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**The Relevance of Maqashid Sharia in Green Economy  
(Study of Coastal Tourism Area Mangrove Park Labuhan,  
Bangkalan-Madura)**

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**Abstract**

*Bangkalan Regency has various kinds of tourism potential, especially coastal tourism. One of the coastal tourism that has the potential to be developed is the Labuhan Mangrove Tourism. These attractions have several potentials including strategic locations, exotic views, and as a means of public education. This causes the need for a system or concept of coastal tourism management that is appropriate and can be implemented. The purpose of this research is to implement the green economy concept as an alternative solution for coastal tourism management and to maintain the conservation of the surrounding natural environment so that it runs in harmony and sustainability in order to maintain the sustainability of the local community's economic system. This research used descriptive qualitative method. Data were collected through observation, documentation, and interviews with local governments, tourism managers, visitors and the surrounding community. This data is then recorded and strengthened through literature study. The results showed that the implementation of sustainable development of coastal tourism at the Labuhan Mangrove tourism object through the application of green economy concepts including planting mangrove seedlings, conserving coral reefs, providing landfills for final disposal in the tourist environment of Labuhan. The construction of embankments around the coast is also important to minimize coastal abrasion. Environmental protection is also included in the protection of religion, because Islam forbids all actions that destroy everything on earth.*

*Protecting the earth by not using it will ensure human survival and at the same time carry out religious orders.*

**Keywords:** *Green Economy; Maqashid Sharia; Coastal Tourism.*

## **Introduction**

One of the coastal tourism in Indonesia that has great potential in the beautiful natural tourism sector is Bangkalan Regency. Bangkalan Regency is located at the westernmost tip of Madura Island. The sub-districts that are directly adjacent to the sea or commonly called coastal areas: Socah, Kamal, Labang, Kwanyar, Modung, Arosbaya, Klampis, Sepulu, and Tanjung Bumi sub-districts. One of the areas with tourism potential that can become a source of regional income is marine tourism (coastal/beach) in Sepulu, one of which is a beautiful marine park and can be a spot of kids education. This area is a supporting factor in increasing development in Bangkalan. Not only increasing regional income from this tourism, but also providing business land for the community to improve their welfare and a support system for community empowerment.<sup>1</sup>

However, behind the beauty offered by mangrove tourism, there are several points that need to be improved, such as infrastructure, facilities, access to locations, business actors, and other management strengthening of mangrove tourism. In this case, managers need a strong and appropriate management strategy for sustainable development in business development. The progress of the tourism sector is by creating a system or technique in managing a tourism that exists in an area or country where currently a new system in developing a tourism one of which is the green economy.<sup>2</sup>

Green economy is an economic system in real human life in meeting human needs for the importance of the earth's material, and how the economy

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<sup>1</sup>Sarimi Sarimi, "Budaya Kerapan Sapi Sebagai Modal Sosial Masyarakat Madura Di Kecamatan Sepulu Bangkalan," *Kajian Moral Dan Kewarganegaraan* 3, no. 1 (2014): 328.

<sup>2</sup>Antasari D.W, "Implementasi Green Economy Terhadap Pembangunan Berkelanjutan Di Kota Kediri," *Jurnal Ekonomi Pembangunan STIE Muhammadiyah Palopo*. 5, no. 2 (n.d.): 80–88, <https://doi.org/10.35906/jep01.v5i2.402>.

and the environment run in balance. In the green economy, there are two things that become priorities in the creation of a green economy: a) The economy that is established must be able to provide climate change, can prevent the increase in greenhouse gas emissions; b) Green economy makes a way of life in the world and in a country that every activity does not exploit the environment that should be protected and protected for the next generation. Green economy is a policy in sustainable development which is very important to do with the future green economy of the environment and other ecosystems related to the world economy, therefore the implementation of policies that must be in line with the priorities and regulations of future sustainable development.<sup>3</sup>

