



Integrating Sharia Economic Law and the Green Economy in Nature-Based Ecotourism for Local Community Development

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Abstract: This article aims to integrate the principles of Islamic economics and law with the green economy to manage nature-based ecotourism in Bengkulu Province, thereby generating economic benefits for surrounding communities while remaining within the framework of environmental conservation. The exploitative nature of nature-based tourism management in Bengkulu Province is evident in the utilization of protected forest and coastal areas, which often disregards the unique ecosystem capacity of Sumatra. The development of supporting infrastructure at strategic points, such as mountainous areas or coastal edges, is often carried out without in-depth environmental studies, leading to the degradation of native vegetation and increasing the risk of ecological disasters, such as landslides and abrasion. This study employs a qualitative case study approach to explore the integration of Sharia economic principles and the green economy within the development of ecotourism in Bengkulu Province. Data were gathered through in-depth interviews, field observations, and documentation involving relevant stakeholders. The findings demonstrate that this integration is firmly implemented in economic sustainability by allocating tourism profits to Islamic social finance instruments (Zakat, Infaq, and Alms/ZIS), which are managed transparently for village infrastructure development. Furthermore, the practical application of the green economy is manifested through the construction of eco-friendly facilities and integrated waste management systems that protect the biodiversity of the tropical rainforest, a unique identity of Bengkulu. Academically, this research contributes to the literature by bridging the gap between Sharia economic law and sustainability studies, particularly by positioning Maqāṣid al-Sharī'ah as a normative foundation for environmental governance in ecotourism. It also enriches the discourse on Islamic social finance by



demonstrating its practical role in supporting community-based development within a green economy paradigm.

Keywords: Green Economy; Local Communities; Nature-Based Ecotourism; Sharia Economic Law.

Introduction

Global tourism trends have undergone a significant transformation, shifting from mass tourism models toward ecotourism that prioritizes environmental sustainability.¹ However, in Bengkulu Province, this transition faces a critical challenge characterized by a contradiction between rich natural capital and exploitative management practices. As the primary habitat for the rare *Rafflesia arnoldii* and a vital protection corridor for endemic fauna within the Bukit Barisan Selatan National Park, Bengkulu holds high global conservation value. Unfortunately, the use of protected forests and coastal areas currently often neglects ecosystem carrying capacities. This is evidenced by infrastructure development lacking rigorous environmental impact assessments and substandard waste management systems, which ultimately threaten the long-term viability of these critical habitats.

Bengkulu's landscape offers a wide variety of ecosystems, ranging from the volcanic ecosystem of Mount Kaba, characterized by its unique active craters, to inland aquatic ecosystems such as Lake Dendam Tak Sudah, the natural habitat of the rare pencil orchid (*Vanda bookeriana*). In the maritime sector, Enggano Island stands out as a highly secluded ecotourism destination with significant levels of endemism in both flora and fauna, complemented by well-preserved mangrove forests. The development of ecotourism in Bengkulu has increasingly integrated local wisdom through the "tourism village" (*desa wisata*) concept, in which local communities are directly involved in conserving rivers and forests as the primary assets for a sustainable, creative economy that maintains the integrity of the original ecological structure.²

In Bengkulu Province, exploitative nature tourism management is evident in the utilization of protected forest and coastal areas, which frequently disregards the carrying capacity of Sumatra's unique ecosystems. The construction of supporting infrastructure in strategic locations, such as mountainous regions and shorelines, is often carried out without rigorous environmental impact assessments, thereby contributing to the degradation of indigenous vegetation and heightening the risk of ecological disasters, including landslides and abrasion.

¹ Amanda L. Stronza, Carter A. Hunt, and Lee A. Fitzgerald, 'Ecotourism for Conservation?', *Annual Review of Environment and Resources* 44, no. 1 (2019): 229–53.

² Hefri Oktoyoki, Safnizar Safnizar, and Paisal Ansiska, 'Reflection on the Contribution of Environmental Development and Energy Resilience from Bengkulu to Indonesia', *GEOFORUM*, 2023, 50–59.

Furthermore, the presence of uneducated tourists, coupled with the absence of integrated waste management systems at premier tourism sites, has led to waste accumulation that pollutes river streams and severely damages the habitats of endemic flora that serve as regional icons.

