

Revealing Legal Politics in City Branding: A Study of Padang Panjang City as the *Kota Serambi Mekah*

Abrar^{1*}, Azhariah Khalida¹, Haya Hareem²

¹Universitas Islam Negeri Imam Bonjol Padang, Indonesia

²International Islamic University, Islamabad, Pakistan

*Corresponding Author: abrar@uinib.ac.id

| Received: 08-08-2024 | Revised: 12-10-2024 | Accepted: 14-10-2024

Abstract: This research aims to analyze in depth the political power of legal aspects of the branding of the city of Padang Panjang as the *Kota Serambi Mekah*. The focus of this research explains the reasons behind the branding of the city of Padang Panjang as the City of Serambi Mekkah at the beginning of its determination, the political power of legal (regulations and programs) in building and maintaining the city's branding. This research uses a qualitative approach. The data sources collected are a combination of data on the law in the books with the law in practices. The interpretation of the data refers to the normative legal research procedure by confirming it to the understanding practices of the respondents. Data was collected through interviews with the mayor and his staff, and the community. While the literature study collected policy documents and the internet such as the Padang Panjang Government website. The empirical approach analyzes field data to explain Padang Panjang's branding policy as the City of Serambi Mekah, while the normative approach analyzes scientific documents to explain regulations related to the branding. The results of this study show that the rationale behind city branding is to strengthen the Islamic and cultural identity of Padang Panjang City. In addition, although the *Kota Serambi Mekah* branding has been practically implemented through various regulations and programs, the consistency in the emphasis of branding in strategic planning has changed, from an emphasis on concrete implementation in the 2005-2045 Regional Long-Term Development Plan (RPJPD) to a more explicit emphasis in the Draft RPJPD 2025-2045. This research is novel in exploring the political power of legal in shaping and sustaining the branding of cities, particularly Padang Panjang as the *Kota Serambi Mekah*. The contribution of this research lies in an in-depth understanding of the role of legal and policy frameworks in strengthening the city's cultural and religious identity, as well as how this branding can adapt to changes in long-term development strategies. This research also provides suggestions for the government to be consistent in maintaining the implementation of branding in every strategic planning, so that the identity of *Kota Serambi Mekah* remains relevant and effective in facing social and political challenges.

Keywords: Political Policies; Branding Studies; Law in Books; Law in Practices.

Introduction

Branding a city in relation to another city is common in many countries, including Indonesia (Agustiningsih & Oktariyanda, 2024). However, this practice cannot be simplified to a single symbolic reason; many aspects underpin the branding process and the ideals that are intended to be realized. This study specifically focuses on the branding of Padang Panjang City, located in West Sumatra, Indonesia, as the *Kota Serambi Mekah*. According to Annisa Rahmi (2022), this branding initiative aims to strengthen the city's Islamic identity, attract religious tourists, and establish a distinct position within the broader national context (Kompaspedia, 2024), consequently, it is essential to conduct in-depth research to uncover the complexity of these various aspects.

Previous research on branding a city with other cities can be mapped from several studies such as, Rusadi & Wedayanti (2019) emphasizes how city branding can increase tourist attraction. Isdarmanto

(2020) highlights the development of branding through multimedia programs will be very effective worldwide in the concept of institutional or corporate positioning and must be managed properly. The study by Ariwibowo & Prasetyo (2023) emphasizes that city branding is increasingly important as it has implications for the perceived economy and politics, thus requiring the involvement of city governments and stakeholders in developing a successful cross-sectoral branding strategy. The study by Martiningsih (2017) emphasizes the need for an innovation diffusion strategy in realizing city branding. Furthermore, city branding with religious nuances as has been researched by Agustiningsih & Oktariyanda (2024) which explores the tourism development strategy of the Pasuruan City square area as an effort to support the city branding of "Madinah Van Java". Rozi (2018) also highlights the construction of the Islamic center is the government's big plan in an effort to make Madura a porch of Mecca and Madinah. The study by Juniarti et al., (2023) examines the perspective of archipelago tourists on city branding that uses religion as the basis for branding. Some of these studies show that the religious approach requires a mature strategy and the involvement of the government, stakeholders, and local communities (Bakar et al., 2020).

This research is different from previous studies, which focus only on the discussion of city branding, or further on the tourism economic aspect alone. However, there has been no research that examines and analyzes from the political aspect of law, meaning the impetus of political power, policies and regulations of the city government towards the determination and efforts to maintain Padang Panjang branding as the City of Serambi Mekah, based on the understanding that the intersection between law and politics is an important study, especially as an effort to place political relations on policies and legal products. Normatively, Padang Panjang's branding involves strategic legal and political maneuvers that highlight the role of law in supporting political objectives. The city's designation as the *Kota Serambi Mekah* is supported by local government regulations, which facilitate the integration of Islamic values into public policy and community practices. These legal enactments not only legitimize the branding but also strengthen the city's claim to its religious and cultural identity (Maimun & Haq, 2018). This can be traced in Padang Panjang Mayor Regulation Number 56 of 2019 concerning the Management Agency of the Islamic Center *Kota Serambi Mekah* of Padang Panjang. This mayoral regulation is a comprehensive framework for managing and promoting the image of Padang Panjang City as *Kota Serambi Mekah*, with the main objective of improving community welfare through tourism and local economic development based on religiosity and cultural values (M., 2017).

In this context, the concept of political power of legal becomes the main analytical tool in the study of the dynamics of legal instruments and political agendas in the study of the branding of Padang Panjang City as the *Kota Serambi Mekah* as the focal point in this research. This research will contribute to a deeper understanding of the political power of legal in city branding initiatives. The research will provide insights into how legal instruments can be used to shape political narratives and identities, offering a comprehensive view of the symbiotic relationship between law and politics in the context of Padang Panjang city branding as the *Kota Serambi Mekah*.

Literature Review

The Political Power of Legal

Political in language comes from the Dutch language, the term politics of law is translated from the term "rechtpolitiek" which became popular after the rise of liberals in their efforts to reform the liberal legal order in the early 20th century (Wahyudi et al., 2022). This policy is known as "bewuste rechtpolitiek", which means a policy to build a colonial legal system consciously to control the power and authority of the king and the executive apparatus over the colonies, and on the other hand to strive for more certain legal protection for all levels of the population living and/or doing business in the colonies" (Aljamalulail et al., 2024). Many figures and opinions interpret what is meant by politics of law (Saifulloh, 2020). However, this research explicitly uses the meaning of politics of law conveyed by Mahfud MD, that Mahfud defines politics of law as legal policy implemented by the Government, including the understanding of how politics affects the law by looking at the configuration of forces behind the making and enforcement of the

law (Isdiyanto & Asmorojati, 2023). The approach to political configuration and legal products is taken from the thoughts of Philippe Nonet and Philip Selznick in their work Law and Society in Transition: Toward Responsive Law (Nonet, 2007; Zada & Irfan, 2021).

Through a social science approach to law, law is understood as something that changes and is contextual depending on the socio-political background in which the law applies (Hamzah, 2016). Therefore, according to Mahfud MD, the study of politics of law must have a special emphasis on historical interpretation of the background of the formation of the law (Risky et al., 2023). Mahfud MD added: As a legal policy, the meaning of politics of law is the direction or desire intended by the maker of the Constitution/UU when the contents of the Constitution/UU were made through debates in the institution that made it and then formulated in legal sentences (Karimullah, 2022). If behind the debate in parliament can show the politics of law or the desired direction of the law which is then enacted in the UUD/UU, then in this context the politics of law can be explored by historical interpretation of the background of the birth of the content of the law (Akmalia & Sauri, 2020; Wibowo, 2022).

