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Conservation-Based Empowerment Da'wah Spirit: Management of Welo Asri Tourism by The Muslim Community of Kayupuring Petungkriyono Pekalongan

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ABSTRACT

Da'wah should have an orientation from mere rhetoric to action, and it needs to be carried out not only in the fields of theology and Islamic education (Islamic education) but must also be realized in the form of empowerment that leads to the welfare of the people. This effort is what the Muslim community of Kayupuring Petungkriyono Pekalongan Village did by establishing the Forest Village Community Institution (LMDH) and collaborating with Perhutani to explore the potential of the forest in their area. Welo Asri Tourism Object was eventually established in the Welo river basin as a tangible manifestation of realizing their empowerment and welfare without neglecting to preserve the Petungkriyono forest. Using this type of qualitative research, Field Research, this article explores how the Muslim community's management of Welo Asri tourism is carried out by the Muslim community with a conservation-based da'wah spirit. As for the results of this study, which reviewed the three criteria for indicators of the success of Social Forestry, namely Institutional set-up (social), Forest Management (ecological), and Business Development (economics), it can be concluded that the management of Welo Asri Tourism Object can be said to have found optimal results. As an official institution, this tour is managed by LMDH Kayupuring by applying restrictions on accommodation development and management based on ecological principles. In addition, in terms of financial results, Welo Asri Tourism Object can also support 30% of the total 300 heads of families (KK) in Kayupuring Village. This condition proves that the self-help empowerment program and for them is running.

Keywords: Empowerment Da'wah; Conservation; Petungkriyono Pekalongan

ABSTRAK

Dakwah seharusnya memiliki orientasi dari sekadar retorika menuju aksi perlu dilakukan bukan hanya dalam bidang teologi dan tarbiyatul Islam (pendidikan Islam) tetapi juga harus diwujudkan dalam bentuk pemberdayaan yang berujung pada kesejahteraan umat. Inilah yang dilakukan masyarakat muslim Desa Kayupuring Petungkriyono Pekalongan dengan mendirikan Lembaga Masyarakat Desa Hutan (LMDH) dan bekerjasama dengan Perhutani untuk mengeksplorasi potensi hutan di wilayah mereka. Objek Wisata Welo Asri pada akhirnya didirikan di wilayah aliran Sungai Welo sebagai wujud nyata guna mewujudkan keberdayaan dan kesejahteraan mereka dengan tanpa mengabaikan kelestarian hutan Petungkriyono. Menggunakan jenis penelitian kualitatif yang bersifat Field Research (penelitian lapangan), artikel ini mencoba menggali tentang bagaimana pengelolaan wisata Welo Asri dilaksanakan oleh masyarakat muslim dengan spirit dakwah berbasis konservasi. Adapun hasil dari penelitian ini, ditinjau tiga kriteria indikator keberhasilan Perhutanan Sosial yakni Institutional set-up (sosial), Forest Management (ekologis), Business development (ekonomi) dapat disimpulkan bahwa pengelolaan Objek Wisata Welo Asri sudah bisa dikatakan telah menemukan hasil yang optimal. Secara kelembagaan resmi, wisata ini dikelola oleh LMDH Kayupuring dengan menerapkan pembatasan pembangunan akomodasi dan pengelolaan berbasis prinsip ekologis. Selain itu ditinjau dari hasil finansial, Objek Wisata Welo Asri juga mampu menghidupi 30% dari total 300 kepala keluarga (KK) yang ada di Desa Kayupuring. Hal ini tentu menjadi bukti dari program pemberdayaan secara swadaya dari untuk dan kepada mereka benar-benar berjalan.

Kata kunci: Dakwah Pemberdayaan; Konservasi; Petungkriyon Pekalongan

1. INTRODUCTION

Da'wah should not only stop as terminology is practiced in the form of mere rhetoric. Da'wah, then, cannot only be based on the realm of *tabligh*. However, in the perspective of the wider community, da'wah is identified with sermons, recitations, or *majlis taklim*. The perspective is not wrong, of course, as the root of the word da'wah is *daá yadú da'watan* which means calling. The word means full of words, sentences, and sounds and has big implications for the above activities (Saputra, 2011).

