
**The Empowerment and Guidance of Religious Life of the Community in Kanagarian
Sungai Nyalo Mudiak Aia, Koto XI Tarusan, Pesisir Selatan**

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Abstrak

Nagari Sungai Nyalo Mudiak Aia merupakan bagian dari Kawasan Mandeh. Nagari ini memiliki potensi bahari yang kuat, membutuhkan dukungan multi sektor, pengembangan yang terencana, terpadu, dan seimbang dengan landasan norma agama, sosial budaya agar mampu menggerakkan semua sektor kehidupan masyarakat. Pengintegrasian isu-isu pengembangan kepariwisataan dengan isu-isu pembangunan kehidupan keagamaan dimaksudkan agar pembangunan tersebut bisa berkembang ke arah yang positif dan produktif. Tulisan ini bertujuan untuk mendeskripsikan realitas kehidupan keagamaan, menganalisis potensi dan menawarkan pola pemberdayaan dan pembinaan kehidupan keagamaan di Sungai Nyalo Mudiak Aia. Penelitian ini menggunakan metode kualitatif deskriptif. Data dikumpulkan dengan metode wawancara, observasi dan dokumentasi, dianalisis dengan metode reduksi data, penyajian data dan penarikan kesimpulan. Penelitian ini mengungkapkan bahwa adanya minat masyarakat menyekolahkan anaknya pada sekolah dan perguruan tinggi keagamaan serta keterlibatan pemerintah dan perguruan tinggi dalam memberikan fasilitas (enabling).

Pemberdayaan berupa pendampingan kehidupan keagamaan merupakan potensi strategis dalam mewujudkan keberlangsungan kehidupan keagamaan yang baik.

Kata Kunci: Pemberdayaan dan Pembinaan, Kehidupan Keagamaan, Sungai Nyalo Mudiak Aia

Abstract

Nagari Sungai Nyalo Mudiak Aia is part of the Mandeh Region. It has strong Maritim potential and needs multi-sectoral support, planned, integrated and balanced development based on religion, social and cultural norms that can mobilize all sectors of community life. The integration of tourism development issues with issues of spiritual life development is intended to the action can develop positively and productively. This research aims to describe the reality of the religious life community in Sungai Nyalo Mudik Aia, analyze the potency of Sungai Nyalo Mudiak Aia, and offer a good pattern for empowering and guiding the religious life community in Sungai Nyalo Mudiak Aia. This research used the descriptive qualitative method. Data collection techniques were carried out using interviews, observation and documentation, and data analysis using data reduction, data presentation and conclusion drawing method. This study reveals that there is a community's interest in sending their children to religious schools and colleges, and the participation of the government and universities in providing facilities (enabling) and empowering in the form of mentoring the religious life of the community is a strategic potential to realize the good continuing spiritual community life.

Keywords: Empowerment and guidance, Religious Life, Sungai Nyalo Mudiak Aia

Introduction

President Joko Widodo has put Indonesia's vision as the world's "Maritime Axis", which will have a significant impact on increasing the economic and territorial sovereignty of the Republic of Indonesia (NKRI). This vision follows the five agendas related to maritime culture development, maritime resource management, maritime infrastructure and connectivity development, maritime diplomacy, and maritime security defence. The government's commitment to realizing Indonesia as the world's maritime axis is to make the Mandeh Area Development one of the maritime tourism destinations in western Indonesia, which President Joko Widodo directly inaugurated on October 10, 2015 (Endah Purwaningsih & Almegi, 2016).

Kenagarian Sungai Nyalo Mudiak Aia is a merger of two villages, Sungai Nyalo village and Mudiak Aia village. Administratively, Nagari Sungai Nyalo Mudiak Aia is one of 23

villages located in Koto XI Tarusan Sub District, Pesisir Selatan Regency. Before the division, Nagari Sungai Nyalo was in the Ampang Pulai village and Mudiak Aia was in the Duku village. Sungai Nyalo Mudiak Aia village is also one of the villages included in the Mandeh Marine Integrated Tourism Area (Ajisman, 2020: 8-9).

