Study of Halal Tourism Village Based on Creative Economy in Canting Village, Landungsari, Pekalongan City

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ABSTRACT

The objectives of this study are to describe how big the potential of the Kampung Canting Landungsari in Pekalongan City is as a representation of a creative economy-based halal tourism village, to explain economic activities in empowering the Kampung Canting Landungsari community as a village that has the potential to become a halal tourism village based on a creative economy, analyzed the concept of a creative economy-based halal tourism village in Kampung Canting Landungsari, Pekalongan City. This research is a type of qualitative research. The data collection method in this study used interviews and observation with a total of 6 informants. The sampling technique was purposive sampling. This research uses a data reduction analysis method. The results showed that the Kampung Canting Landungsari, Pekalongan City has great potential for representing a halal tourism village based on a creative economy. Apart from operating as a tourism center, Kampung Canting Landungsari is an area that is thick with religious culture. Then several main elements must be met to analyze the concept of a Halal Tourism Village based on a creative economy. Several criteria have been met by Kampung Canting Landungsari, but there are still criteria that need to be improved again to become a Halal Tourism Village.

Keywords: Canting village; halal tourism village; and creative economy.
ABSTRAK


Kata Kunci: Kampung Canting; desa wisata halal; dan ekonomi kreatif.

A. Introduction

One of the fundamental necessities of humans is tourism, which can be utilized as a tool to raise people’s standards of living (Muarifuddin, 2017). This increase can be done by increasing aspects of welfare in terms of local culture and ideas from the community as hosts in tourist destinations.

In addition to increasing the workforce and lowering development issues like poverty, Law No. 10 of 2009 addressing tourism indicates that tourism is one of the things that can be exploited as a source of economic income for the community. At the moment, Indonesia is developing its tourist industry, starting with activities like shopping, education, and nature tourism. One of the things that are currently in the spotlight of tourism development is halal tourism, namely activities in tourism that are by Islamic teachings (Battour & Ismail, 2016).

The World Population Review (2020) projects that the Muslim community in Indonesia will number 229,000,000 in 2020, accounting for 87.2% of the
country’s overall population of 273.5 million. The majority of Indonesians identify as Muslims. This potential can be used to further pursue the creation of halal tourism-based tourist destinations. Additionally, Indonesia has a high biodiversity due to its strategic geographic location and tropical environment. Because of its diversity, Indonesia has a lot of potential as a travel destination.

Due in large part to its high potential for halal travel, Indonesia was named the world’s top halal travel destination in 2019 by the GMTI (Global Muslim Travel Index), placing it first out of ten nations with the highest potential for halal travel. This demonstrates that there is a significant chance to raise foreign travelers’ interest in visiting Indonesia, particularly for halal travel. The accompanying table displays this data.

Table 1. Scores of Halal Tourism Potential in 10 Countries

<table>
<thead>
<tr>
<th>No</th>
<th>Country</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Indonesia</td>
<td>78</td>
</tr>
<tr>
<td>2</td>
<td>Malaysia</td>
<td>78</td>
</tr>
<tr>
<td>3</td>
<td>Türkiye</td>
<td>75</td>
</tr>
<tr>
<td>4</td>
<td>Saudi Arabia</td>
<td>72</td>
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<tr>
<td>5</td>
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<tr>
<td>7</td>
<td>Marocco</td>
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</tr>
<tr>
<td>8</td>
<td>Bahrain</td>
<td>66</td>
</tr>
<tr>
<td>9</td>
<td>Oman</td>
<td>66</td>
</tr>
<tr>
<td>10</td>
<td>Brunei Darussalam</td>
<td>65</td>
</tr>
</tbody>
</table>

Source: Global Muslim Travel Index, 2020.

A halal certificate, provided by the Indonesian Ulema Council, is a quality guarantee that ensures visitors to a tourism destination feel secure and at ease. The DSN MUI Fatwa Number 108/DSN-MUI/X/2016, which contains general guidelines for the implementation of sharia tourism, requires every tourist destination to meet certain standards in order to receive a halal certificate. One of these guidelines is the availability of sufficient facilities for Muslims to worship, and the MUI certifies the consumption needs of halal tourists.

Furthermore, an organization called the IMTI (Indonesia Muslim Travel Index)—which is affiliated with the GMTI (Global Muslim Travel Index)—issues halal tourism guidelines that all tourist destinations must adhere to: 1) Family-friendly travel locations; 2) Muslim-friendly amenities and services; 3) heightened...
security for Muslim visitors; 4) a variety of food options and assurances of halal food; Simple access to places of worship 6) Muslim-friendly airport amenities; 7) Sufficient lodging choices; 8) Communication accessibility; 9) Orientation and cognizance of the requirements of Muslim voyagers; 10) Air transportation interconnectivity. For a halal tourism location to be considered quality assured, certain requirements must be satisfied. The number of points needed to receive halal certification will be determined if any of these requirements cannot be met (Rizqi Toyibah et al., 2021).

Additional studies that address the standardization of halal tourism are consistent with this. Muhammad Ghafur Wibowo, for example, examines the Bukittinggi halal tourism index, which is currently in the good category but still requires improvement in the areas of halal product certification and collaboration with Islamic financial institutions. The Ministry of Tourism and Creative Economy of the Republic of Indonesia has taken promotional actions and developed service businesses in the areas of dining, lodging, travel, and spa services in twelve sharia tourist destinations, mainly Banten, West Java, Central Java, Semarang, East Java, NTB, Aceh, West Sumatra, Lampung, Riau, Jakarta, and South Sulawesi (Wibowo, 2020).

