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JAVA COASTAL COMMUNITY EMPOWERMENT MODEL

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Abstract: Speaking of the northern coastal communities of Java (Pantura), the first thing that comes to mind is the fishing community. The fishing community has always been an interesting object to learn. This is because the condition of the fishing area is different from the natural resources (SDA) of the sea owned by the northern coast of Java. The fishing area is always synonymous with poverty and backwardness in the midst of abundant marine wealth. However, this hypothesis is not entirely true, because not all northern coastal areas of Java are in that condition. This is of course because each region has different policies and concerns from the government of the shelter, but the most important factor is the willingness and determination of the local people in the northern coast to empower themselves.

Keywords: Empowerment, Communities, Coastal, Java

A. INTRODUCTION

With abundant marine resources, some people in coastal areas have the main source of income in the fisheries subsector. The 2014 Podes data, states that around 21.16 percent of villages in coastal areas, the majority of the population has the main source of income in the fisheries sub-sector. And it is dominated by capture fisheries (18.19 percent) rather than aquaculture (2.97 percent).

A large number of coastal communities that make the fisheries subsector the main income, it is not strange if the concept of coastal communities is often pinned to the fishing profession. Although it must be admitted, not all coastal communities work as fishermen. Syatori (2014: 241) in the research on the Political Ecology of Coastal Communities

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(Sociological Analysis of Socio-economic and Religious Life of the Village Fishermen Community of Citemu Cirebon) states that geographically, coastal communities are a community that lives, grows and develops in coastal areas, namely an area between land and sea areas.

Coastal areas are important areas when viewed from various perspectives on planning and management. The transition between land and sea in coastal areas has formed a diverse and highly productive ecosystem and provides tremendous economic value to humans. In line with population growth and increasing socio-economic development activities, the value of the coastal region continues to grow. Along with that, a problem arises concerning the slum, densely populated and narrow land social environment, coupled with spatial governance that arises due to disagreement in use due to various interests in coastal areas. (Taufik, 2013, 61-7)

The condition of coastal communities is contrary to the potential of its natural resources. Coastal communities live in the poverty line, this also affects the environmental conditions that seem far from cleanliness, and also awareness of public education is still low. Efforts to overcome the backwardness that approached coastal communities both economically, environmentally and education were homework for various parties, including the government. Law No. 1 of 2014 is a change from Law No. 27 of 2007 concerning Management of Coastal Areas. Article 63 states:

"The Government and Regional Government are obliged to empower coastal communities to improve their welfare and the Government and Regional Government are obliged to encourage coastal business activities through increasing community business through capacity building, providing access to technology and information, capital, infrastructure, market guarantees, and other productive economic assets".

The government based on the above law has the obligation to overcome the problems that surround coastal communities, one of which is related to welfare. The government must be able to empower coastal communities to improve their welfare. Empowerment is important to do by making human resources the subject as well as the object. Sudjana (2004, 264) in the book "People's Economy", states that human resources are very important capital in carrying out development. Empowerment through the

development of superior and capable human resources is one of the efforts to prosper the coastal community.

Empowerment and development are closely related. Community empowerment is a form of independence in overcoming their problems through creativity to improve the quality of life. According to Sudjana (2004, 266) that efforts to improve the quality of life are needed so that people have the knowledge, skills, and attitudes to get out of their problems. The most effective and faster direction of community empowerment is to overcome the problems of poverty and national development.

The coastal communities, the majority of which are inhabited by Muslim families, most fishermen experience this. For example, Muslim families in Eretan Kulon Indramayu Village, Gebang Mekar in Cirebon, Kluwut and Pulolampes in Bulakamba Brebes, their main source of livelihood are marine products. They work as fishermen from generation to generation, their ancestors were on average sailors. Fishermen's profession as the main profession that is cultivated by the head of the family (read: husband) certainly has risks, one of which is in terms of income. The income of fishermen who tend not to prosper has an impact on family life whose standard of living is inadequate.

With regard to the empowerment of coastal communities, many studies have been produced as a factual phenomenon. This is because coastal communities have a long history of filling the nation's history. Coastal communities can also be called a maritime region so that our country has long been a maritime country. Therefore it is prudent if many researchers are concerned to be the focus of the study, for example, Arrieta's (2010, 72) research on Community Based Tourism in Coastal Communities Impacts on the Environment and Economic Empowerment. The results of his research revealed that economic empowerment in coastal communities can be focused on how to manage the tourism sector in coastal areas is very possible and can advance development in their environment.

Taufik (2013, 61) in "analyzing the Role of Local Governments in Empowering Coastal Communities in Polewali Subdistrict, Polewali Mandar District", concluded that there were obstacles in the empowerment of coastal communities due to lack of enthusiasm in socializing counseling and training because they were considered less important and difficult to understand and intense counseling in the context of mentoring making proposals for funding is a mentoring solution that needs to be emphasized.

