa is called the beach in the village of Dusun Jumiang headland. It is said that this beach bersemidinya made in place of the crown prince king Sumenep is "Adirasa"

beach this was the place where princes crown and prince king in Madura was imprisoned, which until recently made in a veil of religious tourism by the surrounding community. In terms of social religious coastal communities Tanjung village all embraced the Islamic religion.

As the coastal areas of this village has an important role in preserving a culture in Pamekasan. Many traditions and ancestral heritage which is still preserved by the local community, as the ceremony tradition *slametan* "quotation sea"²³ remains the implementation, local people make a special rituals as an expression of gratitude for the sustenance gained so coastal communities believe that the tradition can bring salvation and welfare.

Also in the Tanjung Village there are also places of worship which is not much different from other places of worship, which makes Mosque, mosque and small mosque as a sacred place to worship God almighty one, including in implementing the five daily prayers, the deliberation of the community leaders and also as a place to carry out the great day of Islam as a general teaching activities and places to learn the Al-Qur'an.

Places of worship in the Tanjung Village there are seven mosques, 48 and 15 *Langgar*²⁴. In addition, people also believe in

with sister named Adipodei. Where these two men believed to be the bearer of the religious teachings of Islam The first time on the coast of Madura one coastal village of the District promontory Pademawu Pamekasan. And after it was continued by the walisongo brought by Sunan Bonang who spread the religion of Islam in Java Sea coast. and until currently located on the seashore of the beach Adirasa Jumiang Dusun Tanjung community local maintained and believed to be a sacred place.

²³ *Petik Laut* is a slametan ritual performed by the fishermen to be offered to the ruler of the sea as an expression of gratitude for the sustenance that had been given by the almighty God is one, so this tradition by the people of the Tanjung Village in trust can bring blessing and salvation for local fisherman.

²⁴ Survey Places of Worship by officers Religious Affairs Office (KUA) District of Pademawu at Tanjung were implemented in 2016, and the results of a survey of places of worship in the Tanjung Village there are seven mosques, 48 mosque and 15 small

the coastal Tanjung Village other places that are considered sacred as "*Bujuk*"²⁵. Tanjung Village coastal communities on certain days and also at the celebration event *slametan* families often perform rituals in this place, and even used as a place of pilgrimage by the surrounding community. Usually in the days of Islam as in the Shura, the month of Mawlid and the month of Sha'ban and eid fitrih.

4. Education Facility

Educational facilities headland Village has contained 6 Elementary School (SDN), 5 kindergarten (TK) and the Al-Furqan Islamic boarding school, where educational institutions have a very important role for the local community and educational institutions.

5. Coastal Beach Tourism Tanjung.

Tanjung Village local potential that can be developed is their object or Adirasa Tourism Jumiang coast, with fine white sand, is also calm waves and the blue sea make coastal natural scenery Jumiang be very beautiful and attracts a lot of people. But behind the beauty of it is still many shortcomings that must be repaired one of which is the development undertaken by the

mosque, where a place of worship serves as a place to deepen the science of Islamic religion and society believe that studying Islamic religion at the Mosque, Mosque and Violating more effective than putting children at boarding school, because in addition to her place and not requires a high cost, so that the parents prefer the figure of clerics violated religious leaders who can provide more knowledge compared with clerics caregivers boarding school, because in this place clerics violated not only teach students the Qur'an but also deepen knowledge of the Islamic religion in terms of learning the language of Madura mysticism, so that this teaching is very different with the knowledge learned in boarding school normally. Therefore clerics have violated very charismatic and local people believe that religious scholars have also violated *karomah*.

²⁵ *Bujuk* is a great-grandfather's tomb or village elders that the days of his life, including people who have supernatural powers and an intercession, so that by the coastal communities in the Tanjung Villagethis place made a most special place, and is believed to provide protection and safety for the local population.

village government or local government has not been able to show satisfactory success for this tourist spot.

Moreover, the problem is the issue of transportation infrastructure that until now there has been adequate so that it becomes an obstacle for the tourists both local and foreign to visit this place, transportation such as public transportation or taxis still exist, so the visitors are required to bring a motorcycle or a car alone, an estimated distance travel quite far from the city about 10km from Pamekasan.

Judging from the potential of its natural beauty coastal Tanjung Village is one of tourism on the island of Madura are classified as having the most visitors after the number two beach tourism Lombang located in Sumenep regency. At the end, not only from the surrounding society Pamekasan but also a lot of other towns and usually on holidays or Adirasa Coast tourism Jumiang this, visitors are increase lots up to thousands of visitors.