The socio-economic issues in Bengkulu extend beyond ecological degradation to include significant socio-economic disparities. The current tourism economic structure is predominantly exclusive, characterized by large capital inflows from outside the region that dominate profit distribution. Consequently, local communities near conservation areas remain trapped in the informal sector, earning minimum wages. This phenomenon creates distributive injustice, which directly contradicts the principles of local community welfare. From an academic perspective, these conditions underscore the urgent need to develop a management model that balances environmental protection with grassroots economic independence. The development of ecotourism in Bengkulu Province necessitates a fundamental transformation through the integration of Sharia economic law principles and the Green Economy framework to terminate the cycle of environmental degradation and social inequality. Within the Green Economy framework, tourism management performance is no longer measured solely by growth in visitor numbers, but rather by its capacity to preserve Bengkulu's fragile natural assets, such as the Kerinci Seblat National Park and the coastal ecosystems of Pantai Panjang. This principle demands resource efficiency and low-carbon operations, whereby all supporting infrastructure development must minimize ecological footprints and prioritize the restoration of endemic vegetation as the primary attraction.

Although previous studies have extensively reviewed the Green Economy concept in sustainable tourism such as Chen (2023) in "Developing a Sustainable Business Model of Ecotourism in Ethnic-Minority Regions Guided by the Green Economy Concept"³ or community-based ecotourism strategies, as explored by Sinaga (2025) in "Community-Based Ecotourism and the Green Economy: A Synergistic Approach to Sustainable Development,"⁴ a significant research gap remains in the literature regarding the integration of Sharia Economic Law into ecotourism management, particularly in regions with unique characteristics like Bengkulu. This study addresses this void by employing a *Maqāṣid al-Sharī'ah* approach, specifically the concept of *ḥijz al-bī'ah* (environmental protection), as a normative instrument to strengthen the Green Economy framework. This integration is crucial because Sharia Economics not only prohibits ecological

³ Wuxiang Chen, 'Developing a Sustainable Business Model of Ecotourism in Ethnic-Minority Regions Guided by the Green Economy Concept', *Sustainability* 15, no. 2 (2023): 1400.

⁴ Anton A. P. Sinaga, 'Community-Based Ecotourism and the Green Economy: A Synergistic Approach to Sustainable Development', *Proceeding of International Conference on Finance, Economics, Management, Accounting, and Informatics (ICoFEMATICS)* 1, no. 1 (2025): MAN-031.

damage (*darar*) but also offers distributive justice solutions through Islamic social finance instruments, which remain underexplored in regional tourism policies.

This study recommends a framework for ecotourism development in Bengkulu Province by integrating the principles of Sharia Economic Law and the Green Economy. Specifically, this research seeks to formulate an integrative framework that positions environmental conservation and the economic justice of local communities as inseparable. Through this model, it is expected that ecotourism in Bengkulu will serve as a realization of the conservation movement, acting not only as an engine for economic growth but also as a concrete manifestation of the application of Sharia economic law values.

Method

This study uses a descriptive, qualitative approach to explore, in depth and contextually, the integration of Islamic economic law principles and the green economy in the development of ecotourism in Bengkulu Province.⁵ Data were collected through participatory observation at leading ecotourism sites, in-depth interviews with stakeholders such as destination managers, local community leaders, academics, and local government representatives, and through documentation studies of tourism policies and local community economic profiles. All collected data were then analyzed using Miles and Huberman's interactive model, which includes the stages of data reduction, data display, and verification.⁶ To ensure the validity of the findings, this study applied source and technique triangulation to establish that the narrative of community economic improvement through the synergy of environmental sustainability and sharia values is robust and scientifically accountable.

Results and Discussion

Ecotourism and Environmental Protection

Ecotourism is a form of tourism that not only prioritizes recreation but also places responsibility for nature conservation and the welfare of local communities at its core. In environmental conservation studies, ecotourism serves as an active educational tool, transforming tourists from mere sightseers into conservation agents who recognize the importance of preserving biodiversity. Through this approach, destructive exploitation of nature can be reduced because the economic value generated comes from the authenticity and health of preserved ecosystems.⁷ Thus, ecotourism creates a synergy in which

⁵ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

⁶ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, 'Qualitative Data Analysis: A Methods Sourcebook', (*No Title*), 2014.

