

EXPLORING THE HALAL TOURISM POTENTIAL OF MANGROVE FOREST IN PASAR RAWA VILLAGE, GEBANG SUB-DISTRICT, LANGKAT DISTRICT

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Abstract: *Hajatun Basyariah* in Indonesian is defined as Rihlah or recreation (needs) we need *refreshment* both of the soul and body, as living beings have basic needs but, we also need recreation or traveling. However, lately many tourist attractions no longer pay attention to Halal and haram by mixing the invalid and haram. then mixing halal and haram food and entertainment - other entertainment that should not be shown to the public. Therefore Pasar Rawa Village, Gebang sub-district wants to realize mangrove forest-based halal tourism and explore other potential in mangrove forest resources to be explored for the benefit and improvement of the economy of the village community.

INTRODUCTION

Mangrove forests have many ecological functions. Mangrove areas provide enormous environmental services, namely coastal protection from abrasion by waves, protection from wind blowing, filtering seawater intrusion into the mainland, absorbing harmful heavy metal content and filtering pollutants, regulating microclimate, and as a carbon stock. Mangrove forests also act as habitat or shelter for various types of marine biota, *feeding ground*, *nursery ground*, *spawning ground*. besides having a function for nature that is very extraordinary mangroves can also be utilized as a tourist area or as a tourist attraction, be it water tourism or mangrove tourism or nature tourism. Tourism is one of the driving sectors of the Indonesian economy and society as stipulated in the 2019-2024 national development priorities. This has implications for all stakeholders to develop the potential possessed in their respective regions so as to trigger tourist interest in visiting tourism that has attractiveness and is developed to have quite a lot of ecological functions. As an elaboration of sustainable tourism development, currently there are many eco-tourism which is the concept of developing environmental management through the tourism sector that provides added value to environmental conservation efforts tourism as a systemic approach, namely the relationship of various parties in an interaction between tourists, communities, and governments there are several integrated

components, namely from the *demand sides, supply sides, impact sides* in the form of negative and positive impacts of tourism activities that describe the relationship and interdependence and the impacts caused. Based on the concept of utilization, tourism can be classified into

- 1) *Nature* tourism
- 2) *Cultural* tourism
- 3) *Ecotourism (ecotourism, green tourism or alternative tourism)*

Pasar Rawa Village itself as one of the villages that develops natural tourism has great potential to develop its Mangrove Forest as one of the potentials of Halal Tourism. However, what needs to be known about tourism is the existence of halal tourism where it must be understood about the concept of sharia in the form of Sharia tourism which means Muslim travel activities when moving from one place to another or when in one place outside their normal place of residence for a period of less than one year and to engage in activities with Islamic motivation. It should be noted, tourism activities in Islam must be in accordance with generally accepted Islamic principles, namely halal⁷. Although at this time the process carried out by the manager or village officials has not been maximized, in various ways it shows their commitment to managing Mangrove Forests into Halal Tourism.

RESEARCH METHODS

This study uses an empirical method which involves the Forest Farmers Group (KTH) as a resource person, the location in this study, is in Dusun X Paluh Baru, Pasar Rawa Village, Gebang District, Langkat Regency. The reason researchers chose the research location in this place is because in the village of Paluh Baru it has enormous potential for mangrove forests which in the future can be used as a Halal tourist attraction. The research data used in the form of primary data and secondary data which can be categorized into two types based on the source, namely:

a. Primary Data

Primary data is data obtained or collected by researchers directly from the source of the data.⁸ Primary data is also referred to as original data or new data that has *up to date* properties⁹. So that to obtain primary data the researcher must collect data directly from the source, which in this case the researcher obtains primary data by conducting interviews

directly with trusted sources with the leader of the Head of the Maju Greening Farmer Group with Dusun X Paluh baru, members of the Farmer Group who work in mangrove forests, housewives who are members of farmer groups helping and working to help boost the family economy. In addition to conducting interviews with these informants, researchers also conducted interviews with the Village Head, Secretary of Pasar Rawa Village, in order to examine more deeply what had been obtained in previous interviews.

b. Secondary Data

Secondary data is data obtained or collected by researchers from various existing sources. Secondary data can be obtained from various sources such as books, research reports, journals and others. In this study, the data that researchers used were:

- 1) Law Number 33 of 2014 concerning Halal product guarantee
- 2) Law No. 10 of 2009 on Tourism
- 3) Regulation No. 2 of 2014 concerning Guidelines for the Implementation of Sharia Hotel Businesses
- 4) Presidential Regulation of the Republic of Indonesia Number 120 of 2020 concerning the Peat and Mangrove Restoration Agency.
- 5) Presidential Regulation of the Republic of Indonesia Number 73 of 2012 concerning the National Strategy for Mangrove Ecosystem Management.
- 6) Regulation of the Minister of Tourism and Creative Economy of the Republic of Indonesia number 11 of 2016.
- 7) Government Regulation No. 102/2000 on National Standardization
- 8) Fatwa DSN MUI number 108/DSN-MUI/X/2016 guidelines for organizing tourism based on national sharia principles

RESULTS AND DISCUSSION

Pasar Rawa Village, Gebang District, Langkat Regency This Mangrove forest area is a Mangrove conservation area, which will be developed again in addition to being a tourist attraction will also be a reading park which currently has received book donations from the village government and become a place for small business development from the surrounding community who are committed and joined by KTH (Green Farmer Group) Maju Bersama. KTH Maju Bersama, which is a fostered group from the North Sumatra KSDA Center through the Karang Gading Langkat Northeast I Wildlife Reserve (SM)