Discussion

Tanjung Village is a village located in the region District of Pademawu Pamekasan, which is located on the edge of the southern coast of the island of Madura, to have boundaries as follows: north bordering the village Pademawu East, the south by the village Padelegan, west bordering Majungan village and the east is directly adjacent to the Madura strait, an outline of the Tanjung Village coastal communities living as fishermen, farmers, traders, civil servants, and also worked as laborers in their environment, with a population of 6,816 people and 2,012 families, comprising 3,110 men and women 3,706 people.

The villagers of Tanjung generally had embraced Islam, early religious socialization for their children is done by *mengaji* (Al-Quran) children were to violate or mosque nearby, tutor and institutions langgar take a major role in the process of inheritance values and the teachings of Islam, if they are a little big, the

parents will send their children to boarding school nearby or outside the city to learn to increase religious knowledge and gain knowledge of the world, and in general many coastal communities, making the figure of clerics as a spiritual teacher in deepen their knowledge of Islam. The role of clerics in the coastal Tanjung Village This greatly affects the pattern of religious communities in understanding the science of religion, therefore, coastal communities Tanjung believe that clerics are people who have high science, so that clerics should be cherished and respected, it simply is not only believed that clerics master the science of religion, coastal communities also believe that the Tanjung village have charismatic clerics who can provide a "blessing" for his community. Given the history of Islam in the region of the island of Madura, is inseparable from their leaders earlier propagator of Islam brought by the *Walisongo* in spreading Islam in the northern coast of Java, including the area Madura.²⁶

In terms of the income of coastal communities Tanjung is still relatively low economy, it is in because people are still a lot of work in the marine sector and agriculture by relying on natural products, thus making coastal communities do not have a fixed income, an example sector of marine coastal communities village Tanjung generally work as fishermen, with low income levels, such conditions are affected by the change in fishing season is erratic, usually in a bad season coastal communities Tanjung work as fishermen generally choose not to fish, to await the arrival of summer catch fish at a certain time.

In contrast to community groups working in the sector of government and trade, the average income of this group is higher than the people who work as fishermen and farmers, from the revenue side of the economy has become a reference in distinguishing coastal communities into groups social classes.

²⁶ M. Maskurdi, *Babad Madura* (Sumenep: Purnama Press, 1996), 87.

An observer of the Madurese in the middle of the XIX century, Hagen explained that: The Madura is divided into *werkezel* (workers) *leegloper* (unemployed), slaves and masters, producers and consumers, he added, the Chinese and the merchants of the sea as a third class, polarity that matches the traditional employment relationship, between classes and farmers' state. Furthermore, trading activity forms a market relationship between the businessman with the ruling classes on the one hand and the public on the other.

During the period of the kings of indigenous peoples, social stratification more complicated than a simple polarity, because the society is contained differences in social status based on partrimonialism and class relations based on the market situation. As already noted the presence of the colonial powers and the emergence of capitalist trade has threatened the ways indigenous tax payment, so that traditional communities lower classes are often marred by power-economic wealthy merchants were dominated by the *bangsawan* (noblem).²⁷

Social stratification of the Madurese also known through the use of language local communities, in everyday life Madurese call it *oreng* conductor (small ones) are often contrasted with the class Squire (owners of capital) and the group "*Pangrajuh*" (a great person), and three types of these groups will be interconnected and need each other. Group *oreng* conductor (small ones) a class of lower-class society, where people are included in this group are generally a class of people who do not have permanent jobs and unemployment, as *Kuli* buildings, farm workers and laborers fishermen, while class skipper (owners of capital) is a middle-class social groups, such as entrepreneurs, traders and Landlord and those are included in

²⁷ Kuntowijoyo. *Perubahan Sosial Dalam Masyarakat Agraris: Madura 1850-1940* (Jogjakarta: Matabangsa, 2002), 216.

the category of people who have capital and can employ *oreng* conductor.

In addition to the coastal communities Tanjung also contained *Pangrajuh* group (major ones) namely classes atas5 class society, which has a lineage nobility and clerics as well as having a high position and the position in the field of governance such as; *raden*, clerics and officials of government, and this class generally have social status is highly regarded and respected and treated the privileges of the other segments of society.

Differences in social layers in coastal communities is a picture of the social in the process of community building structurally, from differences in social layer that can form social stratification based on the status and the position it has, Opinion Weber about social stratification, human beings can be classified into groups status by size honor, group status by Weber interpreted as community groups, where each member has a certain lifestyle also have high honors and privileges of certain social anyway.