⁷ Agus Triono et al., 'Disparities in Land Economic Value in Public Acquisition: Contextual Islamic Legal Reconstruction of Regulatory Gaps and the Threat of Land Mafia',

environmental protection becomes the primary capital for sustainable economic growth, while ensuring that natural heritage remains intact for future generations to enjoy without compromising its ecological quality.

In tourism studies, ecotourism is defined as travel to natural areas undertaken with a strong commitment to environmental sustainability and the welfare of local communities. This concept goes beyond mere recreational visits, integrating nature conservation, cultural education⁸, and the economic empowerment of residents as its main pillars.⁹ From an academic perspective, ecotourism is viewed as a tourism management model that prioritizes the quality of experience over the quantity of visits, where the grandeur of its artificial infrastructure does not measure the success of a destination, but rather by the ability of its managers to maintain the authenticity of the ecosystem and provide a sustainable positive impact on the socio-economic life of the surrounding area.¹⁰

The definition of ecotourism, as defined by experts, emphasizes the synergy between nature conservation and social empowerment. The International Ecotourism Society (TIES) defines it as responsible travel to natural areas that conserves the environment and improves the well-being of local people through educational elements. In line with this view, Hector Ceballos-Lascurain emphasizes that ecotourism is a visit to relatively undisturbed areas to admire the beauty of the local flora, fauna, and cultural manifestations. Going deeper, Martha Honey emphasizes seven key characteristics, including minimizing negative impacts, building environmental awareness, and providing direct financial benefits for conservation and communities.

From an Indonesian academic perspective, Chafid Fandeli views ecotourism as a tourism model that sells environmental services while maintaining cultural integrity and providing economic benefits to residents. Meanwhile, David Weaver emphasizes that ecotourism is a form of nature-based tourism managed sustainably to minimize environmental impact while maximizing social benefits. All of these definitions conclude that ecotourism is not merely a recreational activity, but rather an instrument of conservation and a tool for empowerment that demands ethical responsibility from all those

Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan 13, no. 1 (February 2026): 26–41, <https://doi.org/10.29300/mzn.v13i1.9147>.

⁸ Sophia Anne Milleer, 'Integrating Local Wisdom and Global Knowledge to Develop Culturally Responsive Education Models', *Nusantara Education* 5, no. 1 (March 2026): 45–61, <https://doi.org/10.66325/nusantaraeducation.v5i1.257>.

⁹ A. Zaenurrosyid et al., 'The Diversity of Islamic Javanese Kings' Waqf Management: Ruislag and Various Social Conflicts', *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 1 (August 2025): 227–52, <https://doi.org/10.19105/al-lhkam.v20i1.14286>.

¹⁰ David A. Fennell, *Routledge Handbook of Ecotourism* (Routledge Abingdon, UK, 2021).

involved.¹¹ On the other hand, nature-based ecotourism is a form of nature-based tourism that prioritizes principles of ecosystem sustainability and environmental education. Unlike conventional nature tourism, which only emphasizes the recreational aspect, nature ecotourism demands ethical responsibility to preserve the authenticity of the landscape, biodiversity, and ecological balance in the visited area. In this context, nature is not merely a backdrop for human activities, but a subject that must be protected through limiting the physical impact and behavior of tourists who are conscious of conservation. This aligns with the fundamental pillars of environmental law, which emphasize sustainability and the protection of ecosystem carrying capacity, as set out in both national and international legal instruments. Consequently, the implementation of ecotourism must operate within a stringent regulatory framework to ensure that the utilization of natural resources does not exceed the sustainability thresholds established by environmental authorities.¹²

From a functional perspective, nature-based ecotourism serves as a bridge between economic interests and environmental protection by converting nature's aesthetic value into a sustainable source of income.¹³ Its management prioritizes environmentally friendly infrastructure and management systems that minimize carbon footprints, ensuring that the use of natural spaces does not damage their original ecological functions. Thus, this definition emphasizes that nature-based ecotourism is a conservation tool that aims to provide visitors with a profound experience while ensuring that natural resources remain intact for future generations to enjoy.

