

Halal Ecotourism Based on Harmony between Religion and Local Culture in the Villages Supporting Ujung Kulon National Park (UKNP) in Banten

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Abstract

Indonesia has great potential for developing ecotourism, but this sector has not been fully exploited. Low awareness of conservation and welfare issues among communities surrounding Ujung Kulon National Park (UKNP) often lead to harmful activities, requiring a comprehensive approach that involves socio-cultural and religious aspects. This study aims to find a model of halal ecotourism based on religious harmony and local culture among the communities surrounding UKNP Banten. The method used is descriptive qualitative, sourced from document reviews and researcher observation data in rural Banten. The results of the study show that the Islam of the Tamanjaya Village community (a buffer village of UKNP) is traditional in nature, accommodating, and integrated with local wisdom. Local traditions positively contribute to nature conservation (e.g., prohibition of tree felling), enriching the potential for halal ecotourism along with natural resources (Peucang Island, Cikacang Waterfall) and local culture (*Rengkong* Dance, *Lesung* Dance). However, the development of ecotourism is hampered by inadequate infrastructure, limited community knowledge, and the need for innovation in management and marketing. In conclusion, the buffer zone villages of UKNP are very suitable for development as halal ecotourism based on harmony between religion and local culture by overcoming the challenges of infrastructure, community empowerment, and marketing. This research makes an important contribution in three fields of study—ecotourism, ecology, and local religion/culture—by offering a novel model of halal ecotourism based on religious and local cultural harmony.

Keywords: Halal Ecotourism, Religious Harmony, Local Culture, UKNP, Supporting Villages.

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INTRODUCTION

As a country possessing beautiful Natural Panorama, Indonesia has great potential to develop its ecotourism sector.¹ However, the ecotourism sector has not received maximum attention.² Yet, the future development of global tourism always considers the preservation of nature itself. This term is then better known as ecotourism.³

The main issues within the context of ecotourism, which are also the main issues in this research, are at least three-fold. First, the issue relates to nature conservation as a necessity in ecotourism development. Second, the issue relates to the welfare of the community around the tourist site. Since the continuity of ecotourism also depends on the local community, it is important to empower the surrounding community. Third, the issue relates to ecotourism as a center for learning and general public education. Through learning and education about ecology, the community is expected to become more aware of preserving nature to keep it sustainable. The rise of ecotourism is due to the global community starting to realize that the exploitation of nature will harm humans.⁴ Not only does it harm the area where nature is exploited, but the damage is national and even global. Therefore, over the last decade, the global community has started campaigning for climate change, go green, ecotourism, and similar issues.⁵

In the context of the buffer community of Ujung Kulon National Park (hereafter abbreviated as UKNP), community awareness is still weak. The low awareness of the UKNP buffer community is due to low education on one side, and on the other side,⁶ a high rate of population growth leading to high economic needs. Many community members resort to illegal logging on the grounds of earning a living.⁷ But the problem is not this simple. Stakeholders need to adopt a comprehensive policy by trying to listen to input from the local community.⁸ Without the support of the local community, any program related to the ecology around UKNP will be in vain.

Therefore, stakeholders need to pay attention to socio-cultural aspects so that the

¹ Pajar Hatma Indra Jaya et al., “The Role of Ecotourism in Developing Local Communities in Indonesia,” *Journal of Ecotourism* 23, no. 1 (2024): 20–37, <https://doi.org/10.1080/14724049.2022.2117368>.

² Saraswati Sisriany and Katsunori Furuya, “Understanding the Spatial Distribution of Ecotourism in Indonesia and Its Relevance to the Protected Landscape,” *Land* 13, no. 3 (2024): 370, <https://doi.org/10.3390/land13030370>.

³ Rosaleen Duffy, *A Trip Too Far: Ecotourism, Politics, and Exploitation* (Earthscan, 2002), ix–x.

⁴ Qadar Bakhsh Baloch et al., “Impact of Tourism Development upon Environmental Sustainability: A Suggested Framework for Sustainable Ecotourism,” *Environmental Science and Pollution Research* 30, no. 3 (2023): 5917–30, <https://doi.org/10.1007/s11356-022-22496-w>.

⁵ Yunfeng Shang et al., “Eco-Tourism, Climate Change, and Environmental Policies: Empirical Evidence from Developing Economies,” *Humanities and Social Sciences Communications* 10, no. 1 (2023): 275, <https://doi.org/10.1057/s41599-023-01777-w>.