There are several strategies that can be used to advance halal tourism. Community Based Tourism, also referred to as community-based tourism, is one of them (Tyas & Maya, 2018). It can be used, for example, in a tourist village. It is anticipated that as tourist villages grow, the distribution of community welfare would also rise. Additionally, by including the community as participants in tourism-related activities in their villages, tourism villages can support the preservation of rural communities’ cultural heritage (Adinugraha, 2018).

A tourist village is also associated with cultural creativity, local heritage, and what is commonly called the creative economy, which is an industrial sector or, more popularly, the creative industry, as defined by the Ministry of Commerce’s 2009–2015 creative economy development plan (Janah et al., 2022). This industry makes use of unique talents within the community, creativity, and skills to create prosperity and create jobs through creativity and utilizing this
creative power. Central Java has a city that is well known for its creative economy, namely the City of Pekalongan or the City of Batik as an icon and is well-known to foreign countries (Hakim, Rahman, & Kholidah, 2019).

UNESCO in 2009 named Batik as the nation’s cultural heritage. Pekalongan City, also referred to as the World Batik City, is the hub of the batik industry. Pekalongan City’s batik sector is expanding quickly, and the city’s batik goods are becoming more and more popular abroad. In tandem with the growth of Pekalongan City’s batik sector, several sectors are also experiencing growth, one of which is the demand for tools in making batik, namely the canting cap. The settlement is Kampung Canting Landungsari which is located in Landungsari Village, Noyontaansari Village, East Pekalongan District (Damayanti & Latifah, 2015).

At that location, canting stamp craftsmen can be found in almost every house or alley corner with a total of more than forty people. The data comes from the Pekalongan City Department of Industry and Trade (Lestari & Mohamad, 2017). In general, the expertise possessed by the community in making canting stamps is inherited from generation to generation (Mukarromah & Adinugraha, 2022). In general, Kampung Canting Landungsari is a place created especially to be a canting industrial cluster. The canting monument in the center of the village serves as evidence of this. Furthermore, each alley with a significant number of canting craftsmen has a signboard with their names written on it (Basir, 2018). The village was designated as an industrial cluster by the local administration because to the significant number of canting stamp craftsmen who live and work in this village.

Apart from its potential as a creative economy sector (Jambunanda et al., 2023), Kampung Canting Landungsari also holds enormous potential for development as a halal tourism-based tourism hamlet. The introduction of halal tourism based on the creative economy in Kampung Canting Landungsari, apart from being able to preserve culture and heritage, can also improve people’s welfare.
Based on the description of the background above, the potential of Kampung Canting Landungsari in Pekalongan City as a model halal tourism hamlet with a creative economy is something the researcher is interested in exploring further. This study aims to analyze the idea of a Hala tourism village based on a creative economy in Kampung Canting Landungsari, Pekalongan City; describe the potential of Kampung Canting Landungsari in Pekalongan City as a representative of a creative economy-based halal tourism village; and explain economic activities in empowering the people of Kampung Canting Landungsari as a village that has the potential to become a halal tourism village based on a creative economy.

B. Literature Review

The main theory in the discussion of this research related to the study of creative economy-based halal tourism villages in Kampung Canting Landungsari, Pekalongan City can be explained as follows:

Based on Hayat, et al. (2018), in Law No. 32 of 2004 Article 1 paragraph 12 reads that a Village is a community unit that has territorial boundaries authorized to regulate and manage the interests of the local community based on local origins and customs that are recognized in the system of government of the Unitary State of the Republic of Indonesia. The division of villages according to the development of the village includes a) Self-help Villages. Is a village that lacks human resources as well as funds which results in the inability to take advantage of the strengths it has; b) Swakarsa Village. Villages that have started to utilize and use whatever is potential in the village but are still lacking on the financial side; c) Self-sufficient Village. A village that is sufficient in terms of human resources and also funds so that it can be used in developing its potential to the fullest.

The tourism phenomenon occurs as a result of interactions between tourists, tour service managers, as well as providers of supporting facilities and services (Tyas & Maya, 2018). In Law Number 10 of 2009 in Article 1 paragraph 1 concerning tourism, tourism is a variety of tourist activities that are supported...
by services and facilities that have been prepared by the community, entrepreneurs, and local governments (Fitrianto, 2019). Lately, tourism has become a leading sector, especially to support economic development in Indonesia. Tourism has been determined to be Indonesia’s leading business by a report from The World Travel and Tourism Council which can open business opportunities for tourism activities themselves as well as business opportunities for people who live around tourism sites (Damayanti and Latifah, 2015).

A tourist village is a village that has the potential for tourist attraction both in terms of the character of the rural natural environment or community culture which is managed in an attractive manner equipped with all supporting facilities so that it can move the economy through increasing welfare and empowering the local village community as a result of tourist visits to the place (Hayat, et al. 2018). One alternative for sustainable development can be through the development of tourist villages, which carry the 3 pillars of sustainable rural development, namely promoting local participatory democracy, developing social capital, and exploiting endogenous potential. In addition, the creation of a sustainable tourism village must develop community knowledge with outsiders, both the private sector and the government who participate in carrying out development activities in the village (Muarifuddin, 2017).