The current fact shows that da'wah manifests the internalization of Islamic values into people's lives and must also be able to answer real challenges in front of the people. This effort is important because the ability will prove that the characteristics of Islamic teachings, which are "*sumuliyatuz zaman*" - perfect for all ages - are true. Finally, there must be a reorientation of da'wah, from being only at the level of *tabligh* to *ghoiru tabligh*. This process includes seeing technological progress as

one of the things that all parties must face, whether it is a positive potential or a negative impact (Hidayatullah, et al., 2019: 136).

This idea is in line with what Yazid expressed (2014: 20) that da'wah, in its various forms, must be able to answer social problems faced by the community. One of which certainly appears caused by the disturbance coming from various aspects within, and the main concerns with the socio-economic issue of the community. Strictly speaking, the paradigm of community empowerment da'wah must be narrated to alleviate poverty and social problems.

The Muslim community of Kayupuring works on it by joining the LMDH (*Lembaga Masyarakat Desa Hutan*/Institution of Forest Village Community) in their efforts to alleviate poverty in the area. Geographically, the area has great potential along with other areas surrounding it. Unfortunately, the community has no power to handle the natural resources despite its wealth. Kayupuring is a village located in one of the largest protected forests on the island of Java –the Petungkriyono Forest, the District of Pekalongan. Pekalongan is still experiencing economic incapacity because it is located quite far from the center of civilization (Aznam, 2019). Finally, once again, the people can only dwell on conventional agriculture, which is minimal since most of the land in Kayupuring Village is owned by Perhutani.

As a result, residents who are members of LMDH endeavored to seek solutions by utilizing the natural potential of the Petungkriyono forest without resulting in potential damage to the forest. It goes without saying as the current data on forest damage in Indonesia is getting worse every year. As of now, the damage has reached 610,375.92 hectares, which positioned Indonesia in the third rank as the country with the most severe forest damage in the world (Peryansyah, 2013: 99). So, the option was to increase the spirit of conservation while utilizing the forest. It is by making the natural potential that is around to become a Conservation Tourism Site in the hope that community empowerment will continue without putting aside the preservation of nature. Starting in 2016, the effort initiated by LMDH in the form of Welo Asri Conservation Tourism has proven to accommodate 30% of families in this program. It means that efforts to alleviate the poverty of the Kayupuring community have begun to bear fruit. At least if it is associated with the three indicators of the success of Social Forestry, namely Institutional set-up (social), Forest Management (ecological), and Business Development (economics) (Ekawati, 2020: 81), it has a great opportunity to reach the optimal point of LMDH efforts. Kayupuring. Therefore, the management of Welo Asri Tourism Object by the Muslim community of Kayupuring Petungkriyono will be discussed in detail and comprehensively, based on the three indicators above.

2. METHOD

This research is a qualitative study that implemented the use of descriptive analysis. The research area which became the research object was the community in Kalipuring Village, Petungkriyono District, Pekalongan Regency, Central Java. The process of extracting data was observations, interviews, and documentation carried out in the area, with the members of LMDH (*Lembaga Masyarakat Desa Hutan*) Kayupuring as the main resource. Meanwhile, the documentation process was carried out by taking formal and non-formal documents owned by the resource persons, the Kayupuring Village LMDH, in the form of archives, documents, and reports that can measure success in efforts to empower Muslim communities in the region. The data

analysis used in this study was an interactive model approach developed by Miles and Huberman (in Sugiyono, 2008: 247), including data reduction, data presentation, and concluding.

As research thematically raises the paradigm of community empowerment, tourism, and conservation, it is natural that there are similarities with several previous similar studies. However, the following authors describe previous research as a comparison material to avoid plagiarism and show the uniqueness that exists in this study:

First, research by Ida Choiria, et al., in 2012 entitled "Forest Village Community Empowerment through Forest Village Community Institutions (LMDH) as an Effort to Increase Community Income (Study on LMDH Salam Jati Luhur KPH Nganjuk)." The research attempts to explore, describe, and then analyze the activities of LMDH to empower the forest village community to boost their income. The orientation was on improving the forest village community's standard of living and prosperity. This research shows that implementing empowerment activities still leaves several unresolved problems. Some of them are the existence of moneylenders and large-capital investors who can hinder economic growth in Salamrojo Village, especially in LMDH Salam Jati Luhur.