In a simple form, Weber divided people into two groups: people respected or valued and groups of ordinary people, in other concepts, Weber opinion on the definition of class, status and party, a part in supporting the social order in the community. Weber stated that: "class" is the social stratification of the relationships of production and possession of property. While the group of "status" is more emphasis on values shared in a social group as an embodiment of stratification related with the consumption or use of property as represented as *hidup*6 style. While the "party" is a social club that is oriented towards the use of social power in society to achieve the interests of individuals or groups in society to get a certain social standing.

1. *Overview view of Islam in the formation of empowerment Peoples, Tanjung*
 - a. Individuals environment

Community empowerment Tanjung in individual spheres of school age is deemed important because early foundation to realize the scope of collective empowerment. Community empowerment in individual level in Tanjung simply can not be separated from how the Islamic perspective of looking at justice, freedom, equality and human nobility. The education process that brings together the dimensions of religion and education in Tanjung not only take place in the room, but also in a *rihlah*/outbound/excursion into nature. The internalization process takes place as a concept or a pattern of empowerment such as self-reliant attitude and discipline are constructed of Rumah Pintar Harapan, TPQ Al Azhar when the late afternoon, and on other occasions.

b. Family environment

Development of civil society or civil society in the coastal village that has a hometown pride dignified family hopes that the formation of education because essentially where beachhead goodness can always be built anyway. For coastal communities, especially families Tanjung is still seen as relatively underdeveloped category based on the study of the Central Statistics Agency and the Agency for Community Empowerment East Java Province. Seeing that it was time we need a proper scantlings.

This approach emphasizes the importance of stimulating members of society (the family) to be able to identify the desires and her own needs and work cooperatively with governments and other agencies in order to meet their needs and solve their problems. This approach educates citizens become more aware of the activities are active in solving problems they encounter with the empowering potential which has been owned. In the eyes of Islam a person let alone a leader must have a concept *qudwah hasanah* are good models. And in his family, the Prophet Muhammad SAW indeed has

given a statement that the best man is good with his family and I am (the Messenger) the best people in the foster family. When an order is analogous to the building, the family. Family buildings will be ideal to stand firm when the material available to qualified individuals are then placed through the appropriate adhesive that religious values. The foundation of family life is a religion that is accompanied by physical and mental readiness of its members. Family is the small people who have a leader and member, has a division of labor, as well as the rights and obligations of each of its members. If coaching individuals in families are directed to the development and empowerment of the intelligence spiritual and intellectual with the family more easily achieve self-sufficiency and prosperity.

c. Scope of Community

As coastal areas Pamekasan Regency, Tanjung community seeks to rise towards a welfare empower their lives by mobilizing all potentials and resources in various sectors. The initiative came as the community formed a unity of purpose. In the context of Public Administration and Development, refers to the function of the presence of a change in state requires the active involvement of the community. So that a partnership should be fostered and developed between the state and society in accordance with each serving. The existence Posdaya Mandiri based Al-Azhar Mosque is one effort that consisted of local people to make the pattern more effective empowerment. Through this institutional form social groups that serve as the basis and subject of community empowerment. Empowerment Institution-based coastal community will function optimally for organizing residents and management capabilities of local socioeconomic resources and use them effectively and efficiently so ease achievement of the goals of empowerment. Therefore, every coastal community empowerment prosecuted fatherly carefully

identify the existence of institutions of local cultural or social institutions that actually plays in the lives of coastal communities.

The empowerment efforts in the context of Tanjung, Islam provides an overview of the formula as in Istiqomah²⁸ explaining the importance Dimensions of Science and Charity. Making icons as Kampong Tanjung education and actualization in making the patterns of internal community empowerment and also the formation regions independently for people outside the Tanjung Village is applied in two dimensions. While the direction of empowerment in this perspective through science as *Sunattullah* deepen awareness towards the strengthening of faith, charity (to teach the science of God) As a rule of life of society through the obligatory propaganda, spreading the teachings of Allah to humanity.

2. *The principles of coastal community empowerment in reviews 3 dimensions of empowerment on Islamic Perspective*

a. *The principle of Islam in shaping and developing society in the spiritual dimension*

The condition of society is plural their Tanjung. The existence of Christian and Hindu minorities were indeed secure remain alive even active involvement of the non-Muslim people showed a willingness to cooperate. One example, their children are sent to school or deposited in kindergarten, early childhood and Smart House. Moreover, the distribution of sacrificial meat such social assistance and wearable clothes also includes a non-Muslim citizens. This can be assessed in terms of Islam in the teaching of morals. Tolerance even provide freedom for other religions to carry out his belief is a good role

²⁸ Ibid., 70-77.

model. This means that there is no compulsion in religion. In the context of the Muslim community empowerment do exist side morals must be given reinforcement, where Qaradawi²⁹ which provides a view that in addition to the privilege of Islam in the field of theology; worship and mindset, the Islamic community also has the advantage of good character and behavior problems.