Likewise, if the meaning of politics of law referred to in this research is categorized in the pattern of the relationship between politics and law, then the politics of law in question is categorized in the das-sein politics of law pattern, which is a view that understands that the premise of this view recognizes that law is determinant of politics (Alam et al., 2023; Ihsan, 2023). As stated by Mahfud MD himself, law is the crystallization, formalization, or legalization of competing political wills, either through compromise or domination by strong political forces (Irawan et al., 2023; Lev, 2013). The view that law is a political product is the view most widely adopted by political analysts of law (Muttaqin, 2021; Ruhtiani et al., 2024). This view cannot be separated from the aspect of empiricism because in reality aspects of political interests will always color the process of law formation (Hapsin, 2017). Therefore, political interests will always color the legal norms that have been formed (Al Kautsar, 2021; Muttaqin, 2021). Even a certain event that has a significant impact on people's lives can become a politics of law postulate of a legal product. For example, the 1930s malaise in the United States has encouraged Canada to amend the constitution so that the state has the constitutional legitimacy to intervene in the crisis economy (Ruhtiani et al., 2024).

Branding the City

Branding is a process where efforts are made to influence how people interpret and build their own feelings about a brand (Surwandono & Aulia, 2024). City branding according to Padison (Hidayat, 2014) as a competitive means to achieve excellence in order to increase investment and tourism, community development, strengthen local identity and community identification with their city and mobilize all social activities to avoid division (Muala, 2020). Furthermore, city branding according to Sun (Zhou & Tao, 2014) is to build an overall brand image of the city that integrates political, economic and cultural factors (Jaelani et al., 2022; Prihatin et al., 2024). Another way is to build tourist services as a step to promote tourism exclusively. There are four steps of the city branding strategy process according to Andrea Insch (Lestari, 2016; Zaenuri, 2018): *First*, Identity, the process of identifying assets, attributes and identity of a city. *Second*, Objective, clearly defining the main reason for city branding. *Third*, Communication, the process of communicating both online and offline with all parties concerned with a city. *Fourth*, Coherence, the implementation process that ensures all forms of communication programs from a city are integrated, consistent and convey the same message (Indrastomo et al., 2023).

Method

This research uses a qualitative approach. The data sources collected are a combination of data on the law in the books with the law in practices. The interpretation of the data refers to the normative legal research procedure by confirming it to the understanding practices of the respondents (Creswell & Poth, 2018; Sugiyono, 2020). This study was conducted in Padang Panjang City. This field study aims to explore and collect data using interview techniques with figures who have data related to the object of research, namely: Mayor of Padang Panjang, Padang Panjang Regional Secretariat, Wali Nagari and the people of Padang Panjang. Meanwhile, the literature study aims to collect documents, especially written documents

in the form of academic papers accessed through various places (libraries) and open internet media, such as the Padang Panjang Legal Documentation and Information Network (JDIH) <https://jdih.padangpanjang.go.id/> (Miles & Huberman, 1992; Ramdhan, 2021). Furthermore, the empirical approach shows that the analysis carried out on the data from the field findings aims to explain the policies in building and maintaining Padang Panjang's branding as a *Kota Serambi Mekah*. Then, the normative approach analysis shows that the analysis carried out on scientific documents aims to explain the regulations issued to build and maintain Padang Panjang's branding as a *Kota Serambi Mekah*.

Results and Discussion

Reasons for Branding Padang Panjang as the *Kota Serambi Mekah*

The process of branding a city is an effort to create a City Identity that shows differences and guides how the City is marketed. A city with a strong identity illustrates the strength of the city, so that in other meanings branding is a process where efforts are made to influence how people interpret and build their own feelings about a brand (Kavaratzis & Ashworth, 2005). The search for identity is the first step in city branding. Identity in shaping a city's image does not come by itself, but must be sought, decided, and handled in such a way that the city brand becomes a marker of identity (Farida et al., 2020; Yananda & Salamah, 2014). Likewise, the branding process of Padang Panjang City as a *Kota Serambi Mekah* is based on several facts, such as historical, social and cultural people of Padang Panjang city.

First, historical facts. Historically, the branding of Padang Panjang City as the *Kota Serambi Mekah* has emerged along with the presence of figures and scholars who preach Islam and establish and develop educational institutions in Padang Panjang. Padang Panjang has long been the center of Islamic education in Indonesia, especially in the context of the Minangkabau cultural region. The establishment of Padang Panjang with this nickname cannot be separated from the strategic role played by local religious figures and scholars since the early 20th century such as Buya Hamka, Zainuddin Labay El-Yunusy, Sheikh Muhammad Jamil Jaho, Sheikh Syuib Al-Yutisi, and Syahbuddin Imam Kayo (Atlis & Roza, 2024). The madrasahs that played an important role in the spread of Islam and the establishment of Islamic educational institutions in West Sumatra, such as Diniyah School (1915), Sumatra Thawalib (1918), Thawalib Gunung (1921), Perguruan Diniyah Putri (1923), Kulliyatul Muballighin Muhammadiyah (1930) and others that implemented modern education at that time. These madrasahs were visited by students from various directions, not only within the territory of West Sumatra or Minangkabau at that time, but also from outside Minangkabau. The development of Islamic educational institutions in the city reinforced Padang Panjang's rationale as a center of religious study and practice, making it a "Serambi" or an extension of Mekah in Indonesia (Salim, 2007).

The explanation of the strategic role of religious leaders and the presence of educational institutions was confirmed by interview information with Mr. Sonny Budaya Putra, Mayor of Padang Panjang, August 2024:

"In the 1990s the DPRD decision. It was officially determined regarding Padang Panjang's nickname as the *Kota Serambi Mekah*, but before that there were also Islamic boarding schools that were established, such as the presence of Pesantren Thawalib in 1911. Then, in 1923, the Diniyyah Putri Islamic boarding school. Then, Buya Hamka's Kauman Islamic Boarding School which has gone global. Maybe the 1990s was just the gong, so this has become a culture among the people of Padang Panjang as the *Kota Serambi Mekah*. Not only, for local people. But, even the people of West Sumatra here will feel the nuances. So, this is not instantaneous or sudden, but has been in process for a long time from the beginning of the establishment of pesantren until the nickname Padang Panjang emerged as the City of Mekah Porch at this time. The naming of the Mekah Porch looks at the situation and conditions that exist in Padang Panjang itself. For example, here grew boarding schools as educational centers. This can be seen by the many destinations of outsiders, not only the people of Padang Panjang, but also the people of West Sumatra and outside West Sumatra itself to get religious education in Padang Panjang boarding schools."

This was also confirmed by interview information with Mr. Syahdanur, Secretary of Padang Panjang, August 2024:

"Why is it called *Serambi Mekah*, because it started with the growth of Islamic boarding schools in Padang Panjang. Usually to continue their education, people go to Egypt, Saudi Arabia, or the Middle East. Usually they come here first to Padang Panjang to get a pesantren-based education. Only after that to Saudi Arabia or the Middle East. Like before entering the house, go to the porch first".

Second, socio-cultural facts. The people of Padang Panjang are generally very religious and uphold Islamic values in their daily socio-cultural life. According to interview information with Mr. Sonny Budaya Putra, Mayor of Padang Panjang, August 2024:

"In terms of the social side of society, it is very religious, it can be seen from the way mothers, etc., look, they already reflect Islamic nuances. So, it is very rare to see mothers who do not wear the hijab. And tolerance from non-Muslims is also very high by mingling with the local community by adjusting. So, this branding is already owned by all elements of society. But, it does not mean that Padang Panjang is a city that does not adhere to the principles of Islamic Law or sharia."

Furthermore, in terms of culture, the people of Padang Panjang are generally very religious and uphold religious culture and traditions. According to the explanation of the interview with Mr. Sonny Budaya Putra, Mayor of Padang Panjang, August 2024:

"From the cultural aspect, Padang Panjang is an area of Minangkabau culture that carries out the philosophy of "Adat Basandi Syarak, Syarak Basandi Kitabullah", which is also closely related to the reason for Padang Panjang's nickname as the City of Serambi Mekah. Likewise, the habits of Islamic traditions such as recitation, commemoration of Islamic holidays, and other religious activities are very thick in this city".

