

Analysis of Ecotourism Development from an Islamic Perspective

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Article History

Received: 30-06-2026

Revised: 07-07-2026

Published: 30-07-2026

Keywords: Ecotourism, Islamic Perspective, Islamic Values, Tourism Development, Indonesia

ABSTRACT

This study examines the development of ecotourism from an Islamic perspective, focusing on the application of Islamic values, the various challenges that arise, and an ideal model relevant to the social and cultural context of Indonesia. This study employs a qualitative method using a literature review approach. The data sources include the Qur'an, authentic hadiths, classical fiqh literature, and national tourism policy documents. The results indicate that the development of ecotourism grounded in Islamic values has a solid theological foundation through the concepts of khalifah, amanah, and mizan. The application of Islamic values in ecotourism practices includes environmental conservation, community empowerment, the implementation of business ethics, and the provision of facilities that are welcoming to Muslim tourists. Nevertheless, the development of ecotourism based on Islamic values still faces various significant challenges, such as limited infrastructure, low public awareness, suboptimal regulations, and the dilemma between applying Islamic values and the principle of inclusivity. An ideal model for ecotourism development from an Islamic perspective must integrate the principles of maqasid al-shari'ah, the pentahelix collaboration approach, and the harmonization of Islamic values with local wisdom. Therefore, this study recommends strengthening Sharia-based regulations, enhancing community empowerment, and developing supporting infrastructure to realize sustainable Islamic ecotourism.

INTRODUCTION

The tourism sector is one of the important economic potentials of the community that needs to be developed to encourage increased community welfare and progress in regional development. This development needs to be carried out comprehensively, evenly, and supported by targeted and coordinated development. Furthermore, the concept of tourism extends beyond just tourist visits, encompassing efforts to empower destinations to enhance their appeal. Thus, the presence of tourist attractions can positively impact the surrounding

community, particularly by creating business opportunities and increasing local economic activity (Hasanah et al., 2024).

Tourism is a strategic sector that plays a vital role in supporting global economic growth, particularly through job creation and improving community well-being. In Indonesia, the tourism sector continues to grow and is a key pillar of the national economy. One form of development is ecotourism, a tourism concept that emphasizes a balance between utilizing natural resources, preserving the environment, and empowering local communities economically (Ma'shum, 2025).

In recent years, community-based ecotourism has been growing in various regions as a strategy to increase community income without neglecting environmental sustainability. Ecotourism not only provides a nature-oriented travel experience but also creates space for micro, small, and medium enterprises (MSMEs) around tourist destinations to grow and develop. Various studies show that the involvement of MSMEs in the tourism sector can significantly contribute to improving the local economy, particularly through job creation and strengthening the economy based on community participation. (Devi et al., 2022).

Ecotourism is a crucial aspect of tourism development in Indonesia because it is closely linked to the utilization of natural resources, environmental protection, and improving community welfare. The concept of ecotourism not only makes nature the primary tourist attraction but also emphasizes the need for conservation efforts, environmental education, local community empowerment, and the creation of sustainable economic benefits for residents around tourist areas (Pradyana, 2024). Recent studies have shown that ecotourism development involving local communities and economic actors can increase community participation, create new business opportunities, and encourage increased community income, while still adhering to the principles of environmental sustainability (Rahman et al., 2023). In the context of Indonesia, where the majority of the population is Muslim, ecotourism development has the potential to be integrated with the concept of halal tourism and Islamic values, such as utility, social awareness, cultural preservation, and a balance between economic interests and environmental sustainability. However, ecotourism implementation still faces various challenges, particularly in balancing the goal of generating profits with efforts to conserve nature, protect local culture, and participate in a sustainable community (Mardani et al., 2025).

In the Islamic perspective, tourism activities are not only understood as recreational activities, but can also contain religious values if carried out with good intentions and adhere to Islamic ethics. The Qur'an also encourages humans to travel or *rihlah* as a means of gaining wisdom, expanding knowledge, and witnessing the signs of the greatness of Allah SWT. In QS. Al-'Ankabut [29]: 20 it is emphasized that:

Meaning: Say: 'Walk on (the face of) the earth, then watch how Allah begins the creation of (His creatures), then Allah brings about the final event (QS. Al-'Ankabut: 20).