Referring to Pesisir Selatan Regent Regulation No. 27 of 2018, the location of the Kenagarian River Nyalo Mudiak Aia can be seen on the following map:

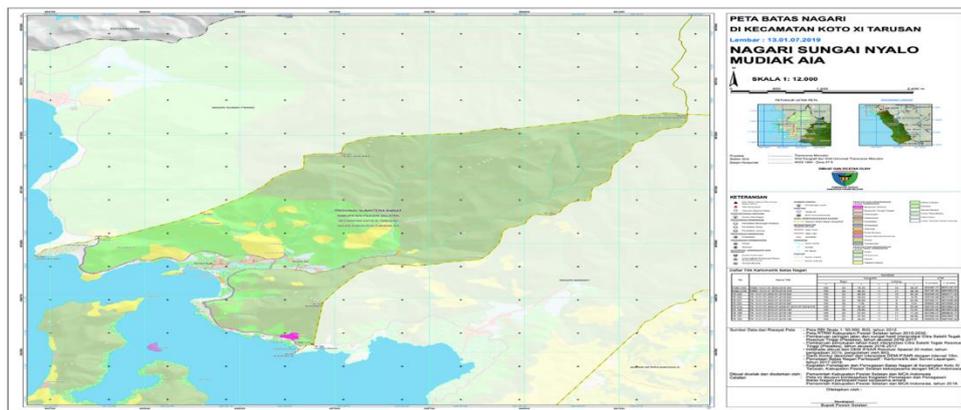


Figure 1: National Map Of The Sungai Nyalo Mudiak Aia

Source: Pesisir Selatan Regent Regulation No. 27 of 2018 concerning Boundary Map of Nagari Sungai Nyalo Mudiak Aia, Koto XI Tarusan District

The Mandeh area is in the Koto XI Tarusan sub-district in Pesisir Selatan Regency, 56 kilometers from Padang City. Mandeh area has tourism potential, such as natural, cultural, artificial, and marine (snorkelling or diving), which can be developed into attractive and worthy tourist destinations. As a tourist area with solid maritime potential, Mandeh Region requires a high commitment of multi-sectoral support developed in a planned, integrated, and balanced way.

Tourism development in the Mandeh area must mobilize all sectors of community life based on religious, social, and cultural norms adopted by the Minangkabau community and preserve religious and cultural values.

The empowerment of all community resources based on religious values and the development of creations that grow in the community are the main requirements for the development of Tourism is combined with various opportunities. The development of the Mandeh area cannot only focus on tourism issues.

However, it must be integrated with other development issues, including the development of religious life as a supporter of tourism development so that it can develop positively and productively and various aspects of community life. The empowerment and development of religious life need to be a concern for the government, universities, and all parties.

Sungai Nyalo Mudiak Aia is one of the central tourist destinations in the Mandeh Region. This area has become the primary destination for the marine tourism sector and is included in the National Tourism Development Master Plan (RIPPNAS) with the Biak and Bunaken Regions. Mandeh area, dubbed The Paradise in the South, has an area of \pm 18,000 hectares consisting of small islands, namely Cubadak Island, Pagang Island, Sirojong Island, Satan Island, Marak Island, Pasumpahan Island, Pamutusan Island, Suwarnadwipa, Sikulo Bay. and so on (Ridwan, 2013).

Several previous studies, including Ajisman (2020), only saw and revealed local wisdom in shipbuilding. Zulrahmi (2018) studied about the Motives of the Tulak Bala Tradition in Nagari Sungai Nyalo Mudiak Aia. He was referring to the theory of phenomenology developed by Alfred Schutz. Human action is determined by the meaning he understands about something (motive) or a specific reason. Alfred Schutz divides the motives that influence human action into motives, which are motivations that grow through the experience and past of individuals as members of society and in order motives, which grow and arise because they see values for current actions for future reach. Craib, 1986:143).

The research above has just revealed that the persistence of the tulak bala tradition is more of a legacy of habits from the ancestors that must be carried out continuously by subsequent generations. In contrast, the motive in order motive is the establishment of friendship among the community, the hope of avoiding the economic crisis and disease outbreaks. This research has not touched on the aspects of empowerment and guidance of the community's religious life in Sungai Nyalo Mudiak Aia.

In the context of developing community potential among them, Najmi and Ridho Bayu Yefterson (2018) only touched on the developing economic potential aspect, Osronita and Lenny Hasan (2020) on the disaster assistance aspect, and there has been no research and empowerment related to empowering and guidance the religious life of Sungai Nyalo Mudiak Aia community.