Second, Ahmad Zaini's 2017 research entitled "Dakwah for the Empowerment of Rural Community." The study aimed to explore da'wah activities oriented to social change. Social change emphasized in this context is in education, economy, and culture. The result of this research is that community empowerment oriented to changes in socio-eco-cultural conditions is carried out in tokenism, non-participation, and community participation techniques. Synergistically, the participation of all elements in the state order, be it the government, society, da'i, and da'wah organizations, is very urgent as a bridge to achieve maximum success in community empowerment da'wah.

Third, Sunata's research in 2018 about "The Concept of Da'wah in Maintaining and Empowering Communities Around the Forest (Case Study in Kerinci Regency)." This study was conducted to analyze the concept of the right da'wah for forest communities in the Kerinci Regency. From the field research technique (field research) in the form of action research and a participatory approach, it is apparent that the concept of da'wah in this community utilizes a particular approach. The difference is seen in terms of content which emphasizes not only the value of monotheism but also an invitation to pay attention to the preservation of nature – the main forest – as a mandate from Allah SWT that must be guarded by humankind so that it must be used/managed wisely to improve people's living standards, without having to abandon the spirit of protecting nature in it.

Based on the explanations of the three previous studies, it can be seen that there are similarities in studies that take the big theme of preaching community empowerment in rural areas. Even so, some basic differences can be used as academic reasons to show the originality and uniqueness of the research the author examines. The difference lies in the object of study and the approach in the research method. The objects in this study are completely different from the three studies above; namely, the author makes LMDH Kayupuring Petungkriyono the main object of research and the empowerment efforts carried out through the management of Welo Asri Conservation Tourism. As a result, this aspect is certainly a reason to continue this research comprehensively.

3. RESULTS AND DISCUSSION

3.1 Muslim Community and LMDH Kayupuring

According to Project Team Cifor and Fahutan UGM (Project Team Cifor and Fahutan UGM, 2007: 1), Java Island constructs 6% of the total area of Indonesia, but 60% of the total population of Indonesia lives in Java. Perum Perhutani, as a BUMN mandated to manage state forests, is required to pay great attention to the socio-economic problems of the community, especially rural communities that mostly live around forests. The interaction between the community and the forest always goes without saying. Therefore, the approach taken in forest management must pay attention to the sustainability of forest ecosystems and care for the poor people around the forest. Perum Perhutani perfected the forest resource management system with the birth of Community Forest Management (PHBM) in line with the reforms in the forestry sector. This PHBM system is implemented with a shared, empowered, and sharing spirit, which includes the use of land/space, and time, and results in managing forest resources with the principle of mutual benefit, strengthening and support as well as awareness of social responsibility. Until the 6th year of PHBM implementation, various obstacles and problems were still persistent, so in 2007 it was refined again in PHBM PLUS. With PHBM PLUS, it is hoped that the implementation of forest resource management in Java will be more flexible, accommodating, participatory, and with a high awareness of social responsibility to be able to contribute to increasing the Human Development Index (IPM) towards Independent Forest Village Communities and Sustainable Forests.

The Community Forest Management System (PHBM), launched by Perum Perhutani in 2001, opened up opportunities for forest village communities to actively participate in forest management. This active involvement began with establishing forest management cooperation between Perhutani and the Forest Village Community Institution (LMDH). In this PHBM system, an empowerment process is carried out for the forest village community, which aims to achieve sustainable forest resource management and improve the welfare of the forest village community. Community empowerment in forest management can be interpreted as sharing roles, space and time, and results. Involving the forest village community in every stage of forest management from planning, implementation, monitoring, and evaluation, will give them deep meaning. Motivation and shared responsibility in forest management will emerge from the processes passed in community empowerment (Awang et al., 2008: 1).

