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Utilization of Green Tourism to Build Green Economy Based on Maqashid Sharia in Ndayung River Tourism

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Abstract

Green tourism is one of the sustainable development strategies as an alternative development that is environmentally friendly, socially just, and economically sustainable, which is in line with the principles of green economy. This research aims to analyze how the tourism potential of Kali Ndayung can be developed through a green tourism approach based on maqashid sharia. This research uses a descriptive qualitative approach with observation, interview, and documentation methods. The results showed that the application of green tourism principles in Kali Ndayung has been running on a limited scale through the involvement of local communities, waste management, and environmental conservation. However, the integration of maqashid Sharia values, especially in the aspects of hifz al-Din (protection of religion), hifz al-Nafs (protection of the soul), hifz al-'Aql (protection of reason), hifz al-Nasl (protection of offspring), and hifz al-Mal (protection of property) and hifdz al-bi'ah (protection of the environment) still requires strengthening in the form of policies and business assistance. Maqashid sharia is a concept that emphasizes the importance of achieving sharia objectives, such as protecting religion, soul, mind, offspring, and property. In the context of tourism, maqashid sharia can be applied by promoting sustainable, environmentally friendly, and socially just tourism. This study concludes that the development of green tourism based on maqashid

	sharia can be applied by promoting sustainable, environmentally friendly and socially just tourism.
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INTRODUCTION

Indonesia has tremendous natural and cultural wealth. In addition, as an archipelago, Indonesia has many beautiful water areas and is rich in natural resources, such as fish, plants, and mineral resources so that there is potential for economic development such as tourism. Tourism solutions are one of the developments in tourism potential, which in turn will lead to an increase in community welfare, because tourism has a large multiplier effect, especially with the creative industry. The growth and development of the tourism industry will have a direct and significant impact on local communities, both in terms of economic, socio-cultural, and the environment is very large(Nashihah, 2021)

According to Ahmad (2022) tourism in Indonesia is one of the economic sectors that has the most significant impact. Tourism is not only an economic driver, but is also considered a provider of employment. Besides being important in the economy, the tourism sector is seen as having a big responsibility in preserving the environment. However, it still faces challenges in developing sustainable tourism. one of the concepts that can be used to develop sustainable tourism is green tourism. Climate change and the global environmental crisis require a transformation in the management of the economic sector, including tourism. The concept of green tourism is present as an alternative development that is environmentally friendly, socially just, and economically sustainable. In Indonesia, the abundant potential of natural tourism can be developed within a green framework as an alternative to environmentally friendly, socially just, and economically sustainable development that is not only oriented towards financial gain, but also ecological and social balance (Martha Honey, 2008)

Ndayung River as one of the water-based tourist destinations in coastal areas has great potential to be a green tourism model that involves local community participation, environmental preservation, and economic empowerment. However, the development of such tourism needs to be directed towards sharia principles in order to provide blessings and long-term benefits. Normatively from the perspective of Islamic law, running a business is not only for consumptive needs but is expected to contribute to environmental protection efforts. As a religion that is rahmatan lil 'alamin, Islam emphasizes its adherents to preserve the environment and act wisely towards nature. maq̄ṣid al-syarī'ah study becomes a necessity because it is related to the nature of maq̄ṣid al-syarī'ah itself, namely "jalb mashalih and dar'ul mafasid / seeking benefits and avoiding damage"(Utami, Darmawan, Marina, 2016)

Maqashid sharia as an ethical and normative framework in Islam provides guidance that development must maintain five main objectives: religion (hifdz al-din), soul (hifdz al-nafs), intellect (hifdz al-'aql), offspring (hifdz al-nasl), and property (hifdz al-maal(Jasser Auda, 2007) . The integration between the concept of green economy and maqashid sharia is important in ensuring that tourism is not only sustainable, but also in accordance with Islamic values(Muhammad Zuhdi, 2021) In the context of tourism, maqashid sharia can be applied by promoting sustainable, environmentally friendly, and socially just tourism. The utilization of green tourism in Kali Ndayung tourism can be an example of how maqashid sharia can be applied in tourism practices.