⁶ Wiratno Wiratno et al., “Ecotourism as a Resource Sharing Strategy: Case Study of Community-Based Ecotourism at the Tangkahan Buffer Zone of Leuser National Park, Langkat District, North Sumatra, Indonesia,” *Sustainability* 14, no. 6 (2022): 3399, <https://doi.org/10.3390/su14063399>.

⁷ Sara T. Thompson and William B. Magrath, “Preventing Illegal Logging,” *Forest Policy and Economics* 128 (July 2021): 102479, <https://doi.org/10.1016/j.forpol.2021.102479>; Drefika Putra and Erda Fitriani, “Pengetahuan Pelaku Illegal Logging Tentang Hutan,” *Culture & Society: Journal Of Anthropological Research* 2, no. 2 (2020): 76–87, <https://doi.org/10.24036/csjar.v2i2.65>.

⁸ Steven Graham Wilson et al., “Protecting an Icon: Javan Rhinoceros Frontline Management and Conservation,” *Oryx* 56, no. 1 (2022): 101–7, <https://doi.org/10.1017/S003060531900139X>.

community around UKNP has full awareness. Stakeholders need to build a balanced relationship with the local community, which is a relationship built on mutual need. This is because, in the view of the local community, they were present before UKNP.⁹ Since they were present earlier, the community feels they "have a right" over the nature that is now UKNP. In this case, stakeholders need to take persuasive steps, one of which is the socio-cultural approach, including religion.

Thus, the problem in UKNP cannot be separated from the dimension of religion and culture. In the sense that, UKNP ecotourism is always linked to religion and culture. The concept of UKNP ecotourism can make religion and culture ethical values for life. This is because, generally, rural communities have always made religion and culture the principle of life that must be adhered to. Religion in rural communities also tends to be friendly to local culture. Not only does it provide tolerance for local culture, but religion also becomes a tool for interacting with local culture.¹⁰

If traced further, Islam that developed in Indonesia is Islam that is friendly to local culture. Wali Songo, as the figure who spread Islam in Indonesia, was able to dialogue Islamic values and local culture, which is called acculturation. The same thing happens in the community around UKNP which is still part of Banten.¹¹ This acculturation then becomes the identity of Indonesian Islam, especially in many rural areas. Therefore, many elements of local culture blend with Islamic values without losing the identity of Islam as a religion and the local culture itself. Furthermore, in rural communities, they highly uphold the customary standards that have been inherited from previous generations.

From a broader perspective—the dimension of religion and local culture—it is actually a magnet for attracting foreign tourists, especially Islamic countries in particular and other countries in general. As shown in world statistics, the global Muslim population continues to increase. Therefore, the opportunity to attract halal ecotourism is both a challenge and an opportunity. The challenge is that the branding of halal ecotourism has not resonated much in the world tourism arena. Meanwhile, the opportunity is that Indonesia has a beautiful Natural Panorama with a moderate Muslim community that can appreciate local values. Therefore, the presence of halal ecotourism will receive full support from both cultural and religious figures because these two entities can complement each other.¹²

From the facts above, the idea of halal ecotourism based on the harmony of religion and local culture becomes important. Especially in the UKNP Buffer Village of Banten. With natural wealth in the form of Tropical Rainforests, Swamps, Mangrove

⁹ Suherman Suherman, "Persepsi Masyarakat Kawasan Penyangga Terhadap Pengembangan Kawasan Taman Nasional Ujung Kulon," *UNES Journal of Scientech Research* 1, no. 1 (2016): 051–064.

¹⁰ Dwi Suhartanto et al., "Faith, Ecology and Leisure: Understanding Young Muslim Tourists' Attitudes towards Mangrove Ecotourism," *Journal of Islamic Marketing*, ahead of print, April 16, 2025, <https://doi.org/10.1108/JIMA-01-2025-0026>.

¹¹ Hasani Ahmad Said, "Islam Dan Budaya Di Banten: Menelisik Tradisi Debus Dan Maulid," *KALAM* 10, no. 1 (2016): 116, <https://doi.org/10.24042/klm.v10i1.338>.

¹² Yudho Taruno Muryanto et al., "Prospects and Challenges of Islamic Fintech in Indonesia: A Legal Viewpoint," *International Journal of Law and Management* 64, no. 2 (2022): 239–52, <https://doi.org/10.1108/IJLMA-07-2021-0162>.

Forests, Coastal Forests, as well as being the national park center for the One-Horned Rhino, this potential is very open for development. In addition, several local community cultures blended with Islam, such as *Rampak Bedug*, *Ubrug*, *Tari Saman*, *Debus*, and other arts. Not only that, the UKNP Buffer Village community in Banten is also complemented by local specialty foods such as *Gagemlong*, *Jajorong*, *Apem Putih*, *Otak-Otak*, and others.

