

Analysis of a Potential Halal Ecotourism on the Economic Awakening of Local Communities (Case Study in Brandan Barat District, Langkat Regency)

Yenni Samri Juliati Nasution¹, Muhammad Yafiz², Adnan Habibi³,
Mirwansyah Ritonga⁴

^{1,2,3,4}Faculty of Islamic Economics and Business, Universitas Islam Negeri Sumatera Utara, Indonesia
adnanblhsu@gmail.com

Abstract

This research describe an economic revival of the local community through the halal ecotourism program. The method used in this research is quantitative, this research is descriptive research. Descriptive is a way in which researchers condition an event based on values in the form of numbers and appear as they are, characteristics and relationships systematically, between phenomena to be studied at the research location. The results show that the background for the emergence of ecotourism programs is to see the natural potential that can be used as tourism based on environmental conservation efforts through cultural values, Ecotourism provides changes to the economic improvement of local communities. The stages of ecotourism development start from identification of empowerment to take advantage of natural potential accompanied by increasing community welfare based on faith values.

Keywords

halal ecotourism potential;
economic awakening; local
communities



I. Introduction

Indonesia is one of the largest archipelagic countries in the world which has abundant natural resources, historical heritage, cultural heritage, art, and others, which have enormous potential as a world tourism attraction. Wealth is an important capital in the development of the nation. Besides that, Indonesia is also known as a plural country that is very rich in ethnic, cultural, religious, and historical diversity. This potential is the main capital for the Indonesian people to take off towards developed countries and get out of the poverty zone.

The natural wealth and diversity of the nation hold a lot of potentials as well as valuable opportunities to build Indonesian tourism so that it is more passionate in the eyes of the world and has characteristics based on local wisdom. Therefore, the government has an important role in exploring the potential and making policies for tourism development, so that people are awakened to their awareness to explore their potential and move to build their respective villages and cities.

Maridi said that environmental problems are not enough to be solved only with technology and scientific methods, but also need to be assisted by other forces, namely religion (religion), belief, and ethics, the influence of human attitudes towards nature. Moral and religious values, as well as ethics, often provide valuable guidance for the protection and preservation of the environment (Maridi 2015).

On the other hand, which is no less important, is the geographical condition of Indonesia as an archipelago with a coastline of 81,000 km. According to the Ministry of Environment and Forestry (KLHK), Indonesia's mangrove debt ecosystem is the largest in

the world, with an area of 3,489,140.68 hectares of mangroves (in 2018). This amount is equivalent to 23 percent of the world's mangrove ecosystems, from a total area of 16,530,000 hectares. From the mangrove area in Indonesia, it is known that an area of 1,671,140.75 hectares or 62% is in good condition, while the remaining area of 1,817,999.93 hectares or 39% is in damaged condition, the damage is in Maluku and Papua by 28%, Kalimantan 35%, Sulawesi 40%, Bali and NTT 41%, Java 43% and Sumatra 53%. Mangrove forest is a forest ecosystem that is very unique as a connector between land ecosystems and ocean ecosystems that have the function of production, protection, and nature conservation. The existence of mangrove forests has an important role and has a positive effect on the protection of coastal areas, and the community can use it as a source of natural resource utilization. We can see the data in the table below.