The same dynamic also occurred in Kayupuring Village, Petungkriyono Forest Area, Pekalongan, Central Java. The accessibility of the village, which is quite far from the city center, makes the economic growth there lag behind other areas in the Pekalongan district. Meanwhile, if you imitate the patterns in some other areas, which choose the path of Urbanization and determine their fate in big cities, it will not positively impact the village. Instead of bringing the village to a level of socio-cultural-economic stagnation, that distances the area from the indicators of a developed-prosperous village.

As a village that has an area of 906.00 ha (kayupuring.desakupekalongan.id, accessed on March 2, 2022) with a population of 1324 people (pekalongankab.bps.go.id, accessed on March 2, 2022), which are included in 399 families, of course continuing to be behind is one thing, they have to get rid. Meanwhile, they live amid the great potential of natural wealth in the form of the Petungkriyono forest with a variety of animals and flora in it; it will be very wasteful if they do not take advantage

of it all. As long as it is within the limits of exploration and not exploitation, it is only natural that this matter begins to be considered for their benefit and welfare. Fortunately, the dynamics and anxiety were carefully captured by some people in the Petungkriyono forest area, especially in Kayupuring Village. It was Slamet Rahardjo with the Karangtaruna of Kayupuring Village who, incidentally, the Muslim community in Kayupuring Village then translated this anxiety into a solution by forming LMDH (Forest Village Community Institution) as the possible means to be able to cooperate with Perhutani in managing forest wealth in the area. Continue to be carried out, although at the risk of not being able to use Village funds or self-help.

3.2 Welo Asri Conservation Tour Ideas

Welo Asri is an area that has a very beautiful natural landscape as it is located in one of the remaining protected forests on the island of Java - namely the Petungkriyono Protection Forest area - makes the people of Kayupuring Village start thinking about taking advantage of this privilege to at least make the community more productive—and raised from the socio-economic side. Slamet Raharjo was the initiator of the idea to manage the natural potential in the Petungkriyono protected forest area, especially in the tourism sector, to be precise in 2016. It is natural because the forest area surrounding Kayupuring Village, even though its status is owned by Perhutani – which legally belongs to the State. However, the biological assets contained in it are very unfortunate if it is not maximized. The flow of the Welo River, (protected) wildlife that occasionally appears – Javan Gibbon is one of them-and; clusters of shady trees are great potentials that must be developed, of course, with the spirit of conservation.

Especially if you look at the tourism climate at that time, which was even so stretched internationally, it became necessary to polish the "confinement" of the people of the Kayupuring Forest Village to become a magnet for at least domestic tourists. This reason is logical considering that Indonesia's population is increasing, and at the same time, their need for vacations is also increasing. This fact is confirmed by data from the 2016 Archipelago Tourist Market Data Study published by the Ministry of Tourism in collaboration with the Central Statistics Agency that the number of domestic tourist trips from 2001-2016 experienced a rapid increase from 195.77 million trips to 264.34 million trips. The data also states that these trips show that the total expenditure on traveling increased from Rp. 58.71 trillion to Rp. 241.67 trillion (Aznam, 2019: 1).

The data above certainly emphasizes that the Indonesian people's tourism needs are increasing yearly. It also, in turn, led to the conclusion that the tourism industry is a sector that must receive further attention so that it can be further explored and developed for the benefit of the community. It is special if you look at the geographical side of Indonesia as a country with a paradise of natural wealth that is so large and amazing. There are so many places in Indonesia that have great potential and have not even been explored and developed so that they become alternatives for domestic and foreign tourists in anchoring their choice to refresh and take a break from the hectic world of work.