Kurniasari and Reswati (2011), Researchers at the Center for Social and Marine Research and Fisheries stated that the economic provision of coastal communities is very

complex, not only in the technical aspects of the field but in regulations and this is important, there is no partiality, especially in law. Whereas the results of Arviyanthi, Suryaningsih and Yuniningsih's research on "Integrated Coastal Community Empowerment Strategy in Mangunharjo Village, Semarang" concluded that 1) Economic empowerment of coastal communities was sought to develop fisherman skills, 2) Obstacles still faced today were still doubtful and lost in commitment, 3) Factors supporting commitment, a stable political environment, regulations that are not burdensome, people who want to change, there are groups that care about the environment, integration with the vision of service and mission, and 4) Key factors for successful coordination and cooperation.

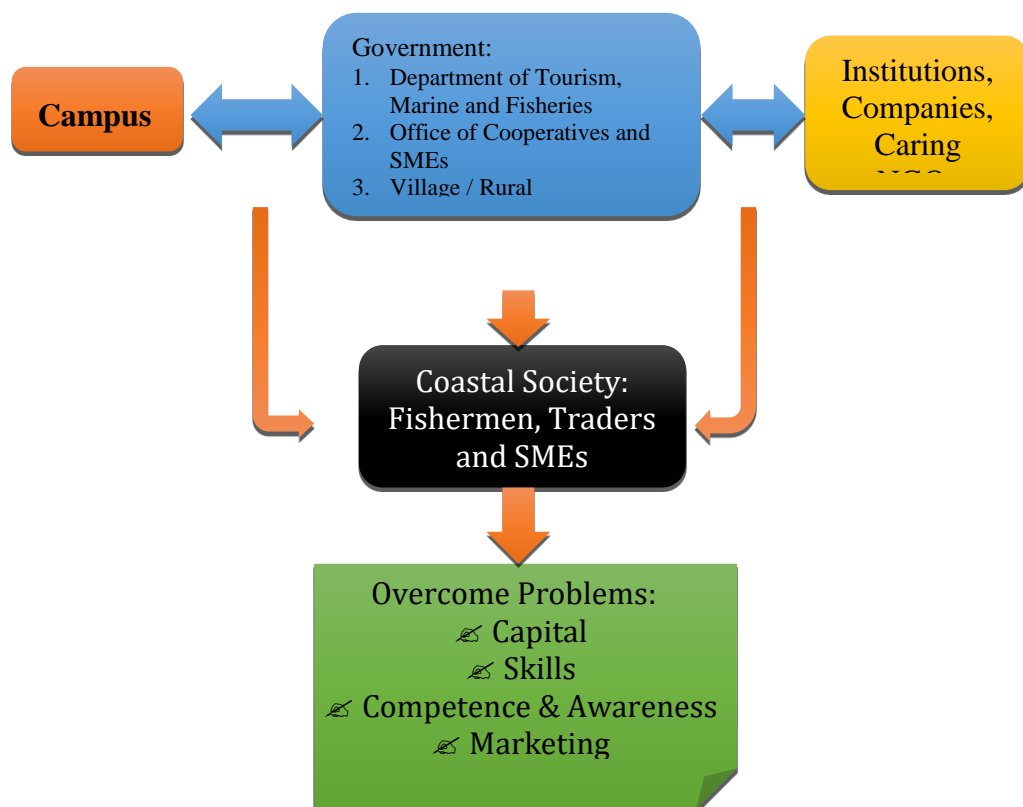
Sipahelut (2010) in the "Analysis of Fishermen's Community Empowerment in Tobelo Subdistrict, North Halmahera Regency", also illustrates that economic empowerment of coastal communities needs 1) strategies to improve the empowerment of fishing communities in Halmahera Regency as follows: (1) developing access to capital; (2) technology development and scale of fisheries business; (3) developing marketing access; (4) institutional strengthening of coastal communities; (5) community-based fisheries resource management; (6) development of facilities supporting infrastructure for fisheries; and (7) developing diversification of fish processing.

Ningsih from the Directorate of Marine and Domestic Affairs of the Ministry of Maritime Affairs of the Republic of Indonesia in his research on the Study of Marine Policy in Coastal Community Empowerment, stated that the empowerment of coastal communities can be done with the concept of regional approaches, namely by determining a region in the coastal area where conditions are poor, degradation has occurred natural and environmental resources, over-exploitation, use of fishing equipment that is not environmentally friendly and pollution. Therefore, according to him, there needs to be a community empowerment approach strategy that can be pursued through an approach of 4 (four) ways: 1) human development, 2) resource development, 3) community development and 4) business development, which is related to the participatory approach.

According to Ningsih that the four approaches consider several internal and external factors that influence them, then the policy of empowering coastal communities according to their rank / priority must be continued by looking at the focus of the problem, such as: (a) improving the welfare of coastal communities; (b) improving the quality of human resources; and (3) conservation and protection of marine and fisheries resources (SDKP).