When creating a tourist village, there are a number of requirements that must be met, including: 1) The presence of attractions and objects: the village features tourist destinations that are situated adjacent to popular tourist attractions so that they can be included in the travel package; 2) Marketing and facility accessibility; 3) Possess potential for partnerships; 4) Local community enthusiasm and drive; 5) The accessibility of public spaces (Kurnia, 2020). Indonesian tourist settlements are expanding yearly. The idea behind building a tourist village is to instill a sense of awareness among the locals about the potential for tourism in their area, which will lead to the eventual creation of innovative new tourist attractions. In addition, it can raise people’s incomes and expand their ever-expanding knowledge (Adinugraha et al., 2021).
According to Adinugraha et al., (2020), a halal tourism village combines the ideas of a tourist village, local knowledge, resource features, village distinctiveness, and halal tourism. The Indonesian Ministry of Tourism created the IMTI (Indonesia Muslim Travel Index), which is now aligned with the GMTI (Global Muslim Travel Index). The institution measures halal tourism using four variables, each of which has three indicators: first, access, which includes how easy it is to process visas, how accessible transportation is, and how easily it can be accessed by air; second, communication, which includes reach, availability of digital access, and ease of communication; Third, environment, which covers weather/climate conditions, local culture, security, and how the area responds to visitors; Fourth, services, which include basic necessities like halal food, hotels, airports, places of worship, and distinctive experiences that travelers can have (Wibowo, 2020).

In administering a halal tourism village, the local community plays a significant role. Human issues with God, the natural world, and other people are central to the new paradigm in the research of halal tourism communities. According to this new paradigm, it is imperative to create a halal tourism village as soon as possible, with visitors and hosts making up a large portion of the human resources needed to support the effective operation of halal tourism sites (Wibowo, 2020). Halal tourism is tourism activities that are facilitated and served by the government, residents, and Sharia-compliant entrepreneurs. Many people have benefited from halal tourism as a result of the goods and services’ international appeal. Not only is sharia tourism restricted to religious travel, but the goods and services offered also comply with sharia law. Visitors who appreciate the knowledge of the locals include both Muslims and non-Muslims. Halal or Sharia tourism is a type of cultural tourism where the fundamental tenets of Sharia law are given top priority. Although sharia tourism is a relatively new concept in the travel industry, it still needs a lot of work (Sholehuddin et al., 2021).

With the largest Muslim population in the world, Indonesia is also home to a sizable Sharia tourism industry. This presents a great opportunity that the public
and tourism industry players should recognize. The State of Indonesia’s economy can benefit from having this complete awareness (Adinugraha & Sartika, 2022). The DSN-MUI Fatwa NO 108/DSNMUI/X/2016 is one of the regulations that govern halal tourism in Indonesia. The fatwa was issued in response to the country’s halal tourism industry, which was expanding and necessitated the need for implementation guidelines based on Islamic sharia. On one of the islands, aside from the MUI, GMTI, and IMTI, In particular, East Nusa Tenggara’s Regional rule No. 2 of 2016 on halal tourism was identified as an example of the region’s inventiveness in adapting to worldwide changes, particularly in the travel and tourism industry. Governor H.M. Zainul Majdi signed the regional rule on June 21, 2016. The World Halal Travel Summit/Exhibition 2015 (WHTS15) event awarded NTB two accolades at the same time: World’s Best Halal Tourism and World’s Best Halal Tourism Honeymoon Destination (Surwandono, 2020). This led to the creation of the regional regulation. Governor Regulation Number 18 of 2019 was introduced in Riau Province in addition to the NTB Regional Regulation. This regulation developed tourism management by utilizing the IMTI (Indonesia Muslim Travel Index) standard.

Sharia tourism refers to any type of tourism that complies with Sharia laws and is backed by additional resources and stakeholders including the community, government, and business owners (Ishak, 2019). As a result, stakeholders’ involvement is essential in promoting tourism in a given region. Economic growth rates will be aided by the development of halal tourism, as this industry makes up 35%, or $300 million, of the world economy. This demonstrates the amazing existence of halal tourism (Izzudin & Adinugraha, 2021).

The Indonesian Ministry of Tourism and Creative Economy has developed halal tourism into a national program by appointing 15 provinces as the focus for developing Sharia tourist destinations. The fifteen provinces were given the power to regulate their regions by the central government to optimize the potential of their regions. With this autonomy granted, it is hoped that the 15 provinces that are trusted can develop their regional potential to the fullest so that they become favorite destinations for halal tourism (Ferdiansyah, 2020).
The Creative Economy is the utilization of skills, individual talents, and creative ideas through the creation of products and services to improve people’s welfare and create jobs. Meanwhile, the United Nations creative economy is the most dynamic sector in the world economy and offers high economic growth opportunities (Tambunan & T.H., 2019). The development of added value based on ideas and originating from the creativity of human resources and knowledge, which includes technology and cultural legacy, is what the Indonesian Ministry of Tourism and Creative Economy defined as the creative economy (Hasanah & Nazhat, 2015). According to Tambunan (2019), there are six innovative economic groups in the government: Industry groups using print medium for publications and presentations; Industry groups primarily using electronic media; industrial groups whose cultural output is either directly or indirectly exhibited to the public through music, theater, and electronic media; industrial clusters with a high concentration of the arts and culture, encompassing markets for art goods, crafts, and culinary arts; the group within the design business that includes architecture and fashion; group in the creative sector that specializes in technology content including computer services, interactive games, information technology, and research and development. According to Tambunan (2019), the creative economy plays a number of significant roles in initiatives to strengthen the rural economy, including generating employment possibilities; development of entrepreneurship, expansion of the economy, increase of exports, and development of several sectors; Localized growth (Tambunan & T.H., 2019).