Ajisman (2020: 14-15) said that the people of Nagari Sungai Nyalo Mudia Aia are pretty aware of the importance of education.

Many parents send their children out from their country to continue their education. Many young people have continued their education at universities in Padang, such as Padang State University, Andalas University, and other private universities. Most people (80%) of Nagari Sungai Nyalo Mudiak Aia work as fishermen as their main livelihood. Other occupations or livelihoods are traders, farmers (rice fields and gardens), carpenters and others. This is supported by the Sungai Nyalo area's geographical factor surrounding the sea. This condition is a potential that requires a touch of empowerment and guidance for the religious life aspect.

Empowerment can be defined as letting go of situations, incompetence, helplessness, loss, exclusion, and others related to weakness. Through this meaning, empowerment can be interpreted as "changing from incapable to capable" or from powerless/weak to empowered/firm". Empowerment is defined as efforts to make people, organizations, and communities able to control their lives (Zulfa, 2015). More generally, the empowerment of the religious life of the community is a process of supporting the community's religious life, especially the people who are poor in resources, to be able to improve their abilities independently (Mardikanto, 2015). Empowerment is an effort made by elements that come from an order outside to order so that the order can develop independently and reach a community condition to build itself independently (Wahjudin Sumpeno, 2011:19). Parsons et al. Edi Suharto (2014: 58) said empowerment emphasizes efforts so that a person gains skills, knowledge, and power for himself and for others who are his concern. Increasing the community's capabilities and strengths so that the community is aware of its potential can use this potential to fulfil its needs and participate in various social activities and development processes.

Guidance comes from the root word Bina. Bina comes from the Arabic word "bana", which means to guide, build, establish, and form. Then it gets the prefix - and the suffix - so that it becomes a coaching word which means efforts, actions, and activities that are carried out effectively to obtain better results (Alwi Hasan et al. 2003: 152). The guidance definition in the General Indonesian Dictionary is a process, regulation, method of guiding and efforts, actions, and activities carried out efficiently and effectively to obtain better results.

Meanwhile, Mangunhajana (1991:12) suggested guidance is a process of teaching someone or a learning community by letting go of the things they already have and teaching them new things. The purpose of the guidance is to help correcting and developing existing

knowledge and skills and gaining new knowledge and skills to achieve life goals more effectively. Thus, guidance is a conscious effort, planned, directed, organized and responsible in the context of introducing, growing, guiding, and developing the existing knowledge and skills so that they are more efficient and effective to form in a more advanced direction and gain new knowledge new skills to achieve life goals.

From the definition of the guidance above, it can be concluded that the purpose of the guidance is to achieve perfection. This means being better than before. Thus, the purpose of spiritual development is to create humans who believe and carry out the teachings of the Islamic religion wholly based on faith, Syariah and morals that are got more from life experience rather than formal education and teaching because the moral values of religion what will control and influence the human life are the values that enter and occur in their personality. The sooner these values enter personal development, the stronger they will be embedded and the greater their influence in controlling behaviour and forming attitudes.

Religion comes from the word religion; it means everything related to religion. Individually, religion will: (1) foster an optimistic attitude, (2) enlighten the mind, and (3) create peace of mind. While the social benefits religion will make: (1) life harmonious, (2) help each other in goodness and piety, a testament to truth and patience (Ghazali A D, 2015). Religion will be the foundation, hope, and a place of return for modern humans who yearn for spiritual values. Besides that, religion is expected to be a catalyst for the realization of world peace, which is still a dream (Safei A A, 2017: 138).

Empowerment and guidance of religious life is a conscious effort to increase the ability and strength of the community, introduce, grow, guide, and develop existing knowledge and skills so that they are more efficient and effective in the context of forming in a more advanced direction so that people are aware of their potentials, able to use this potential to fulfil their needs, and able to participate in various social activities and development processes.

Religion comes from the root word religion. The meaning of religion can be seen from doctrinal and sociological. Doctrinally, religion is a teaching from God, which functions as a guide for human life so that they live happily in this world and the hereafter. Religion is a concept, not reality. While sociologically, religion is human behaviour that is imbued with religious values and is an inner vibration that can organize human behaviour both about God and humans, religion in this perspective is a pattern of life that has been cultured in the

human mind, so the religious teachings become a reference from the attitude and orientation of daily life (Achmad Mubarak, 2000: 4).

