

Internalising Sharia Economic Law for Sustainable Marine Tourism: Environmental Mitigation Practices on Pahawang Island

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|| Received: 24-01-2026 || Revised: 29-04-2026 || Accepted: 24-05-2026 || Published On: 30-06-2026

Abstract: The rapid growth of marine tourism on Pahawang Island has generated significant economic opportunities while simultaneously intensifying ecological degradation due to tourism activities that exceed the island's environmental carrying capacity. This study aims to examine how the principles of Sharia Economic Law can be internalised into sustainable marine tourism management to strengthen environmental impact mitigation and ensure long-term ecosystem resilience. A qualitative field research design with a case study approach was employed. Data were collected through in-depth interviews with government officials, tourism business operators, Tourism Awareness Group (POKDARWIS) members, local community leaders, and visitors, complemented by participatory observation and documentary analysis. The data were analysed using an interactive thematic analysis involving data reduction, categorisation, interpretation, and triangulation to enhance credibility. The findings reveal that ecosystem degradation is primarily driven by the dominance of short-term economic interests, weak enforcement of environmental regulations, fragmented stakeholder coordination, and the limited integration of ecological ethics into tourism governance. The study demonstrates that internalising Sharia Economic Law through the framework of *Maqashid Shariah* provides a normative and operational foundation for sustainable tourism governance. This framework includes environmentally oriented zoning based on *hijrah al-bi'ah* (environmental protection), transparent digital management of environmental restoration funds, mandatory environmental codes of conduct for tourists, and community-based conservation supported by Islamic ethical values. In addition, a collaborative triple helix governance model involving government institutions, POKDARWIS as the *hisbah* supervisory mechanism, and local communities as conservation partners significantly enhances environmental stewardship and policy implementation. This research contributes to the development of contemporary Sharia Economic Law by extending its application beyond commercial transactions into environmental governance, offering an integrative legal framework that harmonises

economic development, ecological sustainability, and the Islamic principle of *khilafah* to achieve sustainable welfare in coastal tourism destinations.

Keywords: Environmental Impact Mitigation; *Maqashid Shariah*; Pahawang Island; Sharia Economic Law; Sustainable Marine Tourism.

INTRODUCTION

The coastal region of Lampung possesses extraordinary natural wealth, positioning it as one of the most prospective marine tourism hubs in Indonesia. Stretching from Lampung Bay to the western coast facing the Indian Ocean, this area harbours exceptional marine ecosystems, ranging from exotic coral reefs and pristine clusters of small islands to international-standard surfing spots. The beauty of Lampung's landscape is further supported by improving accessibility, making marine destinations in the region both an economic asset and an ecological capital capable of attracting domestic and international tourists sustainably. The integration of abundant marine biodiversity with the unique culture of coastal communities creates tourism potential that offers not only aesthetic and adventurous experiences but also opportunities for local community empowerment through inclusive marine-based creative economy development. (Rasyid *et al.*, 2026)

The tourism sector in Lampung Province has shown a highly positive growth trend, with total domestic and international tourist visits reaching 24,702,664 throughout 2025, a significant surge of 53.50 per cent compared to 2024. This high level of interest placed Lampung in the top 10 national tourist destinations during the 2025 Christmas and 2026 New Year holiday period. This sector has contributed massively to the regional economy, with an estimated circulation of Rp53.11 trillion and the absorption of more than 254,298 workers in the tourism sector. Based on these achievements, the Lampung Provincial Government has established strategic policy directions throughout 2026 to optimise potential by designing Special Economic Zones for tourism. These policies focus development on leading destinations in island, coastal, and mountainous regions, including strategic areas in Bakauheni and Pesawaran Regency as the foundation for future tourism development. (Anggarini *et al.*, 2021)

The significant increase in the number of tourists in Lampung Province has been driven by the synergy between strategic infrastructure development and the strengthening of a more integrated tourism ecosystem. Accessibility has become a primary factor, with the operation of the Trans-Sumatra toll road drastically reducing travel time, thereby making destinations in Lampung a top choice for travellers from Java Island seeking quality holiday alternatives with efficient travel durations. Beyond ease of access, the diversification of tourism

products, such as island-hopping and marine ecosystem exploration in areas like Pesawaran Regency, has successfully met post-pandemic traveller preferences that prioritise open destinations and lush public spaces. Furthermore, the synergy between local government, industry players, and tourism awareness groups in packaging local attractions through massive digital marketing campaigns has strengthened Lampung's branding as a safe, affordable, and culturally rich destination. These efforts have ultimately fostered high levels of trust and repeat visitation from both domestic and international tourists. (Yanto and Al Ammaru, 2024)