This research contributes to three fields of science, namely ecotourism, ecology, and local religion and culture. Ecotourism, as explained in the introduction, is defined as a visit/tourism activity that can conserve nature, enhance local community welfare, and provide learning and educational value for the community. Two of the three fields of science (ecotourism and ecology) automatically become an inseparable part. Meanwhile, local religion and culture can be a part that strengthens the concept of ecotourism and ecology.

The term ecotourism itself still causes "confusion" in some circles. The term ecotourism was originally a translation of "ecotourism," if one were consistent with the translation, the term *ecological tourism* should be used. But in Indonesia, the term *ekowisata* (ecotourism) is more familiar, popularized by foresters precisely when the reunion and seminar of the Faculty of Forestry, Gadjah Mada University, Yogyakarta, were held.¹³ Based on this information, it is reasonable if the term ecotourism is not yet very familiar in Indonesia. Even in the Law of the Republic of Indonesia No. 10 of 2009 concerning Tourism, there is no definition of ecotourism.

In the global context, the term *ecotourism* was first introduced in 1980 by Ceballos-Lascuráin. According to him, ecotourism is the activity of traveling to natural areas without damaging or disturbing the pristine and uncontaminated area with the aim of studying, admiring, and enjoying the sights of Wild Plants, Animals, as well as manifestations of past culture that are still preserved and found in that region.¹⁴ This definition suggests that the scope of ecotourism is very broad. But in principle, ecotourism is related to nature conservation. This means that tourism activities should not damage the surrounding nature.

Meanwhile, halal ecotourism is actually not yet very familiar to the Indonesian community, but halal ecotourism can be based on halal tourism which was introduced earlier to the community in Indonesia. The term halal ecotourism is not a sudden term. But it has received legal protection from the Indonesian government. Through the Law of the Republic of Indonesia No. 10 of 2009 concerning Tourism, Article 5 (a). This legal umbrella was then translated into Regional Regulations (Perda) as carried out by the government of NTB Province and other provinces. Referring to Law No. 23 of 2014 concerning Regional Government as part of the further elaboration of a higher law. Based on this, the NTB Provincial government then issued NTB Regional Regulation No. 2 of

¹³ Mahmudah Budiatiningsih et al., "Kontekstualisasi Makna Ekowisata: Studi Kasus Pada Destinasi Ekowisata," *Jurnal Ilmiah Hospitality* 12, no. 2 (2023): 837–44, <https://doi.org/10.47492/jih.v12i2.2971>.

¹⁴ David A Fennell, *Ecotourism: An Introduction* (Routledge, 1999), 30.

2016 concerning halal tourism.¹⁵

In a broader context, Indonesia's halal tourism/destination (including ecotourism) is highly considered globally. According to the records of Master Card and Crescent Rating in the Global Muslim Travel Index 2017, Indonesia was ranked 3rd in the world.¹⁶ This is a truly extraordinary achievement. This also means that Indonesia is a destination for tourists who want a halal destination. This opportunity was then positively seized by the Indonesian government, in this case, the Ministry of Tourism. Therefore, the Ministry of Tourism designated 13 Provinces to be developed as halal destinations, one of which is Banten Province.¹⁷

The designation of Banten Province as a halal destination by the Ministry of Tourism is not without reason. Banten has a long history as a region that once had a very advanced Islamic Sultanate in its time. Banten also has an icon of scholars who became the great teacher of the Kiyai-Kiyai in Indonesia, namely Syekh Nawawi al Bantani. Banten also has wealth in Marine Tourism (Tanjung Lesung, Ayer, etc.), Bird Island, Crocodile Sanctuary (Rawa Dano), One-Horned Rhino National Park, Cultural Tourism (Debus), and others.

Meanwhile, the developing trends in ecotourism studies, at least converge on four main tendencies. First, ecotourism studies relate to natural scenery as the main object. The natural scenery referred to in this research is the ecotourism object in the form of nature, both land and sea. This can be found in the research of Noviana et al.,¹⁸ Nurlukman et al.,¹⁹ Khuluq et al.,²⁰ Tampubolon et al.²¹ Second, Ecotourism relates to animals as the main object. Be it marine animals like Turtles, Sharks, and other ocean Fish, or land animals like Elephants, Komodos, Crocodiles, etc. This can be found in the

¹⁵ Adrian Adi Hamzana, "Pelaksanaan Standarisasi Pelayanan Pariwisata Halal Dalam Pengembangan Pariwisata Di Nusa Tenggara Barat," *Pena Justisia: Media Komunikasi Dan Kajian Hukum* 17, no. 2 (2018): 4, <https://doi.org/10.31941/pj.v17i2.545>.