The existence of the Islamic community located on equality and justice, benevolence and compassion, honesty and trust, patience and loyalty, shame and self-esteem, dignity and humility, generosity and courage, struggle and sacrifice, cleanliness and beauty, simplicity and balance, forgiving and edify each other and work together. The concept of moral principles envisaged in the Qur'an (Qs. Ar Ra'ad, h.19-22) which collects between the character *rabaniyah* (ie afraid of Allah and the Day of Judgment) and *insaniyah* character (eg, keeping promises, *shilaturahim* , *infaq*) which if comes down to the nature contemplated *rabaniyah*.

- b. The principle of Islam in shaping and developing society in the intellectual dimension

Tanjung society can be called people who did have the will-power. Foundation built one of which is education. Education in Tanjung purely on the initiative of non-governmental consist of Pendidikan Anak Usia Dini (PAUD) "Bina Harapan", Taman Kanak-kanak "Harapan". While in support of public education environment in Tanjung, especially for the generation of school, founded a library and *Rumah Pintar Harapan*.

Harapan Library is an effort to support the educational process by completing the needs of students in the form of

²⁹ Qardawi, Yusuf. *Masyarakat Berbasis Syariat Islam II*/ Yusuf Qardawi; trans.: Abdul Salam Masykur (Surakarta: Era Intermedia, 2003), 147-148.

reading material and teaching simple yet conditioned. Smart House is intended to provide a pattern of good habits in children of school age in Tanjung in learning activities outside of school hours.

- c. The principle of Islam in shaping and developing society in the economic dimension

As coastal areas actually a lot of potential that can be further developed into a mainstay of economic sustenance for the community. In general, the farming community, there is also a fisherman and fishery workers, trade and services business the rest is to be migrant workers abroad. Therefore, in the implementation of the program *Posdaya Harapan Mandiri* there came the idea to do an Tanjung entrepreneurial involve the entire community as members. In detail various entrepreneurial efforts that have been done until now has not survived optimal. It is indeed required many different ways to find solutions powerlessness Islamic society intangibles and other pathologies of poverty always comes down to the economic dimension. The economic dimension of development is based on two key properties: (1) firm and even rigid and (2) comprehensive, flexible, dynamic, detail.

Conclusion

1. Empowerment of coastal communities in Tanjung Village is a Muslim community that seeks rise of powerlessness through strengthening various sectors of society that prioritizes on the basis of religion (Islam) and education.
2. A series of empowerment process in the Muslim community in Tanjung can be assessed in three principal levels are:

- a. the scope of the individual, have a direction on improving the intelligence of the spiritual, intellectual and improving the quality of the individual
 - b. family sphere, forming a harmonious family and harmony through the establishment of harmony between members and the will to excel grab grace of Allah Almighty.
 - c. communities, the actualizing of Science and Charity. Science as a process of awareness towards strengthening faith, being charitable to guide social life through preaching
3. Universality of Islamic values in actualizing in empowering individuals, families, and communities involved three principal dimensions are urged to give reinforcement.
- a. Spiritual dimension that makes the extra functionalization actualization in mosques, *surau* or mosque and community hall as a base of empowerment. In addition, efforts to make TPQ Nurul Huda, Majelis Pengajian both the weekly and monthly routine in Tanjung and surrounding area.
 - b. Intellectual dimension that provides reinforcement in terms of unity between the spiritual unity of intelligence and intellect. This work is done through the establishment of TK Harapan, PAUD Bina Harapan, Rumah Pintar and Perputakaan Umum Harapan Mandiri.
 - c. Economic dimension which provides reinforcement to the efforts of entrepreneurial-based justice and well-being through the establishment of post empowering (Posdaya) Harapan Mandiri, shore up management potential.

As recommendation are : a) cadre of new figures which can be role models by equipping the individual capacity sufficient to make a classification systemize, where there is specialization in important sectors of society Tanjung; b) strengthening the economic dimension by making the base of the mosque as a kind of empowerment through *Zakat* management, *Infaq*, dole or can be called a mini *Bazis* in Tanjung with the purpose of provision of funds and their management; c) necessary preparatory program entrepreneurship in tourism management to follow up

the beach and tourist villages as strengthening the economic dimension.

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