

ISLAMIC GREEN TOURISM AND ECOLOGICAL JUSTICE: INTEGRATION OF MAQASHID AL-SHARI'AH AS A SUSTAINABLE DEVELOPMENT PARADIGM IN INDONESIA

Siti Mutmainah^{1*}, Muhammad Ryan Romadhon², Inayah Alfi Hasanah³

Universitas Islam Negeri KH Achmad Siddiq¹, Universitas Islam Jember², Universitas Islam Syarifuddin³

Email: muthmainah56@gmail.com¹, ryanromadhon19@gmail.com²

Abstract

The transformation towards sustainable tourism demands a new paradigm that is not only oriented towards the economy and ecology but also upholds moral values and spirituality. This study aims to develop a conceptual model of Islamic Green Tourism through the integration of the Maqashid al-Shari'ah principles and ecological justice as the ethical and philosophical foundation of sustainable development. The method employed is library research with a normative-philosophical approach, reviewing literature on Islamic economics, environmental governance, and green tourism. The research findings indicate that the principles of Maqashid al-Shari'ah which emphasize justice ('adl), balance (tawazun), and public welfare (maslahah) are capable of expanding the meaning of sustainability beyond mere environmental preservation and economic efficiency to include social and spiritual well-being. The integration of ecological justice strengthens the dimension of sustainability by positioning nature as an entity with intrinsic value and the right to be protected. This paradigm positions Islamic Green Tourism as a means of moral and social transformation that fosters harmony between humans, the environment, and God. The theoretical implications of this study provide a foundation for the formulation of equitable tourism policies that align with Islamic values and strengthen the direction of sustainable development in Indonesia. This study recommends the development of an Islamic Green Tourism Policy Framework, which includes: (1) the implementation of halal and environmentally friendly certification standards for tourist destinations; (2) fiscal incentives for tourism businesses that apply the principles of sustainability and ecological justice; (3) empowerment of local communities through a community-based tourism approach; and (4) the integration of environmental ethics education and Islamic spirituality in tourism training. These recommendations are expected to strengthen the direction of sustainable tourism development policies in Indonesia, aligning with Islamic values and the Sustainable Development Goals (SDGs).

Keywords: Islamic green tourism, Maqashid al-Shari'ah, Ecological justice, Sustainable development.

A. INTRODUCTION

Tourism development is regarded as one of the key strategies in enhancing a country's economic growth and social welfare (Oktaviani & Yuliani, 2023). However, if this development process is not managed carefully and sustainably, tourist destinations may lose their appeal, causing tourists to migrate to other, more competitive destinations (Adnyana, 2020). Therefore, modern and future tourism development approaches are required to not only focus on short-term economic growth but also maintain ecological balance, cultural preservation, and the quality of tourist experiences. Global pressure to implement sustainable tourism practices is increasing, driving the innovation of tourism products that

are adaptive to local characteristics and capable of ensuring environmental and social sustainability for local communities (Kiezel et al., 2019).

In recent decades, the global tourism industry has shown a significant transformation towards more environmentally friendly and socially responsible practices (Wardiyanta, 2020). This change is driven by increasing ecological awareness, tourists' preference for authentic experiences based on nature and culture, and the need to adapt to the dynamics of an increasingly integrated global economy (Hunjra et al., 2022). This trend is reflected in the rapid development of various forms of alternative tourism, such as ecotourism, agritourism, cultural tourism, adventure tourism, and rural tourism, which emphasize a harmonious relationship between humans and nature as well as the preservation of local socio-cultural values (Sun & Chen, 2025). Thus, the development of modern tourism not only focuses on increasing the number of visits but also on the quality of destination management to continue providing socio-economic benefits while preserving resources for future generations (Fu et al., 2024)

Globally, tourism acts as a major driver of economic growth. In 2018, this sector contributed around 10.4% of the global GDP and is projected to reach 11.5% by 2029, generating more than USD 1.7 trillion and providing employment, with women accounting for 54% of the total (UNWTO, 2020). This growth demonstrates tourism's contribution to job creation, increased community income, expansion of public-private partnerships, and poverty alleviation (The World Tourism Organization (UNWTO), 2018). However, this economic success has a direct impact on the sustainability of natural resources through increased energy consumption, land exploitation, pollution, and pressure on natural ecosystems (Amin et al., 2025).

One of the global development agendas prioritized by the Government of Indonesia is the implementation of the Sustainable Development Goals (SDGs) or Tujuan Pembangunan Berkelanjutan (TPB) (Mutmainah et al., 2024). The SDGs are a set of goals established by the United Nations (UN) to create a better, more just, and sustainable life for all humanity (Bappenas, 2020). The SDGs consist of 17 main interconnected goals designed to address various contemporary global challenges. Among these goals, there are several points directly related to the development of green tourism, namely: (1) Clean water and sanitation, (2) Affordable and clean energy, (3) Industry, innovation, and infrastructure, (4) Sustainable cities and communities, (5) Climate action, (6) Life on land, and (7) Partnerships to achieve the goals (PPN/Bappenas, 2020). This program serves as a foundation for modifying and adopting the global SDGs concept into the national development context following the UN's adoption of the SDGs on September 25, 2015. (Romadhon & Mutmainah, 2023)