¹⁶ "Tingkat Daya Saing Destinasi Wisata Halal Di Indonesia Berdasarkan Indeks Pariwisata Halal," accessed December 9, 2019, http://etd.repository.ugm.ac.id/index.php?act=view&buku_id=165495&mod=penelitian_detail&sub=PenelitianDetail&typ=html.

¹⁷ "Tingkat Daya Saing Destinasi Wisata Halal Di Indonesia Berdasarkan Indeks Pariwisata Halal."

¹⁸ Linda Noviana et al., "Analysis of Pentahelix Tourism Village for Ecotourism Development in Batu City, East Java," *International Journal of Sustainable Development and Planning* 20, no. 3 (2025): 1273–82, <https://doi.org/10.18280/ijsdp.200332>.

¹⁹ Adie Dwiyanto Nurlukman et al., "Ecotourism for Coastal Slum Alleviation: A Strategic Approach to Achieving the Sustainable Development Goals (SDGs) in Tangerang, Indonesia," *Journal of Lifestyle and SDGs Review* 5, no. 2 (2025): e02793–e02793, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe02793>.

²⁰ Lathiful Khuluq et al., "Reappraisal Ecotourism Development in Karangsong Communities in Indonesia: Debates on Conservation and Touristification," *Tourism in Marine Environments* 20, no. 2 (2025): 119–36, <https://doi.org/10.3727/216901925X17395247078750>.

²¹ Liosten Rianna Roosida Ully Tampubolon et al., "Integrating CBT and SWOT Models for Marine Ecotourism Management in Tlocor Indonesia," *Cogent Social Sciences* 11, no. 1 (2025): 2494713, <https://doi.org/10.1080/23311886.2025.2494713>.

research of Wandikbo et al.,²² Ihsannudin et al.,²³ Wira et al.,²⁴ Yaqin et al.,²⁵ and Ananda et al.²⁶ Third, ecotourism by making natural scenery and animals its object simultaneously. This is found in the research of Suyadnya et al.,²⁷ Ruslim et al.,²⁸ Adi et al.,²⁹ and Paju Dale.³⁰ Fourth, ecotourism based on local religion and culture as its object basis. Such as in the research of Betari et al.,³¹ Suryandari et al.,³² Prasetyo et al.,³³ and Oratmangun et al.³⁴ From these four research findings, the researcher believes that there is still an "empty space" and it is important to research further. This empty space concerns ecotourism based on local religion and culture. In other words, the novelty of this research is to find a model of halal ecotourism based on the harmony of religion and local culture in the UKNP Banten buffer village community.

²² Ima Wandikbo et al., "Ecotourism Development Isyo Hill's Bird Watching, Nimbokrang District, Jayapura Regency, Papua Province," *International Journal of Green Tourism Research and Applications* 7, no. 1 (2025): 39–48, <https://doi.org/10.31940/ijogtra.v7i1.39-48>.

²³ Ihsannudin Ihsannudin et al., "Integrating Endemic Bird Conservation and Aquatic-Based Livelihoods: Income-Generating Activities for Sustainable Development in Masakambing Island, Indonesia," *Egyptian Journal of Aquatic Biology and Fisheries* 29, no. 5 (2025): 793–811, <https://doi.org/10.21608/ejabf.2025.382256.5818>.

²⁴ Winata Wira et al., "Minawisata as Integrated Fisheries-Based Tourism: Development Potential in Kampung Madong-Sei Nyirih, Indonesia," *Indonesian Tourism Journal* 2, no. 2 (2025): 162–74, <https://doi.org/10.69812/itj.v2i2.174>.

²⁵ Husnul Yaqin et al., "Understanding the Role of Sustainable Tourism in Primate Conservation: Review of Ecotourism and Indonesia's Primates Edited by Sharon L. Gursky, Jatna Supriatna, and Angela Achorn, Springer, 2022," *International Journal of Primatology* 46, no. 4 (2025): 815–17, <https://doi.org/10.1007/s10764-024-00478-8>.

²⁶ Ade Rizky Ananda et al., "The Potential of Birds as Objects for Avitourism Interpretation in the Mandalika Special Economic Zone," *Jurnal Penelitian Pendidikan IPA* 11, no. 9 (2025): 561–72, <https://doi.org/10.29303/jppipa.v11i9.11343>.