Among the various leading destinations spread along the coast of Lampung Province, Pahawang Island in Pesawaran Regency has firmly established its position as the destination with the highest volume of tourist visits, thanks to its extraordinary underwater biodiversity. The island offers a complex marine ecosystem, where well-preserved coral reefs serve as a habitat for various species of reef fish and rare marine life, creating a unique and educational attraction for visitors. This well-preserved natural beauty makes Pahawang Island a primary attraction that offers high-quality snorkelling and diving experiences, directly driving high public interest in witnessing this biological wealth firsthand. The island's popularity is driven not only by its scenic beauty but also by its reputation for a unique ecosystem, which has positioned Pahawang Island as the most sought-after marine tourism destination while simultaneously posing a significant challenge in maintaining the balance between tourism exploitation and environmental conservation that urgently requires attention. (Febryano *et al.*, 2022)

Behind the significant surge in tourist arrivals, the increased influx of visitors to marine destinations such as Pahawang Island has also brought alarming ecological impacts due to the phenomenon of mass tourism. The visitor load, which exceeds the carrying capacity of the marine ecosystem, has triggered serious environmental degradation, ranging from coral reef damage due to uncontrolled snorkelling activities and seawater pollution from domestic waste produced by tourist boats, to disturbances in underwater biodiversity caused by noise and intensive human activity. Without a strict governance system, tourism practices solely oriented toward increasing visitor volume threaten the integrity of the natural habitat that serves as the primary asset of tourism itself. This condition creates a paradox where the success of attracting tourists becomes the main trigger for environmental damage, which threatens the future sustainability of the marine tourism sector. Consequently, this demands a policy transformation that does not rely solely on quantitative growth, but also prioritises conservation as a fundamental aspect of coastal area management. (Kristianto, Novindra and Sapanli, 2024)

The internalisation of Islamic economic law values in marine tourism governance is an urgent necessity to respond to the threat of ecosystem damage caused by mass tourism activities. From the perspective of Islamic economic law, the environment is not merely an economic commodity to be freely exploited, but a trust (*amanah*) whose sustainability must be maintained for the common good and the survival of future generations, in accordance with the principle of *hifz al-bi'ah* (environmental protection). The implementation of Sharia law in marine tourism management enables the formation of a binding, contract-based framework, in which every business operator and tourist is bound by moral and legal commitments to refrain from actions that harm the environment, such as littering or destroying coral reefs. By applying the principle of *la darara wa la dirara*, a legal maxim that prohibits any act causing harm to oneself or others, tourism governance can be transformed into a more ethical and responsible system. (Bsoul *et al.*, 2022)

Environmental impact mitigation policies should not rely solely on administrative regulations; rather, they must be reinforced by spiritual and legal awareness that positions environmental preservation as an integral element in achieving sustainable and equitable economic goals. By adopting an approach that integrates the principles of distributive justice, information transparency, and environmental responsibility, tourism destinations on Pahawang Island can transform into a sustainable tourism model. This model not only safeguards the integrity of marine habitats but also provides equitable economic benefits rooted in the value of public interest (*maslahah*) for coastal communities in the future.

METHOD

This research employs a qualitative method with a case study approach (Liamputtong, 2020). This study aims to deeply explore the process of internalising Islamic Economic Law values within marine tourism governance on Pahawang Island. The selection of the research site is based on the urgency of Pahawang Island as a major marine tourism centre in Lampung Province that is currently facing ecosystem degradation challenges due to intensive tourism activities. Primary data collection was conducted through in-depth interviews with key informants selected via a purposive sampling method (Groenland and Dana, 2020). This process included representatives from the Pesawaran Regency Regional Government, managers of the Tourism Awareness Group (POKDARWIS), religious leaders, and local tourism business operators. Additionally, participatory observation was conducted directly in the field to validate data regarding environmental management practices in the tourism destination. Secondary data were obtained through document studies of regional regulations, tourism policies, and relevant Islamic Economic Law literature. All data were analysed using thematic analysis techniques through the stages of data

reduction, data presentation, and conclusion drawing to construct an environmental impact mitigation model that is consistent with the principles of *Maqashid Syariah* and ecological ethics, aimed at providing theoretical and practical contributions to the development of sustainable tourism