This research aims to explore how the utilization of green tourism can build a maqashid sharia-based green economy in Ndayung River tourism. This research will also analyze the relationship between green tourism and sharia concepts, as well as identify relevant aspects between the two. Thus, this research is expected to contribute to the development of sustainable tourism and green economy in Kali Ndayung, as well as promote the application of maqashid sharia in tourism practices.

METHOD

This research uses a qualitative approach with a descriptive method to explore in depth the dynamics of green tourism implementation and its integration with maqashid sharia in the Kali Ndayung tourist area. This approach was chosen because it allows researchers to understand social phenomena and religious values contextually and comprehensively(Lexy Moleong, 2017)

The research was conducted in Kali Ndayung, a water tourism area in the coastal area that is semi-managed by the local community. The research subjects consisted of: Tour managers; Local community; Tour visitors; Representatives of local environmental NGOs. Data collection techniques were obtained through three main techniques, namely participatory observation, where researchers directly observed tourism activities, social interactions, environmental sustainability practices, and forms of community participation in green tourism management. In-depth interviews were conducted in a semi-structured manner to explore the views and experiences of subjects related to maqashid sharia values, environmental conservation practices, and the economic impact of tourism activities. Documentation studies, secondary data were obtained from village planning documents (RPJMDes), conservation program reports, documentation of KKN activities, and local articles containing tourism activities in Kali Ndayung.

The data analysis technique of this research collected was analyzed using the Miles and Huberman interactive model, which consists of three stages: data reduction, data presentation, and conclusion drawing or verification(Sugiono, 2018) . The analysis was done thematically by grouping data according to categories: green tourism principles, maqashid sharia dimensions, and local green economy practices.

RESULT AND DISCUSSION

Modern Maqashid Al-Shariah Theory

Maqashid Sharia in Islamic studies has an important role because it is related to the purpose of sharia itself. Etymologically, maqashid is the plural form of maqshad which means purpose, objective, principle, intention, goal, and end. In terminology, maqasid sharia is defined as the meanings that are intended by shari' to be realized which are behind the provisions of sharia and hokum (Jaser Auda, 2006). Maqasid sharia as a theory, methodology, and terminus technicus only emerged in the eighth century hijri through the work of Imam Syatibi in his book "Al-Muwafaqat" so that he is known as the Father of Maqasid. Previously, maqasid studies were still combined with al-maslahah al-mursalah studies. There are three main reasons why Syatibi is called the Father of Maqasid: first, his success in raising maqashid from mere 'loose maslahahmaslahah' to 'legal principles'; second, the transformation from 'wisdom behind the rule' to 'the basis of the rule'; third, the change from 'uncertainty' to 'confidence (Muhammad Thahirbin 'Asyur, 2004).

Classical maqasid scholars classified maqasid based on the level of benefit into three levels: alḍarūrīyyah (primary; necessity), al-ḥājīyyah (secondary; necessity), and al-taḥsīnīyyah (tertiary; luxury). The level of alḍarūrīyyah is then further divided into: hifz al-din (preservation of religion), hifz al-nafs (preservation of the soul), and so on. The classification of maqasid sharia includes: hifz al-nafs (preservation of life), hifz al-mal (preservation of property), hifz al-'aql (preservation of reason), and hifz al-nasl (preservation of offspring). Some experts add hifz al-'ird (preservation of honor) as the sixth goal, making the maqasid six main or primary goals (necessity). Of the three categories of maqasid classification, only al-dharuriyyah (primary) and al-hajiyyah (secondary) can be used as the basis for istinbat al-ahkam (law determination). In addition to this classification, Abdul Majid an-Najjar made another classification based on the strength of the source (quwwah al-subut), namely: al-maqasid al-qat'iyyah (definite goals), al-maqasid al-zhanniyyah (strong suspicion goals), and al-maqasid al-wahmiyyah (pseudo goals); as well as based on its authenticity (bi hasab al-ashliyah) into: maqasid al-ushul (basic goals) and maqasid al-wasail (intermediate goals).

