

Tourism and Social Religion in the Pekon Tanjung Setia Community, Pesisir Selatan District, Pesisir Barat Regency

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Submitted: 05 Agustus 2023

Revised: 5 Oktober 2023

Accepted: 29 November 2023

Abstract

Tourism can be defined as travel activities carried out by a person or group of people visiting certain places with the aim of recreation, personal development, or studying the tourist attractions visited. The problem in this research is the socio-religious condition of the Tanjung Setia community and the impact of Tanjung Setia Beach tourism on social and religious changes in the community. This type of research is field research or field research. Research is carried out by going directly into the field to observe phenomena in a scientific situation and produce descriptive data, in the form of written data from people and research that is directly observed. In this study, researchers will describe according to data obtained in the field the impact of Tanjung Setia tourism on the social and religious community in Pekon Tanjung Setia. Researchers obtained primary data in field studies through interviews with the Pekon Tanjung Setia community as the main source in finding the necessary data. In this research the author uses a sociological approach, namely by the researcher approaching or having direct contact with the Pekon Tanjung Setia community. The results of the research show that the Pekon Tanjung Setia community is a community that adheres to the teachings of the Islamic religion, they imply religious teachings into their social realm, namely openly accepting tourists who visit Tanjung Setia beach without any elements of racial discrimination, thus causing the community's economic rate through tourism to increase. However, on the other hand, tourism has an effect on socio-religious changes in the community in the form of congregational prayer services decreasing in quantity, the Numbai Lawok religious ritual is no longer carried out, the rise of alcoholic beverages, community fashion follows western styles which are not in line with the religion and customs and culture of the Tanjung Setia Pekon community. Apart from this, the unity of the Pekon Tanjung Setia community is well maintained through mutual cooperation in cleaning the roads and beaches in Tanjung Setia.

Keywords: *Tourism, Impact, Social and Religious*

Abstrak

Pariwisata dapat diartikan sebagai kegiatan perjalanan yang dilakukan oleh seorang atau sekelompok orang mengunjungi tempat tertentu dengan tujuan rekreasi, mengembangkan pribadi, atau mempelajari daya tarik wisata yang dikunjungi. Masalah dalam penelitian ini yaitu kondisi sosial keagamaan masyarakat tanjung setia dan dampak dari adanya pariwisata Pantai Tanjung Setia terhadap perubahan sosial keagamaan masyarakat. Jenis penelitian ini adalah field research atau penelitian lapangan, Penelitian dilakukan dengan cara terjun langsung kelapangan untuk mengamati fenomena dalam suatu keadaan ilmiah dan menghasilkan data deskriptif, berupa data-data tertulis dari orang-orang dan penelitian yang diamati secara langsung. Pada penelitian ini peneliti akan mendeskripsikan sesuai dengan data yang didapat dilapangan mengenai dampak pariwisata Tanjung Setia terhadap sosial keagamaan masyarakat di Pekon Tanjung Setia. Peneliti mendapatkan data primer dalam studi lapangan melalui wawancara kepada masyarakat Pekon Tanjung Setia sebagai sumber utama dalam mencari data-data yang diperlukan. Dalam penelitian ini penulis menggunakan pendekatan sosiologis yaitu dengan peneliti melakukan pendekatan atau berhubungan langsung dengan masyarakat Pekon Tanjung Setia. Hasil penelitian menunjukkan bahwa masyarakat Pekon Tanjung Setia merupakan masyarakat yang taat dengan ajaran agama islam mereka mengimplikasikan ajaran agama kedalam ranah sosial mereka yaitu secara terbuka menerima wisatawan yang berkunjung ke pantai Tanjung Setia tanpa ada unsur pembedaan SARA, sehingga menyebabkan laju perekonomian masyarakat melalui pariwisata meningkat. Namun di lain sisi pariwisata berpengaruh pada perubahan sosial keagamaan masyarakat berupa, Ibadah shalat berjamaah berkurang kuantitasnya, Ritual keagamaan ngumbai lawok sudah tidak dilakukan, Maraknya minuman keras, Fashion masyarakat mengikuti gaya barat yang tidak sejalan dengan agama dan adat serta budaya masyarakat pekon Tanjung Setia. Selain hal tersebut kekompakan dari masyarakat Pekon Tanjung Setia dijaga dengan baik melalui gotong royong membersihkan jalan dan pantai yang ada di Tanjung Setia.

