

## Rural Tourism Based on Islamic Values and Creative Economy

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### Abstract

Halal tourism in rural areas is Islamic or religious and creative economic activities supported by facilities and other support from stakeholders such as village governments, communities, and travel entrepreneurs to comply with sharia provisions. The purpose of this research is to describe the tourism potential of Landungsari Village, Pekalongan City, to explain creative economic activities there that empower rural communities, to create a model or concept of a tourism village based on Islamic values and creative economy. This type of research includes field research because in its implementation this research collects information and data from Kampung Canting Landungsari, Pekalongan City, with observations and interviews with stakeholders engaged in tourism, MUI, and the Landungsari village community, and always documents the required data during the research process. The approach used in this study is qualitative. The results of the research prove that Landungsari Village as a sub-district with a majority Muslim population has great potential to organize halal tourism in rural areas based on sharia principles. In addition, Landungsari Village is also part of "Kampung Canting" which is famous for its various creative economic activities. This can be proven from the existence of many canting cap craftsmen who have qualified expertise in making good canting caps with beautiful batik motifs scattered in Landungsari village. The

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potential of Landungsari village as a creative economy-based halal tourism in Pekalongan City has the following conceptual framework, namely mapping activities of tourism Landungsari village, halal tourism Landungsari village indicator, potential development of Landungsari village, community empowerment at Landungsari village, and implementation of the creative economy at whole tourism activities at Landungsari village.

**Key Words:** Islamic Values, Creative Economy, Halal Tourism.

## **INTRODUCTION**

Tourism is one of the necessities of human life. Tourism can be used as an instrument to improve the quality of life of the community. Increasing welfare can be done by increasing the cultural and intellectual welfare aspects of the community as hosts of tourist destinations (Muarifuddin, 2017). Based on the article of Law No. 10 of 2009 on tourism (UU RI. No 10, 2009), that tourism can be used as a source of economic income for the community, increase workforce, and reduce development problems such as poverty. Currently, Indonesia is developing tourism starting from nature tourism, education, shopping, and so on (Nuzura et al., 2016). One of the things that have become the focus of tourism development at this time is halal tourism. Halal tourism is an activity in traveling following Islamic teachings (Battour & Ismail, 2016).

Indonesia is a country with a majority Muslim population. Based on data from the World Population Review, it is noted that the total Muslim population in Indonesia in 2020 will reach 229 million people or 87.2 percent of Indonesia's total population, namely 273.5 million people (Review, 2019). This potential can be utilized by Indonesia to continue working to develop tourist destinations based on halal tourism. In addition, a very strategic geographical condition, such as a tropical climate, makes Indonesia has high biodiversity. This high biodiversity makes Indonesia has great potential as a tourist destination.

The high potential of halal tourism in Indonesia has led Indonesia to gain awards at the international level in 2019 as the best halal tourist destination in the world according to the GMTI (Global Muslim Travel Index) version. Indonesia ranks first with a score equivalent to Malaysia from the 10 countries with the largest potential for halal tourism (Mastercard & Crescent Rating, 2018). This proves that Indonesia has a considerable

opportunity to increase the attractiveness of foreign tourists, especially in halal tourism, ranging from nature tourism, shopping tours, educational tours, cultural tourism, and so on. This data can be seen in the following table:

**Table 1. The score of Halal Tourism Potential in 10 Countries**

No	Countries	Score
1	Indonesia	78
2	Malaysia	78
3	Turki	75
4	Arab Saudi	72
5	Uni Emirat Arab	71
6	Qatar	68
7	Maroko	67
8	Bahrain	66
9	Oman	66
10	Brunei Darussaalam	65

Source: Global Muslim Travel Index

The Indonesian Council of Ulama issued a halal certificate as a quality assurance for tourists to get a sense of security and comfort when visiting a tourist spot (Chairunnisyah, 2017). To obtain a halal certificate, each tourist spot must meet the standards issued by the Indonesian Council of Ulama National Sharia Board Fatwa Number 108 / DSN-MUI / X / 2016 which contains general principles in the implementation of sharia tourism, one of which is the availability of adequate Muslim worship facilities, food and drinks which is halal and guaranteed with a halal certificate from the MUI (Hasan, 2017; Fitriani, 2018; Ulum, 2019).