Adibowo (2014) specifically examines the Implementation of Coastal Community Economic Empowerment Policies (Study in Karangsong Village, Indramayu Regency, West Java Province) Coastal. According to him, that in the implementation of the economic empowerment policy of coastal communities it is not only the duty of the government to be able to run optimally, but requires cooperation with various parties both parties between institutions and their communities. Although there are some obstacles that cannot be denied, such as 1) commitment from the government in implementing policies, 2) education level of coastal communities, and 3) community orientation regarding economic empowerment which is seen still from a financial perspective not yet understanding that prioritizes aspects of coastal community empowerment as a target so that the main goal of the program remains consistent and maintained.

According to Rahmanto and Purwaningsih, the model for empowering coastal communities, especially in the Untungjawa Coast needs to be done triparted. See picture 1 below:

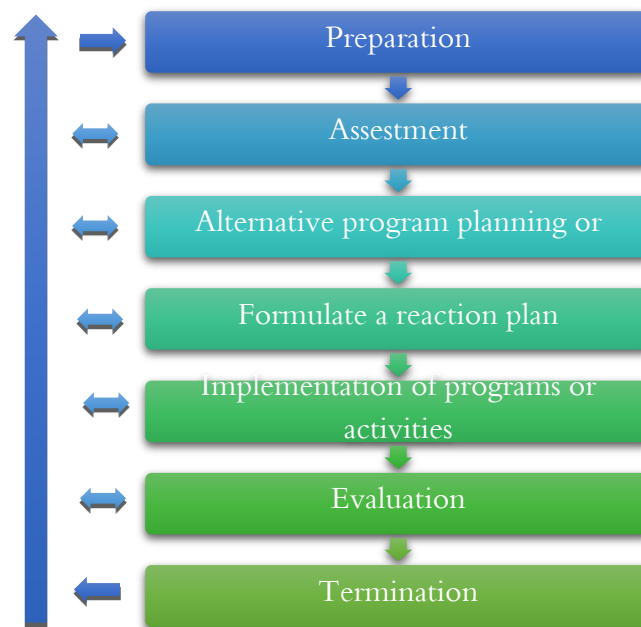


Picture 1
Community Empowerment Model

The picture above explains that the coastal empowerment model includes four factors, namely; 1) college factors, 2) government factors, 3) private factors, and 4) the community itself. The role of the government, both local government and related agencies - is very

important in taking part in empowering coastal communities. Besides that, the existence of higher education institutions also needs to play an active role in providing education and assistance to the community. And, not to mention the existence of private institutions can be urgent in their participation in the empowerment of coastal Muslim communities.

According to Suhendi (2014) that the model of empowerment of coastal communities has at least three choices, namely; a) introducing pro-people regulations, 2) increasing self-organization capacity, and 3) developing production-consumption systems. Of the three choices of empowerment models, increasing self-organization capacity is more in line with the meaning of the empowerment philosophy itself, where the process emphasizes increasing group capacity in organizing resources to meet needs and provide solutions to the problems they face. But the process of empowering coastal communities needs to pay attention to the following stages:



Source: AdiIsbandiRukminto

Figure 2
Stages of Coastal Community Empowerment

From these stages, empowerment modeling needs to be done. According to Andeas and Savitri (2006, 29), in general, the effective approach model is twofold, namely: 1) the empowerment model is top-down (macro level), and 2) the empowerment model is bottom-up (micro level). The same thing above, Mikkelsen (2003, 8) illustrates that the micro level and macro level models referred to besides as part of a fieldwork approach

that can provide input in the context of policy, while the macro level is more inclined to the historical dimension as part of the context of community empowerment.

B. METHOD

This study uses a qualitative approach with a survey method whose emphasis is on exploratory forms (exploratory, exploratory). The object of the research was Muslim families in the northern coastal region of Java, namely in the villages of Eretan Kulon, Gebang Mekar, Kluwut and Pulolampes-Pulogading, District of Bulakamba, Brebes Regency. The source of data in this study comes from primary data sources through interviewing Muslim families as respondents in each object, and secondary data through statistical data obtained on each regional demographics as supporting data. While the type of data is obtained from the types of qualitative data and quantitative data at once. Thus, the data analysis technique in this study is to use three qualitative analyzes simultaneously, namely: 1) data reduction, 2) data presentation, and 3) conclusion drawing/verification. (Silalahi, 2012, 26-29)

C. RESULT AND DISCUSSION

Typology of Coastal Communities of Muslim Family Fishermen

1. Typology of the Coastal Muslim Family of Eretan Kulon Indramayu

Fisherman families in Eretan Kulon Village are generally the same as fishermen in other areas, but Eretan Kulon's family, in the typology of the authors in terms of the scale of venture capital investment, can be grouped into 2 (two) groups, 1) fishermen family groups who have large ships and families of fishermen who have small boats, 2) groups of families of fishermen who have large capital, usually those who have large vessels. With a large vessel capacity, they can accommodate a large number of boat crews and catches. Besides that, the sailing period is much longer. This is inversely proportional to fishermen who only have vessels with a small capacity. Where in terms of capital they are not large, neither are the crew of the ship nor the catches obtained, tend to be small.