So, based on the explanation above, it can be understood that the reason for the vision of branding Padang Panjang City as the *Kota Serambi Mekah* is that the branding of Padang Panjang as the *Kota Serambi Mekah* is driven by historical, social, and cultural facts. Its history is supported by the presence of religious figures and Islamic educational institutions that make this city the center of Islamic education. Socially, the community is very religious with strong Islamic practices. Culturally, the city adheres to the Minangkabau philosophy that integrates customs and Islamic principles, reinforcing the nickname.

Regulatory Support to Establish and Maintain the Branding of Padang Panjang City as the *Kota Serambi Mekah*

Regulatory support for branding Padang Panjang City as the *Kota Serambi Mekah* is an integral part of the process of establishing and maintaining the city's branding. This regulatory support is compiled in a series of regional regulations and policies as referenced based on interviews and document analysis. Ms. Erwina Agreni, August 2024, explained that:

"Regulations such as Regional Regulations (PERDA) and Mayor's Regulations (PERWAKO) can be accessed through the official website of the Legal Documentation and Information Network (JDIH) of Padang Panjang City at <https://jdih.padangpanjang.go.id/>. In addition, it was explained that currently being processed is the Regional Long-Term Development Plan (RPJPD) for the period 2025-2045. Meanwhile, the Regional Medium-Term Development Plan (RPJMD) is updated every five years. The vision and mission of Padang Panjang City play an important role in strengthening the city's branding, as they have been deeply embedded although not always explicitly mentioned."

Table 1. Regulation on Branding Padang Panjang City as a *Kota Serambi Mekah*

No	Type of Regulation	Regulation Number & Year	Main Content of Regulation
1	Decision of DPRD Kodya Dati II Padang Panjang	No. 2/DPRD/PIM/III/1990 (21 Maret 1990)	The official nickname Kota Serambi Mekah was given to Padang Panjang as an effort to strengthen the city's identity.

2	Decree of the Mayor of Padang Panjang	No. 13/WAKOPP/1993	Efforts to revitalize Padang Panjang's image as the Kota Serambi Mekah by emphasizing its role as a center of Islamic education.
3	Regional Regulation of Padang Panjang City	No. 7 Year 2008	Zakat management that connects religious and social aspects with the city's branding as a Kota Serambi Mekah
4	Regional Regulation of Padang Panjang City	No. 11 Year 2009	The Basic Development Pattern of Padang Panjang City 2001-2005, as well as the RPJPD 2005-2025 which integrates branding into the development plan.
5	Regional Regulation of Padang Panjang City	No. 13 Year 2011	RPJMD of Padang Panjang City which strengthens the commitment to Kota Serambi Mekah branding through development policies and programs.
6	Regional Regulation of Padang Panjang City	No. 7 Year 2014	RPJMD that updates the policy of strengthening the "Porch of Mecca" branding.
7	Regional Regulation of Padang Panjang City	No. 5 Year 2016	The amendment to Perda No. 7/2014 related to RPJMD, shows adjustments and medium-term planning for branding.
8	Regional Regulation of Padang Panjang City	No. 2 Year 2019	RPJMD 2018-2023 which continues to strengthen the Kota Serambi Mekah branding.
9	Regional Regulation of Padang Panjang City	No. 56 Year 2019	Establishment of the Islamic Center Serambi Mekah Management Agency to manage the city's branding support facilities.
10	Padang Panjang Mayor Regulation	No. 1 Year 2022	Implementation of sharia cooperatives that support sharia-based city branding.
11	Padang Panjang Mayor Regulation	No. 12 Year 2023	2024 Local Government Work Plan that is in line with the Kota Serambi Mekah branding vision.

Source: Padang Panjang Legal Information and Documentation Network

So based on the search of websites and documents, several regulations were found since the inauguration of Panjang as the *Kota Serambi Mekah* until now. This brand began regulatively with the Decree of the Chairman of the DPRD Kodya Dati II Padang Panjang Number 2/DPRD/PIM/III/1990, giving the official nickname to the city on March 21, 1990. This initial step marked the local government's commitment to identifying and strengthening Padang Panjang's position as a center of Islamic education and culture. This decision was followed by Padang Panjang Mayor's Decree No. 13/WAKOPP/1993 which was enacted in 1993 (Interview with Argus Saadah, August 2024). This decree aimed to revive the city's image as the *Kota Serambi Mekah*, which had begun to fade over time. This decision marked an attempt to reaffirm Padang Panjang's position as an important center of Islamic studies in Indonesia, especially the Minangkabau region.

Furthermore, various local regulations issued by the Padang Panjang City Government become an important element in supporting and maintaining the branding such as Regional Regulation No. 7 Year 2008 on Zakat Management which shows how religious and social aspects are associated with the city's branding. Furthermore, Regional Regulation No. 11 of 2009 on the Basic Pattern of Padang Panjang Development 2001-2005 and Regional Regulation No. 11 of 2009 on the Regional Long-Term Development Plan (RPJPD) of Padang Panjang City 2005-2025, as well as other regulations, show how the "Serambi

"Mekah" branding is integrated into the city's development plan. Then, Regional Regulation No. 13 of 2011 and Regional Regulation No. 7 of 2014 on the Regional Medium-Term Development Plan (RPJMD) of Padang Panjang City also strengthen the commitment to this branding. The RPJMD regulates various development policies and programs designed to strengthen the city's identity and image as "Serambi Mekah". These regulations help ensure that all city development initiatives are aligned with the desired branding and that every aspect of the development plan supports the branding objectives.

In the following years, Regional Regulation No. 5 of 2016 concerning Amendments to Regional Regulation of Padang Panjang City No. 7 of 2014 and Regional Regulation No. 2 of 2019 concerning Regional Medium-Term Development Plan of Padang Panjang City 2018-2023 were also issued, showing adjustments and updates in medium-term planning. These changes demonstrate flexibility in planning to continue to support and strengthen the "Serambi Mekah" branding in an evolving context. With this regulation, the city government can adjust development policies and strategies to ensure that the branding remains relevant and effective in the face of challenges and changes that occur. Furthermore, Regional Regulation No. 56 of 2019 concerning the Padang Panjang City Islamic Center Serambi Mekah Management Agency marks a concrete step in the management and development of facilities that support the branding. The establishment of this body demonstrates a structured effort to manage and promote aspects related to the city's religious and cultural identity, including the management of the Islamic Centre that serves as a center for religious and educational activities. Furthermore, Padang Panjang Mayor's Regulation No. 1 Year 2022 on the Implementation of Sharia Cooperatives and Mayor's Regulation No. 12 Year 2023 on the 2024 Local Government Work Plan also show how practical policies support this branding. By encouraging sharia-based economic practices and drawing up work plans that are in line with the city's branding vision, these regulations help strengthen the integration of branding in various aspects of city life, including the economy and administration.

Overall, the power of politics of law in establishing and maintaining Padang Panjang's branding as the *Kota Serambi Mekah* lies in a series of local regulations and policies that have been implemented over the years. Through the integration of this branding in long and medium term planning, program management, and specific policies, the Padang Panjang City government has managed to make it an important part of the city's identity and development strategy. This process reflects the integration of political aspirations, legal planning, and practical implementation in achieving the vision as "Serambi Mekah". This systematic and sustainable approach demonstrates the city government's commitment to maintain and develop the branding as a key element of Padang Panjang's image and development strategy.