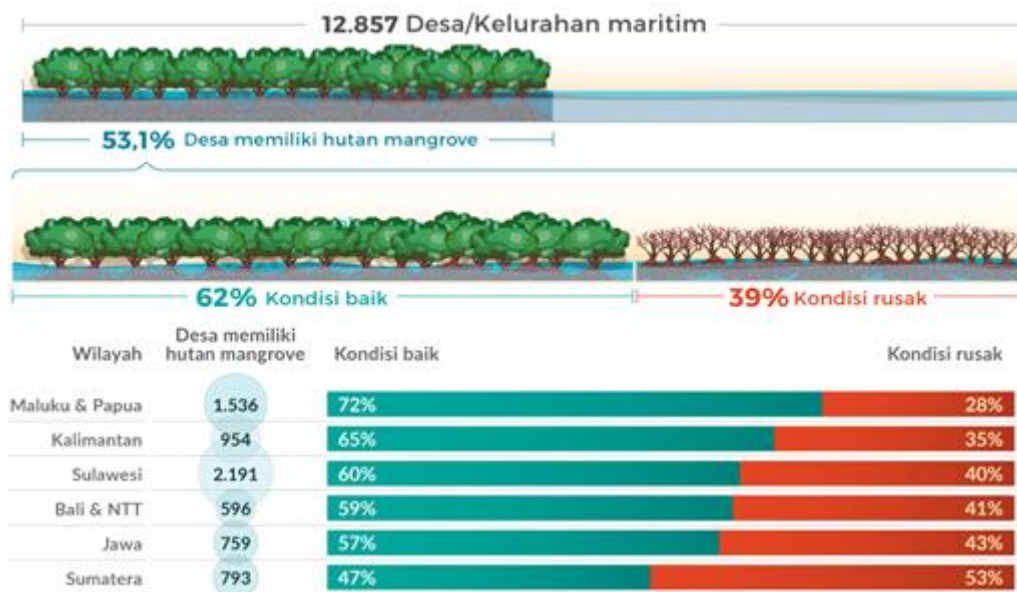


Figure 1. Condition of Mangrove Forest

Based on data from the Ministry of Environment and Forestry (KLHK) in 2018, there was 83,931 villages/ district in Indonesia. Of this number, there is 12,857 villages/ district that is classified as maritime villages/ district, of which 53.1 percent have mangrove forests. Nationally, the condition of mangrove forests in Indonesia; 62 percent are in good condition while 39% are in critical or damaged condition. The islands of Maluku and Papua have mangrove forests in good condition reaching 72 percent and 28 percent in damaged condition.

Mangroves are also a place for the life of various types of marine species such as crabs and others. The functions and benefits of mangroves are widely known, such as fish spawning grounds, as prevention of sea abrasion, protection from wind gusts, and many others. Government policy on the use of mangrove forests as ecotourism is a strategic step to improve the welfare of the community ecologically and economically. This is one of the most potentials in coastal areas to develop the potential of mangroves into ecotourism. The economic condition of the population is a condition that describes human life that has economic score (Shah et al, 2020).

Ecotourism can be understood as a deliberate trip to natural areas to understand the culture and history of the environment while keeping the integrity of the area unchanged and generating income opportunities for the surrounding community. So, they feel the benefits of efforts to conserve natural resources. The definition of ecotourism according to

the Minister of Home Affairs Regulation No. 33 of 2009 concerning Guidelines for Ecotourism Development, ecotourism is a nature tourism activity in a responsible area by paying attention to elements of education, understanding, and support for natural resource conservation efforts, as well as increasing local community income.

Langkat Regency is a regency located in North Sumatra with its capital city in Stabat consisting of 23 sub-districts with an area of 6,272 km² and a population of 902,986 people. One of the tourist sites that are quite well known to foreign countries is the mangrove forest area in West Brandan District.

The phenomenon that occurs that we find in Kec. West Brandan is the conversion of mangrove forests into ponds and oil palm plantations is still being carried out in some other areas, especially in Perlis Village, Lubuk Kasih, and Kelantan, this will have a major impact on climate change and environmental damage, including causing global warming and damage to ecosystems. coastal areas such as coral reefs and sandy beaches. The emergence of pressure from humans to exploit natural resources in the region is due to a lack of public understanding of the impacts that will occur,

On the other hand, the high demand for local and international markets for the production of charcoal processing industries whose raw materials are mangrove trees has made people around the mangrove area tempted to destroy the environment, many people are found who make a living from cutting mangroves (mangroves) and then selling them to the charcoal-making industry (mangrove). Briquettes) and also the paper-making industry (Pulp Industry). This condition has been carried out by the community for generations and has become a source of livelihood to meet the needs of community life in the district. West Brand.