One of the many varieties of canting tools used in the batik process is the canting stamp, which is used for pasting wax or other materials. Canting stamps are typically composed of heat-resistant copper. However, because wood canting is less expensive, batik artisans with limited resources prefer to employ it (Lestari & Mohamad, 2017). In the heart of the batik craftsmen’ region, Batik Village is one of the hubs for the development of the industry and tourism. Batik villages typically provide historical, cultural, and educational tourism in addition to economic tourism. One of the most essential tools for creating batik is canting, which holds equal importance to the batik itself. In Pekalongan City’s
Landungsari Village is one of the canting communities. The government named this settlement a “canting village” since it is home to several canting stamp artisans dispersed throughout numerous alleyways.

C. Method

This kind of research comprises field research, which in its execution gathers data or information from research sites through sources relevant to the subject under discussion, namely Kampung Canting Landungsari, Pekalongan City, residents, and tourism stakeholders. The research employs a qualitative methodology.

The research was carried out in Kampung Canting Landungsari, Pekalongan City, the purpose of choosing the location was to obtain the right information and field data on the research topic as well as Canting Village has become a new icon in Pekalongan City with the construction of a Kampung Canting Landungsari monument in Pekalongan City as a tourist spot that can be visited by tourists who want to know more about printed batik.

The data sources of this research are primary and secondary data. Primary data were obtained through groups of Kampung Canting Landungsari residents, Pekalongan City, the Pekalongan City Tourism Office, and related stakeholders in fields that match the research topic. Secondary data In this study, data were obtained from archives or documents from related agencies and other literacy sources such as journals, theses, books, and data information from the Internet according to the needs of researchers (Sugiyono, 2016).

Data collection techniques using interviews, observation, and documentation. The interview was carried out concerning the interview guide to obtain data or information about how the analysis of Kampung Canting Landungsari is a representation of a halal tourism village based on a creative economy in Pekalongan City. The interview was conducted with a resident of the Landungsari canting village named Mrs. Kholifah, the Pekalongan City Tourism Office on behalf of Ariqa Nurwilda Sugianti, S.Par., Landungsari Sub-district official, namely Mr. Safrudin Nasution, and related stakeholders according to the
research topic including Bondan Dharma Putra and Irsa Karina Mandasari representatives from the Pekalongan City Tourism Ambassador, there is also Mr. Dirhamsyah he is a historian and member of BP2KP (Pekalongan City Tourism Promotion Agency).

Observations were made by observing the activities in the community in the Kampung Canting Landungsari objectively. Observations were made to see the condition of environmental cleanliness in the Kampung Landungsari area of Pekalongan City, supporting aspects such as tourist sites including facilities such as mosques, floor plans, Instagram-able locations, and so on as needed. Documentation is done by documenting the floor plans in the Canting Village area, tools and materials for the process of making canting stamps, interesting photo spots at that location, and mosques as one of the important things in the aspect of halal tourism.

Data analysis techniques were carried out continuously and interactively until the research was completed. In the process, there are several stages carried out, namely data reduction, data presentation, verification, and conclusion (Miles and Huberman, 1994). The data-checking technique is carried out through triangulation, as shown in the following figure:

![Diagram of source triangulation]

**Figure 1. Source triangulation**

**D. Discussion**

**A Brief History of Kampung Canting Landungsari**

Pekalongan officially bears the title of “World Creative City” established by the United Nation Scientific and Cultural Organization (UNESCO) on
December 1, 2014. The box-creative predicate is inseparable from Pekalongan City’s identity as the “City of Batik”.

Although there is no official record of when batik became known in Pekalongan, it is estimated that batik already existed in Pekalongan around 1800. Significant developments are thought to have occurred after the Diponegoro War or the Javanese War in 1825-1830. The occurrence of this war forced the Mataram Palace family and their followers to leave the largest royal area to the East and West. The development of batik towards the east is centered on the Mojokerto, and Tulungagung areas until it spreads to Gresik, Surabaya, and Madura. While to the west it develops in Banyumas, Kebumen, Tegal, Cirebon, and Pekalongan. This migration has led to the development of Pekalongan batik, especially around the coast to Pekalongan Kota, Buaran, Pekajangan, and Wonopringgo.

Pekalongan batik has been closely integrated with people’s lives. The development of batik has also led to the development of things that are closely related to the batik industry. In 2011, Kampung Canting Landungsari was founded which was initiated by leaders, the community, and canting craftsmen in Landungsari. Since its establishment, Kampung Canting has transformed into a more identity than the City of Pekalongan. A city that is not only known for its Batik Village, but all the attributes of Batik are also the city’s main attraction, as is the canting.

The existence of Kampung Canting Landungsari has added to the attractiveness of tourists and increased sales turnover of canting stamps in Pekalongan City. Until now, Kampung Canting Landungsari has been known in various circles, and sales of canting stamped Landungsari have reached foreign markets such as Thailand and Sri Lanka.

**Analysis of the Potential of Kampung Canting Landungsari in Pekalongan City to Become a Halal Tourism Village Representative**

A tourist village is a rural area that has the potential to develop various tourism components, has unique and interesting economic activities, or both. It also offers an overall atmosphere that reflects the authenticity of the village from
socio-economic life, socio-culture, customs, and daily life (Soetarso and Mulyadin, 2001). A tourist village is referred to as a tourism asset because of its rural potential, which includes all of its charm and distinctiveness and which may be used to create a tourism offering that will draw visitors to the village.