Program Support for Establishing and Maintaining Padang Panjang City's Branding as a *Kota Serambi Mekah*

Branding Padang Panjang City as the City of Serambi Amekah is an effort to strengthen religious identity and Islamic culture in Padang Panjang City. This branding is manifested in various programs and policies that directly support and strengthen Islamic values in every aspect of life in Padang Panjang city since its inauguration until now, these programs include:

Table 2. Programs and Policies Implemented

No	Program	Implementation Description
1	Use of Hijab for Muslim Women	Urge all Muslim women, including school children, to wear the <i>jilbab</i> as part of a strong Islamic identity in Padang Panjang.
2	Development of Islamic Art and Culture	Provide guidance and development of Islamic arts and culture in a sustainable manner.
3	Monthly Assistance for mosque and <i>mushalla</i> guard	Providing regular assistance to mosque and <i>mushalla</i> guard, as well as TPA/TPSA teachers.

4	Implementation of <i>Fajr</i> Education and Ramadan Islamic Boarding School	Regularly organize <i>Didikan Subuh</i> rallies and <i>Pesantren Ramadan</i> teams to strengthen religious education from an early age.
5	Qur'anic Literacy for School-Age Children	Realizing Qur'anic literacy skills for school-age children as part of the effort to build an Islamic generation.
6	Provision of Worship Facilities in Schools and Offices	Provide worship facilities such as <i>mushalla</i> , religious labels, and pay attention to prayer times in daily activities in schools and government offices.
7	Increased Religious Activity	Increase socio-religious activities on an ongoing basis and improve the function of mosques and <i>mushalla</i> as centers of religious and social activity.
8	Regional Regulation on Zakat and Sharia Management	Issued Perda No. 7 Year 2008 on Zakat Management to promote religious and social aspects in Padang Panjang.
9	Padang Panjang Grand Mosque (Islamic Center)	Establishing a city icon, the Great Mosque with Middle Eastern architecture as a center of religious activities and a religious tourist attraction.
10	Conventional to Sharia Cooperative Change	Converted around 80% of traditional cooperatives into sharia cooperatives based on Perwako No. 1 Year 2022, strengthening the sharia-based economy in Padang Panjang.
11	Sharia Tourism	Promote sharia tourism that separates men and women in tourist activities, such as at Lubuk Kucing swimming pool.
12	Improving the Branding Identity of <i>Serambi Mekah</i>	Strengthen the city's identity by displaying a gate that reads "Welcome to Padang Panjang, a <i>Kota Serambi Mekah</i> and promoting this branding in various businesses, such as fresh milk, Mecca Porch housing, etc.
13	Integration of Branding in Vision-Mission and Development Plan	Integrate the city's vision-mission that emphasizes its identity as the <i>Kota Serambi Mekah</i> into long-term development plans, such as in the RPJPD 2025-2045 that strengthen the city's branding as a center of Islamic and cultural activities.

Source: Interviews with Several Informants.

First, the appeal for the use/ wearing of the headscarf for all Muslim women, including school children. Guidance and development of Islamic arts and culture, providing assistance to mosque and *Mushalla* garins every month, providing assistance to TPA/TPSA teachers, Implementation of *Didikan Subuh* apples on an ongoing basis, Implementation of Islamic boarding schools and Ramadan teams on an ongoing basis, Realization of school-age children literate in the Qur'an, Provision of religious facilities and infrastructure in every school and office such as prayer rooms and religious labels and paying attention to prayer times in carrying out daily activities (Pemerintah Kota Padang Panjang, 2009).

Second, the increase in religious/social religious activities carried out by religious and non-religious institutions on an ongoing basis, Improving the function of Mosques and *Mushalla* as centers of religious and community activities, Determination of Perda Pekat and Regional Regulation of Padang Panjang City No. 7 of 2008 concerning Zakat Management (Pemerintah Kota Padang Panjang, 2009), and the establishment of one of Padang Panjang's city icons, the Padang Panjang Grand Mosque (Islamic Center Padang Panjang) which has beautiful architecture and reflects the Middle Eastern style, giving a Mekah-like feel. This branding helps strengthen the city's identity and attracts tourists interested in Islamic history and culture. In addition, it also strengthens Padang Panjang's image as the center of Islamic education and culture in Indonesia. As stated by Mrs. Erwina Agreni, Head of Public Welfare of Padang Panjang City Secretariat, August 2024:

"We also have religious tourism, namely the Asasi Mosque and the Padang Panjang Islamic Center, which was established by the Province. There is a kind of special attention from the central government for Padang Panjang related to the concept of halal tourism for West Sumatra as a whole. This is stipulated in Law Number 17 of 2022 concerning West Sumatra which gives us the space to

adopt the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* in the governmental and societal aspects of West Sumatra."

Third, conversion of traditional cooperatives to sharia. The conversion of traditional cooperatives into sharia cooperatives is a program contained in Padang Panjang Mayor Regulation No. 1 of 2022 on the Implementation of Sharia Cooperatives. Article 2 paragraph (1) of Padang Panjang PERWAKO No. 1 Year 2022 states: "The implementation of this Sharia Cooperative has the intention to encourage the acceleration of the implementation of sharia cooperatives in accordance with applicable regulations which is the implementation of Padang Panjang, the City of Mecca". This shows how the religious spirit permeates the economic system in addition to being preserved in religious rituals. About 80% of the existing cooperatives in Padang Panjang have now migrated to the sharia system, which shows the effectiveness of efforts to convert conventional cooperatives to sharia cooperatives. This action is in accordance with what is referred to in Article 2 paragraph (2) of Padang Panjang PERWAKO No. 1 of 2022 that: "The objectives of the implementation of Sharia Cooperatives are: a) improving the community's economy in accordance with the values and principles of Islamic law; and b) increasing the understanding of cooperative members about the implementation of Sharia Cooperatives in the Region. As stated by Mr. Sonny Budaya Putra, PJ Mayor of Padang Panjang, August 2024:

"For the activities of the name Serambi Mekah or its nickname to give color, there was a discourse in 2008 to build a discotheque in Padang Panjang, Ustad ade mentioned at that time at his recitation, that it was not suitable for Padang Panjang because of its religious nickname (Kota Serambi Mekah), actually this nickname is the spirit brought by the people and government of Padang Panjang City. The name Porch of Mecca is identical to its Islamic nuances. So without being called it, it is inherent in all elements of Padang Panjang society. For example, in terms of the economy there happens to be a program for conventional cooperatives to sharia cooperatives. so already 80% of conventional cooperatives have switched to sharia cooperatives."

Fourth, sharia tourism. This program seeks to integrate religious and cultural values in tourism management and promotion, as explained by Mr. Sonny Budaya Putra, PJ Mayor of Padang Panjang, August 2024:

"From the tourism aspect, the branding of Serambi Mekah has an effect on tourism management. For example: bathing tours in Lubuk Kucing, women and men are separated by day or there are special days such as Friday specifically for women. This has become a culture in Padang Panjang, although the rules are not written as for example if we in Bali are used to seeing people wearing bikinis, but in contrast to Padang Panjang there are no visitors or tourists who wear open clothes such as bikinis. Those present in the swimming pool for example, mothers still wear head coverings except for children."

Likewise with the appearance of the Gapura which labels and emphasizes the identity of the city of Padang Panjang. According to the results of an interview with Mrs. Erwina Angreni, August 2024:

"Padang Panjang as the City of Serambi Mekah can be seen at the gate entrance to this city. "Welcome to Padang Panjang, a Kota Serambi Mekah". Then, labels about the porch are also widely used in several businesses, for example fresh milk, goat's milk, porch, porch housing etc."

Fifth, the Vision-mission and its integration into the development plan of Padang Panjang City. The vision-mission can be seen in the following figure:

Figure 1. Padang Panjang and National Missions 2005-2025

Source: Vision-mission of Padang Panjang City in RPJM 2025-2045

The branding of Serambi Mekah is integrated from the vision-mission into various development plans and local regulations, indicating that this identity is an integral part of the city's long-term and medium-term strategies. This includes infrastructure development, religious facilities, and economic policies that support Islamic principles. This emphasis on branding influences the planning of government programs and projects, including the management of zakat, the development of the Islamic Centre, and the implementation of sharia cooperatives as explained by Mr. Januardi, 29 July 2024:

"The policy regulation regarding Padang Panjang as the City of Serambi Mekah is in the form of a regional regulation, exactly I don't know the year, what is clear is that it was 5 periods before, approximately 20 years ago. So far, programmatic support certainly exists, every regional development plan for each period we always include and take into account this branding because it cannot be separated from period to period is a program that is considered. The regulations already exist, so this branding has been implemented in the programs of the Padang Panjang City government."