Jasser tries to divide the Maqasid hierarchy into 3 categories, namely: First; Maqasid al-'Ammah (General Maqasid) is Maqasid which includes all maslahah contained in universal tasyri' behavior such as justice, equality, tolerance, convenience, including aspects of Dharuriyyat in Classical Maqasid. Second; Maqasid Khassah (Specific Maqasid) which is Maqasid related to maslahah that exists in a particular issue, for example, it is not allowed to harm women in the scope of the family, and it is not allowed to cheat in trade in any way. Third, Maqasid Juz'iyyah (Parcial Maqasid), which is the most core Maqasid in a legal event. This maslahah is also called wisdom or secret. Jasser Auda places Maqashid Sharia as a fundamental principle and fundamental methodology in the contemporary Islamic law reform that he promotes. Given that the effectiveness of a system is measured based on the level of achievement of its objectives, the

effectiveness of the Islamic legal system is assessed based on the level of achievement of its Maqasid Sharia. In other words, the extent of its problem-solving towards certain issues: whether it is more effective, more efficient, and more beneficial to the people and humanity (Retna Gumanti, 2018).

Potential of Ndayung River Tourism in Green Economy

Kali Ndayung has potential as a sustainable water tourism destination that offers a variety of natural beauty. Kali Ndayung, a river flowing in Batealit, Jepara is now an attractive natural exploration destination for tourists seeking adventure and authentic natural beauty, surrounded by green rice fields and shady trees. Kali Ndayung offers an enchanting natural charm amidst the rural beauty of Jepara. This tranquil river offers a variety of exciting activities for visitors, from traveling around in rubber boats, fishing, to enjoying a picnic by the river. The natural beauty around Ndayung river is also the main attraction for nature lovers who want to enjoy fresh air and soothing scenery.

Kali Ndayung nature tourism is still quite beautiful. The destination, which has been pioneered since 2021, utilizes existing weir and river spots. The view of shady trees and the Muria mountains looks beautiful and spoils the eyes of visitors. The location of Kali Ndayung Nature Tourism in Batealit is about 19 kilometers from the center of Jepara Regency. Access is quite easy, can be reached within 30 minutes using a motorcycle or car. Visitors to enter the tour only need to pay IDR 3,000 per person with a motorcycle parker IDR 4,000 and a car IDR 10,000.

Tour supervisor Gareng Hariyanto said that Ndayung River is a favorite spot for visitors at Bukit Indah Nature Tourism. No wonder on big days, tourist visits at the Ndayung river reach thousands of people per day. Visitors are generally from local Jepara to outside the region. Ndayung Batealit river tourism is usually used for refreshing to camping. The manager allows tourists to camp under the condition of permission and protecting the environment. According to Gareng, Hariyanto's nickname, Ndayung river tourism is still a pilot and needs better development. Ndayung River Nature Tourism is still worth visiting. The beauty and beauty of nature make tourists feel at home in Kali Ndayung tourism.

Ndayung River Tourism Object makes a side profession for local residents to improve the economy. Such as the profession of motorcycle taxi drivers and selling food. The Kali Ndayung motorcycle taxis travel along narrow rocky roads to deliver tourists to visit. When heading to the Kali Ndayung tourist attraction, tourists are given the option to walk or ride their own two-wheeled vehicles. If you don't have the courage to go through narrow and rocky roads, tourists can use existing tourist motorcycle taxis. The motorcycle taxis that come from local residents are ready to take tourists using existing vehicles(Tito Isna Utama, 2025)

Implementation of Green Tourism Principles

Tourism is known as a non-polluting industry for many years, as an industry, tourism can be a source of income and other social, cultural and economic benefits without setting up factories that emit pollution and can damage the environment(Santoso P., 2016) . Climate change

and the global environmental crisis require a transformation in the management of the economic sector, including tourism. So that there needs to be good management and pay attention to the balance of nature. The tourism industry can apply the concept of green tourism in maintaining its sustainability.