Indonesia, home to the world’s biggest Muslim population, has enormous opportunity for managing halal tourism, also known as toyyiban-based tourism. The halal tourist hamlet is one idea for halal tourism that can be developed. According to Adinugraha et al. (2018), a Sharia tourism village, also known as a halal tourism village, is an idea or concept that combines Sharia tourism with local knowledge, resource characteristics, and the distinctiveness of a specific village.

Based on Wibowo (2020), there are four variables in measuring the Global Muslim Travel Index (GMTI) and also the Indonesia Muslim Travel Index (IMTI), namely: Access: easy visa processing, air connectivity, and transportation infrastructure; Communication: reach, ease of communication, and availability of digital access; Environment: safety and culture, response to visitors, and weather/climate suitability; Services: primary needs (halal food and places of worship), primary services (hotels and airports), unique experiences.

![Figure 2. Global Muslim Travel Index, 2021.](image)

Based on the results of the analysis and interview results, the potential of Kampung Canting Landungsari as a Halal Tourism Village based on the above GMTI and IMTI is as follows:

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1. Access: easy visa processing, air connectivity, and transportation infrastructure

Kampung Canting Landungsari is located not far from the center of Pekalongan City. Pekalongan City is a city that is easy to reach by transportation. Even though there is no airport in Pekalongan City, the distance from Pekalongan City to the capital city of Semarang is 101 kilometers and can be reached by land in 1 hour and 22 minutes. Regarding transportation infrastructure, Pekalongan City has good transportation infrastructure. There is a pantura route as access that connects Pekalongan City with other cities and now there is toll road access which makes it easy to access Pekalongan City.

2. Communication: reach, ease of communication, and availability of digital access

The city of Pekalongan has good access to three roads. Its location in the heart of Pantura means that almost all providers can be used in Pekalongan City. Based on the Pekalongan City Communication and Information Office (2018), Pekalongan City has managed all Technology, Information, and Communication (ICT)-based infrastructure or smart cities since 2008. Until now, the government and the Ministry of Communication and Information continue to optimize the acceleration of the smart city agenda through synergy and collaboration with various stakeholders so that telecommunication facilities can increase to be enjoyed as a whole by all Pekalongan City people.

3. Environment: safety and culture, responsiveness to visitors, and weather/climate suitability

The security of Kampung Canting Landungsari is quite good, based on the results of an analysis of the community’s response to tourists, it is quite friendly, and the community respects visiting guests. For example, if someone visits and asks to be taught how to make batik, the craftsmen are very enthusiastic to teach visitors. In addition, the level of security in the area is quite good, but there have been several cases of theft. Based on data from the Central Statistics Agency (2021), 162 cases of theft occurred in East Pekalongan District in 2020.
The weather in Pekalongan City tends to be hot every day. However, for months that are the rainy season, such as January, February, March, and December, the rainfall in these months is quite high. Based on the Central Bureau of Statistics (2021), the rainfall in East Pekalongan District during 2020 was 116 days with 2896 mm of rainfall.

4. Services: primary needs (halal food and places of worship), primary services (hotels and airports), unique experiences

Based on the results of interviews with informants, it can be ascertained that all food that is traded in the area around Kampung Canting Landungsari is halal. Kampung Canting Landungsari is included in an area where most of the people are Muslim. Based on data from the Central Statistics Agency (2021), the number of mosques in the Noyontaansari Village is 5 mosques and 45 prayer rooms. This number is the highest in East Pekalongan District.

There are no hotels in the area around Kampung Canting Landungsari or Noyontaansari Village. However, around the East Pekalongan District area, there are four-star hotels and six non-star hotels with a total of 438 rooms (Central Bureau of Statistics, 2021).

Apart from being based on GMTI and IMTI, the opportunity for Kampung Canting Landungsari in its representation to become a Halal Tourism Village can be analyzed using a SWOT analysis. The SWOT analysis technique (Strengths, Weaknesses, Opportunities, and Threats) is used to identify opportunities and threats in the business and tourism environment or the strengths and weaknesses of the internal environment of Kampung Canting (Basir, 2018). SWOT analysis is a method used to specifically identify cluster conditions both internally and externally, which in the end can be used to determine the right strategy to develop Kampung Canting Landungsari. Based on the SWOT analysis, the strengths, weaknesses, opportunities, and threats of Kampung Canting Landungsari in its representation as a Halal Tourism Village are as follows.

Table 2. SWOT Analysis of Canting Landunsari Village as a Halal Tourism Village

<table>
<thead>
<tr>
<th>Strengths</th>
<th>Weakness</th>
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1. HR has high skills  
2. The manufacture of canting caps is a hereditary industry  
3. Kampung Canting Landungsari has been designated as an industrial cluster  
4. Often get labor training  
5. The results of the products produced are of good value and have been recognized

<table>
<thead>
<tr>
<th>Opportunities</th>
<th>Threats</th>
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| 1. Kampung Canting Landungsari is in an area where the majority of the population is Muslim and religious  
2. Pekalongan City is designated as a World Creative City with batik as its identity  
3. The socio-cultural conditions of the community that support the existence of the canting cap industry and tourism  
4. Government support through strong regional rules/regulations | 1. National Economic conditions affecting industry and Tourism in Kampung Canting Landungsari  
2. Business competition is quite tight |


Based on the SWOT analysis above, Kampung Canting Landungsari is one of the areas with great potential to be represented as a Halal Tourism Village (DWH). Kampung Canting Landungsari has been operating as a tourism center and canting stamp craftsman industry in Pekalongan City. The potential of Kampung Canting Landungsari as a Halal Tourism Village is in line with the icon of Pekalongan City as the City of Santri. Based on Ismanto, et al (2019), the formation of Pekalongan City as a basis for halal tourism is in line with the Pekalongan icon as a Santri City and synonymous with high religious culture. Pekalongan has a strong religious base and various world-class Muslim figures.