Furthermore, in this context, Slamet Rahardjo and the Karangtaruna of Kayupuring Village established the Kayupuring Forest Village Community Institution to realize the potential included in their plans. The first target is the Welo River, which is charming with a potential current for rafting and the sensation of staying in the middle of the beautiful Petungkriyono forest. The realization of

the program was finally realized after getting a meeting point with Perhutani as the Petungkriyono forest manager representing the State. The execution stage began to be carried out independently from the community, with Karangtaruna as the main driver. In mid-2016, the idea of managing the Welo River was realized using the branding "Welo Asri Tourism." This tour continues to show progress from year to year, from improving facilities to increasing the number of visitors, especially on weekends. The next hope for managers is, of course, the percentage of employment (from managers to local traders), which currently is only 30%, can be increased so that the Kayupuring Muslim community is increasingly empowered without injuring the beauty of the Petungkriyono forest.

3.1 Protected Forest of Kayupuring Muslim Community Empowered

Indicators are used to find out about the success of this program in the three success criteria of Social Forestry, namely institutional set-up (social), forest management (ecological), and business development (economic). The three conditions collectively-elaboratively determine the success or failure of the efforts to manage Welo Asri Tourism by the Muslim community of Kayupuring Petungkriyono Pekalongan. The details will be presented one by one as follows:

(1) Institutional set-up (social)

According to Ekawati (2020: 81), institutional set-up is one indicator of success in social forestry management that lies in the ability of the community to transform non-formal movements into formal institutions (having a legal basis) so that they can be monitored, transparent, and clear. In management optimization. Psychologically, the attitude of the community when they are in a forum that is only an association (non-formal) lacks enthusiasm and seriousness because usually, programs are only carried out without being measured in terms of planning, targets, and implementation. Moreover, the absence of a serious evaluation makes this kind of forum unable to grow significantly.

It is what the Kayupuring Petungkriyono Muslim community does. Initially, in this empowerment effort, a group of residents and youth in Karangtaruna only moved together without carrying the flag of an official institution to improve their welfare. The process continues until they have information about the existence of an LMDH (Forest Village Community Institution) which has much greater potential to open up their development opportunities. Of course, by forming LMDH, they will be able to collaborate with Perhutani, which incidentally is the policy maker in maintaining and managing the Petungkriyono forest.

Slamet Raharjo as the initiator with the Muslim community of Kayupuring Petungkriyono, finally realized the establishment of LMDH. The area around the Welo River became the choice to optimize its function as a river flow in the forest ecosystem and open it as a natural tourism object. Indeed, by choosing to stand carrying the LMDH flag, the consequence is that you cannot use Village funds in this empowerment effort. Of course, in terms of capital, this is very detrimental to them. However, to cooperate with Perhutani, self-help measures were taken. The community joint venture, which was executed by constructing tourism objects in the next stage, was carried out well. The transformation from a group of residents into an official forum with the LMDH concept has yielded optimal results. At the end of 2019, Welo Asri Tourism Object's turnover reached two

hundred million rupiahs per month. Even after being hit by a pandemic, Welo Asri, under the auspices of LMDH, was still able to survive and find his way back to life.

(2) Forest management (ecology)

Since its inception, Welo Asri Tourism Object has established principles that accommodate the spirit of conservation and are under Forest Management (ecological) aspects. It is because they know that any price cannot replace the damage done to forest sustainability. They don't want that, so their big concept is conservation tourism. It is not easy indeed, considering that there will be at least three negative impacts on the ecological condition of opening tourism objects, whatever the name and concept. Limbong & Soetomo (2013: 5), in this case, described in research on environmental impacts in tourism management in Karimunjawa National Park:

First, the reduction of open land. It happens because of the large amount of land around the tourist attraction, which is built for new lodging accommodations. The result affects various aspects; one of the most pronounced is the decrease in water. *Second*, the construction of accommodation that does not meet standards, for example, dredging cliffs, dredging land, and so on, will have a long impact in the future. *Third*, the development of accommodation on conservation land, in the concept of a coastal area, for example, built on mangrove land, while in the mountains it stands on green land. Of course, this is not appropriate ecologically.

