

Community Economic Empowerment Based on Ecotourism from a Sharia Economic Perspective: A Study on Mada Oi Tampuro, Piong Village

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ABSTRACT

This study aims to identify empowerment models, analyze income distribution patterns, and validate the alignment of ecotourism management practices in Mada Oi Tampuro, Piong Village, with sharia economic principles. Using a descriptive qualitative approach, this study was conducted through data collection from 15 informants using interview, observation, and documentation techniques. The results of the study indicate that ecotourism has succeeded in providing a *multiplier effect* that increases the income of micro-entrepreneurs as a form of *hifdz al-maal*. However, there are obstacles in the form of the application of *ta'awun values* that are still limited to technical functions and the uneven distribution of benefits that violate the principle of distributive justice (*'adl*). Overall, the sustainability of this ecotourism requires restructuring of ticket and parking management through the formalization of *mudharabah* or *syirkah in'an contracts*, as well as optimizing the role of the village government as *ulil amri* to realize holistic *maslahah*.

INTRODUCTION

Rural economic development is a strategic instrument in accelerating community welfare, especially in areas with abundant natural resources (Fathur Hariq et al., 2024). The ecotourism sector has now emerged as a new economic catalyst that goes beyond its recreational function to become a medium of empowerment through the creation of locally based service, trade, and environmental management business units (Guerrero-Moreno & Oliveira-Junior, 2024). The Mada Oi Tampuro destination in Piong Village is a concrete representation of this potential, where the beauty of the natural landscape and natural springs are the main capital for developing

community-based tourism.

The region's economic potential is clearly illustrated by the steady fluctuations in visitor numbers. On weekdays, the average number of visitors reaches 40, which then increases to 80 on weekends, and can even reach 300 to 500 during national and religious holidays. This increase in tourist volume has linearly fueled the growth of various economic activities, from the culinary sector to tourist equipment rentals. However, this growth dynamic presents an anomaly in the distribution of the resulting economic benefits, which have not been distributed inclusively to all levels of the village community.

This disparity in access is evident in the dominance of certain groups in managing and exploiting business opportunities, resulting in the marginalization of some local communities within the ecotourism ecosystem. From a sharia economic perspective, this inequality phenomenon is crucial because it violates the fundamental principles of al-'adl (justice), ta'awun (cooperation), and maslahah (common good) (Dinda Galuh Parwati et al., 2025) .

Islam emphasizes that wealth circulation should not be restricted to a select few, as embodied in the principle of distributive justice, which is the spirit of the maqashid sharia (Sulistiyo et al., 2024) . Without a fair distribution mechanism, tourism development risks creating socio-economic inequality that is detrimental to the wider community (Zunaidi et al., 2022) . Although numerous studies have been conducted on the positive impacts of ecotourism on local economies, literature specifically examining the benefit distribution mechanism within an Islamic economic framework at the rural destination level remains relatively limited.

Most previous studies have focused only on macroeconomic growth without looking at justice at the grassroots level. (Zulfia et al., 2024) (Miar et al., 2024) (Oktaviani et al., 2022) . This research aims to fill this gap by prioritizing a sharia economic perspective as the primary analytical tool. The study focuses on evaluating distributive justice, the effectiveness of participation, and the synchronization of empowerment practices in Mada Oi Tampuro with muamalah principles. Systematically, this research aims to identify empowerment models, analyze income distribution patterns, and validate the alignment of these practices with sharia economic principles.

RESEARCH METHODS

This study uses a qualitative approach with descriptive methods to explore in depth the process of ecotourism-based community economic empowerment in Mada Oi Tampuro, Piong Village (Kampindo et al., 2023) . The qualitative approach was chosen to dissect the social reality and meaning behind the phenomenon of the distribution of economic benefits and the level of community participation within the framework of Islamic economic principles (Matthew B. Miles, 2014) . The research location is centered in the Mada Oi Tampuro tourist area with considerations of data accessibility and the relevance of the problems studied.

Informants were determined using *a purposive sampling technique* to ensure authoritative data were obtained from parties directly involved in the ecotourism ecosystem (Erdawati & Ayub, 2024) . A total of 15 informants were involved, including 5 managers of the Tourism Awareness Group (Pokdarwis), 5 representatives of the village government, and 5 local business actors. The research data were sourced from primary data obtained through field observations and in-depth interviews, as well as secondary data derived from scientific literature and relevant village documents (Musaffa & Jannah, 2024) .