Kata Kunci: Pariwisata, Dampak, Sosial Keagamaan

INTRODUCTION

Officially, tourism activities in Indonesia began during the Dutch colonial era, precisely from 1910 to 1912, after the governor general issued a decision on the formation of Veereneging Toeristen Verkeer (VTV).(et al 2017) Tourism activity in Indonesia is very large, because tourism is one of the foreign exchange contributors to the country, namely by exchanging tourists' money such as dollars,

euros, yen and yuan for rupiah.(Pramono 2005)In Law Number 10 of 2009 it is explained that tourism can result in increased community welfare.(Anon nd-c) This is what makes every region in Indonesia compete to develop the tourism sector in their area. Lampung, which is the connecting province between Java and Sumatra, has a lot of tourism potential. Administratively, Lampung Province is divided into fifteen districts and cities, namely, West Lampung Regency, Tanggamus Regency, South Lampung Regency, East Lampung Regency, Central Lampung Regency, North Lampung Regency, Way Kanan Regency, Tulang Bawang Regency, Pesawaran Regency, Pringsewu Regency, Mesuji Regency, West Tulang Bawang Regency, West Pesisir Regency, Bandar Lampung City, and Metro City.(Anon nd-a)

Lampung Province has a lot of marine tourism potential that attracts the attention of tourists, both local and foreign, one of which is the Tanjung Setia Beach tourism sector which is located in Pekon Tanjung Setia, Pesisir Selatan District, Pesisir Barat Regency. To get to Tanjung Setia Beach by vehicle requires a distance of around 273 km or takes 6 hours to travel from the capital of Lampung Province. Tanjung Setia Beach, which faces the Indian Ocean, has waves that are characterized by reaching 7 meters in height and up to 200 meters in length.(Details-post 2020)This is what makes the Tanjung Setia Beach tourism area a paradise for surfers. Tanjung Setia Beach has also hosted international surfing championships, namely the WSL Krui Pro 2018 and 2022. The Tanjung Setia Beach tourism destination, which is a meeting place for different cultures, will certainly cause a change, either positive or negative, in the environment around tourism, in this case the changes that occur in the community, namely socio-religious changes in the form of the Pekon Tanjung Loya community's prayer services which are carried out in congregation at the mosque are reduced, alcohol is rampant among the community, the ngumbai ceremony Lawok is no longer done and people also follow the fashion of foreign tourists. Generally, tourists who come indirectly bring culture, such as lifestyles, habits and attitudes that are different from the local culture. And some of the many tourists who come may bring bad habits and attitudes.(et al 2019a).

The people of Tanjung Setia who adhere to saibatin always uphold culture and religion, where the culture of the community contains values and norms in carrying out their activities, both from religious and social culture. This has always been developed and socialized from generation to generation by their ancestors.(SA 2012a) Religion in this research is an activity that exists in people's lives in the implementation of religious teachings in everyday life.(SA 2012b) According to Elizabeth K. Nottingham Social religion is social activity or social behavior of society that carries religious values.(Hamali 2017) The social and religious nature of the Pekon Tanjung Setia community can be described in activities that still adhere to Islamic beliefs. This has been proven by the majority of adherents of the Islamic religion.

The Pekon Tanjung Setia community always prioritizes the principle of cooperation as contained in sakai sembayan. Sakai sembayan in Tanjung Setia society means prioritizing an attitude of cooperation, helping each other or mutual cooperation. The principle of cooperation is not only in the form of energy but also in terms of material and thought contributions in resolving an existing matter or problem. 16 The form of cooperation of the Tanjung Setia community can be seen in a community sacred ceremony such as the ngumbai lawok ceremony which means washing the sea or among Indonesian people are more familiar with marine ruwat. The ngumbai lawok ceremony is a thanksgiving ritual for the people of the

West Coast for God's grace that they have received from the sea.(Wakhid 2019)