Implementation of Sharia Economic Law Principles in Nature-Based Ecotourism Management

Several studies indicate that Indonesia's environmental legal system remains dominated by a fragmented, sectoral approach.¹⁴ Consequently, the implementation of Sharia economic law principles in environmental management—particularly within nature-based ecotourism—transforms into a management system that prioritizes ethical values, justice, and public interest (*maslahah*) over mere material profit. In practice, this principle is manifested

¹¹ Kaharuddin Kaharuddin, Chafid Fandeli, and Wisjnu Martani, 'Wujud Adaptasi Masyarakat Kalibiru Dalam Pengembangan Ekowisata', *Jurnal Pariwisata Terapan* 4, no. 1 (2020): 35–47.

¹² Almira Novia Zulaika, *Reconstructing Environmental Criminal Law in Indonesia Through a Comparative Zemiological Legal Study Zico*, vol. 8, no. 1 (Trunojoyo Law Review (ILR), 2026).

¹³ Imam Syafi'i Faiz Zainuddin, 'Environmental Jurisprudence; Environmental Preservation Efforts In Islam', *Nusantara: Journal of Law Studies* 2, no. 1 (2023): 23–30, <https://doi.org/10.5281/zenodo.17388745>.

¹⁴ Jamal Aslan, 'Legal Framework Model for Sustainable Solid Waste Management in Indonesia: A Contemporary Environmental?', *MILRev: Metro Islamic Law Review* 4, no. 2 (2025): 1097–122.

through the concept of *himayah*, or the protection of natural assets as a divine mandate (*amanah*) that must not be degraded for transient economic ambitions; thus, every tourism activity is obligated to avoid elements of harm (*mudarat*) to the ecosystem.¹⁵ Furthermore, Sharia-based management emphasizes ownership and equitable distribution, engaging local communities through cooperation schemes such as *mudharabah* or *musyarakah*. This ensures that a few large-scale investors do not monopolize regional natural wealth, but rather that the benefits flow equitably to improve the socio-economic standing of the local population.¹⁶

The legal basis for this implementation is theologically rooted in the Qur'an, Surah Al-A'raf verse 56, which prohibits humans from destroying the earth after Allah has repaired it, as well as the principle of *tasharruf al-imam 'ala al-ra'iyah manuthun bi al-maslahah*, which emphasizes that the policies of the authorities over their people must always be oriented towards the common good. In the context of positive law in Indonesia, this practice is supported by Law Number 33 of 2014 concerning Halal Product Guarantees, which provides an umbrella for Muslim-friendly tourism services, as well as the Indonesian Ulema Council's National Sharia Board (DSN-MUI) Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Based on Sharia Principles. These regulations provide legal authority for ecotourism managers in Bengkulu to implement clean, transparent, and ethical operational standards that simultaneously preserve nature and uphold Sharia principles in economic transactions.¹⁷

The implementation of Islamic economic law principles in natural ecotourism management is realized through a transformation of governance that places nature as a trust (*amanah ilahiyah*) and the community as the main subject of development.¹⁸ In practical terms, this begins with the application of Islamic contracts for capital and profit sharing, such as *musyarakah* or *mudharabah* arrangements among investors, local governments, and village-owned enterprises.

This model ensures that the flow of funds does not involve usury and that economic returns are distributed fairly in line with contributions and agreements, thereby preventing monopolistic practices by a handful of parties that often

¹⁵ Heni Noviarita, Muhammad Kurniawan, and Khavid Normasyhuri, 'Developing Sustainable Muslim-Friendly Tourism Village Model Through Digital Tourism : Perspective of Shari ' Ah Economy', *Al-Adalah*, 2024, 77–100.

¹⁶ Ansar Mangka, Amrah Husma, and Jahada Mangka, 'Pelestarian Lingkungan Hidup Dalam Pandangan Syariat Islam: Conservation of the Environment in Islamic Law View', *BUSTANUL FUQAH: Jurnal Bidang Hukum Islam* 3, no. 2 (2022): 205–21.

¹⁷ ARRASYID MISTAH, 'Relevansi Teori Hifdzul Bi'ah Yusuf Al-Qardhawi Bagi Pengembangan Green Campus Di Uin Raden Intan Lampung"', preprint, UIN Raden Intan Lampung, 2025.