Data collection techniques were carried out comprehensively through semi-structured interviews, participant observation of residents' economic activities, and administrative documentation (Kallio et al., 2016) . Data analysis used an inductive approach following an interactive model consisting of data reduction, data presentation (*display*), and drawing conclusions or verification (Mezmir, 2020) . To ensure the credibility and validity of the research results, source and technique triangulation techniques were used to ensure data validation through comparison of various informant perspectives and data collection methods (Morgan, 2024) .

RESULTS AND DISCUSSION

Ecotourism Profile and Multiplier Effect *in* the Framework of *Hifdz al-Maal*

Mada Oi Tampuro in Piong Village is not just a water recreation destination, but has transformed into a productive asset that drives the local economy. The ecotourism sector has emerged as a new economic catalyst, extending beyond its recreational function to become a medium for empowerment through the creation of locally based service, trade, and environmental management businesses. To measure the direct impact of this tourism boom, this

study captures the economic conditions of micro-entrepreneurs in the area, as presented in Table 1.

Based on Table 1, the presence of ecotourism empirically provides a positive stimulus. Of the five respondents from community groups or business actors, all confirmed an increase in income since they opened their businesses near the tourist area.

Table 1(business actors)

No	Respondents	Type of business	Starting Year	Income Impact	Major Obstacles	The Benefit Justice View
1	R1	Roadside stall	2022	Increase	Small Capital	Fair Enough
2	R2	Selling Drinks	2022	Increase	Few Visitors	Not Evenly Distributed
3	R3	Parking Business	2021	Increase	Lack of Facilities	Fair Enough
4	R4	Stall	2020	Go on	Business Competition	Not Evenly Distributed
5	R5	Tourism Services	2021	Increase	Lack of Promotion	Fair Enough

(Source: Interview Results, 2026)

The types of businesses that emerge are very varied and complementary to the needs of tourists, such as food stalls (R1), selling snacks and drinks (R2, R3), to providing tourism services and parking areas (R4, R5).

This finding aligns with research by Iramawati and Hasnawati (2020), which asserts that locally-based tourism can create a multiplier effect (Irmawati & Hasnawati, 2024). From an Islamic economic perspective, the initiative of residents to start micro-enterprises is a concrete manifestation of *their efforts* within the framework of *hifdz al-maal* (protecting and developing wealth). Economic independence is beginning to be established at the village level without having to rely entirely on external investors. (Dauri & Ricco Andreas, 2019).

Institutional Synergy and *Ta'awun Illusions*

Ideal natural resource management requires collective participation. In Piong Village, this governance is implemented through interactions between the Village Government as

policymakers and the Pokdarwis (Tourism Group) as field operators. The dynamics of both are captured in Tables 2 and 3.

Table 2 Recapitulation of interview results with village government respondents

No	Respondents	Position	Forms of Village Support	Economic Impact	Development Plan
1	N1	Acting Head of Piong Village	Permits and Guidance	Positive Impact	Facility Development
2	N2	Village Secretary	Village Policy	Increase Income	Tourism Promotion
3	N3	Village Treasurer	Simple Facilities	Pretty good	Sustainable Tourism
4	N4	Head of Oi Ncama Hamlet	Village Cooperation	There is an Improvement	Facility Improvement
5	N5	Head of Sagolo Hamlet	Community Development	Very Impactful	Tourism Development

Table 3 of Pokdarwis respondents

No	Respondents	Position	Year	Community Involvement	Management Barriers	Distribution of Benefits
1	P1	Chairman	2024	Cleanliness and Small Business	Minimal Facilities and Promotions	Appropriate Role/Fair Enough
2	P2	Secretary	2024	Trading and maintaining ecotourism	Lack of Capital	Quite Average
3	P3	Member	2019	Workers and Traders	Unstable Visitors	Not Evenly Distributed
4	P4	Member	2023	Maintain and Manage	Minimal Facilities	According to Role
5	P5	Member	2024	Actively Engaged in Activities	Lack of Promotional Support	Not Evenly Distributed

(Source: Interview Results, 2026)

This situation indicates that the value of *Ta'awun* in Mada Oi Tampuro remains illusory and has not yet reached a strategic *level*. The community plays a more hands-on role in the field,

while strategic decision-making remains dominated by the Pokdarwis (Tourism Group) and the Village Government.

Evaluation of Distributive Justice (*'Adl*) and Deconstruction of Management Contracts

The most fundamental finding that distinguishes this study from previous literature is the identification of polarized perceptions regarding economic justice. Referring to the "Views on Fairness of Benefits" column (Tables 1 and 3), significant complaints were received from small-scale business owners (R2, R4) and Pokdarwis members (P3, P5) stating that economic benefits were "not evenly distributed."

