

APPLICATION OF THE CONCEPT OF AGRICULTURAL PERMACULTURE WITH ISLAMIC SOCIAL ECOLOGICAL APPROACH IN BUILDING A TOURISM VILLAGE IN HUTA BARU SIL VILLAGE

Jamaluddin Siregar¹, Zuhrinal M. Nawai²

^{1,2} Faculty of Islamic economics and business, University Islam Negeri Sumatera Utara

ARTICLE INFO

Keywords:

Huta Baru Sil village Community,
Permaculture Agriculture,
Islamic socio-ecology

E-mail:

jamaluddinsiregar98@gmail.com

ABSTRACT

The people of Huta Baru Sil Village who do farming as their main livelihood are Rubber, Oil Palm and Horticulture Farmers. Everyone seeks to make maximum use of the land to produce food that will improve the quality of his life. The plants include rice, chilies, long beans, cucumbers, kale, spinach, sugarcane juice, sweet potatoes, corn, pumpkin, onions, and others. For livestock in Huta Baru Sil Village, namely poultry such as ducks, chickens and goats. The purpose of this research is to show how permaculture principles can be adapted to the culture of the local community and how effective design principles can prevent the spread of social inequality, supported by verses of the Qur'an. This research method uses a qualitative method with a descriptive research type, namely by elaborating the qualities and conditions found in the case study locations. The results of this study indicate that the existence of the Permaculture Agricultural Concept with an Islamic Socio-Ecological Approach in the Development of Tourism Villages in Huta Baru Sil Village can have a reciprocal effect between Huta Baru Sil Village and neighboring villages, so that there is a connected relationship and within this linkage there are resources countless resources flowed to improve the Village economy and strengthen the relationship between Huta Baru Sil Village and other Villages. With the concept of Permaculture Agriculture with an Islamic Socio-Ecology approach, this can be a foundation in carrying out Islamic-based social movements originating from the Al-Qur'an and Hadith in environmental destruction activities that focus on Permaculture Agriculture, especially those in Indonesia.

Copyright © 2022 Economic Journal. All rights reserved.

is Licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License \(CC BY-NC 4.0\)](https://creativecommons.org/licenses/by-nc/4.0/)

1. INTRODUCTION

Huta Baru Sil Village is located on the side of the Sumatra causeway. Sigambal-Ranti Jior intersection, Km. 26. Access to various cities is relatively close and road infrastructure, PLN, Telkom is conducive for business. Land for management and implementation on the side of the road, making it easier to mobilize. Management, supervision and so on. Extensive natural resources (more than 500 hectares for one village) that have not been managed properly and the human resources in each village are still homogeneous (bound by blood) so that decisions and agreements are made quickly and easily. In order to play an active role in the field of permaculture among farming communities to support food sovereignty and sustainable village progress, improve people's welfare, land productivity and nature conservation. And it will be run as a productive business, a forum for learning and empowering communities based on science, technology and local wisdom so that it provides multiple benefits widely. Permaculture farming and permanent culture are two definitions of permaculture. Sustainable agriculture is agricultural and livestock management that improves soil conditions, produces yields and income, and is sustainable in the long term. Local culture and environment are simultaneously preserved, supported, worked on, and expanded by sustainable culture. The idea of permaculture is to maintain a balance between humans and nature.

The benefit of permaculture, according to Mollison (1988), is that it does not require large areas to produce various types of food. Therefore, this permaculture concept can be applied to ecotourism depending on the environmental conditions of the industry. It takes knowledge of landscape conditions and the physical design within them to practice permaculture because it pays attention to the conditions of the soil and the plants in which it grows. Permaculture is a concept that aims to uphold a sustainable way of life. Because permaculture upholds the balance between nature and people, local cultural values are

Application Of The Concept Of Agricultural Permaculture With Islamic Social Ecological Approach In Building A Tourism Village In Huta Baru Sil Village. Jamaluddin Siregar, et.al

maintained. The advantages of permaculture can be used to create spaces where visitors and local residents can meet and exchange knowledge about sustainable living.

The definition of sustainable agriculture is "an integrated system of plant and animal production practices in one area, capable of meeting human needs for food and fiber in the long term." The effective management of resources to support agriculture in changing lives is known as sustainable agriculture. The agricultural sector can become more competitive as well as play an important role in the framework of Indonesia's national economic development if it is developed while maintaining or improving the quality of the environment and natural resources. A country with agricultural land is a country whose economy is largely based on this industry. creation of life support. The application of the concept of permaculture farming has specific characteristics and management models based on their characteristics and characteristics. This management will intensely involve the farming community, which joins the "Agreed Forward Together" farmer group and driving farmers in the context of economic recovery and building villages for sustainable food sovereignty, as well as building agribusiness, and oriented towards increasing mastery of Science, Research, Technology, Creativity and ideas are the characteristics that will be rolled out. Various agribusiness sectors managed by small farmers in North Padang Lawas Regency are slowly declining in terms of productivity, competitiveness, ecological, economic, social and spiritual values. To fix it, we need a representative container.