The social and religious nature of the Pekon Tanjung Setia community always prioritizes local teachings and wisdom, making them very receptive to accepting immigrants. This is in accordance with the Lampung people's philosophy, namely to meet nyimah. Nemui nyimah linguistically means being polite and generous in visiting and receiving guests. If understood broadly, it means that the community is very open to visiting and accepting immigrants into their homes, immigrants will be welcomed in a friendly manner without discriminating against religion or race.(Ruslan 2021)The principle of meeting Nyimah in the Pekon Tanjung Setia community is also in accordance with Islamic teachings, as contained in the Al-Qur'an, Surah Ali 'Imran verse 159:

“So, thanks to Allah's grace, you (Prophet Muhammad) were gentle with them. If you act hard and have a rough heart, of course they will stay away from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in him.

The philosophy of meeting nyimah used by the people of Tanjung Setia makes it easy for them to absorb and learn new cultures. Because the people of Tanjung Setia easily accept immigrants regardless of ethnicity, religion and race, they have unwittingly formed a cultural shift from the new cultural influences brought by the immigrants. The shift that occurred can be seen from the decrease in the number of congregants praying together in the mosque, religious rituals such as ngumbai lawok which are no longer carried out due to the change in profession from fishermen to traders in tourist areas, the rise of alcohol among the community and also the daily fashion of the community. who follow western culture.

Tanjung Setia Beach tourism, which is a meeting place for different cultures, will certainly improve the community's economy but will also give rise to social and religious changes in the community. In general, tourists who come indirectly bring culture, such as lifestyles, habits and attitudes that are different from the local culture. And some of the many tourists who come may bring bad habits and attitudes.(et al 2019b) With the changes occurring in society, the Pekon Tanjung Setia government, in collaboration with religious leaders and youth leaders, held counseling and recitations to deepen the community's religious knowledge. This was done to inform the community that there was a culture that the community was imitating that was not in accordance with the teachings. Islam.(Iswandi nd)The West Pesisir Regency Government has actually established regulations to overcome the impacts arising from tourism, which are stated in West Coast Regional Regulation No. 7 of 2018 Part 3 article 22.

Based on the data that has been presented, tourism has an impact on the economic condition of the community which has improved, but without realizing it, it has caused a shift in the socio-religious nature of the community, that is why researchers are interested and see the need to conduct deeper research regarding the Impact of Tanjung Setia Beach Tourism on the socio-religious changes of the community in Pekon Tanjung Setia, Pesisir Selatan District, West Pesisir Regency.

METHOD

Research methods are basically scientific ways to obtain data with specific purposes and uses. The research method is a scientific method used to obtain data regarding social problems that are needed according to the research objectives. This research is field or field research. This type of research is to raise data and problems that exist in the field. Research is carried out by going directly into the field to

observe phenomena in a scientific situation and produce descriptive data, in the form of written data from people and research that is directly observed. In this case, the researcher will reveal factual and actual data in the field regarding the impact of Tanjung Setia tourism on socio-religious changes in the community in Pekon Tanjung Setia, southern coastal district. This research is descriptive in nature where the problem solving procedure being investigated is carried out by describing or depicting the condition of the subject and research object based on the facts that emerge. Data obtained or collected directly by researchers obtained from the sources or informants concerned.³¹

This data was obtained directly from informants through the results of field research by conducting interviews with several people who were considered to be familiar with the problems being studied. Secondary data is very necessary because data in the field will not be perfect if it is not supported by library data. The approach used in this research is a sociological approach. With the theory of social construction of social reality, it is the idea of Peter Ludwig Berger who views social reality as the result of a construction and based on the theory of Glock & Stark, defining a person's religion as religiosity.