Meanwhile, according to Soekanto (2001), Socio-Economic is a person's position in society that is closely related between one individual and another, in terms of the social environment, his achievements, and his rights and obligations about the resources in the surrounding environment.

II. Review of Literature

2.1 Halal Ecotourism And Environmental Preservation

There are at least three definitions of ecotourism formulated in the context of travel to natural areas as summarized by Drumm and Moore (2005:15) and Wood (2002: 9), as follows:

- a. The first widely accepted definition was the definition given by The International Ecotourism Society in 1990, namely: "Ecotourism is responsible travel to natural areas to conserve the environment and improve the welfare of local people".
- b. Martha Honey in 1999 also proposed a more detailed definition, namely: "Ecotourism is travel to vulnerable, untouched, and protected areas but low impact and small scale. Ecotourism educates tourists, provides funding for conservation, provides direct benefits for economic development and empowering local communities, and promotes respect for cultural differences and human rights".
- c. The IUCN in 1996 provided a definition adopted by many organizations, namely: "Ecotourism is environmentally responsible travel and visits to natural areas, to enjoy and appreciate nature (as well as all past and present cultural characteristics) for promoting conservation, have little impact and encourage active socio-economic involvement of local communities as beneficiaries".

Ecotourism is a concept that combines the interests of the tourism industry with environmentalists. Environmentalists claim that environmental protection and preservation can only be achieved by involving people who live and depend on the area to be developed into a tourist area and make them partners in the tourism development effort. This method was introduced by the President of the World Wild Fund (WWF) at the 40th annual conference of the Asia Pacific Travel Association (PATA).

In this activity, the Minister of the Environment, which at that time was still held by Prof. Dr. Emil Salim stated that Indonesia, with its vast and unique natural resource wealth, has great potential to benefit from ecotourism development. But of course, these results can only be obtained by making sacrifices. The implementation of ecotourism requires careful and careful planning and preparation, so as not to bring harm. This is because ecotourism opens up opportunities for tourists to enter protected and vulnerable areas, which so far have not been touched by human hands. Therefore, for the sake of preserving the area, it is necessary to take steps to protect the original condition and uniqueness of the protected area.

2.2 Islamic Perspective Regarding Environmental Conservation and Faith Through the Concept of Interaction in Islam

Environmental problems in Islam are a discussion that must be taken seriously by Muslims because they involve human life as the bearers of the Islamic mandate itself in the frame of being servants of Allah or in terms of relationships with the environment and the universe. Therefore, in this context, it is necessary to review areas where Islam voices concern about the environment.

a. Environmental Jurisprudence

In the view of Islam, the concept of the environment is introduced by the Qur'an with various terms. First, species (al-alamīn), namely all species, both humans and other creatures. Second, the dimension of spacetime or universe (al-samā'), in this term includes a broader meaning, namely the entire hydrosphere, biosphere, atmosphere, or spacer environment. Third, the earth (al-ard'), namely the environment of the planet earth as a place for living organisms to live and the environment in the process of creating planet earth. Fourth, it is used in the meaning of the space of life (al-bi'ah), namely the space of life for species, especially the human species.

b. Environmental Theology

Islam's concern for the environment is not only in the realm of ubudiyah practice, but also extends to theological teachings, where theology is the pillar of fundamental Islamic building as well. Environmental theology is a new field of study in the world of theology. Nowadays the study of environmental theology appears as a positive attitude of the theological community towards environmental issues around us.

Awareness regarding the need for the development of da'wah bi al-aqwāl towards the integration of da'wah bi al-af'āl, where the values of justice, welfare, benefit and the like need to be pushed towards real work. These efforts can raise public awareness that is framed theologically, substantially, and non-dichotomously to lead Muslims to develop new approaches to spreading in contextual forms and have more transformative value.