The activity of fishing into the sea is generally done by men, both those who are married and those who are still single. These activities do not look at age, but physical conditions that determine. Usually, male residents who are 15 years old may join fishing in the sea. They prefer to leave to catch fish in the afternoon because at this time it is considered an effective and strategic time. Of the two members of the fishing group,

they have a different length of time in the fishing process. In general, groups that have small boats only look for fish at most pages, 2-6 days and the big ones can reach 10 days to months. And to catch squid and rice cake is usually done by groups that have large ships because in their search they can spend about a month on the page.

In terms of the economy, it can be seen from the large number of fishermen children who have received education from elementary school and even up to tertiary level, besides that the housing conditions are far better compared to the previous fishing family homes, if most of them were fishermen families who used to live in a shed house with ground floor, now there are many fishing families who have houses with buildings made of brick and ceramic tiles. In addition, in terms of religion related to the influence of religion on the family group which has been described in chapter two, that the religious family of fishermen according to Nottingham, including the type of backward family and their religion is greater because of its proximity to nature. According to the informants, the family of Eretan fishermen did rituals or ceremonies which were believed to be able to reject the ball or respect the rulers of the sea commonly known as Nyi Roro Kidul. Such ceremonies in Eretan are commonly known as Nadranan.

Due to the role of religious leaders in efforts to preach religious teachings that began to be responded to by fishermen families so that the informants revealed that Nadranan was not supposed to be held because now they understand religion better than before, so they argue that this event is actually superstition according to Islamic teachings. In addition, they also argued that the Nadranan event tended to be more hedonism or worldly and just scattered money.

2. Typology of the Gebang Mekar Coastal Family

In contrast to the typology of the coastal families of Eretan Indramayu, the families of the coastal Gebang Cirebon fishermen based on the research results of the authors are divided into several groups of fishermen which can be seen from several perspectives. First, fishermen owners and fishermen laborers. Fishermen owners usually have production equipment such as boats, nets and other equipment. And groups of fishermen who do not have their own production equipment (labor fishermen), in this case, laborers can only contribute their labor services in fishing activities and get smaller wages than fishermen who own production equipment.

Fishermen laborers do not have the means of production but only contribute their labor services by obtaining very limited rights in the family of labor fishermen farming synonymous with farm laborers. Secondly, it can be seen from the business

capital of the fishermen's family structure divided into categories of big fishermen and small fishermen. Fishermen who are viewed from this perspective can be classified into two types, namely large fishermen who provide large amounts of investment capital for fishing and small fishermen who can only provide a small amount of their investment capital.

Catching methods that are still traditional. Even though the fishing gear used is quite sophisticated, the method of detecting the movement of fish in the sea still uses a method based on traditional marine experience and knowledge. Therefore Gebang fishermen still cannot use fishing gear to get maximum catch because the method used is still traditional.

Gebang fishing families can obtain relatively large catches, such as during the fish season, such conditions do not necessarily guarantee that fishermen will get adequate exchange rates (money). Fish marketing network is fully controlled by the basket. Relations between fishermen and baskets are very strong and oriented to long-term interests. Fishermen establish a cooperative relationship with baskets to overcome the difficulties of business capital and market catches that are easily declining in quality. However, in this cooperative relationship fishermen are always disadvantaged.

In addition to providing venture capital loans to fishermen, the main task of baskets is to hold market activities continuously so that fish remain available to consumers and save the price of fish when the fishermen catches are few or abundant. The involvement of baskets in the process of production and marketing of fishermen's catches has replaced the position and role of formal organizations, such as the Village Unit Cooperative (KUD) Mina. Before the cooperatives were established or established, the basket has played a strategic economic role. Therefore, the establishment of a formal cooperative does not have much effect on reducing the role of baskets. As a result, many fishing cooperatives in Gebang have to go bankrupt because they have not competed with baskets. There is a KUD Mina in Gebang Mekar which is considered by fishermen as a threat to the cooperation of fishermen with baskets. Because of the various weaknesses of management, the local KUD was eliminated by itself and ultimately did not function at all in the socio-economic life of the fishermen's family in Gebang Village, Cirebon Regency.

3. Typology of the Kluwut Coastal Muslim Family

The typology of Kluwut fishermen families when viewed in terms of mastery of production equipment or fishing equipment, the families of Kluwut fishermen can be categorized into two groups, namely groups that have their own production equipment and groups of fishermen who do not have the fishing gear or laborers. Fishermen who live in Kluwut to fulfill their daily needs depend on marine resources that have various marine resources, ranging from fish, shellfish (Mollusca), crab shrimp, and various other marine resources that are ready to be exploited by the fisherman. But in fact there are still many labor fishermen who utilize abundant marine resources are entangled in the poverty circle, the level of welfare is still low, slum and non-permanent fishing settlement houses are located along the coastline and low-income levels.