¹⁸ Lukman Santoso, 'Halal Tourism Regulations in Indonesia : Trends and Dynamics in the Digital Era', *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 1 (2022): 73–94, <https://doi.org/10.18326/ijtihad.v22i1.73-94>.

marginalize residents.¹⁹ Economic sustainability is strengthened by allocating a portion of tourism profits to social funds such as zakat, infaq, and sadaqah (ZIS), which are managed transparently for the development of village infrastructure or for scholarships for local children.²⁰ Thus, nature-based ecotourism in Bengkulu is not merely an empty economic growth engine, but rather a means of social worship that unites environmental conservation, the fulfillment of tourists' physical needs, and the improvement of local communities' living standards within a fair and equitable economic ecosystem.

Green Economy as the Basis for Nature-Based Ecotourism

The idea of a green economy began to emerge as a significant global discourse in the late 1980s, particularly with the introduction of a report titled *Blueprint for a Green Economy* by a group of environmental economists for the British government in 1989. This concept gained significant momentum after the 2008 global financial crisis, when the United Nations Environment Programme (UNEP) launched the Green Economy Initiative as a strategy for a more resilient and sustainable global economic recovery.²¹ The culmination occurred at the Rio+20 Conference in 2012, where the international community officially recognized the green economy as a key instrument in achieving sustainable development and poverty eradication, shifting the old paradigm that economic growth must always come at the expense of environmental sustainability.

A green economy is an economic model that focuses on improving human welfare and social justice while significantly reducing the risk of environmental damage and ecological scarcity.²² In this model, economic growth is no longer driven by the extractive exploitation of natural resources, but rather through investment in natural capital assets, resource efficiency, and the development of low-carbon technologies.²³ The green economy emphasizes the importance of

¹⁹ Achmad Siddiq et al., 'Reconstructing Waqf Share Policies: A Maqashid Sharia Approach with Insights from Indonesia', *El-Mashlahab* 15, no. 1 (June 2025): 79–100, <https://doi.org/10.23971/el-mashlahab.v15i1.9029>.

²⁰ Desmadi Saharuddin et al., 'The Shift of Islamic Shari'a in Economy: Banks, Foreign Investment and the Ottoman Collapse', *Nurani: Jurnal Kajian Syariah Dan Masyarakat* 25, no. 1 (February 2025): 36–51, <https://doi.org/10.19109/nurani.v25i1.24616>.

²¹ U. N. E. Programme, 'Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication', preprint, Erişim adresi: <https://www.unep.org/resources/report/towards-green-economy...>, 2011. diakses dari <https://www.unep.org/resources/report/towards-green-economy>.

²² Nur Chanifah et al., 'Ecological Wisdom of The Bajo Tribe in The Perspective of Fiqh Al-Bi'ah and Green Constitution', *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 19, no. 2 (December 2024): 470–95, <https://doi.org/10.19105/al-lhkam.v19i2.13894>.

²³ Nina Nurani, Apriwandi Apriwandi, and Hafied Noor Bagja, 'Intellectual Property Rights Law Reform Based on Maqāshid Al-Shari'ah as a Model for Green Business-Based Creative Industry Protection to Support Sustainable Development', *De Jure: Jurnal Hukum Dan Syariah* 18, no. 1 (February 2026): 1–32, <https://doi.org/10.18860/j-fsh.v18i1.40840>.

internalizing environmental costs in every economic activity, so that the progress of a region such as Bengkulu Province is not only measured by gross domestic product figures, but also by its ability to maintain a healthy ecosystem and ensure an equitable distribution of prosperity for all levels of society without burdening future generations.²⁴

The green economy, in the context of natural ecotourism management, is a development model that seeks to improve human welfare and social justice while significantly reducing environmental risks and ecological scarcity. In tourism studies, this paradigm shifts the focus from simply increasing the number of tourists to promoting low-carbon, resource-efficient, and socially inclusive growth.²⁵ This understanding emphasizes that nature is no longer viewed as a commodity to be exploited without limits, but rather as natural capital that must be preserved to continue providing ecosystem services and economic benefits for future generations.²⁶ Green economy applications in nature-based ecotourism are realized through the standardization of environmentally friendly infrastructure and the implementation of appropriate technologies that minimize ecological footprints. At tourist destinations, this means using renewable energy, installing independent waste treatment systems to prevent pollution of rivers or the sea, and designing buildings that follow the contours of the natural landscape without damaging native vegetation.²⁷ In addition, its application includes green supply chain management, in which tourism operational needs are met by producing within local communities to reduce transportation emissions while ensuring local economic circulation.