In addition, there is also an institution, namely Indonesia Muslim Travel Index which is in line with the Global Muslim Travel Index (Mastercard & Crescent Rating, 2018) issuing halal tourism standards that must be met by every tourist attraction, namely: 1) Family-friendly destinations; 2) Muslim-friendly services and facilities; 3) General security for Muslim tourists; 4) Choice of food and halal guarantee; 5) Easy access to worship; 6) Muslim friendly airport facilities; 7) Adequate accommodation options; 8)

Ease of communication; 9) Reach and awareness of the needs of Muslim tourists; 10) Air transportation connectivity (Rachmiatie et al., 2020). These points must be fulfilled as a quality assurance requirement in a halal tourist destination. If any of these points cannot be fulfilled, then it will be seen how many points can be met to get halal certification.

This is supported by other studies that are similarly discussing the standardization of halal tourism, one of which is the research of Ghafur Wibowo & Yusuf Khoiruddin (2020) which discusses the halal tourism index in Bukittinggi which is already in the good category and still needs improvement in the aspect of halal product certification and cooperation with Islamic financial institutions. The Indonesian Ministry of Tourism and Creative Economy (Kementerian Pariwisata dan Ekonomi Kreatif Republik Indonesia, 2009) has developed and promoted service businesses in the fields of hotels, restaurants, travel agents, and spas in 12 sharia tourist destinations. The development was carried out in a number of areas, namely Aceh, West Sumatra, Lampung, Riau, Jakarta, Banten, West Java, Central Java, Semarang, East Java, NTB, and South Sulawesi (Adinugraha et al., 2018).

Halal tourism development can take several forms. One of them is community-based tourism or often referred to as Community Based Tourism (CBT). One of the applications of CBT is the form of a tourist village, the development of a tourist village is expected to increase the distribution of community welfare. In addition, through tourism villages, community involvement as actors of tourism activities in their villages can preserve the culture of rural communities (Tyas & Damayanti, 2018).

The tourism village in which it is also related to cultural creativity and local heritage or what is often referred to as the creative economy, namely an industrial sector or more famously known as the creative industry or which has been mentioned in the 2009-2015 creative economy development plan issued by the Ministry of Trade has meaning namely an industry that comes from the use of individual creativity, skills and talents to create prosperity and employment through the creation and utilization of individual creations (Hakim & Kholidah, 2020), one of the cities in Central Java which is famous for its creative economy is Pekalongan City with batik as one of the icons and is well known to foreign countries.

Batik is one of Indonesia's cultural heritage that has been recognized by UNESCO since 2009. The city of Pekalongan is known as the center of the batik industry and has earned the nickname the world's batik city. The batik industry in Pekalongan City continues to grow rapidly and batik products from Pekalongan have penetrated the international market. Along with the development of the batik industry in Pekalongan City, other sectors that support the industry have also experienced development, including the demand for a canting cap which is used as a tool in the batik-making process. In one of the villages in Pekalongan City, there is a village which is known as one of the villages for canting cap craftsmen. The village is Canting Landungsari Village, which is located in Landungsari Village, Noyontaansari Village, Pekalongan Timur District (Damayanti & Latifah, 2015).

In Canting Landungsari Village, you can find canting cap craftsmen in almost every house or corner of the alley. In general, the expertise that people have in making this canting cap comes from hereditary heritage. In general, Canting Landungsari Village is an area specifically designed to be a canting industrial cluster. This can be seen with the canting monument in the middle of the village. In addition, in each alley that has a large number of canting craftsmen, a signboard is attached that writes the names of the canting craftsmen (Basir, 2018). From the large number of canting cap craftsmen who are concentrated in this village, the local government has designated Canting Landungsari Village as one of the industrial clusters. From the data collected by the Pekalongan City Industry and Cooperative Office (Disperindagkop), it is known that the number of canting stamp craftsmen in the area is more than 40 people (Asyhari et al., 2018).