These three impacts are also the focus of the Kayupuring LMDH to ensure that they do not happen as much as possible. Therefore, there are quite strict restrictions on constructing the Kayupuring LMDH accommodation. In the area of the object, only one accommodation was built as a homestay with a building area of only 6 x 8 m² and four rooms. Of course, this is very limited for the accommodation class in a tourist spot. However, this is done to maintain forest land to remain sustainable. Instead, the manager provides an open area that can be used for camping by setting up a tent. The place is even closer to the river flow than the built homestay. Likewise, with the canteen building, which is used to sell residents, the concept of the building is made from petung bamboo, which is often found in the Petungkriyono forest. The purpose of not using bricks and cement is to prevent the rocky soil from overloading, causing landslides.

(3) Business development (economy)

This aspect is certainly a concern of the Muslim community who are members of the Kayupuring LMDH in the management of the Welo Asri Tourism Object. The economic aspect is the main milestone for opening the way for the community to be more empowered. Therefore, the potential of this area must be optimized without violating the conservation principles that have been determined. Several potentials are the focus of Business development (economy) by LMDH, including the following:

a) The flow of Welo River

The moderate and clear flow of the Welo River has the potential for adventurous tourism, later specified as Welo River. Welo River from its inception, which was only used for potluck swimming, has now developed into four service formats (Quoted from the official document of Welo Asri Tourism Management): 1) 75,000 River Tubing Package. This package provides services in the form of 1 meal; Coffee Break 1 time; Documentation (soft files); Guide; Body

Protectors; Lifebuoy; Certificate; Sticker; Tracks 1 km; Life insurance. 2) 60,000 River Tubing Package. This package provides services in the form of 1 meal; Coffee Break 1 time; Documentation (soft files); Guide; Body Protectors; Lifebuoy; Certificate; Sticker; 800m Tracks; Life insurance. 3) Package 35.000 Body Rafting. This package provides services in the form of 1 meal; Coffee Break 1 time; Documentation (soft files); Lifebuoy; Certificate; Sticker; 800m Tracks; Life insurance. 4) 55,000 River Tracking Package. This package provides the waiter: 1 meal; Coffee Break 1 time; Documentation (soft files); Guide; Lifebuoy; Certificate; Sticker; Tracks 1 km; Life insurance.

b) The beauty Petungkriyono Forest.

The beauty of the Petungkriyono forest surrounding the Welo Asri Tourism Object is also a great potential because it becomes an attraction for tourists not only those who like adventure tourism but for people who want to spend time eating culinary delights and enjoying the beauty of the forest. Jump in the surrounding trees. Even for tourists who want to enjoy the sensation of staying in the middle of the forest, the manager has provided a homestay containing four rooms at a rate of Rp. 100,000 per room and per night. As discussed in the previous subsection, homestays are limited to preserving land. Those who want to stay in a camping format – set up their tent – only need to pay an accommodation fee of Rp. 10,000.

In business development, what the Kayupuring Muslim community has done through LMDH has successfully empowered the community. Since 2016, which was only initiated and established by a group of residents, now at least 30% of the 300 families are involved in managing the Welo Asri Tourism Object. That means there are around 90 families who have representatives who also enjoy the results of the tourism management. Reporting from rks.pekalongankab.go.id even in 2019, Welo Asri's turnover has reached 200 million rupiahs per month. It's just that the pandemic has hit this sector enough until at the end of 2020, LMDH has begun to improve gradually and is now busy again, although it still applies probes as a condition for entering tourism. The most important thing is that the forest is preserved and maintained amid the community's ability to be empowered.

4. CONCLUSION

The management of the Welo Asri Tourism Object initiated by the Muslim community who are members of the Kayupuring LMDH is carried out to improve welfare without ignoring conservation principles for the sustainability and sustainability of the Petungkriyono forest. Judging from the three criteria for indicators of the success of Social Forestry, namely Institutional set-up (social), Forest Management (ecological), and Business development (economic), this effort can be said to have found optimal results. Official institutional management through the establishment of the Kayupuring LMDH, restrictions on accommodation development and management that is full of ecological principles, as well as financial results that can support 30% of the total 300 families in Kayupuring Village are evidence of how the empowerment program is self-supporting for and to the running. This process and progress continue to develop as an effort to balance the welfare of the Muslim community in KaYupuring Village and preserve the Petungkriyono forest surrounding their area.

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