According to Kusnadi, poverty and the low degree of social welfare afflict the majority of traditional fishermen and labor fishermen, which are the largest social groups in the family population of fishermen, including fishermen on the coast of Kluwut. There are several characteristics of labor fishermen in Kluwut, this is what Suhana said:

- a) Does not have a production factor (ships and fishing gear) and operates a response device that is not his.
- b) Capitalize their energy in the fishing process.
- c) Working with the owner of the production factor (boss).
- d) Low education.
- e) Minimal and do not have market access information.
- f) Trapped in the poverty circle and settled in poor villages.
- g) Having permanent economic dependence on capital owners.

The income of the fishermen's family in Kluwut is very dependent on natural conditions. There was a time when fishermen in Kluwut had to stop fishing because the waves were too high or the wind was too strong. In this position, there is no other choice for Kluwut fishermen except to anchor their boats. Problems will arise if the condition continues. Meanwhile, the kitchen of fishermen must still be able to smoke, to maintain the lives of their families.

Duplicate work like that is part of the pattern of adaptation of Kluwut coastal families to the condition of the ecosystem they face. Dependence on this season is even

greater for small fishermen who are unable to access fishing technology. The occurrence of this double occupation, in addition to indicating the magnitude of the risk faced by fishermen in ensuring the sustainability of their livelihood, also indicates the small income from each source of income they have. Therefore, it is very rational for poor households in rural areas to have more varied jobs, as a living strategy that must be carried out.

The role of women is an important factor in stabilizing the economy of fishermen households, because men may only catch fish in certain seasons, while women work throughout the year. So it can be stated that one of the adaptation strategies that fishermen households can take in overcoming economic difficulties is by encouraging their wives to make a living. The gait of fishermen's wives was not only limited to domestic and economic aspects but also more active than men in growing social institutions that were important for the social stability of the fishing community. This can be seen from the high role of women in recitation, social gathering, and savings and loan activities which play a major role in helping the income of fishermen who are uncertain.

4. Typology of Coastal Muslim Families Pulolampes

The first family in Pulolampes Hamlet, Pulogading Village is not much different from Kluwut Village, where the majority of the family's livelihood is as fishermen. Likewise in the family grouping of fishermen, there are fishermen who are boat owners, and laborers' fishing groups.

The equation, one of which is factored in the same region, namely Bulakamba District, Brebes Regency. However, there are differences between the two, one of which is the livelihood of Muslim families in Pulolampes Hamlet, Pulogading Village, which only controls most marine products, while Kluwut village, besides relying on marine products, is also trading. So that if natural conditions are not possible to go to sea, or the weather causes a reduction in catch, then it will affect income for the fishermen's family itself. This is evident in the northern Kluwut village.

This is due to the absence of side livelihoods as possessed by Muslim families of fishermen in Pulolampes Hamlet. In such conditions, most fisherman families rely on borrowed money from fish collectors. Therefore, all the catches obtained by the fishermen's family are also used to pay debt repayments to collectors, as well as to fulfill their family's life needs.

The impact is that economically, the fishermen of Pulolampes Hamlet, Pulogading Bulakamba Village are not able to prosper their families, both for their daily lives and for other needs if they only rely on that. Therefore, it is necessary to have assistance from financial institutions in particular and/or other skills, especially for families left behind. For example, the ability of wet and dry fish or other, as a special skill.

Model of Coastal Community Empowerment of Muslim Fishermen Families

1. Model of Empowering Muslim Families Fishermen in Eretan Kulon Indramayu

The coastal communities of Java, especially those in the village of Eretan Kuloan, are predominantly 100% fishing communities, so it can be said that it is a Muslim community. In carrying out daily activities in seeking *ma'isah* (economic livelihood) for the family. They are catch fishermen, and of course, there are labor fishermen and Bakul fishermen. As H. Royani said, KUD secretary Mina Bahari said that, with the role of the cooperative Mina Bahari, the majority of Eretan Kulon villagers had a family of fishermen who could help all the needs of fishermen, even play a role in determining prices at the Fish Auction Place (TPI). So with the active role of KUD Mina Bahari, the heads of families who work as fishermen can manage their income, not only for their daily needs but also for their families' future.

The Muslim community of fishermen in the village of Eretan Kulon, the majority of whom go to sea fishing by large boats or small boats. However, even though his fathers or men go out to sea, the families left at home continue to do their usual activities, although they can be left for 2 months for fishermen whose vessels are large (+ 30 Gross Ton / GT) and overnight if the ship is only small (<1 GT). Most of the Eretan Kulon villages have large boats so that once they said they can take up to 2 months. This is what Royani said:

"Even though they left the family when they went to sea, they were not worried because before they went to sea/sail had been provided - through this cooperative money for family shopping supplies for 2 months. Besides that, this KUD can avoid naughty bulls. That is, the middlemen cannot enter to bail out the fishermen, both for supplies for operations for + 2 months on the ship, or for the families they leave behind. So, thank God, the existence of this KUD can help the community of Muslim fishermen a lot here".