In addition, Landungsari is one of the areas in Pekalongan that is thick with its religious culture. Based on the results of observations and interviews with informants, Landungsari has several Islamic boarding schools and schools, and the Jami Mosque is an icon of the Landungsari area. In addition, every alley in the...
Landungsari area has a prayer room as a place of worship. Another potential is supported by the completeness of supporting halal tourism villages such as food and drinks. Based on the narrative of Safrudin as Lurah Noyontaansari said, “Food and drinks that are traded in Landungsari are halal food and drinks because the majority of Landungsari people are Muslims”. This can be one of the complementary potentials of Kampung Canting Landungsari as a Halal Tourism Village.

Based on the research results, all informants expressed positive opinions regarding the representation of Kampung Canting Landungsari as a Halal Tourism Village, these opinions included:

Ariqa Nurwilda Sugiarti, S.Par, staff of the Pekalongan City Tourism, Culture, Youth and Sports Service said that:

“Regarding the halal tourism village, this is a good thing and is still being studied by holding workshops and tourism seminars”.

Bondan Dharma Putra, Pekalongan City Tourism Ambassador revealed that:

“For a halal tourism village, I think it’s good because there is something unique and new in the world of tourism in Pekalongan City”.

Irsa Karina Mandasari, Pekalongan City Tourism Ambassador revealed that:

“Related to Kampung Canting Landungsari being used as a halal tourism village is an interesting idea, the atmosphere is very supportive but again the arrangement of the area must also be considered so that it is more organized and tourists are more comfortable when visiting”.

These positive views add to the evidence that Kampung Canting Landungsari is the right area to be represented as a Halal Tourism Village. However, the concept will materialize if there is support from various parties. According to Priyadi (2016), village communities have a very significant role in managing the halal tourism village process. The new paradigm in the study of halal tourism villages (DWH) is closely related to the problems of humans and society, humans and nature, and even humans and God. This concerns various
reasons, namely: Tourism is not an activity that exists in a vacuum but is in direct contact with life and living; Tourism is very dynamic and creative; Tourism is not exclusive, meaning that tourism does not only concern a particular nation; Tourism always brings together two or more different cultures.

The urgency of the human resource aspect as visitors or hosts is particularly relevant to support the successful administration of tourist destinations (in this case, halal tourism villages) based on this new paradigm in tourism development. The government’s involvement is also crucial to the realization of the Halal Tourism Village, in addition to the village community. This is consistent with the primary duty of the village government, which is to establish a democratic lifestyle and offer quality social services in order to enable its residents to live prosperous, tranquil, safe, and just lives (Solechan, 2012).

Based on the existing potential, Kampung Canting Landungsari can be realized as a Halal Tourism Village if there is synergy between the community and the government, in this case, the people of Landungsari and Pekalongan City, the Noyontaansari Village government, the East Pekalongan District Government, and the Pekalongan City Government and their staff.

The Concept of a Creative Economy-Based Halal Tourism Village in Kampung Canting Landungsari, Pekalongan City

According to Adinugraha, et al (2018), the concept of a Halal Tourism Village conceptually includes religious tourism and the creative economy, a halal lifestyle, halal restaurants, and sharia lodging. Religious tourism is tourism that emphasizes uniqueness, beauty, and religious values. Meanwhile, the creative economy is a concept in the new economic era that intensifies information and creativity by relying on the ideas and knowledge of human resources as the main production factor. Halal lifestyle is a lifestyle that observes and is in harmony with Sharia principles. The halal restaurant is a culinary business that provides halal food, namely everything that is permitted by the Shari’a and is consumed according to the Shari’a. Sharia lodging is an accommodation that operates its services and facilities according to Sharia principles.
The implementation of the Halal Tourism Village concept in Kampung Canting Landungsari is as follows:

1. **Religious Tourism and Creative Economy**

   Kampung Canting Cap Landungsari can be said to be a creative economy-based tourism because it is the center of the canting cap craft. This is according to the narrative of the source Irsa Karina Mandasari (Tourism Ambassador for Pekalongan City 2019), “Kampung Canting Landungsari is the center of the canting stamp craft, a form of the creative economy also from residents because apart from preserving ancestral heritage it can also be used as a livelihood”. To realize the concept of religious tourism and creative economy in the Halal Tourism Village, Kampung Canting Landungsari can complement it with religious tourism and various activities typical of Muslim religions.

2. **Halal Lifestyle**

   Kampung Canting Landungsari, which is located on Jalan HOS Cokroaminoto, Noyontaansari Village, already represents a halal lifestyle. This is because the area is a center of religious activity with a Jami Mosque and dozens of prayer rooms, as well as several Islamic boarding schools and religious leaders. This is under the narrative of the Kholifah source, the people of Kampung Canting Landungsari revealed that “The religious nuance here is still very strong, yes because there are many huts and Kyai too, so religious activities are often held for Muslims”.