This distribution inequality violates the fundamental principles of *al-'adl* (justice), *ta'awun* (cooperation), and *maslahah* (common good) (Sumarta, 2025) . Islam emphasizes that the circulation of wealth should not only circulate among a handful of wealthy individuals, as the principle of distributive justice that is the spirit of the maqashid sharia (Umami Kalsum, 2018) . The reality on the ground actually strengthens the argument of Zunaidi et al. (2022), that without a fair distribution mechanism, tourism development actually risks giving rise to socio-economic inequality that is detrimental to the wider community (Zunaidi et al., 2022) .

Furthermore, public complaints regarding revenue sharing from the parking sector and entrance fees indicate the need to evaluate the cooperation contracts (*akad*) used between management and the community. To avoid *unfair practices* , this cooperation mechanism absolutely needs to be formalized. Rather than perpetuating an opaque system of fees, restructuring the management of parking and entrance fees at Mada Oi Tampuro absolutely requires the formalization of muamalah contracts. Management can implement *Mudharabah* or *Syirkah Inan contracts* as instruments for equitable profit-sharing (Munandar & Hasan Ridwan, 2019) .

In the *Mudharabah scheme* , the Village Government can act as *the shahibul maal* (capital/facility owner), while the Pokdarwis and representatives of the workers act as *mudharib* (field managers). The profit-sharing ratio (for example, 40% for the village treasury and 60% for the management) is agreed upon transparently upfront. Another alternative is the *Syirkah Inan contract* , in which the village and community groups both contribute capital and labor with profits shared according to the agreed portion. The implementation of this *ma'lum* (clear) contract is crucial to eliminating the element of *gharar* (uncertainty) and the potential for

distributive injustice that has been complained about by respondents (P3, P5). With a clear contract, each party has certainty under sharia law regarding the economic rights they receive from every rupiah generated by tourists (Zilfi Hamdani & Fatkhul Wahab, 2025) .

Role Optimization *Ulil Amri* Towards Tourism that is *Beneficial*

The Piong Village Government, in its capacity as *the village head (ulil amri)*, has a significant responsibility to ensure the inclusive welfare of its residents. Despite the provision of guidance and legal business permits, observations have found that crucial facilities such as mosques and public toilets are in dire and neglected condition. Neglecting the suitability of religious facilities in tourist areas clearly contradicts the fulfillment *of the* basic needs of the community, a key prerequisite for Muslim-friendly tourist destinations (Alim et al., 2023) .

Therefore, the future development strategy for Mada Oi Tampuro ecotourism needs to be restructured by relying on three pillars of sharia economics:

- a) Transparency of Governance (*Good Corporate Governance*): Implementing an open financial reporting system to all village residents regarding income from the parking and entrance ticket sectors.
- b) Equalizing Access to Financing through *Qardhul Hasan* : Responding to the "Small Capital" obstacle (R1, P2), the Village Government through BUMDes needs to distribute interest-free charity financing (*Qardhul Hasan*) so that micro-business actors can compete healthily and avoid the clutches of loan sharks.
- c) *Maslahah* -Oriented Development : Improving places of worship (mosques) as part of fulfilling halal tourism standards that are oriented towards the welfare of the community (falah).

CONCLUSION AND SUGGESTIONS

The Mada Oi Tampuro Ecotourism in Piong Village has clearly provided a positive economic stimulus through the creation of *a multiplier effect* for the local community, which is reflected in increased income and diversification of micro-business units.

However, when viewed from the perspective of Islamic economics, the current empowerment model has not reached its optimal point and still leaves the "illusion *of ta'awun* ", where community participation is still functional-technical and has not reached the strategic level in

decision-making. Crucial findings in this study indicate the existence of inequality in the distribution of economic benefits, where the concentration of profits tends to be centered on certain groups, thus injuring the principle of distributive justice (' *adl*) which is the spirit of *the maqashid sharia* .

Therefore, the sustainability of ecotourism requires restructuring of governance through the formalization of muamalah contracts, such as *mudharabah* or *syirkah inan* , to ensure transparency of profit-sharing ratios and eliminate *gharar elements* in the management of fees and parking. Furthermore, the role of the Village Government as *ulil amri* needs to be optimized by providing access to charitable financing (*qardhul hasan*) to address residents' limited capital, as well as prioritizing the development of public infrastructure and places of worship to achieve holistic welfare (*maslahah*) for all levels of society.

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