RESULTS AND DISCUSSION

A Critical Review of Mass Tourism and Ecological Threats on Pahawang Island

Mass tourism on Pahawang Island has become a multidimensional phenomenon that places this marine destination at a critical point between economic progress and ecosystem degradation. The uncontrolled surge in visitor volume has consistently exceeded the environmental carrying capacity, creating extreme pressure on the sustainability of marine biodiversity in the area. Critically, this exploitative pattern of visitation not only ignores ecological balance but also reflects weak destination governance focused on long-term sustainability. Various forms of ecological threats, ranging from coral reef damage due to uneducated tourism activities to increased seawater pollution from waste, serve as clear indicators that the current tourism model requires a comprehensive review. (Nurhasanah, Persada and Van den Broeck, 2025)

Exploitative actions within mass tourism on Pahawang Island do not occur in isolation; rather, they are the accumulation of several interrelated structural and behavioural factors (Giffari and Febriamansyah, 2025). The following is an analysis of why these actions occur:

1. A short-term, profit-oriented growth paradigm primarily drives the exploitative practices in tourism management on Pahawang Island. In this system, destination success is frequently measured quantitatively through visitor volume, which compels business operators to maximise capacity to achieve peak revenue without regard for the area's ecological carrying capacity. This economic pressure creates intense competition among tour operators, often resulting in environmental conservation being sacrificed for cost efficiency and service speed.
2. Weak oversight and regulatory enforcement (governance aspect) provide room for irresponsible practices. A lack of education for tourists regarding environmental ethics, combined with limited local community involvement in operational supervision, renders field activities uncontrollable. Tourists tend to act without restraint, unaware of the damage they cause, while management sometimes neglects field supervision due to limited human resources or the lack of stringent legal instruments governing them.

3. Disparities in understanding the environment's function from an ethical perspective also play a key role. Here, nature is often viewed merely as a commodity object meant to be exploited for its economic benefits, rather than as a living entity with the right to be preserved. When moral responsibility values—especially the principle that nature is a trust (*amanah*) whose sustainability must be maintained—are not internalised in policies or operational behaviour, exploitative actions are viewed as the logical consequence of an economic system that ignores environmental preservation. Without a legal framework mandating environmental accountability, exploitative practices will continue as a form of the "tragedy of the commons," where individual interests override the interests of the ecosystem for the future.

If left without policy intervention, Pahawang Island will be trapped in a spiral of irreversible ecological degradation. If massive snorkelling activities continue, the destruction of coral reefs will obliterate the primary habitat that serves as the island's main attraction. When the marine ecosystem loses its vital functions, biodiversity will decline drastically, causing food chain imbalances that ultimately result in the loss of water clarity and underwater aesthetics. In an economic context, this is not merely the loss of beauty, but the loss of the primary capital for tourism, which will trigger a drastic decline in the destination's appeal in the long term. (Jainah *et al.*, 2020)

Socially and economically, a failure to implement mitigation measures will lead to the collapse of local community welfare. Once tourist appeal fades due to environmental degradation, the flow of visitors will shift to other destinations (destination saturation), leaving the local community with abandoned tourism infrastructure and a damaged ecosystem. This not only severs the livelihoods of the community that has long relied on the tourism sector but also creates a new social crisis due to the loss of a primary income source in the absence of sustainable economic diversification. (Jainah *et al.*, no date)

Internalising Maqashid Syariah Values in the Governance of Pahawang Island Tourism Destination, Lampung

From a legal and policy perspective, allowing these conditions to persist without mitigation signifies a failure to fulfil the obligations of the management authority. If management is unable to guarantee environmental preservation, the principle of *hifzh al-bi'ah* (environmental protection)—an integral part of *maqashid syariah*—is neglected, indicating a *khalal* (corruption or harm) in governance. The most severe consequence is the erosion of public trust in ethical tourism management, which will make future restorative efforts significantly more costly and difficult to implement. Without anticipatory action now, tourism on Pahawang Island will cease to be an instrument of welfare (*maslahah*) and will

instead become a source of ecological and economic disaster for future generations. (Darussalam *et al.*, 2026)