Moreover, implementing a green economy requires an incentive system for conservation efforts, such as allocating a portion of ticket revenue to forest restoration or the protection of endemic flora. Tourists do not come only as consumers; they are also engaged in educational experiences that transform consumptive behavior into behavior that values sustainability. By making the green economy the foundation, ecotourism becomes an engine of growth that not

²⁴ Anil Markandya and Edward Barbier, *Blueprint for a Green Economy: A Report* (Earthscan, 1989), 16. Laporan tersebut disusun oleh *London Centre for Marine Policy* dan ditujukan kepada Departemen Lingkungan Inggris (*UK Department of the Environment*) sebagai bagian dari evaluasi kebijakan pembangunan berkelanjutan di Inggris.

²⁵ Cory Vidiati et al., 'The Eco-Agriculture Pivoted on Maqāṣid Asy-Syari'ah: A Qualitative Dynamic System Analysis for Food Security', *Asy-Syari'ah: Jurnal Hukum Islam* 27, no. 2 (December 2025): 123–42, <https://doi.org/10.15575/as.v27i2.38920>.

²⁶ Prima Ariyo Widodo et al., 'The Effect of the Human Development Index on Environmental Performance Index Measurement: A Maqāṣid al-Shari'ah Perspective', *Al-Muamalat* 12, no. 1 (January 2025): 1–18, <https://doi.org/10.15575/am.v12i1.40838>.

²⁷ Suparno Suparno et al., 'The Environmental Legal Responsibility of Cigarette Companies in Community Economic Empowerment', *Jurnal Hukum* 40, no. 2 (December 2024): 322–40, <https://doi.org/10.26532/jh.v40i2.38126>.

only generates profit but also ensures climate resilience and economic sovereignty for local communities living in harmony with nature.

Integrating Sharia Economic Law Principles and Green Economy to Improve Local Community Economy Through Nature-Based Ecotourism in Bengkulu Province

The synthesis of the definition of ecotourism within the framework of Islamic economic law views tourism activities as a means of implementing *maslahah ammah*, integrating the preservation of God's creation with economic justice.²⁸ Theoretically, ecotourism, defined by experts as responsible travel, aligns with the principle of *khilafah*, which holds that humans are tasked with being guardians of the earth and must avoid all forms of damage (*fassad*) to Bengkulu's natural ecosystems. This integration emphasizes that environmental conservation is not merely an ecological effort but a manifestation of sharia-compliance aimed at preserving resources for future generations.²⁹

In the dimension of economic law³⁰, combining the concept of local community empowerment from ecotourism experts with the principles of Islamic economic law emphasizes the importance of equitable wealth distribution and the prohibition of exploitation.³¹ The utilization of natural resources in Bengkulu Province must be directed towards strengthening the people's economy through transparent and fair cooperation schemes, so that tourism profits are not only accumulated by large capital owners, but also flow to the local population. Thus, ecotourism in this study becomes a holistic development instrument, integrating spiritual values, nature conservation, and the material welfare of local communities into an ethical and sustainable management system.

The implementation of a green economy in the management of nature-based ecotourism in Bengkulu Province is a transformative strategy that places the preservation of natural capital at the core of regional economic development. Conceptually, this model shifts the paradigm from exploitation to efficient, low-carbon, and inclusive resource utilization, where the success of a destination such as the Puspa Langka conservation area or the Panjang Beach coastline is no longer

²⁸ Asnaini et al., 'Resistance of Micro, Small, and Medium Enterprise Owners to Halal Labeling Policy within Islamic Law Framework', *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 20, no. 1 (2025): 196–226, <https://doi.org/10.19105/al-lhkam.v20i1.18430>.

²⁹ M. Nurul Irfan, Maskur Rosyid, and Kamaluddin Nurdin Marjuni, 'The Urgency of the Halal Industry in Light of Islamic Legal Philosophy', *Al-Manābij: Jurnal Kajian Hukum Islam* 19, no. 2 (2025): 227–46.