However, the increasingly intense competition between various regions which are other batik producing areas such as Pekalongan Regency, Cirebon City, and Surakarta City, has caused the batik industry in Pekalongan City to be facing serious business problems, where this also impacts MSMEs canting cap which is a supporter of the batik industry (Kurniawan et al., 2014). In addition, the reduced competitiveness of the canting cap industry can also hinder the growth of these MSMEs. Several factors have allegedly hampered the growth of MSME "Kampung Cap Landungsari" including limited access to capital, low levels of human resource education working in the industrial cluster, and

the form of strategic systems and marketing of their products that are still modest. To overcome these various problems, improving the strategy and marketing system is a good step (Priyanto, 2016). Apart from the potential of “Kampung Cap Landungsari” as a creative economy industry, the area has great potential to be developed as a tourism village based on halal tourism. The application of halal tourism based on the creative economy in “Kampung Cap Landungsari”, in addition to preserving culture and ancestral heritage, can also improve community welfare (Adinugraha et al., 2016).

Based on the background description above, the researcher is interested in further researching how much potential the Canting Landungsari Village in Pekalongan City as a representation of a creative economy-based halal tourism village. This study is to describe how much potential the Canting Landungsari Village in Pekalongan City as a representation of a creative economy-based halal tourism village, to explain economic activities in empowering the people of Canting Landungsari Village as a village that has the potential to become a halal tourism village based on a creative economy, and to formulate the concept of a tourism village halal based on the creative economy in Canting Landungsari Village, Pekalongan City.

## **METHOD**

This type of research includes field research (Suwendra, 2018), which is research that in its implementation collects information or data from the research location with sources who are under the topic of discussion, namely stakeholders engaged in tourism and the people of “Kampung Canting Landungsari”, Pekalongan City. The approach used in this research is qualitative (Sugiono, 2014).

This research has been carried out in Canting Landungsari Village, Pekalongan City, the reason the setting of this research is because Canting Landungsari Village has become one of the new icons in Pekalongan City with the creation of a monument to “Kampung Canting Landungsari”, Pekalongan City as one of the tourist attractions that can be visited by tourists who visit want to know more about printed batik.

## **LITERATURE REVIEW**

Based on research that has been conducted by several researchers regarding similar research topics, including:

Research conducted by Hermawan, (2016); Hamzah et al., (2018). The result is that the development activities of the Nglanggeran tourism village are considered quite better with indicators of quite a lot of tourist arrivals from year to year. The similarity lies in the discussion of tourist villages and how to develop them to increase the economy in the village, which contains the concept of a tourist village and also the impact on the economic conditions of the community. The difference in the research that has been carried out is that the tourist attraction of Canting Landungsari Village does not yet have a big name as a tourist location. Then the research that will be carried out is more towards suspicion whether Canting Landungsari Village can be a representation of a halal tourism village.

Research by Adinugraha et al., (2018); Utami, (2020). The results of their research discuss how the concept and proper implementation are in the development of halal tourism villages where the concept of halal has entered the lifestyle of most humans and with the phenomenon of tourist villages found halal value or good in the tourism sector to support the economy in an area. The similarity with this research is to both discuss how to develop halal tourism, its implementation, and the concept of halal tourism following the Sharia. The difference lies in the object under study, namely in this study more specifically it leads to the Canting Landungsari Village, Pekalongan City, and how to analyze the conditions of the Canting Village to get the results of the research in the form of the assumption that Canting Landungsari Village is a representation of a halal tourism village or is not even included in the criteria halal tourist village.