This verse illustrates that travel activities can be a medium to strengthen one's faith through contemplation and observation of Allah SWT's creation. Nagga & Asfar, (2025)

explained that Al-Quran-based tourism needs to combine elements of worship and recreation. This concept emphasizes the importance of tourism activities as a means of learning, self-reflection, environmental awareness, and the formation of morals and ethics.

Environmental conservation from an Islamic perspective is based on three main principles, namely *khalifah* as the role of humans in managing nature, *amanah* as the responsibility to maintain its sustainability, and *mizan* as the principle of ecological balance. As caliphs on earth, humans have an obligation to utilize and manage natural resources wisely and responsibly, and to avoid excessive exploitation. QS. Al-A'raf [7]: 31 emphasizes the prohibition against excessive behavior or *israf*.

Meaning: O son of Adam, wear your beautiful clothes every time (entering) the mosque, eat and drink, and do not be excessive. Indeed, Allah does not like people who exaggerate (QS. Al-A'raf: 31).

This verse serves as an important basis for the development of ecotourism oriented towards the principle of sustainability (Widiastuty & Anwar, 2025). Furthermore, QS. Al-Rum [30]: 41 explains that damage occurring on land and sea is the result of human actions, so this verse serves as an important reminder of the obligation to protect and preserve the environment. The principle of environmental conservation is also reinforced by the hadith of the Prophet SAW, one of which is the prohibition of defecating in places that can harm others, such as water sources, public roads, and under fruit-bearing trees as narrated by Abu Dawud.

In Islamic jurisprudence, ecotourism falls within the scope of *muamalah* (transactions) which are, in principle, permissible or permissible, as long as their practices and management do not deviate from sharia principles. This is in accordance with the principle of Islamic jurisprudence, which states that the basic principle of any muamalah activity is permissible unless there is clear evidence prohibiting it. Thus, ecotourism development from an Islamic perspective offers significant potential for implementation, as long as it avoids elements prohibited by Sharia law, such as usury (*riba*), gambling (*maisir*), *gharar* (*gharar*), fraudulent practices, exploitation, and activities that could lead to sin. Ecotourism management based on Islamic values also needs to be directed toward strengthening faith, fostering good morals, preserving the environment, implementing fair and transparent transactions, and realizing the benefits for the local community. (Mubarok, 2025).

Indonesia has significant potential for developing halal ecotourism, but this potential has not been fully utilized. Lack of awareness among communities surrounding conservation areas about the importance of environmental preservation and improving well-being often leads to activities that negatively impact the environment. Therefore, developing halal ecotourism requires a comprehensive approach that incorporates social, cultural, economic, and religious aspects. Research conducted in Tamanjaya Village, one of the buffer zones of Ujung Kulon National Park, shows that the local community maintains Islamic traditions that are accommodating and integrated with local wisdom. One form of this wisdom is the prohibition on cutting down trees, which indirectly contributes positively to environmental conservation efforts. (Tora et al., 2025).

Regulations regarding Sharia tourism in Indonesia still face challenges in balancing the preservation of Islamic values with modern developments and the principle of inclusivity. A study in Banten Province shows that Sharia tourism policies play a crucial role in preserving Islamic educational values while strengthening local cultural identity. However, this policy also presents challenges in creating an inclusive tourism destination, particularly for non-Muslim tourists and local communities such as the Baduy indigenous people. This situation has the potential to create a sense of exclusivity that could limit Banten's appeal to a more diverse range of tourists, while also impacting the economic sustainability of local businesses that rely on visits from tourists from diverse backgrounds. (Wazin, 2018).

Recent studies have shown that halal ecotourism, built through harmony between religious values and local culture, can be a potential model for tourism development. Research in villages surrounding Ujung Kulon National Park revealed that halal ecotourism development can be strengthened by utilizing natural resources, such as Peucang Island and Cikacang Waterfall, as well as local cultural riches, such as the Rengkong and Lesung dances. This development remains directed towards aligning with open Islamic values and accommodating the local wisdom of the local community. (Tora et al., 2025) . This model shows that the development of Islamic-based ecotourism does not need to be carried out in a closed or exclusive manner, but can be developed in harmony with local cultural values that have lived and developed in society.

Based on the background description, this research is important to provide a more comprehensive understanding of ecotourism development from an Islamic perspective. The study focuses on three main aspects: the application of Islamic values in ecotourism practices, the various challenges that arise in its implementation, and the formulation of an ideal development model appropriate to the Indonesian context. Therefore, this research aims to analyze the implementation of Islamic values in ecotourism development in Indonesia, identify obstacles encountered in its implementation, and formulate an ecotourism model based on an Islamic perspective that is relevant, contextual, and can be implemented sustainably in Indonesia. Thus, this research is expected to contribute to the development of Islamic ecotourism studies, as well as serve as a reference for policy makers and tourism practitioners in designing and managing ecotourism that is sustainable, beneficial, and in line with Islamic principles.