Religious guidance is the first focus of attention in Islam. This can be seen in one of the primary missions of the Prophet Muhammad, which is to perfect noble character. The Islamic attention to moral development can also be seen in Islam's attention to the guidance of the religious soul of the community, which must be the primary purpose over physical guidance. From this good soul will be born good deed, in the next stage will make it easier to produce goodness and happiness in all human life, physically and mentally (Muhammad Athiyah al-Library, 1974: 15).

There are two main problems in the Kenagarian Sungai Nyalo Mudiak Aia. The problems are a lack of human resources, which can become preachers and imams for Friday prayers, and a lack of other religious activities driving the cadre, as stated by one of the administrators of the Nurul Huda Mosque in Sungai Nyalo. This condition showed that it is essential to analyze the potential of religious community life in Sungai Nyalo Mudiak Aia. We should offer a better pattern and strategy for empowering and guiding the community's religious life to revitalize the regeneration system to drive religious activities. As a tourism centre in the Mandeh Region, Sungai Nyalo Mudiak Aia needs cadres to drive religious life and other activities. The existence of a regeneration cadres' system that drives religious life is essential for the people of tourist areas. The strength of religious life can be a filter for the negative impacts of the tourism world and can control the development of the tourism sector and other sectors to impact society positively.

Research Method

This research uses the descriptive qualitative method. Data collection techniques were used to interview, observation, and documentation methods. Data analysis in this study used the analytical method by Milles and Huberman in Sugiono (2009:16), which included data reduction, data presentation and conclusion drawing. Moleong (2005) also.

In the qualitative descriptive method, the main research instruments are interviews, field notes, and other documentation described in narrative form based on creating a holistic picture and arranged in a scientific setting. Qualitative descriptive methods, the researcher collected, arranged, explained, and analyzed data (Moleong, 2005). Primary data sources are obtained from data collected in the form of interviews with informants who have an essential

role in empowering the religious life of the Sungai Nyalo Mudiak Aia community. Other data sources are observation and documentation. The location of this research is Kenagarian Sungai Nyalo Mudiak Aia, Koto XI Tarusan Sub District, Pesisir Selatan Regency.

Research Finding

The Procession of Peta Kapanca Tradition at the Wedding of the Ambalawi District, Bima Regency, West Nusa Tenggara Province

The reality Religious Life of the Sungai Nyalo Mudiak Aia community

1. Description of Religious Understanding and Appreciation

a. Daily Worship

Every mosque calls Adzan five times a day to pray, and some people attend jamaah prayers, especially the elderly who are no longer bound by the demands of earning a living.

b. Relations between citizens

The compactness among the community members is quite well. It has become a tradition in Nagari Sungai Nyalo Mudiak Aia that if someone dies, all other activities will stop, and everyone will be involved in the procession of holding the corpse. This aspect can be a social and potentially religious life asset.

c. utilization of religious facilities and religious, educational institutions

The mosque, mushalla, and Al-Quran Education Park (TPA) as a Religious Education Institution have functioned by the community, although when viewed from the aspect of utilization, it is still not optimal. This can be seen from the not crowded places of jamaah during the five daily prayers, and the implementation of the religious education process at the TPA is not optimally. As stated by one of the community leaders, fulfilling the family's basic economic needs is one of the contributing factors. Children who are supposed to attend TPA for their study schedule are often not attended to because their parents have asked them to help the family in economic activities such as feeding livestock.

Mosques have a strategic function in Islamic society. Apart from being a place of worship, the function of the mosque is also as a medium for fostering the people. The first mosque in Medina was built by the Prophet Muhammad to enlighten the people and introduce the divine message. Mosques are also used to carry out socio-religious activities to develop an Islamic community, in addition to ritual worship activities such as jamaah prayers, dhikr, reading the Al Quran, and praying (Yani, 2007: 5).

The mosque's role in the people's development is enormous and vital. As Gazalba (1986) also emphasized, a mosque is a centre of culture or civilization apart from being a centre of worship. The mosque is the first and central institution or organization in Islam. The mosque, as the centre of civilization, has a significant role in developing social activities, building the intellectual capabilities of the people, improving the people's economy, and being a discussion room to find solutions to the people's current problems.