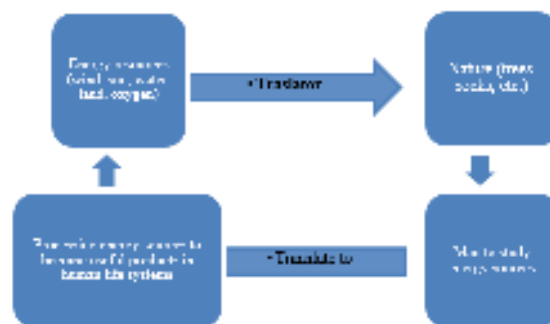


Figure 1. Bill Mollison's permaculture system concept Source: Mollison(1988:79)

The purpose of this study is to show how permaculture principles can be adapted to the culture of the local community and how effective design principles can prevent the spread of social inequality, supported by verses of the Qur'an. Previous research such as research from Bonita et al (2014), Rizkia et al (2019) which discussed the design of permaculture concepts using a socio-ecological approach, permaculture concept strategies, but research on the application of agricultural permaculture concepts with an Islamic social ecological approach in building tourist villages which also contains verses from the Koran which are still minimal, so researchers are interested in examining the application of the concept of agricultural permaculture with an Islamic social-ecological approach in building a tourist village in Huta Baru sil Village which is also supported by verses from the Al-Qur'an.

2. METHOD

This type of research is descriptive research, namely by elaborating the qualities and conditions found in the case study locations using qualitative research methods. By using data collection instruments, research procedures were carried out. To collect data for literary research, libraries are used (Harahap, 2014): First, collect primary data by compiling character writings that discuss the subject under investigation. Then read and look for other writings by that character on different subjects. The second step is to look at other people's writings about the issue or subject under study as secondary data. After data collection, the data will then be examined in various methods, including: By interpretation, namely to accurately understand data, facts and symptoms. Coherence: When debates are captured accurately in sequence, everything is considered in terms of the alignment of one speech with another debate. Heuristics: researchers try to find new knowledge based on new materials and approaches (Harahap, 2014). This is done because basically permaculture does not have a standard rating like green architectural designs according to the GBCI (Green Building Council Indonesia). The application of permaculture principles can be done in different ways in each house, this is because permaculture concepts must be adapted to Islamic socio-ecology and local community social culture in the form of site landscaping and community accessibility, which are the concepts of ecotourism interest in permaculture concepts with the community.

local. This research was conducted in North Padang Lawas Regency, North Sumatra Province and was carried out at the end of September to early October 2022. This location was determined with the consideration that North Sumatra Province is an area that has a variety of tourist destinations and is one of the largest rice producers in the 2nd order. 7 in Indonesia.

3. RESULT AND DISCUSSION

Selected Site Conditions

The address of Huta Baru Sil Village is on the Sigambal-Rantojior intersection, Km 26, Huta Baru Sil Village, Dolok District, North Padang Lawas Regency, North Sumatra Province. The village and the land where the cultivation is located is on the side of the Sigambal – Ranti Jior causeway with 26 Km, to Sigambal / travel time +/-30 minutes, 30 Km to Rantau Prapat city / travel time +/- 35 minutes, 34 Km to Aek Nabara / mileage +/-40 minutes and Aek Kanopan about 100 minutes, to the city of Tanjung Balai with a distance of about 3 hours as a trade center and has an export port for agricultural commodities to Malaysia, between provinces to Tanjung Pinang, Batam, to the city of Kisaran +/- 3 hours as to the Port of Kuala Tanjung as an export port to foreign countries, to the city of Medan +/- 7.5 hours as one of the trade centers in Indonesia, to the city of Dumai +/- 3.5 hours as one of the cities has export and domestic port facilities. As for other cities that are markets for agricultural commodities for permaculture products, such as Padang Sidempuan, Sibolga, Bagan Batu, Pekan Baru and its surroundings, it can be reached within +/- 3 to 9 hours.