RESULTS AND DISCUSSION

1. Social Religious Conditions of the Community

The people of Tanjung Setia will be very proud to receive and honor guests, they will easily accept anyone who comes to their house with open arms. This is in accordance with the Nemui Nyimah philosophy of the Lampung people, which means being polite and generous in visiting and receiving guests. If it is widely understood, it means that the community is very open in visiting and accepting immigrants to their homes, immigrants will be welcomed in a friendly manner without discriminating against religion or race. ¹³ The Pekon Tanjung Setia community openly welcomes tourists who come to their Pekon. Even before there was tourism, the community would be very happy with guests visiting Pekon, of course the community would also accept visiting tourists, especially with tourists coming here adding to the income of the Pekon Tanjung Setia community.(et al 2022) Tourists who visit increase regional income, of course the community will be happy with the presence of tourists, because many people in Pekon Tanjung Setia have set up accommodation for tourists and also sell food and other necessities for tourist visitors.

Tanjung Setia Beach tourism greatly influences the community's growing economy, but indirectly there are changes to the social and religious behavior of the community. Before there was tourism, the people here had customs and habits that were still strong, far from eccentric habits, but because visitors who come here don't understand what our customs and habits are, because most of those who come are tourists from abroad, they come I went to the Tanjung Loyal tourist spot because I was looking for fun. Because tourists who come to Tanjung Setia beach bring customs from their area of origin to Pekon Tanjung Setia, this is slowly starting to be imitated by the people of Pekon Tanjung Setia.(April nd) People who are getting used to the presence of foreign tourists, without realizing it, absorb bad habits from tourists, but only partially. Because the majority of the people of Tanjung Setia are adherents of Islam who are devout in their religion, especially congregational prayers which are held in mosques consisting of parents, teenagers and children. Apart from that, the people of Pekon Tanjung Setia are also far from engaging in behavior that deviates from religious beliefs. However, with tourism, many Pekon Tanjung Setia people no longer pray in congregation at the mosque, alcohol or

intoxicating drinks are clearly haram in Islamic teachings, however Many Pekon Tanjung Setia residents imitate foreign tourists in consuming alcoholic beverages.(Pahrudin nd)

2. Social Religious Behavior of the Tanjung Setia Community

Based on Glock & Stark's theory, a person's religion is defined as religiosity, namely a form of supernatural belief in which there is an appreciation of one's daily life by internalizing it into one's daily life.(Duratun Nasikhah, Dra. Prihastuti 2014)The socio-religious conditions of the Tanjung Faithful community are reviewed from Glock & Stark's theory, divided into 5 dimensions, namely:

- a. The Dimension of Belief (the ideological dimension): This dimension reveals the problem of human belief in the teachings brought by its adherents. The people of Tanjung Loya are a community whose majority believes and believes in the teachings of the Islamic religion.
- b. Dimensions of Worship and Religious Practices (The Ritualistic Dimension): In carrying out the teachings of the Islamic religion, the people of Tanjung faithfully carry out religious teachings obediently, such as praying in congregation. Apart from that, the people of Tanjung Loyat also carry out recitations and prayers together.
- c. The Experiential Dimension: The people of Tanjung Loyat still uphold their beliefs in the teachings of the Islamic religion, the people of Tanjung Loyat implement the teachings of the Islamic religion into their lives.
- d. Dimensions of Religious Knowledge (The Intellectual Dimension):The people of Tanjung Setia are a society that strongly adheres to Islamic teachings, they know the basics of Islamic religious teachings and religious knowledge which is based on the Al-Quran and Hadith.
- e. Effect or Experience Dimension (The Consequential Dimension): The Pekon Tanjung Setia community, which is a community with a majority Muslim faith, practices their religion devoutly, this is proven by the way they implement the teachings of the Islamic religion into their daily lives. open will easily accept anyone who comes to their house.

So the Tanjung Loyat community is a community whose majority adheres to Islam, they adhere to the teachings of the Islamic religion which comes from the Koran and Hadith devoutly. The people of Tanjung Setia incorporate their religious knowledge into their daily lives which is in line with the philosophy of the Nemui Nyimah Lampung people, namely that the Pekon Tanjung Setia people welcome tourists who come to their Pekon, they welcome with open arms anyone who comes to visit their place. without discriminating against ethnicity, race or religion.