The mosque on the Sungai Nyalo Mudiak Aia should be the basis for community development and empowerment. As Astari (2014) wrote, it is hoped that the mosque can become the centre of all formal and informal community activities. Mosques should be used to improve the welfare of the community or people in achieving Indonesia's development goals, namely a just, prosperous, and physically and mentally prosperous society.

The mosque-based community empowerment can be carried out through the participation of youth in mosque activities, holding various types of training and seminars, making the mosque a centre of knowledge, empowering the poor people who are the responsibility of the mosque and building independence of the mosque. In this regard, Ade Iwan Ridwanullah and Dedi Herdiana (2018) recommend the importance of professionalism in mosque management and managing effective communication with the jamaah in a mosque and other stakeholders. Even though the greatness of the mosque does not see in the beauty of the physical building, but how to empower the mosque as a centre for empowering the people and developing civilization (Bahtiar, 2012).

d. Activities of Figures and Religious Scholars

As in other areas in Minangkabau, among the traditional structures, the community also has a ninik mamak, and each has an imam Khatib. So far, eight people are mandated as imam khatib who play a role in various socio-religious activities in the community.

2. Facilities and Infrastructures for the Development of Religious Life

a. Worship Facilities and Educational Facilities

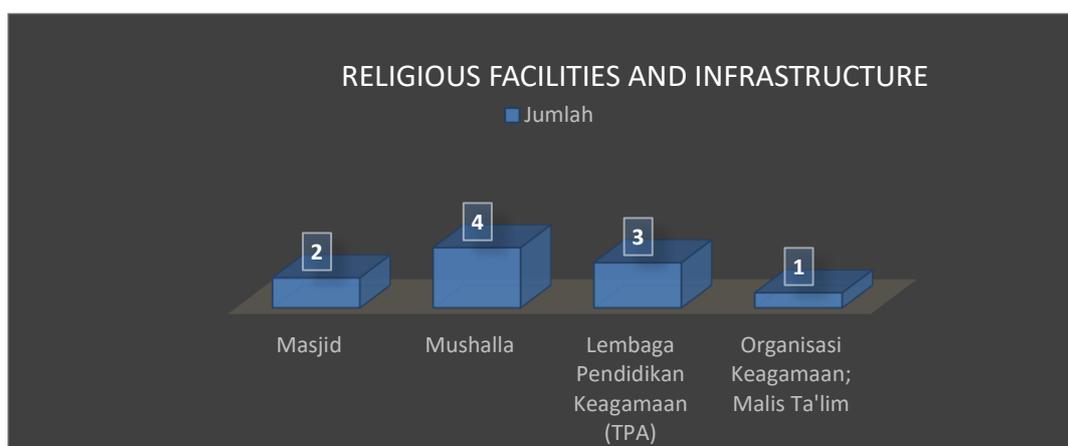
The facilities for worship on Sungai Nyalo Mudiak Aia are pretty adequate. There are two mosques, and each village has a mosque and a Mushalla. There are 4 Mushalla in totally. So is the case with religious education facilities.

There are 3 Al-Quran Educational Institutions (TPA) for the children of the Sungai Nyalo and Mudiak Aia; 1 in Nyalo River, 1 in Kapo-Kapo, and 1 in Mudiak Aia. Kapo-Kapo is part of Kampung Sungai Nyalo.

b. *Religious Social Organization*

Sungai Nyalo Mudiak Aia community has a social organization group (Majlis Ta'lim). Currently, the Majlis Ta'lim consists of 48 people. In addition to having social activities, the Majlis Ta'lim is also involved in the religious field as a media to improve religious understanding and skills such as organizing corpses and others. In addition, the Sungai Nyalo Mudiak Aia community also has a youth organization. However, it has been more active in the social and youth sector