By the word of Allah as stated in the Qur'an Surah Al-Ahzab verse 72

ة عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَيُّنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ إِنَّا عَرَضْنَا الْأَمَانَةَ
مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

It means:

Indeed, We offered the trust to the heavens and the earth and the mountains, but they all declined to bear it, being fearful of it. But humanity assumed it, 'for' they are truly wrongful to themselves and ignorant of the consequences.

c. Tourism based on environmental conservation through the concept of interaction in Islam

Human correlation with nature is a familiar topic in Islamic teachings. *Habl min Allah*, *habl min an-nas*, and *habl min al-alam*, are concepts of human relations regulated by the Qur'an. These three are the guidelines and demands given by God to humans in their life in the world. The role of the caliph given by Allah to mankind must include all three. It is based on a strong ethical relationship with God and is accompanied by an ethical-*emis* relationship with others within the framework of humanity as well as a relationship with the universe in the frame of being God's representative on earth to maintain his life.

III. Research Method

This research was conducted in the mangrove area in the district. Western Brandan takes into account world tourism trends, one of which leads to nature-based and environmentally friendly tourism, synergized with spirituality, as we hear with religious tourism. The approach used in this research is mixed methods, including qualitative methods and quantitative methods. Data collection was obtained through a Likert Scale Questionnaire with a score level of 4, interviews, and documentation.

Sources of data in this study the authors collect data or information by reading or quoting, and compiling it based on the data that has been obtained from secondary data. Secondary data is data that has been further processed and presented either by primary data collectors or other parties. According to Sugiono (2014:137), secondary data sources are data sources that do not directly provide data to data collectors, for example through other people or document collectors.

The population used in this research is the entire community in the Mangrove Area, Kec. Brandan Barat, namely: local visitors, traders, boat owners, craftsmen, farmers, and fishermen who are in the area around the Mangrove Ecotourism Area in Kec. Brandan Barat with a population of 150 people.

The data analysis model in this study uses analysis of variance (ANOVA). The analysis of variance aims to analyze the potential or to test the differences between two or more groups and to assess whether there is a difference in the mean between the groups knowing the magnitude of the effect (X) of the effect of Halal Ecotourism Potential on (Y) the economic revival of the local community. This analysis was carried out in two ways, namely: Bivariate and multivariate.

Table 1. Variable Operationalization (X) Halal Ecotourism Operationalization of Variable Y (the dependent variable that is influenced or due to the presence of the independent variable) Economic Awakening of Local Communities

Y. variable	Dimension	Indicator	Scale	Items
Economic Revival of Local Communities	Income Level	a. skills b. independence, relationship	ordinal	17-18
	Expenditure Composition	a. consumption b. lifestyle	ordinal	19-20

	Education	a. Competence b. Consciousness Level	ordinal	21-22
	Health and Nutrition Level	a. Nutritional Quality of food b. Health services	ordinal	23-24

IV. Results and Discussion

4.1 Results

Bivariate analysis or what is commonly known as two-variable analysis is used to analyze the data of Variable X, namely: Location, Tourist Attraction, Facilities, Accessibility, and connecting it with the Independent Variable of Local Community Economic Awakening (Y) simultaneously. This is done to see whether the independent variable has a relationship with the dependent variable, using Chi-Square analysis, with a significance level of $\alpha = 0.05$. The purpose of this analysis is to describe the distribution of the data, test the differences and measure the relationship between the two variables studied.

The bivariate analysis aims to test whether the Dependent Variable has a relationship with the Independent Variable with the cross-tabulation method using the Chi-square statistical test.