Implementation of green economy as a concept to alleviate these problems and provide a better, fairer and prosperous and sustainable. This is also in line with the ideals to be achieved in Islamic economics in the perspective of *Maqashid Sharia*.<sup>4</sup> The word *Maqashid Sharia* terminology means God as an almighty wills there benefit (*maslahah*) given to all mankind for able to meet what they need starting from *daruuriyah*, *haajiyah*, and *tahsiiniyah*, so that it encourages mankind to always live in goodness and do their duties as servants of Allah.<sup>5</sup>

This is the ultimate goal (*maqsud/maqashid*) of the *sharia* to establish value system for the benefit of the people. As the creator of the universe (Al-Mulk: 15), Allah is All-Knowing of His creation, therefore the Qur'an and Sunnah was revealed as a source of knowledge for humans to manage the earth (Al-Furqan: 1, Yunus: 57). In realizing the role of humans as caliph on earth, humans are reminded of the concept of guardian (Al-An'am: 165) and not owner of the earth (Al-Thoha: 6) so as to form a constant interaction between humans and humans, as well as humans and the environment. There's no doubt that the earth was created for human sustenance (Al-'Araf: 10, Al-Baqarah: 60)

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<sup>3</sup> Oktiani N, "Penerapan Green Economy Dalam Rangka Peningkatan Pertumbuhan Pembangunan Yang Berkelanjutan Di Indonesia," *Cakrawala XII*, no. 1 (2012): 43–51.

<sup>4</sup> Azwar Iskandar and Khaerul Akbar, "Green Economy Indonesia Dalam Perspektif Maqashid Syari'ah," *Journal of Chemical Information and Modeling* 53, no. 9 (2013): 1689–99.

<sup>5</sup> Ika Yunia Faiza, "Urgensi Implementasi Green Economy Perspektif Pendekatan Dharuriyah Dalam Maqashid Al-Shariah," *Jurnal Ekonomi Dan Bisnis Islam* 2, no. 1 (2016): 87–104.

but with boundaries and goals. If humans go beyond that limit then the implication is in humans themselves (Al-Rum: 41).<sup>6</sup>

## **Method**

This is a qualitative research. Qualitative research is a research procedure that uses descriptive data in the form of written words and orally expressed from people and actors who can be observed. Qualitative means something related to aspects of quality, value or meaning behind the facts. The form of data used is not in the form of numbers, numbers, or a value.<sup>7</sup> The type of data used is primary and secondary data. Primary data is data in the form of words spoken orally or by reliable data obtained. Sources of data that directly provide data to researchers. In order to capture the hidden meaning in the documents. Secondary data is a data source that does not directly provide data to researchers. Secondary data in this research is usually obtained from documents (person records, journals, websites, articles and other literature, photographs, recordings, and others related to the theory or object of research).<sup>8</sup>

Data collection techniques were by interviews and observations. Data collection using observation techniques is characterized by concluding the meaning of an event or observation made at the place used as a researcher. An interview is a conversation between two or more people to obtain a conversation between two or more people to obtain a statement.<sup>9</sup> The data obtained will be managed by doing data reduction, then presenting the data and finally verification.<sup>10</sup> The research conducted by the researcher is located in Labuhan Village, Sepulu District, Bangkalan Regency

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<sup>6</sup> Ahmad Sarkawi Azila, "The Philosophy of Maqasid Al-Shari'ah and Its Application in The Built Environment", *Journal of Built Environment, Technology and Engineering* 2 (2017): 215–22.

<sup>7</sup> Hoffmann Dun, A. M, Waters O. S B, and Witchel E, "Cloaking Malware with The Trusted Platform Module," *Proceedings of the 20th USENIX Security Symposium*, 2011, 395–410.

<sup>8</sup> Fadli, M. R, "Memahami Desain Metode Penelitian Kualitatif."

<sup>9</sup> Masrun M, M Firmansyah, and Yudha S. I. D. K, "Esensi Perbedaan Metode Kualitatif Dan Kuantitatif," *Elastisitas - Jurnal Ekonomi Pembangunan* 3, no. 2 (2021): 156–59, <https://doi.org/10.29303/e-jep.v3i2.46>.