The internalisation of *Maqashid Syariah* values in tourism destination governance offers a new paradigm that transcends conventional profit-oriented approaches toward equitable and sustainable management. Philosophically, *Maqashid Syariah* is not merely a formal legal instrument but an ethical framework that positions the protection of life (*hifẓ al-nafs*), intellect (*hifẓ al-'aql*), and the environment (*hifẓ al-bi'ah*) as the primary objectives of development (Al Fajar and Reynolds, 2024). In the context of marine tourism on Pahawang Island, integrating these values demands a policy shift from short-term resource exploitation toward conservation oriented toward long-term *maslahah* (public benefit) for all stakeholders. By positioning the principles of *maqashid* as a policy compass, destination governance is expected to mitigate the negative impacts of tourism activities through the integration of ethical and responsible behavioural standards. Therefore, this section will discuss in depth how *Maqashid Syariah* values can be operationalised into destination governance instruments to ensure a balance between economic growth and the integrity of a sustainable marine ecosystem. (Wajdi *et al.*, 2026)

In the operational context of Pahawang Island, the internalisation of *Maqashid Syariah* requires a concrete transformation of governance through the integration of the *hifẓ al-bi'ah* (environmental protection) principle into local regulations. Practically, this can be realised through the establishment of sharia-based conservation zones, where areas with vulnerable coral reef ecosystems are designated as restricted areas or no-tourist-activity zones to protect the sustainability of marine life as an asset that must be preserved for future generations (Wanto, Hidayat and Repelita, 2021). Furthermore, the aspect of *hifẓ al-mal* (protection of wealth) is realised through a transparent and accountable tourism management model implemented by the Tourism Awareness Group (POKDARWIS), in which a portion of tourism revenue is mandatorily reallocated as an endowment fund for ecosystem restoration. By adopting the principle of *tasharruf al-imam' ala al-ra'iyah manuthun bil-maslahah* (the policies of the leader/government must be based on public interest), every regulation concerning tourism activities on Pahawang—such as daily visitor quota restrictions and the mandatory eco-friendly certification for boat operators—is not merely an administrative constraint, but an endeavour to guarantee economic welfare that does not negate environmental sustainability. Through this approach, Pahawang Island is not managed solely as a tourism commodity, but as a living space governed by transcendental ethics, where every party is involved in maintaining the balance between the right to enjoy the beauty of nature and the obligation to uphold its ecological trust. The internalisation of *Maqashid*

Syariah values in the tourism governance of Pahawang Island, Lampung, can be implemented through the following management framework:

1. The Implementation of Conservation Zoning Based on the Principle of *Hifẓ al-Bi'ah* (Environmental Protection)

Within the framework of *Maqashid Syariah*, the environment is regarded as an essential entity that must be preserved (Khuluq and Asmuni, 2024). In Pahawang Island, this is operationalised through a binding participatory zoning system.

- The local government, in collaboration with community leaders, implements a stringent zoning system: a Core Zone (total protection/prohibition of human activity), a Buffer Zone (limited tourism with educational focus), and a Utilisation Zone (general tourism activities).
- The *Syariah* value of preventing harm (*dar'u al-mafasid*) is applied to protect coral reefs. Any violation of the zoning policy is subject to mutually agreed-upon social or administrative sanctions, serving as *ta'zīr* (educational punishment) to instil discipline among tourism actors.

2. Digitalisation of Financial Management Accountability (*Hifẓ al-Mal* through Transparency Principles)

Hifẓ al-mal (the preservation of wealth) in the context of tourism implies ensuring that tourism revenues are managed with integrity (*amanah*) to promote public interest and environmental sustainability.

- Proposed Mechanism: The establishment of the Pahawang Endowment Fund. A mandatory 'Conservation Levy' is integrated into each entrance ticket or snorkelling service fee, then managed transparently by the Tourism Awareness Group (POKDARWIS) and monitored by a community forum acting in a *Hisbah* (oversight) capacity.
- *Syariah* Value: Ensuring that tourism expenditures serve as an act of virtue (*akad al-ihsan*) that directly contributes to ecosystem restoration, thereby facilitating an equitable distribution of benefits between tourism stakeholders and the exploited natural environment (Mansur, Nurohman and Anshor, 2024).

3. Maqashid-Based Code of Conduct for Tourists: An Ethical Framework

Environmental degradation frequently stems from a lack of visitor education. The internalisation of values can be achieved by transforming tourist behaviour into that of 'Responsible Tourists' (Abdullah, Awang and Abdullah, 2020).