The journal by Damayanti & Latifah, (2015); Rosyada & Tamamudin, (2020) with the results of the research, the city of Pekalongan has a large enough potential as one of the cities that has received awards from the world, namely the world's batik city. The potential that is owned is followed by the development of other supporting sectors that can increase regional income. The similarity in this research is to discuss the potential of

Pekalongan to have a creative tourist spot that is developed through the potential and empowerment of the surrounding community. The difference is that the research conducted discusses the City of Pekalongan, in general, is not specified at the destination tourist location, while this study explores whether Canting Landungsari Village can be a representation halal tourism village and can be one of the great potentials for Pekalongan City.

Research by Zahiroh et al., (2018) with the results of research on community empowerment carried out with the CIPOO approach, namely through batik village education tours, utilizing the role of active communities so that empowerment programs can be run. This is accompanied by regional potentials that support it, but several points still need to be improved, such as lack of capital so that assistance from external parties or sponsorship is still needed. In addition, in the empowerment process, training and mentoring are still needed so that everything runs smoothly. The similarities that exist in the case study section, namely the batik village where in this study lead to a village, namely Canting Village, which is one of the places to make batik tools, besides that, both discuss appropriate empowerment strategies in leading to a viable tourism village. The difference is that this research tends to focus on sharia tourism, which is to see whether the object of research, namely Canting Village, can become a halal tourism village based on the criteria set by GMTI.

Research conducted by Alwafi Ridho Subarkah, (2018) with the results in this research is to discuss how West Nusa Tenggara has the potential to become a halal tourism area and can improve the regional economy. With the results of research that Indonesia has succeeded in becoming a country that can attract tourists to visit tourist destinations, especially in halal tourism. With the increasing number of local and foreign tourists in the halal tourism sector, it can increase Indonesia's economic figures through the tourism sector. The equation in this study is to see the extent to which a location has great potential to become a tourist spot that can lift the economy of a place through community empowerment and see the considerable potential in a tourist attraction location. In addition, the research carried out is also based on empowerment through the creative economy. The difference in this study does not discuss the details of the criteria for a



place to get halal tourism certification, while in this study, it examines whether the object of Canting Village is under the points that must be met to become a halal tourism village.

Research by Akbar, (2018); Ulumiyah, (2013) with the results of a development program from the government that involves community participation through empowerment in thematic camps intending to reduce poverty and unemployment problems. After the existence of this thematic village, the level of welfare has increased, but there is still a need for someone's assistance so that the community remains enthusiastic in utilizing the existing potential. The similarity in the research carried out is in the creative economy aspect where it has been researched whether Canting Village has the same potential if it has become a tourist village that can improve the economy of the local community and can reduce development problems, namely poverty and unemployment. The difference lies in that the object of research carried out tends to lead to the discussion of halal tourism and sees that Canting Village is not very well known but has become a tourist place that can be visited just learn to see canting cap making and shop for accessories.

Research results from Sekar et al., (2019); Haque et al., (2020) in the form of many factors that influence the development of industrial tourism villages must be considered so that in the future tourism villages can run optimally, including financing that still requires the role of stakeholders to implement or implement industrial tourism villages running with good. The similarity of this research is that both of them are equally discussing the development of a tourism village by looking at several supporting aspects that must be fulfilled so that in the future the implementation of the tourism village can be carried out optimally but there is a difference that the research that will be carried out again tends to see how much Canting Village has good potential to become a tourist spot, especially halal tourism.

## FINDINGS

### The Legitimacy of Halal Tourism in Indonesia

Tourism is a phenomenon that occurs due to interactions between tourists, tour service providers, and the government in providing facilities and services that support tourism activities (Tyas & Damayanti, 2018). Meanwhile, according to UU RI. No 10, 2009 article 1 paragraph 1 concerning tourism, tourism is a variety of tourism activities supported by various facilities and services provided by the community, businessmen, and local governments (Fitrianto, 2019).

Currently, the tourism sector has become a leading sector, especially to support the increasing economy in Indonesia. The tourism sector has been designated as Indonesia's leading business that can open business opportunities for tourism activities itself as well as business opportunities for people who live around tourism spots (Damayanti & Latifah, 2015). Tourism is designated as Indonesia's leading business, this is in line with the report of The World Travel and Tourism Council (World Travel and Tourism Council, 2019), where the report states that Indonesia's tourism growth is the best and has a high chance when compared to other G20 member countries.