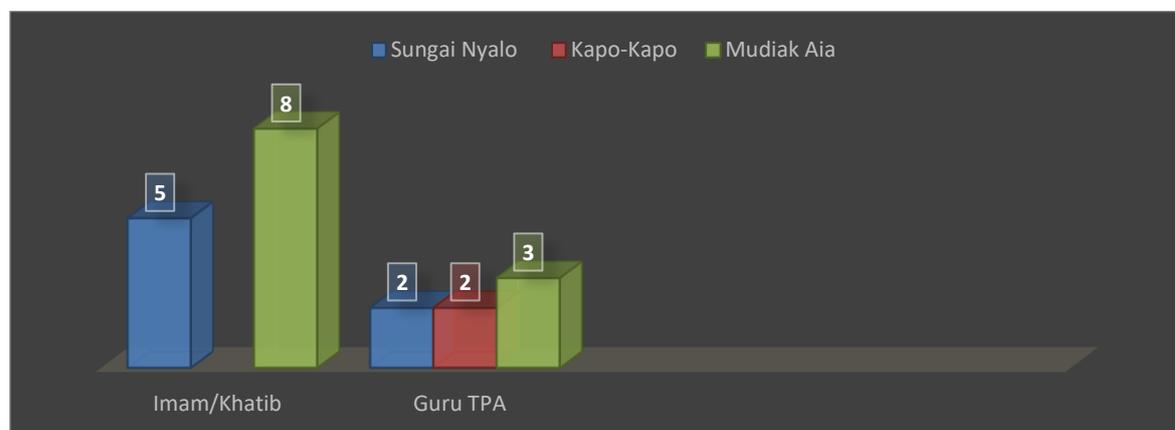
Table 1: Religious Facilities And Infrastructure



3. *Religious Leaders, Intellectuals, and Religious Scholars*

There are eight elders in the religious field and 7 TPA teachers. In addition, several children from the Sungai Nyalo and Mudiak Aia also attended education starting from Tsanawiyah and Aliyah, and some were studying at Religious Colleges. However, the problem is that some religious scholars have become teachers in other countries. This condition impacts the limited number of actors driving religious life in Sungai Nyalo and Mudiak.

Table 2: Religious Figures



4. *The Strategies potential for Empowering and Guidance Religious Life in the Sungai Nyalo*

Empowering the Potential of Local Community Human Resources

- a. Mapping the potential of local resources in the religious sector is the foremost step that must be done. The potential of local community religious resources consists of people who are prominent in the community, are willing to take an active role, or have the potential to be activated in religious activities.

Other local resources can also be in the form of religious institutions established by the government, such as KUA. All potential local resources need to be provided with training involving the local religious government institutions and encouraged to form an association and prepare a regeneration system which is expected to become an engine that drives religious life and ensures the continuity and sustainability of community religious life.

- b. Regeneration is a process of preparing the next generation for the future by conducting a debriefing process with knowledge and skills about leadership and management as well as knowledge and insight. The regeneration process is a long-term process that must be carried out in stages with careful planning (Rukhaini Fitri Rahmawati, 2016). Guidance and Debriefing cadres of Khatib and Imam prayer and driving cadres of religious activities. The community has power, so it is necessary to create situations and conditions and facilities that allow the power and religious potential of the community to develop.

This activity is also called Enabling (facilitating). The form can be debriefing and training activities that will stimulate and motivate the community to participate in religious activities, especially Friday prayers and other ritual worship. The training and debriefing of cadres in religious activities are vital in building the spirit of mubaligh candidates, da'I and da'wah cadres with good values and spiritual power. The spiritual dimension of religion plays a very strategic role in shaping the six qualities of character, namely the quality of Tauhid spiritual, learning, creative, collaborative, responsible (taqwa), and Syakirin character. The quality of this character is the primary term that ummat cadres and mubaligh must possess even to survive in change and create changes (Rivauzi, 2019).

- c. Transfer of knowledge and concept about various competencies and skills to become a khatib and imam of Friday prayers. This activity raises awareness and responsibility for da'wah and the spirit of reviving da'wah and religious activities. Knowledge and concept about approaches, methods, and techniques to become khatib and imams for jamaah pray are also essential to guiding activities so that activity participants are able and skilled to become khatib and imams of jamaah prayer.