<sup>10</sup> Galuh Widitya Qomaro, "Pembayaran Zakat Fitrah Dalam Tradisi Metraen Bhekal Bineh Di Bangkalan Madura Perspektif 'Urf," *El-Faqih: Jurnal Pemikiran Dan Hukum Islam* 8, no. 1 (2022), <https://ejournal.iaifa.ac.id/index.php/faqih/article/view/540/472>.

## Discussion

### *Green Economy Implementation in Mangrove Tourism - Labuhan Bangkalan*

Bandungrejo Tourism is an activity carried out by individuals or groups to move from one place to another with the aim of getting the curiosity of each individual and to get a satisfaction in visiting an area. Usually this tourism activity is carried out when individuals or groups have free time to get the desired pleasure when doing these activities. The more and unique potential a tourist area has, the more likely the tourist area will get many visitors. In attracting visitors, managers need a strong and appropriate management strategy to be able to attract more visitors and make tourist attractions worth visiting. Tourism managers need to use sustainable strategies to help their business continuity.

In the Green Economy there are 2 (two) important elements in a development. 1) The economy that is established and carried out must be able to provide solutions and bring about the impact of climate change. 2) Green Economy becomes a structure of life on earth or in a country where its activities should not be exploited the natural resources in a country.<sup>11</sup> Green Economy also has 3 (three) parameters in determining an effective and efficient Green Economy: *First*. Low Carbon. The development of carbon as industrial waste in development must pay attention to the carbon emissions produced. *Second*. Resource Efficient. The effectiveness of the use of natural resources or sources of life on earth (resources) in the activities or processes of an economic activity. *Third*. Socially inclusive. Green Economy has a positive goal of reducing poverty fundamentally in the process of economic activity.<sup>12</sup> It can be said that the green economy is an important policy that should be carried out in sustainable development.

Presidential Regulation No. 131/2015 concerning the Determination of Disadvantaged Regions for 2015-2019 states that Bangkalan is one of the

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<sup>11</sup> N, "Penerapan Green Economy Dalam Rangka Peningkatan Pertumbuhan Pembangunan Yang Berkelanjutan Di Indonesia."

<sup>12</sup> D.W, "Implementasi Green Economy Terhadap Pembangunan Berkelanjutan Di Kota Kediri."

regencies in East Java that is designated as an underdeveloped area. The fact that Bangkalan Regency has strategic access to Surabaya as the capital of East Java is in fact less able to contribute positively to the economy, human resources, facilities and infrastructure, regional financial capacity, accessibility, and regional characteristics.<sup>13</sup> Labuhan village is located in the district of Sepulu. Its astronomical location is 6.887349 South Latitude and 112.985727 East Longitude. Labuhan is bordered by Paseser Hull Village, East Tanagura Village, West Tanagura Village, Labuhan Village, and the Madura Strait.

From the data of the last twelve months, Labuhan visitors in 2021 were 12,022 visitors. The highest number of visitors occurs on weekends and during national holidays. Most of the visitors come from the organizational section of every school, campus and village youth organization. This mangrove marine tourism park and coral reef conservation in Labuhan has the potential and diversity of natural resources that can be developed widely and can become a national tourist attraction. Mangrove tourism and Coral Trunk Conservation has bathroom facilities, parking lots, MSME areas, gazebos, cleaning facilities, and photo spots. In this tourist area, there are many MSMEs that sell food products, batik cloth, carved wood and Madurese handicrafts.<sup>14</sup>

Mangrove plants are coastal natural resources that have an important role for the survival of other ecosystems. This is because mangrove plants have potential and functions that affect the existence and functioning of other natural resources. mangrove forest ecosystem ecologically and economically beneficial. Ecological and economic functions of forests mangroves are:<sup>15</sup> 1) Ecological functions: protecting coastlines from abrasion, accelerating coastal expansion through deposition, preventing seawater intrusion into the mainland, spawning grounds for various marine biota, shelter and breeding grounds for

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<sup>13</sup> Galuh Widitya Qomaro, "Sertifikasi Halal Dalam Persepsi Konsumen Pada Produk Pangan Di Kabupaten Bangkalan," *KABILAH: Journal of Social Community* 3, no. 2 (2018), <http://ejournal.kopertais4.or.id/madura/index.php/kabilah/article/view/3412>.