According to Singh and Mishra (2003) green tourism is environmentally friendly tourism (Green Tourism) considers that tourism development is an integral part of national and regional development. Meanwhile, Tunde (2012) explains that green tourism activities must pay attention to environmental, socio-cultural, and economic aspects to realize tourism sustainability. Green tourism will be realized if there is support from government policies that can create comfort for tourists, because government policies are able to provide guarantees to tourists visiting(Jumadi, 2020)

Green tourism is expected to increase the number of tourists, which in turn contributes to increased revenue. Facts show that green tourism is still not popular. Therefore, it is necessary to make strategic decisions and plans as strategic marketing efforts jointly between stakeholders to realize green tourism through green tourism marketing strategies. So that an appropriate development model is needed in accordance with the potential possessed by tourism actors both groups and individuals.

Green tourism if seriously managed can provide benefits and contribute to coherent land management and ecological goodness, and contribute to a healthy economic base(Jones, 1987) . Meanwhile, according to Middleton (1998) explains that there are still many debated terms related to 'green tourism' which is defined and can be used to refer to any tourism activity carried out in natural areas, where the main focus is natural resources, or tourism that is considered environmentally responsible. In order to realize true green tourism, it is important that the concept of sustainable development is incorporated in tourism policy, and provides practical inspiration for developing more environmentally friendly tourism activities(Hong S. dkk., 2003)

Green tourism is a form of tourism that considers environmental sustainability, social welfare of local communities, and economic efficiency without damaging long-term natural resources. In the Kali Ndayung area, this principle has begun to be implemented in several aspects of tourism management, although not yet entirely systematically structured. The following are some aspects of tourism management in Kali Ndayung:

Sustainable Management of Natural Resources

Tourism managers and local communities have applied conservation principles in utilizing natural potentials such as rivers and forest areas. Environmental education program for students and tourists.

Tourism Waste Reduction

As a form of responsibility for the environment, the manager has imposed a ban on littering. Trash bins are also provided so that garbage is not scattered everywhere. This reflects the implementation of principles within the scope of green tourism.

Local Community Participation and Empowerment

One of the important indicators of green tourism is the active involvement of local communities. In Kali Ndayung, residents are involved as tour guides, parking managers, and local culinary providers.

Education and Environmental Awareness

The application of green tourism is also evident from the extension activities to tourists, both through information boards, educational tours, and environmental training organized in collaboration with universities and NGOs. Collective awareness about the importance of protecting river water as a source of life has become part of the tourism narrative offered at this location.

Maqashid Sharia Integration

Maqashid sharia is the main objectives to be achieved by Islamic law to ensure human welfare. In the context of development, including the tourism sector, maqashid sharia can be an ethical and operational foundation so that development is not only economic in dimension, but also (Imam Al Ghazali, t.t.) . The five main principles of maqashid sharia are hifz al-Din (protection of religion), hifz al-Nafs (protection of the soul), hifz al-'Aql (protection of reason), hifz al-Nasl (protection of offspring), and hifz al-Mal (protection of property). Some contemporary scholars also add new principles such as hifz al-Bi'ah (environmental protection) as part of modern maqashid(Kamali, M.H, 2008)

The Ndayung River tourism area has gradually implemented maqashid Sharia values in its tourism management. Although not yet entirely systematic and written in formal policies, practices in the field show the direction of development that is not only ecologically green, but also spiritually and socially blessed and beneficial.

Hifz al-Din (Guarding Religion), implementation: provision of worship facilities such as prayer rooms and bathrooms in tourist areas, the schedule of tourist activities is arranged not to collide with prayer time, the existence of Islamic education in the form of information boards about the manners of protecting nature, as a mandate from Allah. Forming halal tourism that not only focuses on culinary, but also on the spiritual value and sanctity of tourism activities.

Hifz al-Nafs (Safeguarding the Soul), Increasing environmental literacy and awareness of ecological thinking within the framework of Islam. The tourist area provides visitor safety with water tourism supervisors, and safety signs around the river, rescue guides and evacuation routes are available in the form of visual boards. Preventing the risk of accidents, while reflecting sharia's concern for human life.

Hifz al-'Aql (Guarding the Intellect), implementation: the community and visitors are given counseling on the dangers of pollution, the importance of river preservation, and waste management...

Hifz al-Nasl (Preserving Progeny). Providing a healthy space for child development and family harmony. Tourism areas are promoted as family-friendly places that are free from immoral practices, alcohol, or inappropriate content. Providing a healthy space for child development and family harmony.