Even the Mina Bahari KUD cooperative not only provides financing with profit-sharing contracts, as in Islamic finance in general but the families left behind - especially the wives or mothers, when the prayer time arrives - when the *dhuhur* time congregates at the front Mushala Fish Auction (TPI) and KUD side. At the time of the interview and the prayer arrived *dhuhur* prayer, researchers were asked to stop and immediately join the prayer in congregation. This is very interesting for researchers because when the *dhuhur* time arrives they can leave their jobs. One of the families left behind said, "*Kitae kangditinggalsuamimayang nang laut ya sambilankerjaapa bae (apasaja. pen.) asal halal. Alhamdulillahbakawiswaktueadzandhuhur ya bisashalatberjama'ah, asale Mushalae parek bari kerjaane (TPI) nang kene*". That is, I was left behind by my husband to go to the sea while working whatever I could. But alhamdulillah, prayers can take part in the mosque because it is close to the TPI where I work. This indicates that besides their daily activities left by husbands to go to sea, spiritually is not burdened. Even that performs its religious obligations, especially prayer *dhuhur* congregation.

2. The Gebang Mekar Muslim Family Empowerment Model in Cirebon

The fishing community in Gebang Mekar Village based on the observations of researchers can be divided into three groups. The first group is fishing fishermen. Secondly, fishermen cultivating ponds, and the th2ree fishermen. According to Surip, almost 90% of the villagers in Gebang Mekar are fishermen. According to him, "they are the main contributors to the quantity of capture fisheries production in the region. Nevertheless, the condition of their welfare can be said to be bad because it results from a process of unequal and exploitative economic transactions. Fishermen do not get a large share of income. The luckiest parties are large-scale fish traders or brokers. It is these baskets that actually become "economic rulers" in fishing villages, especially in Gebang Mekar Village ".

From the results of observations in the field, it was seen that the atmosphere was crowded in the morning at 5:30 to an evening at 4:00 p.m. In the morning fishermen who leave for the night will arrive at dawn so that the fish catches can be sold directly through middlemen who are ready to receive fish catches and be taken to the Gebang Market. Meanwhile, large fish catches from ships loaded with more than 20 GT are rarely taken home and sold in this place, but anchored in Tegal.

According to Ipung, the Gebang Mekar villagers who work as traders are generally traded on the spot, although some are directly sent to markets in major cities, including Jakarta. Usually, catches of marine fish from ships with a large load (> 20 GT) can be sent to major cities using colt vehicles or trucks. This shipment is because in the Jakarta market there is already a container, and usually already ordered in advance. The ones sold at the local market (Pasar Gebang) are usually fish from small boats. But from the activities of the merchant community activities in the Market, actually, there are other activities for the Muslim family fishermen community of Gebagn Mekar which is actually very unfortunate by Mr Surip. Menurutnya, "fishing communities here, unfortunately, there is no togetherness, especially in buying and selling fish catches. They each have baskets, so when they come with the catch they are bought at the same time as baskets. In fact, we have a fish auction place (TPI). Because each of them has their own basket and place of sale, the TPI that has been made by the village is not used alias empty, even though there are some swordmen opening the stalls there but it is quiet."

So, the baskets or commonly known as "middlemen" become a mainstay in the "livelihood" of Muslim fisheries. Because, usually when they want to leave the ship to go to sea, operational funds are needed for large ships to reach 100 to 300 million each way for 2/3 months, not to mention the costs for families who need them. Meanwhile, for small charged vessels repairing the same thing, making the price of fish depends on the willingness of the baskets. This indicates that the operation of the KUD was not issued in Ereten Kulon. Even though Gebang Mekar fishermen can obtain relatively large catches, such as in the fish season, such conditions do not necessarily guarantee that fishermen will get adequate exchange rates (money). Fish marketing network is fully controlled by the basket. Relations between fishermen and baskets are very strong and oriented to long-term interests. Fishermen establish collaborative relationships to overcome capital difficulties and market catches that easily reduce their quality. However, in this coop.

The function of baskets in this case, in addition to providing business capital loans to fishermen, the main task of baskets is to hold market activities continuously so that fish remain available to consumers and save fish prices when the fishermen catches are few or abundant. The involvement of baskets in the process of production and marketing of fishermen's catches has replaced the position and role of formal organizations, such as the Village Unit Cooperative (KUD) Mina. Before the

cooperatives were established or established, the basket has played a strategic economic role. Therefore, the establishment of a cooperative. However, the existence of the cooperative is not operating optimally plus the Fish Auction Place (TPI) which does not function to make fish catches not sold together, but almost every place there is a TPI.