<sup>14</sup> Nasrulloh Nasrulloh, "Implementasi Etika Bisnis Islam Dan Transformasi Digitak UMKM Madura Dalam Mendukung Ketercapaian Sustainable Development Goals," *Jurnal Ekonomi Syariah* 7, no. 1 (2022): 183.

<sup>15</sup> Santoso N and Arifin H. W, "Rehabilitas Hutan Mangrove Pada Jalur Hijau Di Indonesia. Lembaga Pengkajian Dan Pengembangan Mangrove (LPP Mangrove)" (Jakarta: Lembaga Pengkajian dan Pengembangan Mangrove, 1988).

various species of birds, mammals, reptiles, and insects, as a microclimate regulator. 2) Economical function: producer of household needs (firewood, charcoal, building materials, raw materials, food, medicine), producers of industrial purposes (raw materials for paper, textiles, cosmetics, tanneries, dyes), producer of fish seeds, shrimp nener, crabs, shellfish, honey, and bird eggs, tourism, research, and education. Every three months, tourism managers protect the mangrove environment and control mangrove growth by measuring and monitoring the development of mangroves so that they are maintained and sustainable.

Apart from planting mangroves, the tourist area also relocates coral reefs to protect the marine ecosystem. Management is not only carried out on the coast but also pays attention to marine ecology. Coral reefs are an excellent system for biodiversity, especially fish diversity. Coral reefs are places where fish and other marine biota find food and are also used as shelter. Coral reef relocation in Labuhan is developing very rapidly. In 2015 80 plots of coral reefs were released and by the end of 2022 it is planned to plant 50 plots in Labuhan tourism in order to maintain and develop the environment so that it can be used as a snorkeling object by visitors.

Waste management in Labuhan mangrove tourism and coral reef conservation has been managed by providing organic and non-organic waste bins. The green trash can indicates organic waste and the blue trash can is non-organic waste. After the trash can is full, the manager sorts out which waste can be used and which cannot be used. Waste in the form of bottles and cardboard will be resold. Unfortunately, after sorting the waste by the tourism area manager, the waste is then transported by the city cleaning service waste car by re-mixing organic waste and non-organic waste so that garbage builds up at the final waste disposal site.

In maintaining ecological scarcity, Labuhan waters based on the percentage of live coral cover are higher and better than Lembung Paseser waters. In 2004 the average temperature (°C) in Lembung Paseser waters is 25-36°C and Labuhan waters is 32-33°C with a quality standard of 24-32°C, currents (m/s) in Lembung Paseser waters are average average 0.04–0.06 m/s. By knowing how well the presentation of coral reefs in Labuhan will have an impact on the preservation of the existing ecosystem and have a positive impact on sustainable development

### *Green Economy and The Sustainable Development: Maqashid Sharia View*

From an Islamic point of view, protecting nature (environment) to stay awake is a must for every human being.<sup>16</sup> Islam forbids everything forms of environmental damage, including direct and indirect damage. Allah forbids actions that damage the environment because it is dangerous human life on earth. Because the land we live in is hers, then we can only occupy it before the time limit determined by God. Therefore, humans should not explore nature arbitrarily without considering the consequences. This is in line with the concept green economy. The damage to nature and the environment that we are witnessing today is a result of human actions.<sup>17</sup>

As creator, God has given the task to manage the earth, which in turn can be the basis of all behavior, not destructive natural resources. Human greed results in misery to humans themselves. Therefore, Allah allows some people feel the consequences of their own actions. Disaster is wrong one way of Allah to guide His servants to the right path. The Prophet said: “Truly the world is fresh and readily available, and Verily, Allah has appointed you as caliphs for manage it, then Allah is always watching what you do.” (Narrated by Muslim from Abi Said al-Khudri)