RESEARCH METHODS

This research employs a qualitative method with a library research approach . This approach was chosen because it is relevant to the research objective, which is to examine the concepts and values of ecotourism development from an Islamic perspective through an in-depth review of various textual sources and academic literature. Through library research, researchers can comprehensively explore the theological, legal, and conceptual foundations of Islamic ecotourism, drawn from both primary and secondary sources.

The primary data sources in this study consist of several main materials. First, the Qur'an al-Karim and its translation which serve as the main foundation of Islamic teachings. Second, the books of hadith recognized as authoritative, such as *Sahih Bukhari* , *Sahih Muslim* , *Sunan Abu Dawud* , and *Sunan Ibn Majah* , which contain practical guidelines on travel ethics, environmental conservation, and muamalah activities. Third, classical fiqh literature, especially *Al-Muwafaqat* by Al-Syathibi which discusses the concept of *maqasid al-syari'ah* , and *Ihya' Ulum al-Din* by Al-Ghazali which describes the spiritual aspects of human behavior and activities. Fourth, policy documents, such as the Regulation of the Minister of Tourism and Creative Economy and the National Tourism Development Master Plan (RIPPARNAS), which contain the direction and strategy of tourism development policies in Indonesia.

The secondary data in this study were sourced from accredited scientific journal articles, books, and research reports related to ecotourism and Islamic tourism studies. The literature used was limited to publications from 2020–2025 to ensure the data and discussions remain up-to-date and relevant to current developments. Data collection was conducted through documentation and literature review techniques, systematically reviewing various primary and secondary sources discussing ecotourism, Islamic values, and sustainable tourism development.

Data analysis in this study was conducted using content analysis techniques *through* a thematic approach. Data obtained from various sources were systematically analyzed through three main stages: data reduction, data presentation, and conclusion drawing. The thematic approach was used to identify patterns, themes, and categories related to the application of Islamic values, challenges faced, and ideal models for ecotourism development. Through this approach, researchers were able to integrate findings from different sources to produce a more comprehensive understanding of ecotourism from an Islamic perspective.

RESULTS AND DISCUSSION

Implementation of Islamic Values in Ecotourism Development Practices

1. Theological Foundation of Ecotourism from an Islamic Perspective

Research findings show that the development of ecotourism from an Islamic perspective rests on a solid theological foundation, namely the Qur'an, hadith, and the principles of fiqh. In the view of the Qur'an, travel activities are not only interpreted as recreational activities, but also as a means to strengthen faith through contemplation of the signs of the greatness of Allah SWT in the universe. This is in line with the content of QS. Al-'Ankabut [29]: 20 which states " Say: " *Travel on the earth, then observe how Allah begins the creation (of His creatures), then Allah makes the final event* " . This verse emphasizes that tourism activities are not only understood as entertainment or recreational activities, but can have worship value if carried out with the intention of gaining lessons, contemplating Allah's creation, and witnessing the signs of His greatness .

These findings are reinforced by research Nagga & Asfar (2025) stated that Quran-based tourism needs to combine the dimensions of worship and recreation in a balanced way. This concept emphasizes the importance of learning, reflection, environmental awareness, and moral development. Therefore, from an Islamic perspective, tourism serves not only as a means of entertainment but also as an activity that provides social benefits, strengthens faith, and instills moral values. Muhajirin, (2018) also explained that tourism is an activity that is recommended in Islamic law, both in the form of physical tourism and spiritual tourism, as long as the goal is directed towards getting closer to Allah SWT through contemplation of His creation, namely the universe.

The concept of environmental preservation in Islam is based on the values of khalifah, amanah, and mizan. The khalifah principle views humans as mandated to manage the earth wisely and responsibly. The amanah principle emphasizes that preserving nature is both a moral and spiritual obligation. Mizan teaches the importance of maintaining ecological balance so that the use of natural resources does not disrupt the sustainability of life. The prohibition against excessive behavior or israf in QS. Al-A'raf [7]: 31 provides a moral basis that the use of natural resources must be done wisely and not exceed limits. In ecotourism development, this principle directs destination managers to use resources efficiently, maintain environmental cleanliness, protect the sustainability of ecosystems, and raise awareness among tourists to have concern for nature. This principle is further emphasized in the hadith of the Prophet Muhammad (peace be upon him), which forbids polluting water sources, public roads, and shelters. This prohibition demonstrates that maintaining cleanliness and protecting the environment is part of human responsibility in preserving the earth as a trust from Allah SWT. (Derysmono, 2025).