3. **Halal Restaurant**

   All restaurants and food and drinks that are traded in the area around Kampung Canting Landungsari are halal food and drinks. This is as told by Ariqa, Staff of the Pekalongan City Tourism, Culture, Youth, and Sports Office, who said, “For halal certificates, it just so happens that only two have applied, but if you look at whether the food there is halal, you can be sure it is. Because to sell non-halal food, it seems impossible to see that the area in Landungsari is Muslim,” he said.

   However, the weakness of Kampung Canting Landungsari in creating a halal restaurant to support the Halal Tourism Village concept is that no restaurant specifically caters to tourists or souvenir shops for visiting tourists. This is by the
narrative of Dirhamsyah as a Pekalongan City Tourism Stakeholder, “When talking about deficiencies, one of the things that can be interesting and often sought after by tourists is culinary, but if we look along the Landungsari location there are no culinary places that are intended for tourists, there are only regular stalls.”. In line with Dirhamsyah, Safrudin as Lurah Noyontaansari revealed, “There is no gift shop located in Landungsari, there used to be one but now it has moved.”. Therefore, in realizing a Halal Tourism Village according to the concept of a halal restaurant, it is necessary to build several halal-based restaurants and souvenir shops.

4. *Sharia Lodging*

   To support tourist destinations, lodging is one of the crucial things that must exist. This is because tourists who come from outside the city when visiting for a tour often want to spend a few days in the city. Sharia lodging in Pekalongan City is quite a lot and spread over several areas. The distance between Pekalongan City which is not too far makes it easier for tourists from Kampung Canting Landungsari to visit tourist sites from lodging places. The narrative of the informant Kholifah as a Landungsari community revealed that “There are already very many sharia lodgings in Pekalongan, although not in Kampung Canting Landungsari, the distance is still reachable to Kampung Canting Landungsari,”.

   Based on the implementation of the Halal Tourism Village concept above, Kampung Canting Landungsari has great potential to be implemented as a Halal Tourism Village. This is to Ismanto (2019), the City of Pekalongan has been known as a city that is a religious, religious, trading city, and batik city. Besides that, Pekalongan City has also been named by UNESCO as a creative city. Batik crafts with various derivations have been recognized by the people of Indonesia, even abroad. Pekalongan is known to have several interesting tourist destinations. These destinations can be grouped into several types, including cultural tourism, shopping, nature, religion, culinary, and event tourism. These types of tourism are spread over four regions, namely North, West, South, and East Pekalongan sub-districts.
However, in its implementation, several points need to be completed by Kampung Canting Landungsari and adapted to the concept of a Halal Tourism Village. The application of the concept of “Halal Tourism Village” depends on the level of acceptance and support of the surrounding community. Due to its emancipatory nature, the local community acts as the host and becomes an important factor in the development of the Halal Tourism Village in all stages starting from the planning, monitoring, and implementation stages. The local community has an equally important position with the government at both the village and regional levels and the private sector as one of the stakeholders in the implementation of the Halal Tourism Village concept. The statement of Ismanto & Benny (2019), that to realize halal tourism requires support from various aspects. Referring to the halal tourism ecosystem, five aspects must be met, namely products, services, infrastructure, government support, and also human resources. For a country like Indonesia, where there are still some circles questioning the concept of Sharia economics, especially halal tourism, knowing the views of various parties is an important requirement, including the views of academics. This view is used to convince the public as well as policymakers, such as the government.

Creative Economy Activities to Empower the Community of Kampung Canting Landungsari, Pekalongan City

Based on one of the typologies of tourist villages according to Andriani, et al (2015), namely tourism villages are based on the uniqueness of creative economic activities (craft industry, etc.) as the main tourist attraction. This can be interpreted that rural areas have uniqueness and attractiveness as tourist destinations through the uniqueness of creative economic activities that grow and develop from the activities of the local community’s household industries, both in the form of crafts, as well as typical artistic activities.

Based on Damayanti & Latifah (2015), Pekalongan City Government policies related to the Development of Batik Industry-based Creative Tourism are environmental management, human resource capacity building, and promotion.
The implementation of this policy for creative economic activities in Kampung Canting Landungsari is as follows:

1. **Environmental Management**

   According to Damayanti & Latifah (2015), the Pekalongan City government and the batik industry group took the initiative to organize the environment in the batik village so that it is suitable for tourist visits. Some of the ways they did this were by making a gate in front of the village, creating signs indicating the locations of the batik galleries, cleaning facilities, and increasing parking spaces to accommodate more visitors.

   Responding to this, for Kampung Canting Landungsari, Mr. Safrudin Nasution (Noyontaansari Headman) revealed, “Kampung Canting Landungsari has been formed since 2011, and until now it continues to improve facilities, such as keeping every alley clean, repairing gates, and decorating the village so that it is more attractive and comfortable for tourists to visit.”. Related the point of arranging cleaning facilities and making gates have been realized in Kampung Canting Landungsari. However, the expansion of the parking area is not yet available in Kampung Canting Landungsari. This is as stated by Irsa Karina Mandasari (Ambassador of Pekalongan City Tourism 2019), “Facilities like tourist attractions are still lacking, such as clean public toilets, maybe Instagrammable places aren’t there yet, then narrow road access seems like you have to rent transportation such as bicycles or rickshaws, then parking lots for cars or buses coming to the location.”.