²⁷ I Wayan Suyadnya et al., "The Local Dynamics of Global Ecotourism Trend in the Old Balinese Village, Indonesia," *Cogent Arts & Humanities* 12, no. 1 (2025): 2451516, <https://doi.org/10.1080/23311983.2025.2451516>.

²⁸ Yosep Ruslim et al., "Wildlife Diversity of Malagufuk Forest, Papua for Sustainable Ecotourism and Community-Based Forest Management," *Biodiversitas Journal of Biological Diversity* 26, no. 5 (2025), <https://doi.org/10.13057/biodiv/d260529>.

²⁹ Tiomy Butsianto Adi et al., "Ecotourism Development to Enhance the Welfare of the Walesi Village Community Through a Local Wisdom Approach in Jayawijaya, Highland Papua," *TWIST* 20, no. 2 (2025): 137–41.

³⁰ Cypri Jehan Paju Dale, "Dragon Not for Sale: Commodification of Nature, Indigenous Multispecies Politics and Ecotourism from Below in Komodo National Park, Indonesia," *Critical Asian Studies* 0, no. 0 (n.d.): 1–28, <https://doi.org/10.1080/14672715.2025.2566488>.

³¹ Dora Betari et al., "Harmonizing Traditions and Sustainable Ecotourism Development on Bungin Island," *International Journal of Social Science* 4, no. 5 (2025): 595–604, <https://doi.org/10.53625/ijss.v4i5.9708>.

³² Nikmah Suryandari et al., "Empowerment Communication of Madurese Women through Community-Based Ecotourism," *Jurnal Pemberdayaan Masyarakat* 4, no. 1 (2025): 280–89, <https://doi.org/10.46843/jpm.v4i1.429>.

³³ Andreas Yogi Prasetyo et al., "Commitment to Environmental Preservation in The Nglanggeran Ancient Volcano Ecotourism Area," *International Journal of Applied Sciences in Tourism and Events* 9, no. 1 (2025): 56–66, <https://doi.org/10.31940/ijaste.v9i1.56-66>.

³⁴ Dharma Oratmangun et al., "Sustainable Ecotourism Communication Framework Based on Social and Cultural Capital to Build Community Engagement in Ecotourism Practices Rutong Tourism Village, Indonesia," *Journal of Environmental Management and Tourism* 16, no. 2 (2025): 186–99, [https://doi.org/10.14505/jemt.v16.2\(78\).08](https://doi.org/10.14505/jemt.v16.2(78).08).

METHOD

The research method used in this study is descriptive qualitative.³⁵ This choice was made because the researcher observed that halal ecotourism based on religious harmony and local culture in the village of UKNP, Pandeglang, Banten, was frequently mentioned in research documents by several researchers, blogs, videos, and other social media. In addition, because the researcher had visited rural areas in Banten province several times over the years, the researcher had sufficient data to conduct this research.

RESULTS AND DISCUSSION

In the context of this research on Islam and wisdom in the Buffer Community of Ujung Kulon National Park, it is located in the village of Tamanjaya, Sumur District, Pandeglang, Banten. This village, which has 200 family heads, directly borders UKNP.³⁶ Many hidden beauties exist in this Village, including Ujung Kulon National Park, the Rengkong Dance, Waterfalls, handicrafts, and others.

Islam and Local Wisdom in the Buffer Community of Ujung Kulon National Park (UKNP) Village, Pandeglang, Banten

In the UKNP community, Islam is the majority religion, reaching 90%. The Islam that developed in the UKNP community is traditional in nature with the *Ahlussunnah wal Jama'ah* theology in the tradition of Nahdlatul Ulama. Therefore, the UKNP community practices their religion while maintaining their local identity. The community in UKNP still firmly adheres to the customs inherited from their ancestors, while at the same time embracing Islam. This can be found in the tradition of pilgrimage to Gua Sang Hiyang Sirah—which in some respects falls into the category of syncretism.³⁷ Nevertheless, the positive side of believing in this tradition is that it can strengthen the protection of nature and the surrounding environment. Because in some cases, such as Sang Hiyang Sirah, which is considered syncretism, there is actually a very important value in maintaining the preservation of nature. Such as the prohibition against cutting down trees, branches, or even twigs because, in the belief of the local community, the tree is an incarnation of "another creature." Of course, this concept makes people afraid when they want to cut down trees. Thus, the trees remain preserved. With the preservation of the trees, the surrounding nature is also maintained.