2. Ecotourism within the Framework of Fiqh and Maqasid al-Syari'ah

In Islamic jurisprudence (fiqh), ecotourism can be categorized as a muamalah activity that is essentially permissible, as long as its implementation does not violate sharia principles and provisions. This view aligns with the principle of Islamic jurisprudence, which states that the basic principle of every muamalah activity is permissible, unless there is clear evidence to prohibit it. Thus, ecotourism development can be carried out extensively as long as its management remains guided by the values of halal (permissible), openness, justice, and welfare, and is free from elements of usury (riba), gambling (maisir), gharar (gharar), and activities contrary to Islamic teachings. Therefore, ecotourism, from an Islamic perspective, is not only directed at recreation and economic growth, but must also prioritize compliance with sharia law, the application of Islamic business ethics, and sustainable environmental conservation. (Jaelani, 2025).

Studies on ecotourism area management from an Islamic legal perspective indicate that modern ecotourism development can integrate contemporary management systems with sharia principles. This integration should be directed toward strengthening faith, fostering good morals, and raising human awareness of their obligation to preserve nature. Therefore,

ecotourism must be free from practices that conflict with Islamic teachings, moral values, and the principle of public welfare. Developed tourist attractions must be sourced from natural and cultural resources that comply with halal principles, are permissible, and do not cause damage to the environment or the community. In addition to providing recreation, ecotourism facilities and activities can also be used as educational and religious outreach tools that instill spiritual, social, and ecological values. (Yuni et al., 2023) . Thus, ecotourism management based on Islamic values needs to prioritize nature conservation, avoid excessive use of resources, and maintain ecosystem functions to ensure the sustainability of tourist destinations.

From the perspective of maqasid al-syari'ah, ecotourism development should be directed towards realizing the five main objectives of sharia: protection of religion, life, intellect, descendants, and property. The aspect of hifz al-din can be implemented through the provision of facilities and a tourism environment that supports the implementation of religious values. Hifz al-nafs is reflected in the protection of the safety, health, and comfort of tourists and the surrounding community. Meanwhile, hifz al-aql can be realized through educational tourism activities that foster critical awareness. Hifz al-nasl relates to efforts to maintain morals, culture, and the sustainability of generations. Hifz al-mal emphasizes the importance of managing the tourism economy fairly and openly, and providing tangible benefits to local communities. (Harahap et al., 2025) .

findings , (2025) supports this view by demonstrating that the combination of Islamic-based edu-tourism and the creative economy in Kampung Inggris Pare has resulted in more inclusive tourism governance. This is evident through the collaboration between language institutions, local businesses, village governments, academics, and the media. This collaborative pattern not only contributes to improving the village economy but also strengthens social justice, community involvement, and moral values in tourism management. Therefore, ecotourism based on maqasid al-syari'ah can be understood as a tourism development approach that seeks to balance economic aspects, social sustainability, religious values, and community welfare.

3. Practice of Implementing Islamic Values in Ecotourism

The implementation of Islamic values in ecotourism activities in Indonesia shows different variations, depending on the characteristics of the destination, local potential, and management patterns applied by the local community. A study of the Mudal River Ecotourism in Kulon Progo shows that its management system incorporates various elements of *Islamic Social Entrepreneurship* , including amar ma'ruf nahi munkar, improving community welfare, the principles of fairness and equality, al-falah, strengthening social values, and the role of humans as caliphs in managing natural and human resources. Furthermore, the management of this destination also reflects the values of justice, balance, social security, and the spirit of economic jihad. Although the area has not yet been fully developed as a Muslim-friendly tourist destination, its management practices and socio-

economic activities have demonstrated the application of Islamic values, particularly in community empowerment, environmental awareness, and the creation of sustainable social benefits. (Afraha, 2025) .