Therefore, the Muslim family empowerment model of the Gebang Mekar community needs to be encouraged more intensely and intensively by the central, regional and village governments as well as other private institutions that care about the great potential. In fact, there are coastal tourism destinations in utilizing tourist attractions, although the target is local tourists, besides digging up the potential of the coast by working on the mangrove forest. This matter has not been explored massively and well. Therefore, it is better than the potential that exists in Gebang Mekar Village needs to be integrated or integrated between Umara, ulama and community leaders, youth leaders and others.

3. Model of Muslim Family Empowerment of Kluwut Fishermen Brebes

Similar to Gebang Mekar Village, Kluwut Village, located in Bulakamba District, Brebes Regency, is a village where fishermen are caught and some are traders. However, the difference is that the people of Kluwut village are divided into two parts, namely the right of the road from the direction of Cirebon - Brebes, the majority of farmers and the left side of the road, the majority of fishermen catch fish and traders.

Although the Kluwut village is not close to the shoreline as Eretan Kulon and Gebang Mekar, the Muslim family blocked by the sea Kluwut road actually chose to become a fisherman. However, the river that stretches from Kluwut to Grinting Village is indeed approximately 8 km in length starting from Kluwut village, so they are close to the river and fishing is the choice.

Based on interviews with Ansari, the Head of the Kluwut Village said, "since our village is unique where the right side of the road from Cirebon is mostly farmers and far to the railroad tracks, while the left is fishermen, farmers and traders and densely populated, sometimes problems often arise. For example:

a. Procedures for making ship letters (such as vehicle registration for ships) are complicated as STNKs on land vehicles, marine vehicles must also be accompanied by identity papers. And there are about 12 letters for a ship that has different validity

periods making it difficult for fishermen to operate. The fishermen hope that the creation and enactment of the twelve letters can be carried out simultaneously because different applicability makes the procedure difficult and certainly hampers the operation of the ship in fishing.

- b. Siltation of the Kluwut River This silting has been going on for years and there has been no effective action from the government. Siltation causes difficulty in accessing ships from the river (TPI) to the estuary (sea), and resulting in ships requiring days to go to the sea or vice versa.*
- c. Access to the sale of seafood to distant Tegal The Government of Tegal City is reluctant to accept the entry of ships from Brebes due to the increasing number of local fishermen (from Tegal itself). Regarding the second dynamics, difficulties in access to Tegal and difficulties in access to the Fish Landing Center in Kluwut due to siltation are a serious problem and need attention.*

Kluwut Village is also known as its traders, where they are not only fish traders but also traders. However, from the income of fishermen, it can prosper the family economy. According to Jamburi (Master), *“alhamdulillah mas penghasilannya sampai bisa 20 juta perkalidatang, dadine bisang gobang unumah. Awale sih, ketikakango perahu cilik ya pas-pasan bae, tapisaiki dipercayakaromajikang awak kapal gede (20 GT), kadiabisasekalijalan 2 s.d 3 bulan. Memang perbekalan bisalarang, 400 jutaan luwih, tapi balik bisasampai 1 milyar”* (Alhamdulillah, my income can be up to 20 / month, so I can make a good house. Because it was initially trusted by the boss to bring a large shipload of up to 20 GT, even though the sea can be up to 2 to 3 months. million, but can go home with a yield of 1 billion).

Kusnadi's older brother from Jamburi explained, *“awit cilik kudiajakkarobapane wayang (melaut), tapi peruhe cilik, kadang esuk mangkat balik sore atomangkat bengibalikesuk. Nggaldina. Penghasilan pas-pas an sampesaiki, meskipun saiki wisakeh perahu gede. Mungkin nasibe akukaroadine akubeda. Ari penghasilane adine akuakeh, bisang gogaweumah sing apik, lamomkitacukupan bae. Tapi alhamdulillah sing awet cilik, mandirisampai bapanesaiki wis blimayang maning”* (When I was a kid, I was always invited by my father to go out to sea, even though I used a small boat. Departing early in the morning, going home late in the evening and going home every day. Getting enough income for my family and home is different from my sister

who uses a boat big become big income, but thanks God, from childhood to adulthood, I can live independently until my father doesn't become a fisherman anymore).

Likewise, the problem of waste is often a problem for the fishing community because of the dense settlement and the garbage in the river making the waste disposal area inadequate. From the above problems, the model for empowering Muslim fishermen in Kluwut Village, which needs to be done is; 1) need assistance in making a feasibility letter to go out to get out and easy access, 2) dredging the Kluwut river which stretches for + 10 km to Grinting Village so that large vessels with a tonnage > 30 GT can enter and sell their fish in TPI itself, 3) reactivation of financial institutions, such as the KUD for assistance with operational financing and families left behind.