Furthermore, the formulation of the vision is described through the following table:

Table 1. Formulation of RPJPD Vision for Padang Panjang City 2025-2045

No.	Key Issues	Vision Principles	Vision Statement
1	Decreased Understanding and Actualization of Religious, Customary and Cultural Values	Religious	"Padang Panjang is Religious, Advanced, Prosperous, and Sustainable"
2	Unrealized Quality Health, Education and Social Protection	Progress and Prosperity	
3	Suboptimal sustainable and equitable economic productivity	Prosperous and Sustainable	
4	Suboptimal regional governance	Forward	

5 Suboptimal city infrastructure Sustainable and sustainable environmental quality

Source: Draft RPJPD of Padang Panjang City 2025-2045

As an effort to operationalize the Vision of "Padang Panjang Agamis, Maju, Sejahtera and Berkelanjutan" by taking into account changes in the paradigm of national, provincial and strategic issues and conditions that will be faced in the future, 8 (eight) development missions of Padang Panjang City are formulated, as follows: 1) Realizing Competitive Human Resources Through Social Transformation; 2) Realizing a Prosperous Society Through Economic Transformation; 3) Realizing Governance Transformation with Integrity and Adaptive; 4) Strengthening the Rule of Law and Regional Economic Stability; 5) Strengthening the Socio-Cultural and Ecological Resilience of Padang Panjang City of the Mecca Porch; 6) Realizing Equitable and Equitable Regional Development; 7) Realizing Quality and Environmentally Friendly Infrastructure Development; 8) Realizing Regional Development Sustainability (Draft RPJPD 2025-2045). Based on an interview with Mr. Syahdanur, August 2024: "In the 8 missions of the Padang Panjang City government, the fifth mission, it is clearly stated that Padang Panjang is emphasized as the *Kota Serambi Mekah*."

The fifth mission in question is to strive to enliven Padang Panjang, the *Kota Serambi Mekah* with various religious activities, in the sense that not only in the form of symbols, but also in various daily life arrangements, teaching values, ethics, and morals in a socio-cultural context, individuals and groups can understand and practice positive behavior, and contribute to harmony and common good in realizing resilience, reliability, efficiency and productivity, innovation, preservation and ecosystem balance (Draft RPJPD 2025-2045). Furthermore, despite the program support of Mr. Sonny Budaya Putra, PJ Mayor of Padang Panjang, August 2024, the support and active involvement of various stakeholders, including the community, is also important in this effort. Here is the full explanation:

"Padang Panjang as the portico of Mecca continues to receive support from the government. So to strengthen Padang Panjang as the *Kota Serambi Mekah*. In our long-term development plan Vision and Mission, Padang Panjang is Religious, Advanced, Prosperous and Sustainable. To realize the religion that was in the long-term regional regulation 2025-2045. Well, later it will be lowered in the fifth mission to internalize religious values, customs that Padang Panjang as the City of the Mecca Porch (in the RPJPD 2025-2045) Regional Long-Term Development Plan. So, this is sustainable. Then, it becomes a regional regulation product."

Support from the government gives legitimacy to efforts to maintain Padang Panjang's branding as a *Kota Serambi Mekah*. This implementation is reflected in long-term development plans and local regulation products created to support Padang Panjang's vision and mission. Through strict regulations and continuous supervision, the government can ensure that religious and customary values remain an integral part of the lives of the people of Padang Panjang. The integration of the city's vision and mission in public policy ensures that efforts to maintain the city's branding are prioritized in all aspects of the city's development, including education, culture and economy. Encouraging active community participation in maintaining and promoting religious and customary values helps strengthen the city's identity. Community involvement also ensures that these efforts gain broad and sustainable support as explained by Sonny Budaya Putra, PJ Mayor of Padang Panjang, August 2024:

"Other factors are also supportive, including social life, customs, culture, because these conditions are indeed maintained. We always involve traditional leaders, ninik mamak, cerdik pandai, bundo kanduong in the social life of the government. So, in Padang Panjang we have three nagari customary councils, KAN Gunung, KAN Bukit Surungan and KAN Lareh Nan Panjang. So, we are always involved in every government activity. So, is it in line between like, *Adat Basandi Syarak*, *Syarak Basandi Kitabullah*. So, the religious life is in line, as well as the existence of cultural customs. We have also produced a PERDA to strengthen adat and nagari. So, this strengthens the nagari in

the social life of the community and the Padang Panjang government. So far, we have also given empowerment or attention to traditional institutions."

An Analysis of the Political Power of Legal in Establishing and Maintaining Padang Panjang's Branding as the *Kota Serambi Mekah*

The analysis of the legal political support for the branding of *Kota Serambi Mekah* in Padang Panjang demonstrates the dynamics and consistency in the implementation of this vision through municipal regulations and programs. Research data indicate that although this branding is not explicitly regulated in the Regional Long-Term Development Plan (RPJPD) 2005-2045, existing regulations, such as the Regional Regulation on Zakat Management and the Regional Regulation on Sharia Cooperatives, have provided structural support for the implementation of sharia principles in daily life. Legal political theory, as explained by Mahfud MD (Isdiyanto & Asmorojati, 2023; Rahman, 2022), refers to how legal policies are implemented by the government, as well as how politics influences law by considering existing power configurations. In this context, the branding of *Kota Serambi Mekah* is understood as a political drive to shape the city's identity in line with Islamic values. This branding serves not only as an identity marker but also as a strategic initiative aimed at fostering social cohesion and promoting a distinctive cultural identity. By aligning the city's image with Islamic teachings, the government hopes to attract both local and international attention, thereby enhancing community pride and investment in local development initiatives.

This indicates that the branding of *Kota Serambi Mekah* has two patterns of political and legal relationships: the "das-sein" relationship (Lev, 2013; Tegnan et al., 2021) and "substantive Islamic legal politics" (Jamhuri, 2012; Suryani et al., 2023). Although branding is not explicitly mentioned in the RPJPD 2005-2045, concrete implementation still occurs through supportive regulations. However, there is no particular emphasis on branding within strategic planning. This shows that while branding is functionally applied in regulations, strategic planning does not adequately pay attention to branding as part of the city's identity. Conversely, the Draft RPJPD 2025-2045 shows a clearer emphasis on the branding of *Kota Serambi Mekah*, especially in its fifth mission. This data reflects a change in planning direction, reaffirming the city's identity as a center for Islamic activities. The shift signifies a recognition of the importance of branding as a vital component of urban development, suggesting that the government is now more committed to integrating this branding into comprehensive plans. This strategic focus aims to leverage the branding as a tool for fostering economic growth, cultural preservation, and community engagement (Prihasmoro et al., 2024).

From the perspective of substantive Islamic legal politics, the law must be adapted to local situations and contexts (Firmonasari et al., 2021; Hibad, 2018). This approach emphasizes the relevance and effectiveness of law in community life, contrasting with more rigid formal Islamic (Fariana, 2021). In the context of Padang Panjang, the data show that the substantive approach ensures the application of Islamic law as a practical solution responsive to local social, economic, and cultural realities. This theory reflects that the branding of *Kota Serambi Mekah* is the government's effort to integrate Islamic values into economic development, government programs, and education. The local adaptations of legal policies provide a framework for community members to engage with Islamic principles in a way that is meaningful to their daily lives. As such, this branding strategy does not just seek to project an image but aims to infuse Islamic values into various sectors, ensuring that they resonate deeply within the fabric of the community justice in Islamic law (Putra et al., 2023), as stated in Surah An-Nisa' verse 58, serves as a guide for fair policies that meet community needs. Policies support small and medium enterprises that adhere to sharia principles, such as sharia banking and the development of sharia tourism. This aligns with the view that Islamic economics must prioritize morality and ethics in business transactions (Harahap et al., 2023; Solehudin et al., 2024; Waluyo, 2020). Government programs are designed to support the city's development as a center for Islamic activities, including the construction of religious infrastructure and Islamic educational centers that focus on a curriculum based on Islamic values. These initiatives not only contribute to economic growth but also promote social welfare by ensuring that business practices align

with ethical standards. This holistic approach to development highlights the government's commitment to fostering an environment where economic activities reflect the community's cultural and religious identity, thereby enhancing social trust and collaboration.