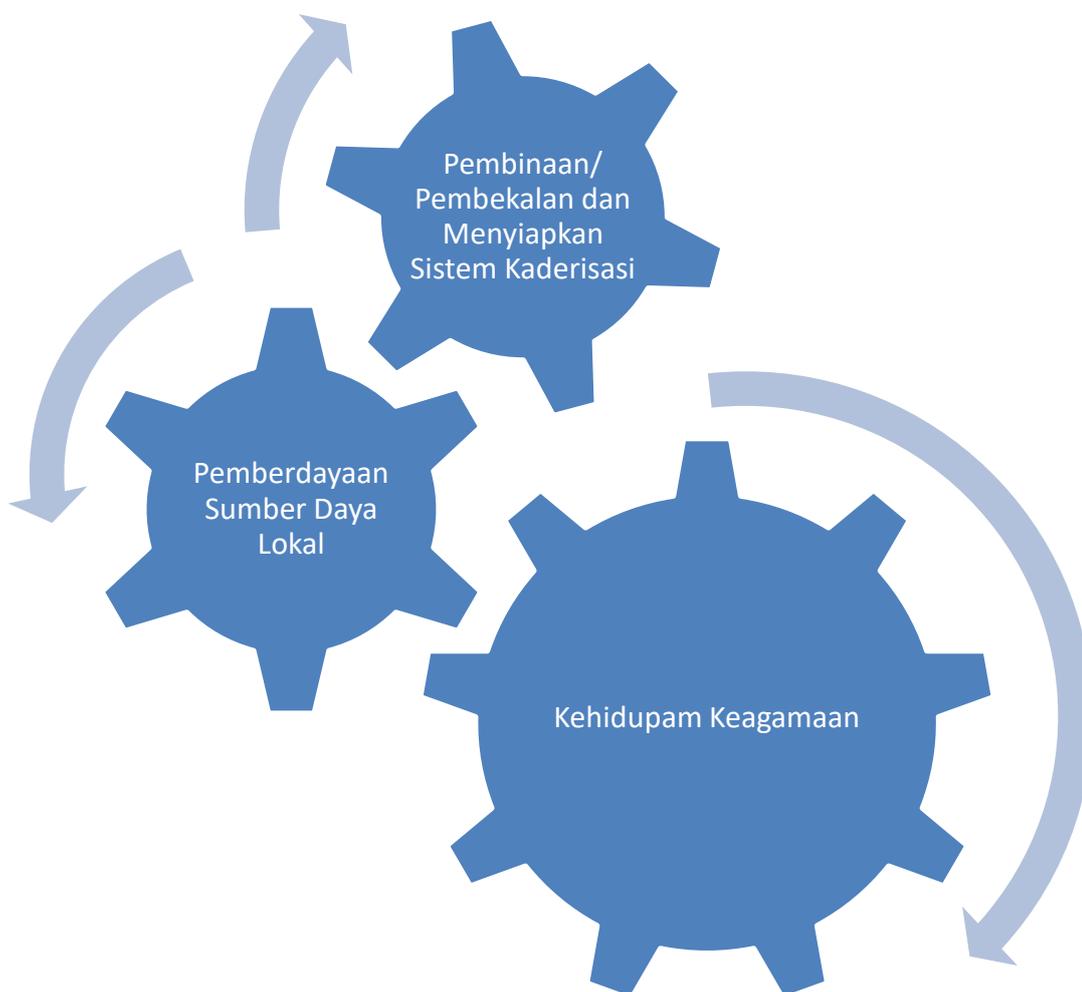


Figure 2: Development of Religious Life



Figure 3: The Stages Of The Process Of Empowerment And Life Guiding Can Be Described As Follows

5. *Mentoring the Religious Life*

Religious life mentoring needs to be done. Mentoring will act as a form of Empowering, strengthening the religious potential of the community by providing the opportunities to be more empowered. This empowerment requires the active participation of community elements. The aim of mentoring activities is the formation of a regeneration system for actors in religious activities. Universities can take part in this religious life by mentoring the form of cooperation and so on.

Conclusion

The attention and interest of the community to send their children to religious schools and colleges, the community resources like human resources, facilities, and infrastructures which Sungai Nyalo Mudiak Aia community has, will be strategies potential in empowering and guidance the community religious life by participating of the government and universities in playing their strategic in realizing the sustainability of a good religious life. The participants of government and universities are providing the facilities (enabling) and empowering in the form of mentoring the community's religious life.

The Pesisir Selatan Regency and kenagarian governments need to map the religious potential and create job vacancies for religious scholars.

The concrete way of empowering and guidance of religious life in Sungai Nyalo Mudiak Aia can be done by identifying the community needs, potency, and religious resources community, preparing the carder system and doing debriefing, guidance, and mentoring the religious life by government and universities, so the endurance and continuity of religious life can run well.

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