Location of Huta Baru Village, Sil

Huta Baru Sil Village, Jalan Lintas Sigambal – Simpang Ranto Jior, Km. 26, district. Dolok, PALUTA. The main industries of the people living in Futabaru Sir Village are horticulture, rubber and palm oil. Everyone seeks to make maximum use of the land to produce food that will improve the quality of his life. The following crops were grown: rice, shallots, sweet potatoes, maize, pumpkin, long beans, cucumbers, chilies, kale, spinach and sugarcane. For animals kept in Futabarsil Village such as goats and poultry such as ducks and chickens. With the application of the Permaculture Agricultural Concept in Huta Baru Sil Village which was implemented by the farmer group "Agreed Forward Together" it can have a reciprocal effect between Huta Baru Sil Village and neighboring villages, so that there are interconnected relationships and within these linkages there are innumerable resources. flows so as to improve the Village economy and strengthen the relationship between Huta Baru Sil Village and other Villages. As well as managing "agribusiness" properly so that it can be competitive and have a positive impact on an "Ecological, Economic, Socio-Cultural, Spiritual and Educational" scale so that the birth of civilization requires several vital assets, including: 1) The right human resources and personality; 2) Social community that supports each other (constructive and collaborative mentality); 3) Relatively adequate infrastructure, especially roads as a means of transportation and for mobility, as well as irrigation/water sources; 4) Vital infrastructure such as electricity networks, telecommunications, places, sources of production facilities (SAPRODI)/availability of fertilizers, seeds and equipment; 5) Financial / financial.



Figure 2. Permaculture Design System Concept in Ecotourism

The concept of an ecotourism design system, namely the idea of involving local communities in ecotourism is needed for land-based ecotourism in Huta Bar Sil Village to build the concept of sustainable involvement in ecotourism. Prioritizing aspects of conservation, socio-cultural diversity, and the local economy will help design tourism activities from an agricultural perspective.

The concept of functional arrangement of the New Huta Permaculture Design System Sil

a. Zone 1 as the place area

The purpose of the buildings in Zone 1, the central permaculture area, is to serve as a space and gathering place for guests. In addition, this area functions as a media interpreter in ongoing

Application Of The Concept Of Agricultural Permaculture With Islamic Social Ecological Approach In Building A Tourism Village In Huta Baru Sil Village. Jamaluddin Siregar, et al

interactions between local residents and guests or residents of Zone 1. infrastructure for ecotourism as a medium.

b. Zone 2 as the entrance area

The entrance to the tourist area is in Zone 2. These facilities also include a lobby, a car park, a fruit and vegetable area for tourists, and an area similar to a plantation. Patterns of interaction between local communities and Zone 2 indicate that these communities actively participate in caring for and harvesting fruit trees in Zone 2, such as H. banana, rambutan, and petais, and visitors can learn from the farmers' practices.

c. Zones 3 and 4 as a source of food and energy

The most significant areas for food production and tourism in ecotourism are Zones 3 and 4. In these areas a lot of food is produced. And visitors to this area can learn from interpreters, the local community, about farming and explaining sustainable concepts.

Application of Socio Ecology in the Permaculture Zone

Through plantation-based ecotourism, the villagers of Huta Bar Sir have a lot of potential that can be realized and developed. To convey the value of information in culture and business, from local communities to tourists, media translators are needed. By implementing the relationship between permaculture concepts, it can have an impact on the local community's economy, culture and society. However, Huta Baru Sil Village is more open to tourists because the area is very suitable to visit because it is located beside a public causeway. In terms of teaching the culture of the village of Huta Bar Sir, both in terms of animal husbandry and agriculture, it still plays an important role because the local people of Huta Bar Sir function as the main translators for tourists, who also bring a variety of cultures with them.

The location of the common room for resting tourists is located along the village which can be found such as small stalls in Huta Baru Sil Village. This shop also makes tourists enjoy the scenery in the Huta Baru Sil Village land, thus making tourists interested in the food menu which types follow the crops in Huta Baru Sil Village.

Socio Ecology According to Islam in Permaculture

Agriculture is very important for human life, according to the Qur'an. The Quranic verses on agriculture cover a wide range of topics, including water, rain, plants, soil, vegetables and fruits. We learned about the struggle for success in agriculture (from harvest planning to harvesting). Agriculture teaches us to laugh (surrender) to Allah, the One and Only Creator, and the value of the process. A servant must always approach his Lord with an attitude of submission and resignation. Tawakkal is the result of a lot of work, so be careful that harvesting does not discredit work.