This indicates that although there is consistency in the application of sharia principles through regulations and programs, there has been a shift in how the branding of *Kota Serambi Mekah* is treated within strategic planning. The RPJPD 2005-2045 emphasizes concrete implementation of branding, while the Draft RPJPD 2025-2045 seeks to strengthen branding by explicitly incorporating it into strategic vision and missions. This change shows an evolution in the government's approach to reinforcing the city's identity as a center for Islamic activities and an adjustment to the need to reaffirm branding in a long-term context. Such a shift highlights the government's recognition of the need for dynamic strategies that can adapt to changing societal needs and aspirations. By clearly articulating the branding within strategic documents, the government aims to ensure that it becomes a central element in decision-making processes, thereby fostering greater alignment between policy goals and community values.

Therefore, while the branding of *Kota Serambi Mekah* is practically implemented through various regulations and programs, the consistency of emphasis on branding in strategic planning has undergone changes. This ranges from an emphasis on concrete implementation in the RPJPD 2005-2045 to a more explicit emphasis in the Draft RPJPD 2025-2045. This change reflects the government's efforts to clarify the city's branding, ensuring that the identity of *Kota Serambi Mekah* is not only symbolic but also relevant and effective in addressing the social and economic challenges of the Padang Panjang community. The evolving emphasis signifies a shift towards a more proactive approach in governance, where branding serves as a vehicle for social transformation. By reinforcing this identity, the government seeks to enhance community resilience, foster civic pride, and mobilize collective action towards shared development goals.

Through this analysis, it is evident that the government strives to make the branding of *Kota Serambi Mekah* an integral part of the city's identity and development. The implementation of this branding is not merely for image-building but also reflects a commitment to applying Islamic values in city management. Data indicate that the presence of regional regulations supporting the implementation of sharia, programs oriented towards the development of sharia economics, and education based on Islamic values are tangible evidence of the consistent legal political framework being enacted. This framework is critical in establishing a cohesive strategy that aligns various initiatives with the overarching vision of the city. By embedding these values within the governance structure, the city aims to create an environment conducive to sustainable growth and social harmony (Suartini & Syafrizal, 2021).

The Padang Panjang city government aims not only to build a public image but also to realize the underlying values of this branding in the daily lives of its citizens. The substantive approach in legal politics ensures that every policy adopted not only meets legal aspects but also social relevance. The law is viewed as an instrument to achieve justice and community welfare rather than merely formal regulations. This perspective encourages a more participatory form of governance, where community input is valued, and policies are crafted with a clear understanding of local needs and aspirations. By prioritizing social relevance, the government enhances public trust and fosters a collaborative environment where citizens feel empowered to contribute to the city's development.

The shift in focus from the RPJPD 2005-2045 to the Draft RPJPD 2025-2045 reflects a deeper understanding of the importance of branding in the context of long-term development. The branding of *Kota Serambi Mekah* is not just a label but a guide in decision-making and prioritizing development. This reflects the government's awareness that the city's identity must be integrated with values that meet community expectations, allowing branding to function as a driving force in development. Such an understanding underscores the necessity of viewing branding as a dynamic process that evolves in response to community input and societal changes. This approach enhances the potential for achieving meaningful outcomes, as it aligns the city's vision with the aspirations of its residents.

From a social perspective, this branding also aims to strengthen social cohesion within the community (Prakasa et al., 2022; Waluyo, 2020). By emphasizing the identity of *Kota Serambi Mekah*, it is

hoped that the community can unite around shared values based on Islamic teachings. This has an impact on strengthening identity and increasing community participation in development, where individuals feel ownership and responsibility towards the promoted identity. This collective ownership fosters a sense of belonging and commitment to the city's vision, encouraging residents to actively engage in initiatives that reflect their values. The reinforcement of social cohesion through branding serves to enhance community resilience, enabling individuals to collaboratively address challenges and work towards shared goals.

Overall, this analysis shows that the strength of legal politics plays a crucial role in creating and maintaining the branding of *Kota Serambi Mekah*. Through supportive regulations, integrated programs, and shifts in strategic planning focus, the Padang Panjang city government seeks to make this branding an inseparable part of the city's identity and development. Branding *Kota Serambi Mekah* is not merely a slogan but a concept brought to life through real actions, reflecting the synergy between law, politics, and the social values present in the community. This holistic approach ensures that branding is not an isolated initiative but a comprehensive strategy that encompasses various facets of governance and community life, reinforcing the interconnection between identity, policy, and practice.

Conclusion

Stakeholder policies driven through legal politics on the practice of branding Padang Panjang as the *Kota Serambi Mekah* reveal a realistic and acceptable model. It is based on the facts of the city's historical, social and cultural identity. Historically, the city has long been the centre of Islamic education in Indonesia thanks to the role of ulama and the establishment of educational institutions such as Pesantren Thawalib and Diniyah Putri. Padang Panjang's religious socio-culture, which reflects Islamic values in daily life, also strengthens this branding. The political power of legal plays a very important role, both in terms of regulatory support with various local regulations that integrate the branding into the city's long-term and medium-term development plans, such as the management of zakat and the development of the Islamic Center. Also, relevant programs such as the conversion of conventional cooperatives to sharia cooperatives and the development of sharia tourism also support this branding by strengthening the religious and cultural identity of the city. That is, in terms of the political power of legal, it can be understood that although there is consistency in the application of sharia principles in government regulations and programs, the shift has only occurred in the way the branding *Kota Serambi Mekah* is treated in strategic planning.

Acknowledgement

This research expresses appreciation and gratitude Zelfeni Wimra, Mahlil Bunaiya and Mega Puspita for their inspiring discussions on political power in city branding. Thanks are also extended to my beloved family for their support. Lastly, gratitude is extended to Juris (Jurnal Ilmiah Syariah) Faculty of Shariah UIN Batusangkar for providing a platform for the dissemination of this article.

Conflict of Interest

This article does not contain any conflicts of interest or biases that are detrimental to humanity.