3. The Impact of Tourism on the Social and Religious Affairs of the Tanjung Community Local

Based on Peter L. Berger's theory about the construction of social reality, socio-religious changes in the Tanjung Setia community occurred due to the construction of two different cultures. Based on the theory of Peter L. Berger, the construction of the social and religious reality of the Pekon Tanjung Setia community occurs in 3 stages, namely:

- a. Externalization: In his theory, Berger said, at the externalization stage, social reality is removed from each individual. In this research, this means that tourists and the people of Pekon Tanjung Setia externalize each of their habits or culture. Foreign tourists who come to Tanjung Setia Beach externalize their habits which are considered normal in their place of origin.

- b. **Objectification:** At this stage it is the moment when it is accepted that there are different cultures or behaviors for each individual. In the context of this research, the people of Pekon Tanjung Setia accept that tourists who come from abroad have customs and habits that are different from theirs. The easy externalization of tourists who come to be accepted by the community is caused by the people of Pekon Tanjung Setia who have the philosophy of *nemui nyimah*, namely accepting without discrimination the ethnicity, religion and race of tourists who come to visit.
- c. **Internalisation:** According to Peter Ludwig Berger's theory, the moment of internalization can be explained by the fact that the world of objective social reality is presented again to oneself personally, ultimately giving the impression that it is indeed within oneself personally. At this stage, the people of Pekon Tanjung Setia, who have accepted the existence of externalization differences, begin to internalize the culture of tourists who visit them as if the external culture were their own culture or habits. (Samuel 2012)

Based on Peter L. Berger's 3 stages of social construction, it can be concluded that the Pekon Tanjung Setia community is experiencing social construction in the form of a shift in socio-religious behavior due to direct contact or direct interaction with tourists who come, this happens because tourists themselves bring their habits to the tourism area. The process of change in the Pekon Tanjung Setia community is based on berger theory, namely the externalization of habits brought by tourists from their place of origin occurs in Pekon Tanjung Setia, tourists who come to Tanjung Setia Beach find it difficult to adapt to the externalization of the forms of custom and culture of the Tanjung Setia community, so a process occurs second, namely objectification in the sense that the Pekon Tanjung Setia community and tourists accept the differences in externalization of each individual, after differences in culture or habits are accepted or understood by the Pekon Tanjung Setia community, an internalization process occurs, namely the absorption of externalization from tourists into the community's personal self.

With tourism in Pekon Tanjung Setia improving the community's economy, however, foreign tourists who come have a completely different cultural externalization or customs from the people of Pekon Tanjung Setia. This is slowly making the habits of foreign tourists internalized by the people of Pekon Tanjung Setia. (Iswandi nd)

The majority of the people of Tanjung Setia are adherents of Islam who are devout in their religion. However, tourism causes changes in the socio-religious aspects of society, the changes that occur are:

- a. **Congregational prayers at the Pekon Tanjung Setia mosque have decreased:** Prayer is a pillar of Islam that is obligatory for Muslims. When practicing prayer, Muslims are strongly encouraged to pray in congregation at the mosque. The Pekon Tanjung Setia community, which previously prioritized congregational prayers in the mosque, has decreased.
- b. **Liquor Consumption:** In the teachings of the Islamic religion, alcoholic drinks or intoxicating drinks are clearly haram, however many Pekon Tanjung Setia people imitate foreign tourists in consuming alcoholic drinks.
- c. **Fashion Imitation:** The Pekon Tanjung Setia community imitates the fashion of tourists who come to Tanjung Setia, such as having their hair colored and their clothing styles starting to reveal themselves, but the influence of social media also has a contribution in encouraging people to follow western style fashion which is not in accordance with the religion of the Pekon Tanjung Setia

community.

- d. The disappearance of Ngumbai Lawok religious rituals: Ngumbai Lawok, which is one of the religious cultures of the Pekon Tanjung Setia community, is no longer carried out because Ngumbai Lawok is usually a religious ceremony carried out by fishing communities for the abundance of good fortune that God provides through the sea. However, many people have changed professions to become small-time traders in tourism areas. Apart from that, the costs required for the Ngumbai Lawok ceremony are quite large, this makes people reluctant to carry out Ngumbai Lawok, because the people of Pekon Tanjung Setia are mostly people from a lower middle class economy. This caused the Ngumbai Lawok ritual to disappear.(Nature n.d.)