The strong belief of the community in stories/legends—which generally relate to nature—keeps nature well-preserved. This can be found in the legend of *Sumur Tujuh* (Seven Wells) in other Banten areas. The story of *Sumur Tujuh*, which the community believes to be the heritage of Sultan Hasanudin after conquering Pucuk Umun, the leader of the *Baduy* people in ancient times, keeps the condition of *Sumur Tujuh* maintained.

³⁵ John W. Creswell et al., "Qualitative Research Designs: Selection and Implementation," *The Counseling Psychologist* 35, no. 2 (2007): 236–64, <https://doi.org/10.1177/0011000006287390>.

³⁶ Sidik Permana et al., "Traditional Conservation and Human-Primate Conflict in Ujungjaya Village Community, Ujung Kulon, Banten, Indonesia," *Biodiversitas Journal of Biological Diversity* 21, no. 2 (2020), <https://doi.org/10.13057/biodiv/d210213>.

³⁷ Helmy Faizi Bahrul Ulumi, *Sinkretisme dalam Tradisi Ziarah Keramat di Banten* (Penerbit A-Empat, 2024).

Many local wisdom values continue to be preserved and maintained until now.³⁸ The legends that develop are generally still related to nature and the surrounding environment, which helps keep the surrounding nature well-preserved. Local wisdom, which has long been considered to have "mystical" and "irrational" connotations, actually creates strong traditional values of interconnectedness with nature. This pattern actually contains a very good value for the preservation of nature.

Furthermore, if we refer to the Islam brought by the Wali Songo, the developing Islam is integrated with local cultural values. The existing local culture was used as an infrastructure for the *dakwah* (Islamic propagation) developed by the Wali Songo. Even if there were deviations from the Islamic religion, the Wali Songo did not make harsh changes but corrected them gradually. With this cultural approach, the Islamic religion was accepted by various groups. The Islamization carried out by the Wali Songo around the 13th century took place subtly. One proof is the use of a name for a prayer place that does not use the Arabic word *mushola*, but the Wali Songo, in this case, Sunan Ampel, chose to use the word *langgar*. The word *langgar* is actually identical to the word *sanggar*, a place of worship for the *Kapitayan* religion, a religion that existed before Islam.³⁹ The choice of this word, besides bringing it closer to the traditional roots of the religion before Islam, also contains an element of *dakwah*. The element of *dakwah* that can adapt to tradition (acculturation) allows Islam to be well-received. Not only has Islam developed until today, but Indonesian Islam has a distinctive characteristic—different from Islam that developed in other parts of the world. This distinctiveness of Indonesian Islam makes it a model that can be imitated and developed by other countries. Indonesian Islam can coexist with tradition and can also coexist with modernity at the same time. The presence of halal ecotourism is also actually a manifestation of traditional Islam that can simultaneously accept the values of modernity. Moreover, the diversity rooted in tradition but accepting modernity as a cultural product makes Islam potentially appear on the world stage.

Some Halal Ecotourism Based on the Harmony of Religion and Culture in the UKNP Buffer Village, Pandeglang, Banten

As a region with much tourism, the UKNP buffer village is very possible to become halal ecotourism. This idea is not without reason. First, Tamanjaya Village directly faces and even becomes one of the entrances to UKNP. There are actually many other villages that are UKNP buffer villages. If these villages are neglected, they have the potential to put pressure on UKNP itself.⁴⁰ This reason is acceptable; if the UKNP buffer villages do not benefit from the existing tourism potential, there is a concern that other social problems will arise. It is possible that these social problems will also affect UKNP.

³⁸ Siti Ropikoh and Yeni Sulaeman, "Pendampingan Kepada Masyarakat Dalam Mengeksplorasi Legenda Dan Asal Usul Sumur Tujuh," *Jurnal Pengabdian Kepada Masyarakat Serumpun Mencipta* 2, nos. 2, September (2025): 75–78.

³⁹ Yuntarti Istiqomalia, "Komunikasi Dakwah Walisongo Berlandaskan Budaya Kepada Masyarakat Jawa Pra-Islam," *Indonesian Journal of Humanities and Social Sciences* 5, no. 3 (2024): 1501.

⁴⁰ "Perencanaan Lanskap Ekowisata Di Daerah Penyangga Kawasan Konservasi Taman Nasional Ujung Kulon Provinsi Banten," accessed October 9, 2025, <https://repository.ipb.ac.id/handle/123456789/80976>.

This can be seen from various studies written by Rizki, et al.⁴¹ In that research, it is mentioned that the agrarian conflict in UKNP is not only about boundaries but also about the utilization of forest products that have been passed down for generations and are being questioned. This means that the welfare of the UKNP buffer village is a necessity.