References

- Agustiningsih, D. S., & Oktariyanda, T. A. (2024). *Strategi Pengembangan Kawasan Wisata Alun-Alun Melalui City Branding "Madinah Van Java" di Kota Pasuruan (Studi Implementatif Kawasan Wisata Alun-Alun Kota Pasuruan)*.
- Akmalia, F., & Sauri, S. (2020). The Concepts of Al-Farabi in Education: it's Implications in Learning Arabic. *Attanwir: Jurnal Keislaman Dan Pendidikan*, 11(2), 14-24. <https://doi.org/10.53915/jurnalkeislamandanpendidikan.v11i2.41>
- Al Kautsar, I. (2021). Future Competition Law In Indonesia: Analysis Of The Phenomenon Of

- Disruptive Innovation. *Syariah: Jurnal Hukum Dan Pemikiran*, 21(2), 137-150. <https://doi.org/10.18592/sjhp.v21i2.4448>
- Alam, S., Al-Fatih, S., & Borsa, M. O. (2023). Islamism and The Challenge of Democratization in Indonesia. *De Jure: Jurnal Hukum Dan Syar'iah*, 15(2), 198-213. <https://doi.org/10.18860/j-fsh.v15i2.23398>
- Aljamalulail, S. R., Rani, F. A., & Muazzin, M. (2024). The Politics of Law on the Fulfillment of Restitution Rights for Rape Victims Based on the Qanun Jinayat in Aceh. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8(1), 299-316. <https://doi.org/10.22373/sjhk.v8i1.16307>
- Annisa, R. (2022). *Komunikasi Pendidikan Dalam Menggaungkan Julukan Kota Serambi Mekkah Melalui Program Smart Surau di Kota Padang Panjang (Studi Deskriptif pada Masjid Asasi di Kota Padang Panjang)*. Universitas Andalas.
- Ariwibowo, R., & Prasetyo, G. (2023). Reinventing Indonesia's City Branding Strategy Through Conceptual Frameworks: Providing Ready to Use Tools for the Municipal Governments. *Jurnal Bina Praja*, 15(1), 123-143. <https://doi.org/10.21787/jbp.15.2023.123-143>
- Atlis, L. D., & Roza, E. (2024). Konsep Pendidikan Islam Rahmah El Yunusiyah Padang Panjang Sumatera Barat. *Ta'dib Jurnal Pendidikan Islam*, 13(1), 187-194.
- Bakar, A. A., Mawar, S., & Syah, N. (2020). Dampak Pemekaran Daerah Pada Pelayanan Publik Ditinjau Menurut Sistem Hukum Indonesia. *PETITA: Jurnal Kajian Ilmu Hukum Dan Syariah*, 3(2), 145-155. <https://doi.org/10.22373/petita.v3i2.50>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five approaches* (3rd ed.) (4th ed.). Sage Publicationssite.
- Fariana, A. (2021). Legal politics as a catalyst in forming sharia economic legal system in the Indonesia's new order and reform era. *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 21(2), 197-212. <https://doi.org/10.18326/ijtihad.v21i2.197-212>
- Farida, F., Zulaikha, Z., & Putro, H. E. (2020). Desentralisasi Wisata Religi Indonesia Melalui City Branding Wisata Kabupaten Bangkalan Madura. *Bricolage : Jurnal Magister Ilmu Komunikasi*, 6(2), 223-234. <https://doi.org/10.30813/bricolage.v6i02.2149>
- Firmonasari, A., Udasmoro, W., & Salzano, R. (2021). Hybrid perspectives: Muslim and secular discourses in French politics. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 299-325. <https://doi.org/10.18326/ijims.v11i2.299-325>
- Hamzah, H. (2016). Legal Policy of Legislation in the Field of Natural Resources in Indonesia. *Hasanuddin Law Review*, 1(1), 108-121. <https://doi.org/10.20956/halrev.v1i1.218>
- Hapsin, A. (2017). How To Make Islamic Law As The State Legal Policy Of Indonesia: Constitutional And Sociological Arguments. *Al-Ahkam*, 27(2), 139-156. <https://doi.org/10.21580/ahkam.2017.27.2.1918>
- Harahap, B., Handayani, I. G. A. K. R., & Lego Karjoko. (2023). Non-Muslims and Sharia-Based Regional Government; Comparison between Aceh, Indonesia and Selangor, Malaysia. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 18(2), 364-391. <https://doi.org/10.19105/al-ihkam.v18i2.10456>
- Hibad, A. (2018). *Politik Hukum Pendanaan Partai Politik Oleh Negara Dalam Mewujudkan Demokrasi Yang Berkualitas (Studi dalam Undang-undang Nomor. 2 Tahun 2008. Dan Undang-undang Nomor. 2 Tahun 2011 Tentang Partai Politik)*. Universitas Islam Indonesia.
- Hidayat, N. (2014). *City Branding Kabupaten Banyuwangi*. Universitas Jember.
- Ihsan, A. B. (2023). One Islamic Culture, One Political System, Two Faces Of Islamic Politics In Madura. *Journal of Indonesian Islam*, 17(2), 300-322. <https://doi.org/10.15642/JIIS.2023.17.2.300-322>
- Indrastomo, B. S., Kasri, R. A., & Hendranastiti, N. D. (2023). Understanding the Historical Emergence of Islamic Finance in Indonesia: An Institutional and Social Movement Perspective. *QIJIS (Quodus International Journal of Islamic Studies)*, 11(1), 103-148.

- <https://doi.org/10.21043/qijis.v11i1.16431>
- Irawan, A., Nurvianti, D., Fenitra, R. M., & Bosha Ahmed, M. A. I. (2023). The Role of Institutionalization Police Support in Emergency Situation: Evidence from Indonesia. *Journal of Human Rights, Culture and Legal System*, 3(1), 109–133. <https://doi.org/10.53955/jhcls.v3i1.80>
- Isdarmanto, I. (2020). Strategi Branding Pengembangan Industri Pariwisata 4.0 Melalui Kompetitif Multimedia di Era Digital. *Journal of Tourism and Creativity*, 4(1), 1–20. <https://doi.org/10.19184/jtc.v4i1.14383>
- Isdiyanto, I. Y., & Asmorojati, A. W. (2023). Reflection and Implementation of Prismatic Concept In The National Legal System. *Varia Justicia*, 19(2), 134–152. <https://doi.org/https://doi.org/10.31603/variajusticia.v19i2.9100>
- Jaelani, A. K., Kusumaningtyas, R. O., & Orsantinutsakul, A. (2022). The model of mining environment restoration regulation based on Sustainable Development Goals. *Legality : Jurnal Ilmiah Hukum*, 30(1), 131–146. <https://doi.org/10.22219/ljih.v30i1.20764>
- Jamhuri, A. (2012). Hukum Islam Substantif Dalam Dimensi Sosio-Kultural (Wacana Hukum Transformatif dan Sosiologi Politik di Indonesia). *IN RIGHT: Jurnal Agama Dan Hak Azazi Manusia*, 2(1), 169–180. <https://doi.org/https://doi.org/10.14421/inright.v2i1.1237>
- Juniarti, G., Sulistijowati, R., Thomas, A. W., & Rosidi, M. I. (2023). Exploring Perspective of Local Tourists About City Branding: Study on Gorontalo As Serambi Madinah and Manokwari As Kota Injil. *Jurnal Bina Praja*, 15(1), 29–42. <https://doi.org/10.21787/jbp.15.2023.29-42>
- Karimullah, S. S. (2022). Pursuing Legal Harmony: Indonesianization of Islamic Law Concept and Its Impact on National Law. *Mazahib*, 21(2), 213–244. <https://doi.org/10.21093/mj.v21i2.4800>
- Kavaratzis, M., & Ashworth, G. J. (2005). City branding: An effective assertion of identity or a transitory marketing trick? *Tijdschrift Voor Economische En Sociale Geografie*, 96(5), 506–514.
- Kompaspedia. (2024). Julukan kota padang panjang. *Kompaspedia.Kompas.Id*.
- Lestari, R. B. (2016). Membangun Citra Sebuah Kota Dalam Persaingan Global Melalui City Branding. *Jurnal Ilmiah STIE Multi Data Palembang*, 5(1), 68–79.
- Lev, D. S. (2013). *Hukum dan Politik di Indonesia*. LP3ES.
- M., S. (2017). Sejarah Pergulatan Politik Hukum Islam di Indonesia. *Al-Manahij: Jurnal Kajian Hukum Islam*, 10(2), 281–294. <https://doi.org/10.24090/mnh.v10i2.939>
- Maimun, M., & Haq, A. (2018). Prinsip-Prinsip Hukum Islam dalam Peraturan Daerah: Melacak Motivasi dan Efektifitas Perda Bernuansa Syariah di Pamekasan. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 13(1), 121–144. <https://doi.org/10.19105/al-lhkm.v13i1.1578>
- Martiningsih, E. (2017). Strategi Difusi Inovasi Dalam Mewujudkan The Soul Of Madura Sebagai City Branding Kabupaten Sumenep. *Public Corner*, 7(1), 14–19.
- Miles, M. B., & Huberman, A. M. (1992). *Analisis Data Kualitatif: Buku Sumber Tentang Metode-metode Baru* (T. Rohendi (ed.)). Penerbit Universitas Indonesia (UI -Press).
- Muala, A. (2020). Reposisi Ekonomi Islam Di Era Globalisasi Perspektif Maqashid Syari'ah. *JIL: Journal of Islamic Law*, 1(1), 45–63. <https://doi.org/10.24260/jil.v1i1.17>
- Muttaqin, Z. (2021). Formalization of Islamic Law in Indonesia in the Framework of Social Engineering Theory by Roscoe Pound. *El-Mashlahah*, 11(2), 97–115. <https://doi.org/10.23971/elma.v11i2.2825>
- Nonet, P. dan P. S. (2007). *Law and Society in Transtition: Toward Responsif Law (Hukum Responsif)* (R. Muttaqien (ed.)). Penerbit Nusamedia.
- Pemerintah Kota Padang Panjang. (2009). *Rencana Pembangunan Jangka Panjang Daerah Padang Panjang Tahun 2005-2045*.
- Prakasa, S. U. W., Asis, A., & Sahid, M. M. (2022). Reduce Corruption in Public Procurement: The Effort Towards Good Governance. *Bestuur*, 10(1), 33–42. <https://doi.org/10.20961/bestuur.v10i1.51339>
- Prihasmoro, A., Sopyan, Y., Abdullah, R., & Sufiarina, S. (2024). Sharia Economic Bankruptcy Law