Study Tora et al., (2025) regarding halal ecotourism that combines religious values and local culture in the buffer village of Ujung Kulon National Park shows that the people of Tamanjaya Village have a traditional, open, and in harmony with local wisdom. Local cultural values also support nature conservation efforts, such as the prohibition of cutting down trees, while strengthening the appeal of halal ecotourism through natural potential, such as Peucang Island and Cikacang Waterfall, as well as local cultural riches, such as the Rengkong Dance and the Lesung Dance. These findings show that the development of ecotourism based on Islamic values can be in harmony with local wisdom without erasing or ignoring the cultural identity of the local community.

Study Sonjaya et al., (2024) on the integration of local wisdom in the development of a halal tourism model in Indragiri Village, Bandung Regency, showed that the existence of the Indragiri Halal Ecotourism Village has made a positive contribution to the community. This impact is evident in the strengthening preservation of local culture, increased public understanding of halal tourism, increased resident income, and the fulfillment of the primary needs of Muslim tourists as recommended by COMCEC. These needs include the availability of halal food, prayer facilities, toilets with water for ablution, recreational services that respect privacy, and the absence of activities that conflict with halal principles. These findings demonstrate that the combination of local wisdom and halal principles can be a key foundation for ecotourism development. This approach not only emphasizes the attractiveness of the destination but also prioritizes the comfort of Muslim tourists, encourages community empowerment, and supports local social and economic sustainability.

Study Kusumaningtyas et al., (2024) on pilgrimage tourism to the tombs of saints and the management of halal destinations based on sharia values, showed that the implementation of sharia management in destination operations can increase tourist satisfaction, while also supporting the strengthening of the local economy and cultural preservation. However, the study also revealed that some site managers still have a limited understanding of sharia values.

Challenges of Implementing Islamic Values in Ecotourism Development Practices in Indonesia

1. Infrastructure and Facilities Challenges

Research results indicate that limited infrastructure is a major obstacle to developing ecotourism based on Islamic values. A study of villages within Ujung Kulon National Park's buffer zone revealed that ecotourism development still faces various obstacles, such as inadequate facilities and infrastructure, low community knowledge, and the need for innovation in destination management systems and marketing strategies. (Tora et al., 2025) . These obstacles are increasingly complex because access to ecotourism areas is still limited,

as found in the development of ecotourism in Indragiri Village, Bandung Regency. (Sonjaya et al., 2024) .

These infrastructure issues directly impact the comfort and safety of tourists, particularly in meeting basic needs such as clean water, proper sanitation, and adequate transportation access. From an Islamic perspective, providing adequate public facilities is part of the responsibility of destination managers to ensure tourists feel safe and comfortable. This way, tourists can still fulfill their religious obligations, such as prayer, and avoid situations that could force them to consume food or use services whose halal (permissible) status is unclear.

2. Challenges of Community Understanding and Capacity

Limited public understanding of Islamic values and the concept of ecotourism poses a significant challenge to developing Sharia-compliant tourism destinations. This aligns with the findings of Kusumaningtyas et al. (2024). which shows that some pilgrimage tourism managers still do not have an adequate understanding of sharia principles. This condition shows that education, mentoring, and strengthening community capacity are very important needs in supporting the development of ecotourism based on Islamic values.

Research (Asharsyira, 2025) The development of Kampung Inggris Pare demonstrates a paradox in the area's development. Although Kampung Inggris is developing as an educational center, local community participation in tourism economic activities remains suboptimal. This is due to the fact that many educational institutions operate independently, limiting local community involvement and underachieving the multiplier economic impact on the local community. These findings demonstrate that community empowerment from an Islamic economic perspective requires a comprehensive approach. Communities should not only be positioned as targets of development programs but also be involved as key actors, actively participating in the planning, decision-making, and management of ecotourism.

From an Islamic perspective, community empowerment is understood as a learning process aimed at building community independence to improve their quality of life. These efforts are not only concerned with improving well-being and safety in this world, but also aimed at achieving goodness and safety in the afterlife. (Aminoto, 2019) . Thus, increasing community capacity needs to be done in an integrated manner, encompassing spiritual, economic, and social dimensions so that empowerment can run in a balanced and sustainable manner.

3. Regulatory and Policy Challenges

Regulatory aspects are a significant challenge in implementing Islamic values in ecotourism development. Wazin's study (2018) The dilemma of Sharia tourism regulations in Banten demonstrates that Sharia tourism policies still face challenges in creating an inclusive tourism space, particularly for non-Muslim tourists and local communities, such as the Baduy indigenous people. This situation has the potential to create a sense of exclusivity that could

diminish Banten's appeal to tourists from diverse backgrounds and impact the economic sustainability of local businesses that rely on diverse tourist visits.