- Proposed Initiative: The issuance of the 'Pahawang Ethical Charter.' Tourists are required to sign an integrity pact upon

arrival at the pier, committing to abstaining from touching coral reefs, littering, and violating local cultural norms. Tour guides, acting as *Hisbah* ambassadors, are empowered to provide polite yet firm interventions in the event of non-compliance.

- *Syariah* Value: Instilling the principles of *tabayyun* (verification/clarification) and social responsibility, wherein visitors are regarded as 'guests' obligated to preserve their host environment, based on the principle of *khalifah* (stewardship), rather than as exploiters of natural resources.

Sharia Economic Law-Based Mitigation Strategy in Pahawang Island, Lampung: A Penta-Helix Approach (Synergy between Government, POKDARWIS, and Local Communities)

Within the theological framework of Islamic economic law, the position of humans as *Khalifah fil Ardh* (stewards of the earth) encompasses a profound ethical mandate. Humans are not the absolute owners of the universe but rather trustees responsible for the sustainability of the ecosystems they manage. This concept shifts the paradigm of marine tourism in Pahawang Island away from commodity exploitation and towards an act of devotion to the Creator through the preservation of His creation. As stewards, all stakeholders ranging from government authorities and tourism operators to tourists bear a moral obligation to ensure that every economic activity conducted does not compromise the ecological integrity of the marine environment (Munib *et al.*, 2022).

Furthermore, the responsibility as *khalifah* (stewards) in destination governance demands a paradigm shift from 'exploiter' to 'guardian' behaviour. In the context of Pahawang Island, the internalisation of *khalifah* values implies that environmental mitigation policies are not merely administrative instruments, but a manifestation of fulfilling the obligation as a 'guardian of nature.' The imbalance between economic revenue targets and the reality of coral reef degradation signifies a neglect of this *khalifah* mandate. Therefore, enforcing environmental preservation regulations in Pahawang constitutes an actualisation of *khalifah* values, ensuring that the benefits of tourism remain aligned with the sacred mandate to maintain ecological equilibrium for the survival of future generations.

In the current context, the exploitative reality of Pahawang Island—characterised by overtourism and the disregard for the ecosystem's carrying capacity—stands as the antithesis of the human role as *Khalifah fil Ardh* (stewards of the earth). Tourism practices oriented solely toward profit accumulation, devoid of environmental mitigation, constitute a departure from the *khalifah* mandate, which demands conduct as a 'guardian' rather than an 'exploiter.' When boat operators or tourism practitioners permit coral reef degradation due to

uncontrolled anchoring or negligent visitor behaviour, they are fundamentally violating the *amanah* (trust) entrusted to them as managers of the earth. (El-Gammal and Abozaid, 2021)

The disparity between economic exploitation and ecological degradation in Pahawang reveals an ethical crisis in destination governance, wherein the human position as *khalifah* (steward) has been reduced to that of an egoistic beneficiary. Within the framework of Sharia economic law, such exploitative conditions are unjustifiable as they violate the principle of *hifz al-bi'ah* (environmental protection)—a primary responsibility of the *khalifah*. Consequently, environmental mitigation through stringent regulations and responsible tourism ethics is not an added burden for industry stakeholders, but a necessary effort to rehabilitate the human role to its *fitrah* (original state) as a maintainer of ecological balance. Halting exploitative practices in Pahawang is a critical step in demonstrating that the local tourism community is capable of fulfilling the *khalifah* mandate by safeguarding the sustainability of Pahawang Island as a *rahmatan lil 'alamin* (a mercy to all creation) habitat.

In the context of Sharia economic law, integrating collaborative governance into environmental risk mitigation on Pahawang Island can be implemented through a triple-helix model. By synergising the roles of the government, the Tourism Awareness Group (POKDARWIS), and local communities, this approach embodies the Islamic economic principles of *Syura* (consultation) and *Ta'awun* (cooperation). From the perspective of Sharia economic law, sustainable destination governance cannot be achieved through unilateral action, but rather through a collective synergy involving three primary pillars: the government, the Tourism Awareness Group (POKDARWIS), and the local community. These three entities constitute a unified system in bearing the *khalifah* (stewardship) mandate to protect Pahawang Island from the impacts of ecological degradation.