- (al-Taflis) and the Dualism of Court Competency in Indonesia. *JURIS (Jurnal Ilmiah Syariah)*, 23(2), 227-239. <https://doi.org/10.31958/juris.v23i2.11045>
- Prihatin, P. S., Setiawan, R., & Wedayanti, M. D. (2024). Evaluation of the Implementation of Corporate Social Responsibility (CSR) Policies in Dumai City, Riau Province, Indonesia. *Jurnal Ilmiah Peuradeun*, 12(1), 273-292. <https://doi.org/10.26811/peuradeun.v12i1.972>
- Putra, H. M., Ahyani, H., Naisabur, N., Muharir, M., & Naisabur, C. A. P. (2023). Reconstruction of the Practice of Siyasa Syar'iyyah During the Islamic Empire's Relevance to the Practice of Sharia Financing CWLS Retail in Indonesia. *Al-Istinbath: Jurnal Hukum Islam*, 8(2), 347-368. <https://doi.org/10.29240/jhi.v8i2.8057>
- Rahman, B. A. (2022). Islamic revival and cultural diversity; pesantren's configuration in contemporary Aceh, Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 12(1), 201-229. <https://doi.org/10.18326/ijims.v12i1.201-229>
- Ramdhani, M. (2021). *Metode Penelitian* (A. A. Effendy (ed.)). Cipta Media Nusantara.
- Risky, S., Al-Fatih, S., & Azizah, M. (2023). Political Configuration of Electoral System Law in Indonesia from State Administration Perspective. *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, 6(1), 119-130. <https://doi.org/10.24090/volksgeist.v6i1.7940>
- Rozi, F. (2018). *Menjadikan Madura Sebagai Serambi Mekkah Dan Madinah Melalui Islamic Centre*. MADURA 2030.
- Ruhtiani, M., Prihatinah, T. L., Sulistyandari, S., Park, H. K., & Whindari, Y. (2024). Legal Protection of Architectural Works as Copyright: An Epistemological and Islamic Law Perspective. *El-Mashlahah*, 14(1), 43-70. <https://doi.org/10.23971/el-mashlahah.v14i1.7645>
- Rusadi, S., & Wedayanti, M. D. (2019). Strategi City Branding Oleh Pemerintah Daerah Kabupaten Siak Dalam Peningkatan Daya Tarik Pariwisata. *WEDANA: Jurnal Kajian Pemerintahan, Politik Dan Birokrasi*, 5(2), 16-21. [https://doi.org/10.25299/wedana.2019.vol5\(2\).4189](https://doi.org/10.25299/wedana.2019.vol5(2).4189)
- Saifulloh, P. P. A. (2020). Politik Hukum Pengaturan Organisasi Sayap Partai Politik dalam Hukum Positif Indonesia. *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, 3(2), 17-32. <https://doi.org/10.24090/volksgeist.v3i2.3974>
- Salim, A. (2007). *Sejarah Pendidikan Islam di Indonesia*. Pustaka Setia.
- Solehudin, E., Huda, M., Ahyani, H., Ahmad, M. Y., & Khafidz, H. A. (2024). Transformation of Shariah Economic Justice: Ethical and Utility Perspectives in the framework of Maqashid Shariah. *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan*, 24(1), 103-119. <https://doi.org/10.30631/alrisalah.v24i1.1467>
- Suartini, S., & Syafrizal, S. (2021). Al-Ghazali on Social Welfare: In Search of its Relevance in the Context of Village Owned Enterprise. *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan*, 21(1), 83-95. <https://doi.org/10.30631/al-risalah.v21i1.647>
- Sugiyono. (2020). *Metode Penelitian Kualitatif*. Alfabeta.
- Surwandono, S., & Aulia, V. (2024). A Content Analysis Of Indonesia's National Branding As A Leading Force In Global Muslim Fashion: Perspectives from Online Mass Media. *JOURNAL OF INDONESIAN ISLAM*, 18(1), 225-250. <https://doi.org/10.15642/JIIS.2024.18.1.225-250>
- Suryani, I., Muhtar, M. H., Rahman, Y. M., Mega Jaya, B. P., & Khalaf, A. Al. (2023). Integration of Islamic Law in Regional Development in Indonesia. *JURIS (Jurnal Ilmiah Syariah)*, 22(1), 1-12. <https://doi.org/10.31958/juris.v22i1.8770>
- Tegnan, H., Karjoko, L., Barkhuizen, J., & Bajrektarevic, A. H. (2021). Mining Corruption and Environmental Degradation in Indonesia: Critical Legal Issues. *Bestuur*, 9(2), 90-100. <https://doi.org/10.20961/bestuur.v9i2.55219>
- Wahyudi, A. A., Marlian Arif Nasution, & Paisal Rahmat. (2022). The Concept of Justice in the Perspective of Greece Philosophy and its Relevance to the Development of Modern Political Law. *Journal of Law, Politic and Humanities*, 2(3), 124-132. <https://doi.org/10.38035/jlph.v2i3.94>
- Waluyo, A. (2020). The developmental policy of halal product guarantee in the paradigm of maqāṣid

- sharī`ah in Indonesia. *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 20(1), 41–60. <https://doi.org/10.18326/ijtihad.v20i1.41-60>
- Wibowo, T. A. A. (2022). Politik Hukum Desain Otonomi Khusus Ibu Kota Nusantara. *Staatsrecht: Jurnal Hukum Kenegaraan Dan Politik Islam*, 2(2), 214–226. <https://doi.org/10.14421/staatsrecht.v2i2.2810>
- Yananda, M. R., & Salamah, U. (2014). *Branding Tempat, Membangun Kota, Kabupaten dan Provinsi Berbasis Identitas*. Makna Informasi.
- Zada, K., & Irfan, M. N. (2021). Negotiating Sharia in Secular State: A Case Study in French and Germany. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 5(1), 47. <https://doi.org/10.22373/sjhk.v5i1.9753>
- Zaenuri, L. A. (2018). Dakwah Strategies of Sharia Tourism: The Case of Gili Air, North Lombok. *Ulumuna*, 22(2), 237–254. <https://doi.org/10.20414/ujis.v22i2.327>
- Zhou, L., & Tao, W. (2014). Social media: A new vehicle for city marketing in China. *Cities*, 37(1), 27–32. <https://doi.org/10.1016/j.cities.2013.11.006>