لِقَوْمِ الْآيَاتِ أَنْصُرُوا كَذَلِكَ. نَكِدًا إِلَّا يَخْرُجُ لَا حَبْثَ وَالَّذِي رَّبَّهُ يَأْذِنُ نَبَاتُهُ يَخْرُجُ الطَّيِّبُ وَالْبَدْدُ
يَشْكُرُونَ

Meaning: And good soil, the plants thrive with God's permission; and bad soil, its growing plants languish. Thus We explain repeatedly the signs (Our greatness) for those who are grateful. (Q.S. Al-A'raf: 58).



Figure 7. Fertile Plants

This verse is a parable that Allah gave to believers and unbelievers, good and bad, according to Ibn Abbas. Allah equates individuals to good and bad nations, and the Koran to rain. Therefore, when it rains, good soil may produce flowers and fruit, but very little soil does not grow. The light of the Qur'an also transforms a good and clean soul that has been beset by ignorance and moral decline into a submissive, obedient and virtuous soul.

4. CONCLUSION

Through a continuous zoning cycle, with zoning divisions depending on the needs and objectives of establishing a tourism village, it is possible to link the concept of permaculture to a tourism village. The four zones are interrelated in the case study of Futabaru Sir Village because the zoning is separated based on location and required infrastructure.

The community acts as a translator during this permaculture zoning rotation cycle, and visitors act as motivators who can encourage the community to play a more active role. Realizing the natural and cultural potential that already exists in the surrounding environment is expected from these two responsibilities. In addition, we have to provide media for the translation process so that the circular zoning process can be woven into zoning and the zoning function can be associated. Common spaces, where local residents and visitors gather to discuss and exchange ideas, can be an alternative medium. Permaculture ideas can be continued by dissecting zoning, emphasizing its function in the zoning cycle, and raising themes and media that represent the cycle. Permaculture ideas can enter the circle of society by dissecting zoning, its function in the zoning cycle, and picking up themes and media that represent the cycle.

REFERENCES

- [1] A. Lusiana, "Perancangan Sidoarjo MUD Volcano research center dengan pendekatan permacultur," UIN Sunan Ampel Surabaya, 2022.
- [2] M. Kamil, Y. Muhtadi, B. M. Sentosa, and S. Millah, "Tindakan Operasionalisasi Pemahaman Sains dan Teknologi Terhadap Islam," *Alf. J. Wawasan Agama Risal. Islam. Teknol. dan Sos.*, vol. 1, no. 1, pp. 16–25, 2021.
- [3] M. Z. Fikri and others, "Konsep Ekologi Berdasarkan Sunnatullah Sebagai Landasan Pembentukan Insan Kamil Dan Relevansinya Dengan Nilai PAI," Tesis, Program Pascasarjana UIN Sunan Kalijaga, Yogyakarta, 2017.
- [4] D. S. Alfarisi, E. Ramdan, F. F. Kabir, and U. H. Azzahra, "Pengabdian Membangun Kesadaran Diri dalam Bingkai Ekologi sebagai Usaha Mengembalikan Keseimbangan Alam Bersama Komunitas Mulasara," *Proc. UIN SUNAN GUNUNG DJATI BANDUNG*, vol. 1, no. 25, pp. 60–71, 2021.
- [5] D. Rohimah and others, "Perancangan Ma'had Tahfidz Qu'ran dengan Pendekatan Permaculture di Pantai Balikpapan," 2022.
- [6] R. Hananto, S. T. Wisnu Setiawan, and M. Arch, "Perencanaan Pondok Pesantren Agrikultur Dewan Dakwah Islamiyah di Sukoharjo," Universitas Muhammadiyah Surakarta, 2021.
- [7] H. Prabowo, "Ecomasjid Dari Masjid Makmurkan Bumi," 2019.
- [8] B. R. Sedy and others, "Nginggo Resort and Ranch Aplikasi Permaculture pada Desain Arsitektural," 2018.
- [9] A. N. Prasetyo, "PANTI ASUHAN NUANSA ALAM BERBASIS PENDIDIKAN NON FORMAL PERTANIAN DI TEMANGGUNG," Universitas Katolik Soegijapranata Semarang, 2020.
- [10] H. Thamrin, "Eco Islamic Culture Pendekatan Sosiologi Lingkungan Dalam Penyelamatan Lingkungan." Magnum Pustaka Utama, 2019.
- [11] L. Rachmadhani, "STRATEGI PENGELOLAAN BUMI LANGIT SEBAGAI WISATA EDUKASI DI KABUPATEN BANTUL YOGYAKARTA," Sekolah Tinggi Pariwisata Ambarukmo Yogyakarta, 2019.
- [12] E. K. SAPUTRI and others, "Perancangan Permaculture Institute Terban Melalui Pendekatan Tata Ruang Wisata Edukatif Di Kali Code, Yogyakarta," 2022.
- [13] B. Irawan and R. S. Widjajanti, "Sufisme dan gerakan environmentalisme: Studi eco-sufism di Pondok Pesantren Ath Thaariq Garut, Jawa Barat." Ushul Press FU UIN Jakarta.
- [14] H. Pamungkas, S. T. Wisnu Setiawan, and M. Arch, "Permaculture Mental Health Facility: Environmental Behavior And Sacred Space Exploration," Universitas Muhammadiyah Surakarta, 2020.
- [15] A. R. Hakim, "Pembangunan Pertanian Memerlukan Arah Baru," 2018.
- [16] M. E. E. Miska and Ms. SP, "AGROECOTOURISM DAN SISTEM PERTANIAN TERPADU".
- [17] H. F. Hastuti, "Penilaian Kualitas Permukiman Berdasarkan Kriteria Eco-Settlement Di Kelurahan Sukaramai, Kota Pekanbaru," Universitas Islam Riau, 2022.