Table 2. Bivariate Test at Location

Crosstab

			Kebangkitan_Ekonomi		Total
			Meningkat	Tetap	
Lokasi	Setuju	Count	29	17	46
		% within Lokasi	63.0%	37.0%	100.0%
		% within Kebangkitan_Ekonomi	43.9%	38.6%	41.8%
		% of Total	26.4%	15.5%	41.8%
	Tidak Setuju	Count	37	27	64
		% within Lokasi	57.8%	42.2%	100.0%
		% within Kebangkitan_Ekonomi	56.1%	61.4%	58.2%
		% of Total	33.6%	24.5%	58.2%
Total	Count	66	44	110	
	% within Lokasi	60.0%	40.0%	100.0%	
	% within Kebangkitan_Ekonomi	100.0%	100.0%	100.0%	
	% of Total	60.0%	40.0%	100.0%	

Table 3. Chi Square Test by Person

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.305 ^b	1	.581	.694	.362
Continuity Correction ^a	.126	1	.723		
Likelihood Ratio	.306	1	.580		
Fisher's Exact Test					
Linear-by-Linear Association	.302	1	.582		
N of Valid Cases	110				

a. Computed only for a 2x2 table

b. 0 cells (.0%) have expected count less than 5. The minimum expected count is 18.40.

Table 4. Bivariate Test on Tourist Attraction

Crosstab

		Kebangkitan_Ekonomi		Total
		Meningkat	Tetap	
Daya_Tarik_Wisat Setuju	Count	43	18	61
	% within Daya_Tarik_Wisata	70.5%	29.5%	100.0%
	% within Kebangkitan_Ekonomi	65.2%	40.9%	55.5%
	% of Total	39.1%	16.4%	55.5%
Tidak Setuju	Count	23	26	49
	% within Daya_Tarik_Wisata	46.9%	53.1%	100.0%
	% within Kebangkitan_Ekonomi	34.8%	59.1%	44.5%
	% of Total	20.9%	23.6%	44.5%
Total	Count	66	44	110
	% within Daya_Tarik_Wisata	60.0%	40.0%	100.0%
	% within Kebangkitan_Ekonomi	100.0%	100.0%	100.0%
	% of Total	60.0%	40.0%	100.0%

Table 5. Chi-Square Tests

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	6.281 ^b	1	.012		
Continuity Correction ^a	5.338	1	.021		
Likelihood Ratio	6.308	1	.012		
Fisher's Exact Test				.018	.010
Linear-by-Linear Association	6.224	1	.013		
N of Valid Cases	110				

a. Computed only for a 2x2 table

b. 0 cells (.0%) have expected count less than 5. The minimum expected count is 19.60.

Table 6. Bivariate Test on Facility

Crosstab

			Kebangkitan_Ekonomi		Total
			Meningkat	Tetap	
Fasilitas Setuju	Count		41	18	59
	% within Fasilitas		69.5%	30.5%	100.0%
	% within Kebangkitan_Ekonomi		62.1%	40.9%	53.6%
	% of Total		37.3%	16.4%	53.6%
Tidak Setuju	Count		25	26	51
	% within Fasilitas		49.0%	51.0%	100.0%
	% within Kebangkitan_Ekonomi		37.9%	59.1%	46.4%
	% of Total		22.7%	23.6%	46.4%
Total	Count		66	44	110
	% within Fasilitas		60.0%	40.0%	100.0%
	% within Kebangkitan_Ekonomi		100.0%	100.0%	100.0%
	% of Total		60.0%	40.0%	100.0%

Table 7. Multivariate Analysis
Variables in the Equation

		B	S.E.	Wald	df	Sig.	Exp(B)	95.0% C.I. for EXP(B)	
								Lower	Upper
Step 1	Daya_Tarik_Wisata	.771	.428	3.248	1	.072	2.161	.935	4.998
	Fasilitas	.400	.449	.793	1	.373	1.492	.619	3.598
	Aksesibilitas	.649	.437	2.198	1	.138	1.913	.812	4.508
	Constant	-1.318	.370	12.677	1	.000	.268		
Step 2	Daya_Tarik_Wisata	.878	.410	4.587	1	.032	2.407	1.077	5.378
	Aksesibilitas	.772	.415	3.463	1	.063	2.163	.960	4.876
	Constant	-1.242	.357	12.083	1	.001	.289		

a. Variable(s) entered on step 1: Daya_Tarik_Wisata, Fasilitas, Aksesibilitas.