Socio-religious changes in society occur due to internal and external factors, internal factors in the form of a society that has an open social system, meaning that the people of Tanjung Setia easily open up and get used to the newcomers in this research, namely tourists. Meanwhile, external factors, namely tourists who visit, bring habits that are completely different from those of the Tanjung Setia community, have an influence on the community in the form of imitation of culture or habits by the community. This occurs because of the continuous interaction carried out by the Tanjung Setia community with visiting tourists. The people of Pekon Tanjung Setia were initially a devout community and carried out religious teachings diligently, they were far from doing anything that was contrary to the Islamic religion, but the people who openly welcomed tourists who came to Pekon Tanjung Setia, slowly had a negative impact, namely , congregational prayers in mosques have become quiet, alcoholic drinks which are haram for Muslims have become commonplace in the Pekon Tanjung Setia community, apart from that, many people follow western fashion in the form of hair color and revealing clothing styles.(Anon nd-b)

The arrival of foreign tourists who bring culture from their home region causes significant interactions between the community and tourists, causing changes in the socio-religious behavior of the Pekon Tanjung Setia community. Changes in society that lead to negative things, if not handled, will spread and cause the loss of local wisdom of the community. To prevent irregularities, the West Pesisir Regency Government has established regulations regarding tourism, in the form of the West Coast Regional Regulations. This is done to avoid the impact of tourism. Meanwhile, the Pekon Tanjung Setia government, in facing changes in socio-religious behavior, collaborates with religious leaders and youth with a direct approach to the community, namely by holding counseling and religious studies which contain the impacts of tourism that is not in accordance with religious teachings, inviting the community to work together or working together to clean the roads and beaches in Pekon Tanjung Setia. It is hoped that these things will make people aware of the direction of change that is not in accordance with Islamic law. Apart from that, with mutual cooperation in cleaning beaches and village roads, it is hoped that the community will remain united and work together well.(Puspa 2018)

Responding to socio-religious changes in the Pekon Tanjung Setia community. The strategy of the government and religious leaders to face the changes that occur in the development of Tanjung Setia beach tourism is by implementing good management of the tourism sector, namely:

- a. *planning*(planning), the West Pesisir Regency Government carries out planning in the form of determining tourist destinations, one of which is Tanjung Setia Beach. Apart from that, it is also followed by establishing regional regulations.

- b. *organizing*(organising), the Pesisir Barat Regency government invites the Pemekonan government and the community to properly manage Tanjung Setia beach tourism.
- c. *actuating*(moving), the Pekon Tanjung Setia government mobilizes the community to manage Tanjung Setia beach by maintaining a safe environment for the sustainability of tourism.
- d. *controlling*(supervision), the Pekon Tanjung Setia Government, in collaboration with religious leaders and youth, controls or supervises the rate of tourism development which has an impact on the socio-religious community in the form of counseling, religious study or deepening, mutual cooperation

To maintain community cohesion and overcome changes in socio-religious behavior in society, the Pekon Tanjung Setia government collaborates with religious leaders to provide deepening of religious knowledge, this is done so that people return to positive behavior. In this way, religion itself carries out its function as social control.

1. CONCLUSION

The socio-religious life of the people of Tanjung Setia, which is the majority community that adheres to Islam, adheres to the teachings of the Islamic religion which originates from the Koran and hadith devoutly. The people of Tanjung Setia incorporate their religious knowledge into their daily lives which is in line with the philosophy of the Nemui Nyimah Lampung people, namely that the Pekon Tanjung Setia people welcome tourists who come to their Pekon, they welcome with open arms anyone who comes to visit their place. without discriminating against ethnicity, race or religion. The impact of tourism on socio-religious changes in the Tanjung Setia community, namely positive impacts in the form of improved economic conditions in the community and negative impacts in the form of changes in the socio-religious community. socio-religious changes in society, namely: Congregational prayer services have decreased in quantity, Rituals religious tufted funny Already Nodone, The rise of liquor, People's fashion follows western styles which are not in line with the religion, customs and culture of the Pekon Tanjung Setia people. Apart from the influence of tourists, the changes that occur in the Pekon Tanjung Setia community are also influenced by social media.

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