Application Of The Concept Of Agricultural Permaculture With Islamic Social Ecological Approach In Building A Tourism Village In Huta Baru Sil Village. Jamaluddin Siregar, et.al

- [18] I. G. P. Suryadarma, "Membangun karakter kemandirian satu pendekatan etnobiologi keunikan lokal dalam pespektif nasional dan refleksi global," in *Prosiding Seminar Nasional Biotik*, 2018, vol. 5, no. 1.
- [19] I. Arham, "Perencanaan Pembangunan Desa Pertanian Berkelanjutan Berbasis Citra Drone (Studi Kasus Desa Sukadama Kabupaten Bogor) Ihsan Arham," *Bogor Inst. Pertan. Bogor*, 2019.
- [20] A. N. U. Farhana, "Analisis semiotika representasi gerakan sadar lingkungan dalam film Semesta," UIN Sunan Ampel Surabaya, 2021.
- [21] E. A. Rachman, D. Y. Sari, D. Humaeroh, D. Wahidin, and H. Hanafiah, "Model Pembelajaran Pancaniti Dalam Pendidikan Karakter," *J. Educ. FKIP UNMA*, vol. 8, no. 4, pp. 1533–1546, 2022.
- [22] Z. Fanani, *Pembangunan Sumber Daya Berkelanjutan*, vol. 1. UMMPress, 2017.
- [23] H. Hayu Susilo Prabowo, "ECO-RUMAH IBADAH 6 (ENAM) AGAMA UNTUK PENGENDALIAN PERUBAHAN IKLIM".
- [24] M. A. Haris, "Perancangan Pemukiman Nelayan di Area Reklamasi Desa Sukoharjo Kabupaten Rembang (Pendekatan Ecovillages Sebagai Solusi Banjir dan Kekumuhan)," 2020.
- [25] A. Gunawan and others, "Peran Dinas Pertanian Tanaman Pangan dan Holtikultura dalam Meningkatkan Pembangunan Ekonomi di Kecamatan Indrapuri," UIN Ar-Raniry Banda Aceh, 2017.
- [26] W. Poerwoko, *ECO-ART Bambu dan Spiritualitas Silat dalam Integrated Space Design*. Dwi-Quantum, 2019.
- [27] H. Warami, "Simbolisme Visual Rumah tradisional suku Arfak Manokwari Papua Barat," 2009.
- [28] A. RAMADHANI, "Perancangan Hunian Vertikal Mahasiswa Di Era Post Pandemi Dengan Pendekatan Arsitektur Bioklimatik Di Yogyakarta," 2022.
- [29] Wiyatmi, M. Suryaman, and E. Swatikasari, *Ekofeminisme: kritik sastra berwawasan ekologis dan feminis*. Cantrik, 2017.
- [30] N. P. T. Widanti, "Khazanah Ekoleksikon 'Green'di Green School Bali," *J. Kaji. Bali*, vol. 12, no. 02, pp. 378–402, 2022.
- [31] H. Berimbang, "Lingkungan Hunian Berimbang".
- [32] P. Link, "Bahan pangan organik".
- [33] Y. YUSRIANA, "KONTRIBUSI MASYARAKAT CIKOANG DALAM TRADISI MAUDU'LOMPOA," Universitas Hasanuddin, 2013.
- [34] R. Prasetyo, A. S. Bakhri, S. Wahyudi, and B. Dwiloka, "A Dependence Level and Regional Contributions Effect on Income Level and Its Impact: A Case of Public Life Changes Patterns Kandri Agro Tourism Village, Gunung Pati Semarang," in *Mulawarman International Conference on Economics and Business (MICEB 2017)*, 2017, pp. 168–174.