Resort in the Stabat Region II Conservation Section, is one of the successes that should be appreciated so that it creates an extraordinary view. With views of green mangroves, and also water that is quite soothing to the eye. The mangrove forest also presents a very interesting natural beauty that can be used as a tourist destination during vacation. Currently, visitors can enjoy the natural beauty of the mangroves at no cost, just buy food or drinks sold by KTH Maju Bersama and can leisurely enjoy the beautiful mangrove forest while fishing or even enjoy the afternoon by eating fried foods and drinking coffee. Not apart from its natural beauty, this tour is also still inhabited by many fauna such as forest people and other animals. Halal tourism is a potential for regional financial income by attracting foreign tourists or local tourists. A business needs a clear legal basis that will be able to value it as a healthy business as well as provide security and attract trust. Regional Regulation is an alternative that can be used as a legal umbrella in organizing halal tourism. Based on law number 10 of 2009 concerning tourism. Article 15 also states that tourism businesses must have business standards, where tourism entrepreneurs are required to register their business in advance with the central government or local government. The concept of regional autonomy that was rolled out through law number 22 of 1999 has given broad rights and authorities to the regions to regulate and manage the interests and aspirations of their own people so that it is expected to answer challenges and problems in the management and utilization of natural resources. Law number 33 of 2014 stipulates a choice, which is only halal or haram. *Innal halaala bayyinun wa innal haraama bayyinun*, so the halal is clear and the haram is also clear¹⁰. In this case, the role of the state is needed to create a welfare state and protection, including for Muslim consumers, so that the goal is actually the state's interest/*maṣlahah al-daulyyah*. The role of the state in protecting Muslim consumers is to control misleading information.¹¹ The local government provides space for a region to implement local regulations on halal tourism. the condition of society and the large Muslim population in Indonesia. Currently many local governments are implementing regulations on religious issues such as prostitution, liquor, zakat, and tourist attractions. This Regional Regulation is called the Sharia Regional Regulation on halal tourism is an ideal transformation of halal tourism arrangements for sustainable regional development. Halal tourism is promoted by the government nationally which is one of the alternatives to state revenue. Halal tourism did not escape the view of DSN MUI to serve Indonesian Muslims by establishing a fatwa as

a guide to halal tourism. Fatwa of the National Sharia Council of the Indonesian Ulema Council Fatwa of DSN MUI number 108/DSN-MUI/X/2016 guidelines for organizing tourism based on national sharia principles -The Ulema Council regulates the entire sharia tourism activities, from the provisions of the contract (agreement) carried out, the provisions of hotels, tourist destinations, spas, saunas, massages, travel agencies, as well as provisions regarding the tour guide. General principles in the implementation of sharia tourism, sharia tourism organizers must: (Fatwa DSNMUI NO 108/DSN MUI/X/2016)

- a. Avoiding polytheism, disobedience, mischief, tadzir/israf, and wrongdoing
- b. Creating kemashlahatan and benefits both materially and spiritually

a) Conditions related to the parties and the contract

- a. Travelers
- b. Islamic travel agency (BPWS)
- c. Tourism entrepreneurs
- d. Tour guide
- e. Therapist

b) Agreement between Parties

- a. The contract between the traveler and BPWS is an ijarah contract.
- b. The agreement between BPWS and the tour guide is an ijarah or ju'alah agreement.
- c. The agreement between tourists and tourism entrepreneurs is ijarah
- d. The agreement between Islamic hotels and tourists is an ijarah contract
- e. The contract between the sharia hotel and BPWS for marketing is a *wakalah bil ujarah* contract.
- f. The contract between the traveler and the therapist is an ijarah contract.
- g. Agreements for the implementation of tourism insurance, storage, and management, as well as the development of tourism funds must use contracts that are in accordance with the fatwa of DSN MUI and applicable laws and regulations.

c) The provision of tourist destinations must be directed at efforts to:

- a. Realizing the public good

- b. Enlightenment, refreshment, and tranquility
- c. Maintain trust, security and comfort
- d. Realizing universal and inclusive goodness
- e. Maintaining cleanliness, natural preservation, sanitation, and the environment
- f. Respect socio-cultural values and local wisdom that do not violate sharia principles.

d). Tourist destinations must have: Facilities that must be present based on the Crescent Rating (halal tourism authority):¹²

1. Halal food
2. Prayer facilities
3. Bathroom with water for ablution
4. Services during Ramadan
5. Inclusion of non-halal label (if there is food that is not halal)
6. Private recreational facilities (no free mixing)

CONCLUSION

DSN Fatwa 108 of 2016 concerning halal tourism is used as a guideline rule for halal tourism is still limited, only applies to areas that apply halal tourism regulations. The role of legislation in providing legal protection to Muslim tourists and to find out the guidelines or regulations of the MUI DSN Fatwa on halal tourism and the authority of the MUI DSN Fatwa in providing legal protection to Muslim tourists and the position of the MUI DSN Fatwa the government has provided protection for tourists. It's just that it applies to tourists in general, has not regulated and protected the rights of Muslim tourists. Legislation on halal product guarantee is very effective in an effort to create security and comfort for Muslim tourists, the current local regulation is one of the alternatives to positive regulations that apply to halal tourism, but local regulations are still considered weak because of the lowest level (hierarchy).

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