1. The Government as the Policy Enforcer: The government holds the authority (*syar'i* mandate) to establish binding mitigation policies, such as tourism spatial planning regulations, environment-based standard operating procedures (SOPs), and the provision of waste management infrastructure. The government's role is to ensure that short-term economic interests do not infringe upon the boundaries of *Maqashid Syariah* regarding environmental preservation.
2. Tourism Awareness Group (POKDARWIS) as the Operational Guardian: As the frontline entity, POKDARWIS functions as a technical implementing agent that monitors tourism practices in the field. In the framework of Islamic Economic Law, this function aligns with the concept of *Hisbah* (social oversight), wherein POKDARWIS is responsible for ensuring that all tour operators and tourists adhere to the

established Code of Conduct. POKDARWIS acts as a guarantor that tourism operations remain within the corridors of *maslahah* (public interest and welfare).

3. The Local Community as Community Stewards (The Community Stakeholder): The local community is the stakeholder most affected by ecological transformations. Their participation is not merely that of a tourism object, but as active subjects in safeguarding marine assets. The internalisation of Sharia values at the grassroots level—fostering a collective awareness that the sea is a source of livelihood that must be preserved—empowers the community to act as the 'eyes and ears' in reporting any potential threats to environmental integrity.

The synergy among these three components establishes a governance model rooted in the principle of *Ta'awun* (cooperation in righteousness), wherein a clear division of roles effectively closes the gaps for exploitation. The government provides the legal framework, POKDARWIS exercises technical oversight, and the local community ensures the sustainability of preservation culture. This tripartite integration serves as an optimal risk-mitigation strategy, as it transforms environmental challenges from individual burdens into a collective community responsibility, anchored in the moral values of *khilafah* (stewardship).

CONCLUSION

Mass tourism on Pahawang Island has evolved into a multidimensional phenomenon, placing this marine destination at a critical juncture between economic advancement and ecosystem degradation. This phenomenon is primarily driven by an exploitative management paradigm focused on short-term profit, compounded by weak regulatory oversight and governance, as well as a limited understanding of environmental ethics. Consequently, there is an urgent need to integrate *Maqashid Syariah* (the objectives of Islamic law) into Pahawang Island's destination management, specifically through the implementation of environmental zoning, the digitalisation of financial accountability, and the establishment of ecosystem-based codes of conduct for tourists. To mitigate environmental degradation from the perspective of Sharia economic law, this research proposes a triple-helix framework involving the government as the regulatory authority, the optimisation of the Tourism Awareness Group (POKDARWIS) as the operational implementing agency, and the engagement of the local community as the cornerstone of environmental stewardship.

ACKNOWLEDGEMENT

The author would like to express sincere gratitude to the Rector of Universitas Islam Negeri Fatmawati Sukarno Bengkulu (UINFAS) for the institutional support, encouragement, and academic facilitation provided.

<https://doi.org/10.66325/nusantaraeconomy.v5i1.395>

throughout the completion of this research. The author also highly appreciates the strong academic environment fostered by the university, which has significantly advanced scholarly activities and the development of scientific knowledge. Furthermore, the author extends heartfelt thanks to colleagues, peer reviewers, and all other parties who have generously provided valuable insights, constructive feedback, and meaningful contributions, thereby greatly improving the quality and depth of this study

AUTHOR CONTRIBUTIONS STATEMENT

Hidayat Darussalam conceived the study, developed the research design, formulated the theoretical framework, supervised the overall research process, and led the writing of the original manuscript. Risfiana Mayangsari contributed to the research methodology, data collection, data validation, formal analysis, and interpretation of the findings. Is Susanto participated in the literature review, data curation, critical analysis, manuscript revision, and language refinement to improve the academic quality of the paper. Rasyid Tanjung contributed to the conceptual development, interpretation of the results, critical review of the manuscript, and final editing. All authors discussed the findings, contributed substantially to the manuscript, reviewed and approved the final version for publication, and agree to be accountable for all aspects of the work.

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CONFLICT OF INTEREST

The author declares that there are no conflicts of interest regarding the publication of this article. The research was conducted independently without any external influence that could affect its objectivity or integrity. No financial, institutional, commercial, or personal relationships have impacted the design, methodology, data analysis, interpretation, or reporting of the findings. The author ensures that the entire research process was carried out in accordance with academic ethics and maintains full transparency, impartiality, and scholarly responsibility in presenting the results of this study

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