³⁰ Supani et al., 'Between Legal Formalism and Welfare Orientation: Maqāṣid-Based Analysis of Waqf Land Exchange Practices in Banyumas', *Al-Istinbath: Jurnal Hukum Islam* 11, no. 1 (April 2026): 113–38, <https://doi.org/10.29240/jhi.v11i1.13941>.

³¹ Umar Chamdan Wazin, 'The Dilemma of Sharia Tourism Regulation: Between Tradition and Modernity in Banten: Negotiating Islamic Values, Cultural Preservation, and Policy', *Jurnal Hukum: Fakultas Hukum UNISSULA* 4, no. 1 (2018): 173–94.

measured solely by the explosion in visitor numbers, but by its ability to maintain ecosystem integrity. Its practical application in the field is manifested in the development of supporting infrastructure that adopts environmentally friendly technology, an integrated waste management system that prevents pollution of endemic habitats, and strict protection of the biodiversity of Sumatra's tropical rainforests, which are the unique identity of Bengkulu.

This synergy becomes even stronger when the Green Economy's social inclusiveness is integrated with the empowerment of local communities through independent green supply chains.³² In the context of Bengkulu, this means ensuring that communities around tourist areas are not mere spectators, but key players who provide services and products based on the potential of their villages, so that economic activity remains at the local level and reduces dependence on external capital, which is often extractive. Management based on strengthening natural capital will automatically create climate resilience and long-term economic sustainability, ensuring that the biological wealth of Bumi Rafflesia remains intact as ecological heritage and a source of fair and dignified livelihoods for future generations.

The integration of Islamic legal principles into the Green Economy in Bengkulu Province is evident in a synergistic management grounded in divine values and ecological sustainability. Operationally, this integration manifests in destination management that prioritizes the preservation of natural capital (such as protected forests or Rafflesia habitats) as a form of trust that must not be damaged, and is simultaneously managed through Islamic financial contracts, such as *musyarakah* (partnership), to ensure access to capital for local communities. This creates a tourism ecosystem where the resource efficiency and low carbon emissions of green economy principles go hand in hand with the distributive justice principles of sharia, so that regional economic growth is no longer extractive but circular, providing real benefits for residents around the tourist area.

As a case study, we can examine the management of *Rafflesia arnoldii* flower observation tourism in the mountainous region of Bengkulu, which is often sporadic and controlled by certain individuals. The problems that arise are usually damage to supporting vegetation due to the influx of visitors without zoning (violation of the Green Economy) and the lack of a clear distribution of profits to the village, leaving residents poor. In contrast, their natural environment is damaged (violation of the principle of Sharia justice). In the solution, through the integration model, management is converted into community-based business units funded through Productive Waqf or community Infaq instruments,

³² Iskandar et al., 'The Influence of Green Financing and Return Dynamics on Environmental, Social, and Governance Performance: Evidence from Indonesia's Islamic Banking Sector', *Al-Muamalat* 13, no. 1 (May 2026): 169–85, <https://doi.org/10.15575/am.v13i1.54428>.

managed by Sharia-based BUMDes. These funds are used to build green infrastructure, such as wooden trekking trails (not concrete), that protect the *Rafflesia* host roots in accordance with green economy principles.

To resolve local economic conflicts, a transparent profit-sharing system is implemented, in which income from tour guide services and the sale of local products is managed fairly for the common good.³³ A portion of the profits is allocated to environmental protection funds and social security for underprivileged communities in the village through a corporate zakat scheme. With this integration, the scarcity of Bengkulu's endemic flora can be reduced through independently funded conservation, while the local community gains stable and blessed economic security.³⁴ This transformation changes the behavior of the community, from those who may have previously engaged in logging to forest protectors, because they feel that preserving nature in accordance with religious and ecological principles provides greater, more sustainable financial benefits.³⁵