Hifz al-Mal (Safeguarding Property). Community economic activities based on halal micro-enterprises (halal stalls, local souvenirs). Revenue from tourism is channeled partly for social development. Encourage fair economic distribution, support the local economy, and avoid ribawi practices or exploitation of tourists.

Hifz al-Bi'ah (Protecting the Environment). Making nature conservation as part of worship and a form of compliance with the mandate of khalifah fil-ardh. prohibition of throwing garbage into the river, throwing garbage in the place provided.

Challenges and Opportunities for Ndayung River Tourism Potential

Kali Ndayung Tourism on the slopes of the Muria mountains, Jepara has great potential as an attractive natural tourist destination. The potential lies in the beauty of unspoiled nature, clear river water, and a cool atmosphere suitable for healing or camping. However, it also faces several challenges. The development of tourist attractions until 2025 is still constrained by the status of land which is still Perhutani, so it requires serious arrangements related to legality and infrastructure. Here are some of the tourism potentials of Kali Ndayung:

1. Natural Beauty. Kali Ndayung offers beautiful and natural river scenery with clear water and swift flow from the Muria Mountains.
2. Tourism Activities.Visitors can enjoy various activities such as swimming, madi, camping, or just sitting back and enjoying the atmosphere at the tourist spot.
3. Cool Atmosphere. Its location on the slopes of the mountain provides cool and fresh air, perfect for refreshing the mind and getting away from the urban routine.
4. Affordable Prices. The cheap entrance fee to tourist attractions and affordable motorcycle taxi fees make Kali Ndayung IDR 10,000 visitors can enjoy the cool atmosphere of the forest. Visitors can also walk as an exciting alternative.
5. Has Tourism Development Potential. A well-managed tourist spot, Ndayung river has the potential to be developed even better into a nature-based and educational tourist destination with complete and adequate facilities. However, the tourism management process at Ndayung River is currently still under the Village-Owned Enterprises (Bumdes).

Challenges of Ndayung River Tourism include:

1. Land legality. The status of land that still belongs to Perhutani is an obstacle in the development of tourist facilities such as roads, lighting, toilets.
2. Sustainable Infrastructure Development and Management. Needs serious arrangement related to infrastructure to make it more comfortable and safe for visitors, there needs to be good management to preserve nature and the surrounding environment.
3. Access Limitations. The road to the tourist attraction is up and down, narrow, rocky, red soil. Although there is already road access, it needs to be improved for the convenience of visitors.
4. Potential for Environmental Damage. Uncontrolled activities of tourism actors can potentially damage the environment if not managed properly.

CONCLUSION

Based on the results of research and discussion on the utilization of green tourism to build a maqashid sharia-based green economy in the Kali Ndayung tourist area, it can be concluded that the Kali Ndayung tourist area has great potential in developing green tourism that is environmentally friendly, affordable, and based on local wisdom. This can be seen from the natural beauty, local community participation, and natural resource conservation practices that have been carried out even though they are still simple and limited. In addition, the application of green tourism principles has been running gradually through waste management, community involvement as tourism actors, environmental education, and restrictions on activities that damage the ecosystem. However, policy strategies, infrastructure improvements, and land legality are still needed to strengthen implementation in a sustainable manner. The integration of maqashid sharia in the management of Kali Ndayung tourism has begun to materialize, among others, through the provision of worship facilities (hifz al-Din), securing tourist areas (hifz al-Nafs), environmental education (hifz al-'Aql), creating family-friendly tourist spaces (hifz al-Nasl), supporting halal-based local economies (hifz al-Mal), and preserving the environment as a form of worship (hifz al-Bi'ah). These values become the moral and spiritual basis in tourism development that not only pursues economic profit but also social and ecological blessings. The utilization of maqashid sharia-based green tourism in Kali Ndayung is proven to be a strategic approach in realizing an inclusive and equitable green economy, provided that it receives regulatory support, synergy between stakeholders, and increased management capacity. This proves that tourism development does not have to conflict with religious values, it can actually strengthen each other in order to create a balance between the economy, social, and environment.

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