Second, the traditional community still maintains stilt houses, fishing, and agriculture. Many stilt houses in Tamanjaya Village, UKNP, still exist. It is just that they are not being utilized well. This second aspect actually makes it very possible to become a kind of "selling point" for visitors from urban areas and outside regions. Utilizing local values can create a special attraction and can boost the economy of the surrounding residents. Some research on this can be seen in the writings of Trawoco and Novianti,⁴² Artha, et al.,⁴³ and several other studies.

Third, the role of social media. It cannot be denied that the role of social media is quite strong in spreading any information worldwide. Although it has not been maximally utilized, some visitors who come often know about this place from social media. Utilizing digital marketing through creative visual content is considered an effective strategy to attract visitors to come, as in the research written by Nurdina et al.⁴⁴ It is not without reason that social media currently receives a major portion in the lives of people today. Even one person can have more than one social media account. Of course, this is a very effective field for any promotional event, including ecotourism.

As for some spots that can be used as part of halal ecotourism in the form of Beaches. There are several islands around Tamanjaya Village, namely Peucang Island, Karang Copong, and Ciputih Beach. Peucang Island, for example, is an island within which there are natural beauties that are still pristine. With its beautiful beaches and well-preserved Coral Reefs, the beach in this area is attractive to both foreign and domestic tourists. On this island, there are also many endemic animals roaming freely. With the panorama of the beach, plants, and beautiful animals, this area is very suitable to visit.⁴⁵ There is also halal ecotourism in the form of a Waterfall. In Taman Jaya Village, Ujung Kulon, Banten, there is *Curug Cikacang*, which is a waterfall that can be visited around the Ujung Kulon National Park area. Its location is around Mount Honje and is known as the habitat of the Javan gibbon, and is often used for research and environmental education.

⁴¹ Ilham Rizki et al., "Konflik Balai Taman Nasional Ujung Kulon Dengan Masyarakat (Studi Tentang Perusakan Lahan Garapan Di Kampung Legon Pakis, Desa Ujung Jaya)" (Undergraduate Thesis, Universitas Sultan Ageng Tirtayasa, 2022), <https://eprints.untirta.ac.id/10193/>.

⁴² Sigit Trawoco and Evi Novianti, "Potensi Rumah Adat Eks MTQ Sebagai Destinasi Wisata Budaya Kota Jambi," *Tornare: Journal of Sustainable and Research* 3, no. 2 (2021): 57–61, <https://doi.org/10.24198/tornare.v3i2.31674>.

⁴³ Pande Putu Dwi Novigga Artha et al., "Kajian Arsitektur Biophilic Pada Arsitektur Tradisional Bali Sebagai Pendukung Ekowisata Di Bali (Studi Kasus: Rumah Adat Bali)," *Arsitektura : Jurnal Ilmiah Arsitektur Dan Lingkungan Binaan* 20, no. 1 (2022): 147–56, <https://doi.org/10.20961/arst.v20i1.55967>.

⁴⁴ Nurdina et al., "Strategi Pemberdayaan UMKM Makanan Berbasis Kearifan Lokal Di Masa Pandemi Covid-19 Di Desa Slempit Kedamean Gresik," *Ekobis Abdimas : Jurnal Pengabdian Masyarakat* 2, no. 1 (2021): 1, <https://doi.org/10.36456/ekobisabdimas.2.1.3903>.

⁴⁵ Muzakki Zaidan Muhammad, "Potensi Ekowisata Pulau Peucang Di Kawasan Taman Nasional Ujung," *Action Research Literate* 8, no. 7 (2024): 2095–104, <https://doi.org/10.46799/arl.v8i7.472>.

In addition, there is halal ecotourism in the form of traditional dances. There are two dances that are often performed, namely *Tari Rengkong* and *Tari Lesung*. These dances signify a form of gratitude for the harvest received, as these dances are performed when the harvest season arrives. As an agrarian society, this tradition is part of a form of gratitude for the gift of the harvest obtained. *Rengkong* itself is made of bamboo measuring about 1.5 meters. Paddy that has been tied together in a dangling manner is tied between the two ends. Then it is shaken to create a distinctive sound. Usually, this is done by adult men. Meanwhile, the mothers pound the *lesung* (rice mortar). The two sounds create a distinctive sound, an alternating echo between the bamboo and the *lesung*.⁴⁶ This dance certainly becomes a halal tourism attraction that can be developed.