Conclusion

This study concludes that the integration of Sharia Economic Law principles and the Green Economy in the development of ecotourism in Bengkulu represents not merely a technical approach, but a fundamental paradigm shift that positions environmental preservation as a spiritual mandate (*amanah*) and community welfare as the primary objective (*maslahah*). The findings reveal that the failure of conventional tourism models has largely stemmed from exploitative and exclusive management practices that have not only degraded the ecological carrying capacity—particularly in sensitive areas such as *Rafflesia arnoldii* habitats and protected forest zones—but also marginalized local communities economically. In contrast, the proposed integrative model—built on three main pillars: governance and capital transformation through Sharia-compliant contracts and ZISWAF instruments; the standardization of green infrastructure oriented toward ecological sustainability; and distributive justice grounded in local economic circulation—demonstrates the capacity to establish an inclusive, sustainable, and equitable system. Within this framework, local communities are

³³ Naufatti Aufa et al., 'Al-Syaibānī Conception of Work in Kitāb al-Kasb and the Relevance to Gig Economy', *Al-Muamalat* 13, no. 1 (March 2026): 27–49, <https://doi.org/10.15575/am.v13i1.51601>.

³⁴ Desi Norma Siamtina, 'The Legal System of the All-You-Can-Eat Ticket System at Tlogo Argo-Tourism, Indonesia: A Maṣlaḥah al-Mursalah Perspective', *Journal of Islamic Law (JIL)* 4, no. 1 (2023): 88–103, <https://doi.org/10.24260/jil.v4i1.1150>.

³⁵ Ubaidillah et al., 'Reconstruction of Maqāṣid Al-Syarī'ah Fī Ḥifẓ al-Māl in Responding to Doom Spending Among Generation Z and the Implications for Family Economic Resilience', *Al-Muamalat* 13, no. 1 (March 2026): 76–101, <https://doi.org/10.15575/am.v13i1.53964>.

repositioned as active agents, serving as *khalifah* who both protect and sustainably benefit from their natural environment. Nevertheless, this study also highlights several avenues for future research. Further studies are recommended to test this integrative model using quantitative or mixed-methods empirical approaches to assess its actual impact on community welfare and environmental quality. In addition, a deeper exploration of institutional dynamics, local government regulations, and the readiness of human resources is essential to ensure the long-term sustainability of its implementation. Comparative studies across regions with diverse ecotourism characteristics would also be valuable for assessing the model's adaptability and enriching more context-sensitive policy formulations. In this way, integrating Sharia principles and the Green Economy into ecotourism development can move beyond a conceptual framework and evolve into a practical model with broad economic, social, and ecological impacts.

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This research posits that integrating Sharia Economic Law principles and the Green Economy paradigm establishes a resilient developmental framework capable of addressing ecological crises and social inequalities within the tourism sector. Theoretically, this synthesis demonstrates that Islamic theological-juridical values concerning environmental protection (*himayah*) and distributive justice serve as strategic counterparts to green economic models in mitigating the negative externalities of extractive economic activities. In practice, this study contributes to the formulation of an Inclusive-Sustainable Ecotourism model in Bengkulu Province, where the optimization of Islamic social finance instruments (ZISWAF) and profit-loss-sharing contracts provides concrete solutions to local communities' economic sovereignty. Consequently, this research validates that the sustainability of Sumatra's endemic biodiversity can only be secured through a management system that internalizes environmental costs while democratizing access to capital. This results in an economic ecosystem that pursues not only quantitative growth but also spiritual grace (*barakah*) and ecological integrity

Author Contributions Statement

The author's contribution (HD) to this research reflects a comprehensive intellectual engagement, beginning with the conceptualization of the original idea of integrating Sharia economic law principles and the green economy as a response to ecotourism challenges in Bengkulu Province. The author held full responsibility for designing the descriptive qualitative research methodology, developing investigation instruments, and conducting primary data collection through field observations of Sumatra's unique ecosystems and in-depth interviews with key stakeholders. Furthermore, a significant contribution lies in the formal analysis stage, where the author examined the data using an interactive

model and the analytical lens of *Maslahah* to identify a synthesis between ecological sustainability and economic justice. The entire process of drafting the original manuscript, from constructing the theoretical framework on *himayah* to formulating strategic conclusions, was performed independently by the author. Finally, the author carried out substantive editing to ensure the synchronization between Sharia economic law theory and empirical field facts, ensuring that this manuscript meets the standards of originality and scientific integrity required for global academic discourse.

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Conflict of Interest

This section is a statement from the author that this article has a conflict of interest or not.

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