These findings emphasize that the formulation of sharia tourism regulations must be carried out carefully to maintain a balance between economic growth, preservation of Islamic values, and respect for cultural diversity. From an Islamic perspective, ecotourism management needs to be based on the principles of justice and welfare that can be felt by all parties, including non-Muslim tourists and indigenous communities. Islam emphasizes the importance of building social relationships based on tolerance, appreciation of differences, and mutual respect, as reflected in QS. Al-Hujurat [49]: 13.

4. Economic and Institutional Challenges

Economic and institutional barriers also pose challenges in developing Islamic-based ecotourism. Sonjaya et al., (2024) found that the development of Islamic ecotourism still faces obstacles in the form of limited cooperation with Islamic financial institutions and less than optimal accessibility to ecotourism areas.

Partnerships with Islamic financial institutions play a crucial role in providing access to financing aligned with Sharia principles to support ecotourism development. This financial support can be directed towards infrastructure development, strengthening micro-enterprises, and increasing community capacity and empowerment.

Furthermore, the suboptimal functioning of ecotourism management institutions remains a major obstacle to the development of Islamic-based ecotourism. Ecotourism management relies not only on natural potential and attractions but also requires strong synergy between the government, destination managers, business actors, religious leaders, and local communities. From an Islamic legal perspective, ecotourism management must be guided by ethical transactions, namely avoiding business activities containing elements of gambling (*maisir*), usury (*riba*), and *gharar* (*gharar*). Furthermore, managers must provide adequate public facilities to support tourist comfort, ensure that developed tourist attractions are *halal* (permissible), suitable, and educational, and direct tourism activities as a means of Islamic outreach that can increase spiritual and social awareness and environmental awareness. (Nizar & Rakhmawati, 2020). Therefore, Islamic ecotourism institutions need to be developed through the principles of participation, transparency, and a focus on the welfare of the community. This approach is crucial for ecotourism management to strengthen the economic sustainability of communities while maintaining sharia values and preserving the environment.

An Ideal Model for Ecotourism Development Based on an Islamic Perspective in Indonesia

1. Integration of the Principles of Maqasid al-Syari'ah and Pentahelix Collaboration

Based on the results of research and analysis of various obstacles found, ecotourism development from an Islamic perspective should ideally be carried out by integrating the principles of *maqasid al-syari'ah* and the *pentahelix collaboration approach*. Asharsyira, (

2025) He explained that Islamic-based tourism governance, which combines these two approaches, can create a more inclusive management model. This model can connect various parties, such as educational institutions, local businesses, village governments, academics, and the media, in a focused and collaborative partnership.

This model provides a balanced development direction between economic growth, social equality, and strengthening moral values. In the context of ecotourism, the application of the *maqasid al-syari'ah* principle requires that tourism development safeguard religion through its *da'wah* function, protect lives by ensuring tourist safety, nurture reason through conservation education, preserve descendants by instilling moral values, and protect property through fair, transparent, and sustainable economic management.

2. Harmonizing Islamic Values with Local Wisdom

The ideal model for developing Islamic ecotourism needs to emphasize the harmony between Islamic teachings and local community wisdom. Tora et al., (2025) This study demonstrates that communities in the villages surrounding Ujung Kulon National Park practice traditional Islam, are open to local culture, and integrate local wisdom. Various local traditions, such as the prohibition on cutting down trees, contribute positively to environmental conservation efforts while strengthening the appeal of halal ecotourism.

This model demonstrates that Islamic ecotourism development need not be exclusive or neglect the cultural identity of local communities. Instead, Islamic values can be aligned with local wisdom as long as the cultural practices do not conflict with basic sharia principles. In this regard, local wisdom serves as social capital that can strengthen inclusive, sustainable, and participatory ecotourism management. This view is in line with the Islamic jurisprudence principle regarding *'urf*, namely that the customs or habits of society can be taken into consideration in determining the law as long as they do not conflict with the Qur'an, hadith and basic principles of sharia. (Irfandi, 2025) . Therefore, Islamic ecotourism can be understood as a space that connects religious values, local cultural preservation, and strengthening the community economy.