Challenges of Halal Ecotourism Based on the Harmony of Religion and Local Culture in the Buffer Community of Ujung Kulon National Park (UKNP) Village, Pandeglang, Banten

As an area located at the western tip of Java Island, halal ecotourism based on religion and local culture in the UKNP buffer village still faces several challenges. Some of these challenges include, first, infrastructure. The infrastructure in the UKNP buffer village does not yet meet the tourism standards as in long-famous tourist spots, such as Bali and Lombok. This infrastructure is very important as an inseparable part of ecotourism activities. Even though many roads have been repaired, and the existence of a toll road can save travel time, some other infrastructure does not meet the feasibility standards to compete with other tourism. One of them is some poorly maintained facilities such as the multipurpose building, gazebo, camping ground, and others. This is supported by a report from Kenial Laila, an environmental activist.⁴⁷ The neglect of supporting facilities makes the area look unsightly and even gives the impression of being dirty and slum. If this is allowed to continue, it will disturb the ecotourism which is the main strength of this area.

Second, the limited ecotourism knowledge of the community. The community's knowledge of the concept of halal ecotourism around the Tamanjaya UKNP area is still very limited. This limitation prevents the community from fully making breakthroughs that would allow ecotourism to become more known and have more selling value. This limitation is also due to the government's lack of inclusion of the community in managing a program. So, what the government intends and what the community perceives sometimes differs. Even though, according to the research written by Fauziah et al., community participation is greatly needed so that the management of the UKNP area also benefits the community.⁴⁸ Community involvement is very important because the local

⁴⁶ Davis Roganda Parlindungan, "Pelatihan Perencanaan Promosi Desa Wisata Kampung Paniis, Pandeglang Banten," *ABDIMAS Jurnal Pengabdian Kepada Masyarakat* 2, no. 2 (2021): 17, <https://doi.org/10.53008/abdimas.v2i2.185>.

⁴⁷ "Betahita | Terbengkalai Sarana Di Suaka Badak," accessed October 9, 2025, <https://www.betahita.id/news/lipsus/8806/terbengkalai-sarana-di-suaka-badak-.html?v=1719677388>.

⁴⁸ Firza Fauziah et al., "Ujung Kulon National Park Ecotourism as a Form of Public Conservation and Education Strategy for Endangered Animals: Literature Review," *Jurnal Biologi Tropis* 24, no. 3 (2024): 208–15, <https://doi.org/10.29303/jbt.v24i3.7251>.

community has inhabited the area for generations. If the empowerment is uneven, social problems will also spread to the UKNP area.

Third, resource management and marketing innovation. Resource management is very important for the development of halal ecotourism in UKNP. The government must carry out regular monitoring and evaluation so that halal ecotourism is in line with expectations. In addition, the government must also make continuous improvements with various programs that can be implemented by the stakeholders involved. Continuous improvement will allow halal ecotourism to develop better from time to time. Moreover, as part of economic activity and conservation, marketing innovation is also very important. The social world is moving increasingly fast, demanding that stakeholders create innovations and breakthroughs so that they can attract visitors from both abroad and domestically.

CONCLUSION

Based on the exposition above, halal ecotourism based on the harmony of religion and local culture in the buffer community of UKNP village, Pandeglang, Banten, precisely around Tamanjaya Village, Sumur District, Pandeglang, Banten, is very open for development because the Islamic character that developed in the UKNP buffer area is traditional and still respects local wisdom values. This area is worthy of being made a halal ecotourism destination because the area has original natural wealth such as the areas of Peucang Island, Karang Copong, and Ciputih Beach. Peucang Island, for example, is an island where there are various natural beauties that are still pristine. There is also *Curug Cikacang*, which is a waterfall that can be visited around the Ujung Kulon National Park area. In addition, this area is also famous for two dances that are often performed, namely *Tari Rengkong* and *Tari Lesung*. These dances signify a form of gratitude for the harvest received, as these dances are performed when the harvest season arrives.

Meanwhile, the challenges faced in the development of halal ecotourism in the UKNP buffer village include, first, infrastructure. The infrastructure in the UKNP buffer village does not yet meet the tourism standards as in long-famous tourist spots. Many public facilities are also poorly maintained. Second, the limited ecotourism knowledge of the community. The community's knowledge of the concept of halal ecotourism around the Tamanjaya Village UKNP area is still very limited. Third, resource management and marketing innovation. Resource management is very important for the development of halal ecotourism in UKNP. As part of economic and conservation activities, marketing innovation is also very important. The social world is moving increasingly fast, demanding that stakeholders create innovations and breakthroughs to be known by the global community.

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