*Hifdz al-bi'ah* (protecting the environment) and *hifdz al'alam* (taking care of nature) never mentioned as a part of *maqashid sharia*. Will However, the verse in the Qur'an that increase to the moral spirit to formulate itself related to this.<sup>18</sup> Taking care of the environment (*Hifdz al-bi'ah*) in *maqashid sharia* (care against the *Sharia*) in achieving the problems actually sourced from some verses in Al-Qur'an surah Al'Ar'af 7:58 which explain about the management of natural resources that have been created by Allah SWT. Based on Ibn Katsir's interpretation, the verse explains that actions noble is prevention of the environment and care for it. Because as we know that our environment on this earth is the source of our life that continues continuously until enjoyed by

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<sup>16</sup> Bambang Suhada and Dharma Setyawan, “Narasi Islam Dan Green Economics Dalam Pemanfaatan Sumber Daya Alam,” *Kontekstualita* 31, no. 1 (2016): 21–36.

<sup>17</sup> Iskandar and Akbar, “Green Economy Indonesia Dalam Perspektif Maqashid Syari'ah.”

<sup>18</sup> Aan Jaelani, Slamet Firdaus, and Juju Jumena, “Renewable Energy Policy in Indonesia: The Qur'anic Scientific Signals in Islamic Economics Perspective,” *International Journal of Energy Economics and Policy* 7, no. 4 (2017): 193–204.

future generations. The verse also illustrates that one of the forms of gratitude of grateful people is to take care an environment that is a sign of the greatness of Allah. When the environment protected, it will benefit humans, and when the environment has contaminated, then it will bring harm.<sup>19</sup>

In Islam itself, in explaining the Green Economy, there are several points contained in the explanation above, for example, "every economic activity must prioritize the balance of the environment, nature, and avoid excessive exploitation" (Nurdin, 2022) Based on the letter of the Qur'an above, it can be understood that Allah gives a picture in life not to exploit the surrounding environment and not to be too greedy for oneself but to be more modest by paying attention to our surroundings and sharing with others and protecting the surrounding environment in seeking sustainable development and have a positive impact. The concept of a Green Economy is in line with *maqashid syaria* in the context of maintaining religion or *hifdz ad-diin* or other forms of activity in the form of maintaining *maqashid sharia* on religion. In the context of worship, in the form of guarding, it is carried out by carrying out mandatory and *sunnah* worship. Thus, environmental protection is also included in the protection of religion, because Islam forbids all actions that destroy everything on earth. Protecting the earth by not using it will ensure human survival and at the same time carry out religious orders

## Conclusion

The Labuhan mangrove tourism area and coral reef conservation have various potentials ranging from natural beauty, photo spots, access, facilities and so on. But on the other hand, there are still many things that need to be addressed, ranging from infrastructure, facilities, to the awareness of local residents and government support. If this deficiency is not immediately followed up, it will affect the income of MSMEs around tourism because the amount of their income decreases as a result of the decrease in tourists. there needs to be proper tourism development and in accordance with the real conditions of the tourist location. The concept of tourism by applying the concept of the green economy to the management of coastal tourism is a concept that is in accordance with Islamic orders. The concept also emphasizes

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<sup>19</sup> Ad Dimasqi Al lam, Abdul Fida, and Ismail Ibnu Katsir, *Tafsir Ibnu Katsir Juz 8 Terj. Bahrun Abu Bakar*, vol. 8, 12 vols. (Bandung: Sinar Baru Algesindo, 2004).

the concept of sustainable tourism so that it affects the economic and environmental aspects. Sustainable coastal tourism will have an impact on current and future generations. The concept of the Green Economy is focused on the needs and obligations of maintaining ecosystems, providing a positive impact on the environment from economic activities and not contradicting other religious and social concepts

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