4.2 Discussion

The purpose of the Statistical Test. Bivariate analysis was carried out to see the relationship or relationship between 2 variables, namely: independent and dependent variables. The statistical test carried out here is through the Chi-Square. The hi-square test is a test that is carried out between the observed data and the data that is expected to be carried out with a limit of significance ($p < 0.05$) If the P value > means that it has a significant relationship, and if the value of > 0.005 then statistically it means that there is no relationship between Variables X and Y.

From the results of the Chi-Square Statistical Test on the Location Dimension Variable (X) correlated with the Economic Awakening Variable (Y), the value is 0.581, meaning ($0.581 > 0.05$) So statistically it can be interpreted that there is no relationship between location and the economic revival of the community. From the results of the Chi-Square Statistical Test on the Variable (X) Dimensions of Tourism Attractiveness correlated with the Variable Economic Awakening (Y) obtained a value of 0.012, meaning ($0.012 < 0.05$) So statistically it can be interpreted that there is a relationship between location and revival community economy. From the results of the Chi-Square Statistical Test on the Facility Dimension Variable (X) correlated with the Economic Awakening Variable (Y) obtained a value of 0.029, meaning ($0.029 < 0.05$) So statistically it can be interpreted that there is a relationship between location and community economic revival .

From the results of data processing the results of the Bivariate Statistical Test using the chi-square test, it was found that the dimensions of tourist attraction, dimensions of facilities, and dimensions of accessibility have a relationship or correlation with the economic revival of local communities. Meanwhile, in the location dimension, there is no relationship or correlation to the economic revival of the local community. This is certainly a view for respondents that a remote location is not a reason for tourists not to come to visit the Mangrove Ecotourism area, but it is the tourist attraction that lures tourists to come and visit tourist sites, if the tourist sites have unique and high value. high then that is what makes the reason for tourists to come and vacation,

Then the facilities are also a determinant of tourist visitors to carry out visiting activities, the Indonesian people, who are predominantly Muslim, of course want adequate facilities such as easy to find mosques, Halal and healthy restaurants in tourist locations, of course, the main attraction for tourists, because most of the Tourist visitors are families consisting of father, mother and their children.

V. Conclusion

Based on the results of research and discussion, conclusions can be drawn according to the formulation of the problem as follows:

1. Lubuk Kertang Mangrove Ecotourism Potential in Kec. Brandan Barat with Indicators: Location, Tourist Attractions, Facilities, accessibility and local communities as an object is a unified ecosystem that has ecological, economic, and social functions in development in coastal areas, preservation of local wisdom through the use of purun leaves which are used as raw materials making filing cabinets, hats, bags, sandals, clothes/clothing and belts are the mainstay products of the local community that can be marketed to tourists who come to visit the ecotourism location, another potential is the uniqueness of the Mangrove Forest which is able to create a panoramic beauty that is quite charming, many found new flora and fauna that came and migrated to the area such as species of birds, reptiles, mammals and aquatic fauna due to adequate food intake makes the location an attractive potential and a lure for tourists..
2. From the results of statistical tests that have been carried out on the four elements, including: Location, Tourist Attraction, Facilities and Accessibility, it can be seen that the potential for tourist attraction with indicators: Climate Variables, Cultural Variables, Vegetation Variables and Natural Landscape Variables has an Exp value.. For tourists who want natural tourist sites, mangrove ecotourism is one of their favorite choices, because besides being quite affordable there they will also find many species of flora and fauna that they cannot necessarily see in other places. This will certainly have a good impact on the economic revival of the local community, because local wisdom such as the use of purun woven that has been carried out for generations will be very easy to market, there will also be a lot of traders, people's houses that are used as home stays, restaurants with affordable prices and many other potentials. This is certainly in line with the mandate of Law Number 10 of 2009 concerning tourism, which must be based on the principles of benefit, kinship, justice and equity. Balance, independence, sustainability, participatory, sustainability, democracy, equality and unity by taking into account the diversity, uniqueness and distinctiveness of culture and nature as well as human needs for tourism. On the other hand, the mandate of the law in Article 20 also explicitly states that every tourist has the right to protection of personal rights. Personal rights in Islam include three basic needs, namely: the availability of adequate worship facilities for every human being (mosques), the availability of a friendly and comfortable resting place for tourist visitors (Sharia hotels),
3. The emergence of various problems on earth can not be separated from the actions of humans themselves who destroy the earth and its contents, causing havoc on civility, the crush of the economy is one reason to overexploit nature for personal interests without being based on religious values and morality so that nature is unable to perform its functions. ecologically balanced. Halal Ecotourism is one of the important instruments in overcoming and answering existing problems, because it has fulfilled all indicators of all existing potential. Starting from the location, tourist attraction, facilities and accessibility which have an impact on increasing the economy. The key to the success of sustainable ecotourism lies in the people, For this reason, synergy is needed between efforts to increase awareness and change people's behavior combined with local culture (local wisdom) and religious values that are guided by the Qur'an and hadith. According to Imam ar-Raghib al-Ashafani, as quoted from the book *ad-Dzari'ah ila Makarim as-Shari'ah*, says that according to the concept of Interaction in Islam, the task of humans on earth is to worship God (Hablumminallah), relationships with fellow humans in In

the form of mu'amalah (Hablum minannas), Islam teaches us human beings are also given the task to prosper the earth, in the sense of how we preserve and manage the environment (Hablum Minal Alam).

References

- Asmin, Ferdinand. 2017. Ecotourism and Sustainable Development book starts from Simple Concept
- Didik Trisbiantoro^{1*}, Achmad Kusyairi², Servolus Mansur¹, 2020 "Analysis of Potential Mangrove Ecotourism Objects at Gunung Anyar, Gunung Anyar Tambak Village, Gunung Anyar District, Surabaya", *TECHNO-FISH Journal* Vol. 4 No. 1 July 2020, ISSN : 2581-1592, E-ISSN : 2581-166
- Dobbin, Christine. 2018. The economic turmoil of the Islamic Awakening and Padre movement. Jakarta: Bamboo Community
- Fitriani 2014, "Journal of Mangrove Forest Conservation as Ecotourism", *Environmental Engineering* Pg.12-15
- Hermawan, journal "The Impact of Nglanggeran Tourism Village Development on the Economy of Local Communities" Vol 3, No 2 of 2016
- Kurniawan, Albert. 2014. Research Methods For Economics And Business. Bandung: Alfabeta,
- Maridi 2015 Journal "Elevating local culture and wisdom in the soil and water conservation system" p. 2
- Please, Ulber. 2018. Methodology of Data Analysis and Interpretation of Results. Bandung: Refika Aditama.
- Priyatno, Duwi. 2019. An easy guidebook for data processing for students and the general public. Yogyakarta: ANDI
- Shah, M. M., et al. (2020). The Development Impact of PT. Medco E & P Malaka on Economic Aspects in East Aceh Regency. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. Volume 3, No 1, Page: 276-286
- Sugiarto, Eko. 2019. Introduction to Ecotourism. Yogyakarta : Diandra Primamitra
- Sugiyono. 2014. Research Methods Quantitative, Qualitative, and R&D. Bandung: Alfabeta,.
- Winardy Putra2014 "MANGROVE FOREST ECO-TOURISM AREA IN KUALA Karang KARANG VILLAGE, KUBU RAYA REGENCY" Online journal of Architecture students at Tanjungpura University Volume 2 / Number 2 / September 2014