Sharia tourism is a tourism activity that is supported by various facilities and services provided by the community, entrepreneur, government, which have met the provisions of sharia. Islamic tourism has been widely used by many people due to the universal characteristics of its products and services. Islamic tourism is not only limited to religious tourism but the products and services provided do not contradict sharia provisions (Jia & Chaozhi, 2020). Sharia tourism is much broader than religious tourism or tourism based on Islamic law. Sharia tourism consumers are not only Muslims but also non-Muslims who enjoy local wisdom. Halal tourism or sharia tourism is culture-based tourism that prioritizes Islamic values as its basic foundation. Islamic tourism is a new development in the world of tourism, where it still requires a lot of development (Jafari & Scott, 2014). As a country with the highest Muslim population in the world, Indonesia has a large Islamic tourism market. Tourists and the public should recognize this as a promising opportunity. This full awareness can help the Indonesian economy (Boğan & Sarıışık, 2019). With the existence of halal tourism in Indonesia, it cannot be separated from a

regulation, one of which is from the DSN-MUI Fatwa No 108 / DSNMUI / X / 2016 with the background of the birth of the fatwa, namely the growing development of halal tourism in Indonesia so that an implementation guideline based on Islamic sharia is needed (Uriyana et al., 2018).

In addition to MUI, GMTI, and IMTI in one of the islands, namely East Nusa Tenggara, a special regional regulation in terms of halal tourism No.2 of 2016 was found as regional creativity in responding to global developments, especially in the tourism sector, the regional regulation was signed by the governor H.M. Zainul Majdi on June 21, 2016. The regional regulation appeared because NTB received two awards at the same time in the 2015 World Halal Travel Summit (Awafi Ridho Subarkah et al., 2020), namely World's Best Halal Tourism and World's Best Halal Tourism Honeymoon Destination and apart from NTB Regional Regulations, a Governor Regulation No. 18 of 2019 in Riau Province where tourism management is developed using the IMTI (Indonesia Muslim Travel Index) standard (Surwandono et al., 2020).

Sharia tourism is all forms of tourism activities that are supported by facilities and other support from stakeholders such as the government, society, and entrepreneurs, which comply with sharia provisions (Ishak, 2020). Therefore the role of stakeholders is needed as a driving force for tourism in an area. Developing halal tourism will help economic growth because halal tourism is one of the sectors that contribute 35% or \$ 300 million to the global economic sector, this can prove that halal tourism has an extraordinary existence (Ferdiansyah H., Endyana C., Rachmat H., 2020).

In Indonesia, halal tourism is developed into a national program by the Indonesian Ministry of Tourism and Creative Economy by designating 15 provinces as the focus of developing sharia tourist destinations. The fifteen provinces are given autonomy by the central government to manage the potential of their respective territories. With this given autonomy, it is hoped that 15 provinces are believed to be able to develop to the maximum of their regional potential to become superior and become a favorite destination for halal tourism (Ferdiansyah, 2020).

### **The Urgency of Creative Economy Application in Rural Areas**

Industrial economic activities that utilize individual creativity, skills, and talents that can create welfare and employment through the creation of a wide variety of products and services (Suparwoko, 2010). Meanwhile, the United Nations says that the creative economy is the most dynamic sector in the world economy and offers high growth opportunities (Purbadi & Lake, 2019). The Ministry of Tourism and Creative Economy of the Republic of Indonesia states that the creative economy is the creation of added value based on ideas and is born from the creativity of human resources and is based on science which includes cultural and technological heritage (El Hasanah, 2018). Within the government there are six creative economic groups: The publication and presentation through the media industry group consisting of publishing and printing and advertising; Industry groups with cultural content conveyed through electronic media; Industry groups with cultural content that are displayed to the public directly or indirectly through electronic media, music and performing arts; Industrial groups that are full of arts and culture, consisting of handicrafts, culinary delights, and markets for art goods; The design industry group, which consists of design, fashion, and architecture; and creative industry groups with technology content consisting of research and development, interactive games, information technology, computer services (T. Tambunan, 2019).