4. The Model of Empowering Muslim Families for Pulolampes-Pulogading Fishermen

Similar to Gebang Mekar and Eretan Kulon villages, Pulolampes village in Pulogading Village, Bulakamba District, Brebes Regency is a hamlet located north of Brebes. Almost all Muslim families are spread by fishermen, both traditional fishermen and manual fishermen. According to Sugeng Riyadi, "Pulolampes is one of the hamlets in Pulogading village. Their livelihoods are mostly fishermen, although there are also fishermen who work in ponds. Most of agriculture has outsiders, especially Grinting people. And, thank God our village is visited by the local government to survey the location to be used as a port, but because it is often sitting so it cannot be done until now. "

Pulolampes Deas Hamlet Pulogading Fishermen all fish produced can be sold at the Fish Auction Place (TPI) here, because the ship only has 12 GT tonnage, up to a small one, so it can be accommodated without having to go to Tegal. This is certainly very beneficial for the local village. The results of the Tangakpan fish are immediately taken to the existing fish auction site (TPI), and of course, they are waiting for the Bakul. For the whip/basket problem it seems almost the same as the problem that exists in the fishermen of Gebang Mekar, and in the village of Kluwut. Where whales/baskets will buy fish catches directly.

The Pulolampes Hamlet (TPI) is not as busy and busy as TPI in Eretan Kulon Village, Gebang Mekar and Kluwut, because of the lack of fishing boats, but some mothers both as baskets and others have long been waiting for fishermen to arrive at the location. This takes place every day. In terms of marketing, it turned out that it was

not only in TPI's place, but there were those who were put in a large box to be sent to Jakarta.

From the activities that took place at TPI Pulolampes Hamlet, Pulogading Village, the welfare of the community fishermen was fulfilled. Muslim families of fishermen move from the poor economy to prosperity. This can be seen from, for example, the boat or boat it uses. Most of these fishermen use large boats with an average tonnage of 5-15 GT. Besides that, the daily lives of mothers left at home often process wet fish into dried fish (swiped fish). According to add, "The community of fishermen in Pulolampes Hamlet, Pulogading Village, besides being fishermen, there are also people who are craftsmen of Petek/friction (dried small fish) for daily food. Sometimes this friction fish can be sold to baskets or surrounding communities. But more is consumed alone. "

From the atmosphere and activities of the fishermen mentioned above, the problem encountered was the concern of the village government to Muslim families who work as fishermen in Pulogading-Pulolampes Village, which is still very less touching. For example, counselling from related agencies (Animal Husbandry and Fisheries Service or other institutions) is less intensive. Likewise, financing assistance institutions are in order to assist the operational costs and costs of abandoned households. The failure of cooperatives is one indicator of these problems.

This is as the result of the author's survey to the research location, even though there is a Village Unit Cooperative (KUD) "Mina Saya Sari", but it has not yet operated optimally so that it has not been able to bridge fishermen with baskets. Moreover, on the fishermen side, there are two categories, namely: 1) fishermen with large cargo vessels + 5-15 GT (Gross Ton), and 2) fishermen with small boats <5 GT so that they can impact on the existence of fully controlled prices by Bakul 10. Of course, this is detrimental to the fishermen themselves, especially on fishermen whose ship size is small. The death of the KUD "Mina Saya Sari" needs to be revived and sought assistance and education from an established KUD. Therefore, the village and regional governments should pay attention to potential areas, such as Pulogading-Pulolampes, because besides the majority of the Muslim community, fishermen are also fish farmers and Gesek (dry) fish processors.

D. CONCLUSION

1. There are two typologies of Muslim families on the north coast (PANTURA) Java, namely; a. typology of fishing and processing fishermen, and b) typology of merchant fishermen (Bakul). The typology of fishing fishermen consists of two characteristics, namely 1) fishermen who serve as crew (ABK) and fishermen as Nahkoda (boat drivers), and 2) fishermen as boat owners/boats (skipper). While the typology of fishermen as traders sometimes, they are as Trader or Bakul, and tiller farmers. The first and second typologies were seen in the coastal Muslim families Eretan Kulon, Gebang Mekar, Kluwut and Pulolampes which indeed had always been their livelihoods. So, the typology of the Javanese coastal fishing communities such as Indramayu, Cirebon, and Brebes is the tendency of the community to type fishing communities as their livelihoods and the types of people that are patterned as densely populated (clustered) and traditional in terms of their lifestyle.
2. The empowerment of Muslim fishermen families in the North Pantari Coast (PANTURA) of Java is more visible in the top-down model compared to button-up. The top-down empowerment model means empowerment that comes from local governments or local villages or other institutions that care about the lives of coastal Muslim communities. Meanwhile, the button-up mentoring model emphasizes empowerment that arises creativity from the fishing community itself. The characteristics of the fishermen's family who go to sea daily, of course, to bring up ideas and ideas in order to empower their own environment, are unlikely to arise if there is no assistance from other parties. Therefore, in Eretan Kulon, Indramayu Regency, even though the empowerment model was button-up, there was something interesting where the role of the Village Unit Cooperative (KUD) Mina Bahari was more active in its participation in assisting fishing communities. Different, with Gebang Mekar, Kluwut and Pulolampes, the role of the KUD is ineffective.

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