2. **Increasing the Capacity of Human Resources**

   Kampung Canting Landungsari as a representation of creative economic activities in the framework of increasing the capacity of human resources requires community empowerment to achieve the goal, namely people who are empowered, have power, or have the knowledge and ability to meet their daily needs. To achieve the goal of empowerment. Adisasmito (2015) in Silviana (2019) states that the main elements that must be met in community empowerment are information accessibility, involvement and participation, accountability, and local organizational capacity. Creative economic activities to
empower the people of Kampung Canting Landungsari can be fulfilled through the following basic elements:

a. Information Accessibility

Information here is a power related to opportunities, services, law enforcement, the effectiveness of negotiations, and accountability so access to obtain information is an important element for realizing an independent society.

To empower the people of Kampung Canting Landungsari, it must be ensured that the community gets adequate information services, such as information for developing their tourist destinations, information about the canting sales market, information about visiting tourists, and so on. The existence of sufficient information can result in the community having good enough knowledge to determine the steps and decisions taken in determining the development of tourist destinations.

b. Engagement and Participation

Involvement and participation in the empowerment process are very important to note regarding who is involved and how they are involved in the overall development process. To achieve the goal of empowering the people of Kampung Canting Landungsari, active participation from various parties is needed, starting from the community, government, community organizations, and community leaders. The synergy between the various groups is needed. Some activities can be carried out to strengthen coordination between various stakeholders can be started by holding regular meetings and discussions between various stakeholders.

c. Accountability

Accountability is related to public accountability for all activities on behalf of the people. In this case, the government as a policymaker can be wiser in formulating policies that benefit the people and be fully responsible for the policies implemented.

d. Local Organizational Capacity

Local organizational capacity relates to the ability to work together, organize the community, and mobilize resources to solve the problems they face. Related to this point, the people of Canting Village can form an organization that
oversees all Canting craftsmen, so it will be easier to coordinate, solve problems, and achieve prosperity.

Empowerment activities carried out at Kampung Canting Landungsari included holding training and workshops for the local community, especially youth to become tour guides at the location. In addition, training for the community was also conducted in entrepreneurship management and improving skills in batik and making canting stamps. In addition, the government also held tourism seminars for the community. This is what was expressed by Ariqa as a staff member of the Pekalongan City Tourism, Culture, Youth and Sports Office, “Supporting creative economic activities, empowering the people of Pekalongan City, especially Kampung Canting Landungsari, namely by holding training for batik makers and the local community regarding tourism, entrepreneurship management, as well as training for young people to become tour guides for their villages.”

This is consistent with Damayanti & Latifah’s (2015) assertion that the Pekalongan Regional Government and the major participants in the batik sector implement a plan aimed at enhancing the capacity of human resources in order to enhance visitor satisfaction and draw in more visitors. Training for tour guides—particularly for locals—and for craftspeople in running homestays, starting their own businesses, and learning batik patterns and designs are two examples of this kind of activity. In order for the locals, particularly those in the Batik and Canting villages, to be suitable hosts for visiting visitors, counseling or guidance was also provided.

Community empowerment has an important role in realizing community welfare. For example, in influencing policies that affect the community, they can manage their household affairs and have high self-confidence in exercising control over problems. The benchmark in community empowerment is the willingness and ability of community members to be involved in the empowerment process. Community empowerment does not limit community involvement and participation in empowerment processes and mechanisms. Communities have the same opportunity to influence local policies.
3. **Promotion**

Promotional activities carried out (Jambunanda et al., 2022) for Kampung Canting Landungsari included introducing Kampung Canting Landungsari through sharing social media platforms. This is as stated by the following informants:

Dirhamsyah (Director of Batik City Radio Operations), said: “Currently I am joining the Pekalongan City tourism promotion agency, yes I am trying to write news that can be published for the general public so that the name of Pekalongan City in general and Landungsari, in particular, can be lifted.”

Bondan Dharma Putra (Tourism Ambassador for Pekalongan City 2019), said: “I try to be marketing through social media because, in my opinion, social media is the best platform for promoting tourism all over”.

Irsa Karina Mandasari (2019 Pekalongan City Tourism Ambassador) revealed: “My promotion strategy is to make a promotional video which I share on my official YouTube platform about Kampung Canting Landungsari, Pekalongan City”.

The goal of the promotion plan was to increase the number of visitors to Pekolangan City or to get the people of Pekalongan to travel to tourist spots related to batik. This marketing plan consists of national and international exhibitions, school visits by the museum to encourage students to learn batik, brochures and websites, and social media marketing for these innovative travel offerings (Damayanti & Latifah, 2015).

**E. Conclusion**

Based on the results of the research that has been done, it can be concluded that Kampung Canting Landungsari, Pekalongan City has great potential as a representative of a halal tourism village based on a creative economy. Apart from operating as a tourism center, Kampung Canting Landungsari is an area that is thick with religious culture. To achieve the goal of community empowerment in Kampung Canting Landungsari, several main elements must be met, namely information accessibility, involvement and
participation, accountability, and local organizational capacity. To analyze the concept of a creative economy-based halal tourism village in Kampung Canting Landungsari, Pekalongan City. Conceptually, a Halal Tourism Village must meet the criteria, namely Religious Tourism and Creative Economy, halal lifestyle, halal restaurants, and sharia lodging. Some of these criteria have been met by Kampung Canting Landungsari, but there are still criteria that need to be improved again. Given the good potential of Kampung Canting Landungsari as a Halal Tourism Village, this idea can begin to be realized, including through cooperation between the government, local communities, historians, and tourism stakeholders. In addition, supporting facilities such as parking lots and toilets can be improved, as well as increasing human resources, especially youth, to participate in preserving batik culture. For the government is expected to be able to create new opportunities in the world of tourism by looking at the existing potential.

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