The creative economy also has various important roles in efforts to develop the rural economy (T. T. H. Tambunan, 2019), namely:

a) **Creating job opportunities**

Most of the businesses in the creative economy sector are from the Micro, Small, and Medium Enterprises category, which is one of the characteristics of this business group that is labor-intensive or those who do a job are humans, not machines. In this case, the creative economy is also able to reduce unemployment, reduce poverty and income inequality.

b) **Entrepreneurship development**

One of the important things of the creative economy, namely the creativity and innovation that emerges from each individual, meaning that creative actors can

open their own business to sell the product of creative and innovative thinking and without realizing it, the person has already done entrepreneurship.

c) Economic growth

With so many creative economy actors, each of whom has an output and by itself, the creative economy sector becomes one of the contributors to national economic growth.

d) Export growth

The products of the creative economy have a large enough potential to become export goods, if these export potentials can be reacted properly, it is clear that they can help Indonesia in foreign exchange earnings.

e) Development of several sectors

The growth of the creative economy has a positive impact on related sectors such as tourism because in tourism it is very clear that existing subsectors such as culinary, handicrafts, markets for art goods, etc. are very much needed by the tourism sector.

f) Regional development

In general, the business units that exist in the creative economy are MSMEs and are located in an area, this can be utilized by relying on the activities of creative young people in that area as a driver of development and regional economic growth, which means that they can also eliminate or reduce development gaps between regions.

### **Halal Tourism Village Model Based on Creative Economy in Landungsari Village**

Article 1 paragraph 12 states that a village is a community unit that has territorial boundaries and is authorized to regulate and manage the interests of the local community based on local origins and customs which are recognized in the government system of the Unitary State of the Republic of Indonesia (UU Number 32, 2004) In this case, the village is divided according to the development of the village, including a) Self-help Village: is a village that lacks human resources and lacks funds so that it is unable to take advantage

of its potential, b) Self-sufficient Village: A village that starts to use and utilize whatever it has become potential in the village but still lacking in financial terms, and c) Self-sufficient Village: a village that is sufficient in terms of human resources and funds so that it can be used in developing the maximum potential.

Meanwhile, a tourism village is a village that has potential that can be used as a tourist attraction both from the physical characteristics of the rural natural environment or the culture of the community which is managed attractively equipped with all supporting facilities, so that it can move the economy through increasing the welfare and empowerment of the local village community as a result of tourist visits who visit the place (Kirana & Artisa, 2020).

The development of a tourism village can be used as an alternative to sustainable development, where it carries the three pillars of sustainable rural development, namely the pillars of utilizing endogenous potentials, developing social capital, and promoting local participatory democracy (Muarifuddin, 2017). In addition, the creation of a sustainable tourism village must develop public knowledge with external parties, both private and government parties who participate in carrying out development activities in these rural communities.

In developing a tourism village, there needs to be attention in various ways as characteristics that must exist, namely: 1) The existence of objects and destinations of interest: the village has tourist destinations that are located close to well-known tourist objects so that they can be part of the travel package; 2) The existence of facilities and marketing; 3) Has a potential partnership; 4) The enthusiasm and motivation of the local community; 5) Availability of public facilities (Prihastha & Suswanta, 2020). Tourism villages in Indonesia continue to grow every year. The purpose of developing this tourism village is to form a community that is aware of and understands the potential for tourism in their area of domicile, to create creative tourist objects (Adinugraha et al., 2018). With the existence of this tourist village, it can also increase community income and increase knowledge that is increasingly developing.