3. Strengthening Inclusive Sharia-Based Regulations

The ideal model for Islamic ecotourism development requires strengthening inclusive, sharia-based regulations to maintain a balance between preserving Islamic values and respecting societal diversity. Wazin, (2018) emphasized that tourism development needs to combine economic growth, the maintenance of Islamic values, and cultural diversity in order to form a tourism model that is sustainable, inclusive, and responsive to local socio-cultural dynamics.

Inclusive Sharia-based ecotourism regulations need to be formulated, emphasizing faith, morals, public welfare, and environmental sustainability. Ecotourism development should not be solely aimed at recreation and economic growth, but should also serve as a means of strengthening spirituality, fostering ethical tourism behavior, and providing services in line with Sharia principles. Therefore, the implementation of ecotourism needs to avoid various

activities that are not in line with religious values and social ethics. (Sadiah, 2020) . Developed tourist attractions must be based on natural or cultural potential that is permissible, halal, and worthy of a visit. Management must also provide facilities and infrastructure that support tourist comfort, including those necessary for religious activities, and utilize tourism facilities as a means of educational da'wah (Islamic outreach). Furthermore, destination management must maintain natural functions and ecosystem balance to ensure that tourism activities do not cause environmental damage but instead support conservation, community empowerment, and the common good.

4. Community Empowerment and Capacity Building

The ideal model for ecotourism development requires community empowerment to be the primary focus of management. From an Islamic economic perspective, community empowerment is understood as a learning process that encourages communities to independently undertake various efforts to improve their quality of life, both in terms of well-being and safety in this world and happiness and safety in the afterlife. (Aminoto, 2019) . This empowerment includes economic, social and spiritual dimensions which are carried out in an integrated manner.

Strengthening community capacity in the development of Islamic ecotourism needs to be implemented comprehensively. This effort is not limited to technical skills in managing destinations, but also encompasses an understanding of Islamic values, travel ethics, entrepreneurial skills, and strengthening local institutions. Communities need to be educated on halal principles, service etiquette, cleanliness, hospitality, and environmental responsibility as part of ecotourism ethics. In addition, training in sustainable destination management, the development of sharia-based micro-enterprises, halal certification assistance, and strengthening local institutions such as Pokdarwis, BUMDes, and community business groups are strategic steps to ensure that communities play a role not only as tourist attractions but also as key actors in management and recipients of economic benefits. Research results by Sonjaya et al., (2024) In Indragiri Village, the development of a halal ecotourism village has had a positive impact on increasing public awareness, increasing local income, and providing Muslim-friendly facilities. These facilities include halal food, a place of worship, restrooms with clean water, recreational services that maintain privacy, and a tourist environment free from non-halal activities.

CONCLUSION AND SUGGESTIONS

Based on the research results, it can be concluded that the development of ecotourism from an Islamic perspective has a solid theological foundation, sourced from the Qur'an, hadith, and the principles of Islamic jurisprudence. The application of Islamic values in ecotourism practices in Indonesia covers various aspects, such as environmental conservation, community empowerment, business ethics, and the provision of facilities friendly to Muslim tourists. The implementation also shows diverse forms, ranging from the application of

Islamic Social Entrepreneurship in the Mudal River Ecotourism, the alignment of Islamic values with local wisdom in the buffer villages of Ujung Kulon National Park, to the provision of Muslim-friendly facilities in Indragiri Village.

The implementation of Islamic values in ecotourism development in Indonesia still faces several obstacles, including limited infrastructure and supporting facilities, low public understanding and capacity, suboptimal regulations that also face inclusivity issues, and limited cooperation in economic and institutional aspects. These challenges require a comprehensive approach involving multiple stakeholders and integrating spiritual, economic, social, and environmental dimensions.

The ideal model of ecotourism development from an Islamic perspective that is relevant to be implemented in Indonesia needs to include several main elements, namely the integration of the *maqasid al-syariah* principle with a pentahelix collaboration approach, alignment of Islamic values with local wisdom, strengthening inclusive sharia regulations, empowering communities through capacity building, providing Muslim-friendly infrastructure and facilities, and utilizing technology and innovation in ecotourism governance.

This study provides recommendations for strengthening inclusive Sharia-based ecotourism regulations, increasing community empowerment through education and training, developing supporting infrastructure, expanding collaboration with Sharia-compliant financial institutions, and developing an Islamic ecotourism model that is responsive to local social and cultural changes. Furthermore, future research is recommended to utilize a quantitative approach and cross-regional comparative case studies to gain a deeper and more comprehensive understanding of ecotourism development from an Islamic perspective in Indonesia.

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