A sharia tourism village or a halal tourism village is a thought or idea that is integrated between the concept of a tourism village, sharia tourism, and local wisdom, resource

characteristics, and the uniqueness of a particular village. IMTI (Indonesia Muslim Travel Index) which was formed by the Ministry of Tourism of the Republic of Indonesia which is aligned with the GMTI (Mastercard & Crescent Rating, 2018) since 2018 in this institution has an index or standardization of halal tourism which is seen from four variables, each of which consists of three indicators, namely; first, access which consists of ease of obtaining a visa, transportation access, air connectivity; second, communication includes reach, availability of digital access, and ease of communication: third, the environment which includes security, local culture, response to visitors, and whether or climate conditions; Fourth, services, namely primary needs such as halal food, religious facilities, hotels, airports, and unique experiences that tourists can get (Pamukcu & Sariisik, 2020).

The local village community has a very significant role in the process of managing a halal tourism village. The new paradigm in the study of halal tourism villages is closely related to human problems with other humans, humans with nature, and humans with God. Based on this new paradigm, the urgency of developing a halal tourism village, which is in the aspect of human resources as tourists or as hosts, is very relevant to support the successful management of halal tourist destination areas.

“Kampung Canting” comes from the word “canting” which is a tool used in the batik-making process. Canting consists of several types, one of which is the canting cap. The canting cap is used in the process of attaching wax or wax when making batik. The canting cap is generally made of copper which can withstand heat. However, for batik craftsmen who have limited capital, the choice is a canting cap made from wood because it is cheaper (Susila, 2017).

Meanwhile, the village of batik is one of the centers for industrial and tourist development in the center of batik craftsmen (Zahiroh et al., 2018). Batik villages generally offer economic tourism as well as cultural, educational, and historical tourism. There are dozens of batik villages in Indonesia that have been designated as cultural heritage by the government, especially in batik craft centers. As the times progressed, there were not only batik villages, but Canting communities also began to exist in Indonesia. Canting is a vital tool in batik making, has an equally important position as batik itself (Mangifera, 2015).

One of the Canting villages is in Landungsari Village, Pekalongan City (Mangifera, 2016). The village was designated by the government as Canting Village because in that area there are dozens of canting cap craftsmen scattered in several alleys. The majority of the people of Canting Village have expertise in making slick canting caps and can produce beautiful batik motifs.

Based on the description of the research results that have been described above, a creative economy-based halal tourism village representation model is obtained in the Village of Canting Landungsari, Pekalongan City as shown below:



Figure 1. A creative economy-based halal tourism village representation model

## CONCLUSION

Indonesia as a country with the highest Muslim population in the world has a large segment of the halal tourism market. Tourists and the public recognize this as a promising opportunity. Halal tourism in Indonesia is inseparable from a regulation that regulates it, including the DSN-MUI Fatwa No. 108 / DSNMUI / X / 2016 concerning Guidelines for Implementation of Tourism Based on Sharia Principles, Halal Tourism Standard Indicators issued by the Global Muslim Travel Index (GMTI) which later adopted by the Indonesian government to become the Indonesian Muslim Travel Index (IMTI), the Republic of Indonesia government's policy on halal tourism which is contained in various



Regulations of the Minister of Tourism and Creative Economy of the Republic of Indonesia (Menparekraf RI), as well as various regulations of each region in Indonesia regarding halal tourism. Creative economic activities in Landungsari village (known as “Kampung Canting”) utilize the creativity, skills, and talents of individual residents to create welfare and employment through the creation of a wide variety of products and services. The creative economy in Landungsari village has an important role in efforts to develop the rural economy. Canting Village, which is located in Landungsari Village, Pekalongan City, consists of dozens of canting stamp craftsmen who are scattered in several road alleys. The majority of the people there have the expertise in making good canting caps with beautiful batik motifs. Based on preliminary research on the study of tourism villages based on Islamic teachings and creative economy in Landungsari Pekalongan Village, the following conceptual framework was obtained: mapping activities of tourism Landungsari village, halal tourism Landungsari village indicator, potential development of Landungsari village, community empowerment at Landungsari village, and implementation the creative economy at whole tourism activities at Landungsari village.

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