Indonesia has a variety of tourist destinations that attract both domestic and international tourists, making the tourism sector an important driver of the national economy and one of the main contributors to state revenue (Zaenal, 2019). In the Tourism Trends and Policies 2022 report, the Organization for Economic Co-Operation and Development (OECD) emphasized that in 2019 this sector contributed 5.0% to Indonesia's Gross Domestic Product (GDP), highlighting the strategic role of tourism in supporting economic growth (Purwowidhu, 2023). Tourism activities also have a direct impact on increasing community income through the development of local businesses, such as food

trade in tourist areas, thereby strengthening family economies (Minarsih et al., 2023). Conceptually, tourism is understood as the movement of individuals from their place of origin to a specific destination for recreation, entertainment, education, or business purposes, with a tendency for tourists to choose areas that still maintain sustainable and natural environmental conditions (Tri et al., 2024). This condition presents a great opportunity for the development of tourism in Indonesia, considering that Indonesia is the largest archipelagic country in the world, with a coastline of more than 81,000 km and 17,504 islands, around 10,000 of which are small islands, most of them uninhabited and unnamed. These small islands have great potential to be developed as tourist destinations, especially for marine tourism and ecotourism (Qodriyatun, 2019).

Indonesia's tourism sector has demonstrated highly progressive performance over the past year, further solidifying its position as a key driver of national economic growth (Mutmainah et al., 2025). A government report published in October 2025 indicates that tourism plays an important role in strengthening post-pandemic economic recovery and enhancing national competitiveness amid global economic volatility. Data from the Ministry of Tourism show that from September 2024 to August 2025, the number of international tourists increased by 12.32%, reaching a total of 14.85 million visits, while domestic tourist visits increased by 21.69%, reaching 1.15 billion trips (Ministry of Tourism of the Republic of Indonesia, 2025). This trend demonstrates the growing contribution of tourism as a tool to accelerate community-based economic development.

Although the tourism sector shows impressive growth, these dynamics still pose conceptual and implementation challenges, particularly in terms of environmental sustainability, social equity, and the preservation of cultural and spiritual values of the community (Pan et al., 2018). The dominance of an economic approach that exploits resources and focuses on commercialization often drives environmental degradation, pressures local ecosystems, marginalizes communities around tourist destinations, and trivializes culture through the commodification of local wisdom (Duxbury et al., 2021). This condition indicates that a tourism development model based solely on economic growth is no longer adequate to address the complexity of contemporary sustainability challenges. Therefore, the transformation of the tourism development paradigm has become an inevitability, shifting from a linear growth model to a holistic approach that emphasizes a balance between economic, ecological, social justice dimensions, and moral integrity.

In line with these demands, global and national tourism practices are beginning to shift towards the concept of Green Tourism as a strategic approach to realizing a more adaptive and sustainable tourism system (Jumadi & Aditya, 2021). This concept not only emphasizes environmental conservation but also prioritizes preventive efforts against environmental degradation, the protection and revitalization of local culture, and the empowerment of communities around tourist destinations as key actors in development (Yuliani & Setyaningsih, 2025). Thus, the development of green tourism is seen as an important instrument in creating tourism that is not only environmentally friendly but also socially inclusive, economically fair, and morally and culturally robust in the long term.

Within the framework of Islamic studies, the concept of Islamic Green Tourism is based on a sustainability paradigm that aligns with the Maqasid al-Shariah (principles of Islamic

law), particularly related to the preservation of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), progeny (hifz al-nasl), and the environment/property (hifz al-mal wa al-bi'ah). The principle of ecological justice (al-'adl al-bi'i) in Islam emphasizes a balanced relationship between humans and nature through the pursuit of benefits (maslahah), prevention of harm (dar' al-mafasid), and sustainable management (Putri, 2025). Therefore, the integration of green finance, technological innovation, and Sharia values can provide a holistic framework for formulating a model of Islamic green tourism that promotes social welfare, environmental conservation, and inclusive economic growth in Indonesia.

In the era of global transformation towards sustainable tourism that emphasizes a balance between economic, social, cultural, and ecological dimensions, the urgency of implementing a value-based development framework is increasingly prominent. Indonesia, as the country with the largest Muslim population in the world and with very rich natural and cultural tourism potential, has a strategic opportunity to develop a tourism model that is not only economically profit-oriented but also upholds ecological integrity and social well-being. In line with the sustainable development paradigm, an approach based on maqāṣid al-sharī'ah offers a normative orientation that combines environmental sustainability, social balance, and spiritual dimensions as an ethical foundation in tourism development. This approach positions nature not merely as an object of economic exploitation but as a moral and spiritual trust that must be preserved and protected. Thus, tourism is positioned as an instrument of moral, social, and ecological transformation aimed at building harmony between humans, the environment, and God.

Several studies emphasize the strategic role of green tourism in the development of sustainable tourism (Lagodienko et al., 2022). (Risfandini, 2024) highlights the importance of green tourism and community empowerment as the foundation for the success of sustainable tourism in Indonesia, while (Lagodienko et al., 2022) shows the contribution of green tourism to the preservation of natural and cultural resources. Haseena (2022) found that green tourism practices are able to boost the rural economy through waste management, and (Astuti et al., 2024) identified the main challenges for its development in Bali, including environmental degradation and economic inequality. On the other hand, (Sanawati & Putri, 2025) suggested that maqashid al-sharī'ah can serve as a basis for a just green economy and tourism. In line with this, (Hailiang et al., 2023), (Wang & Fan, 2023), and (Fu et al., 2024) demonstrated that green financing can direct investment toward low-carbon tourism projects and support the ecological transformation of rural tourism. However, these studies have not yet comprehensively integrated the perspective of maqashid al-sharī'ah into the framework of green tourism development in Indonesia.

This study aims to analyze and strengthen the conceptualization of green tourism based on maqāṣid al-sharī'ah and to explore the integration of Islamic ecological justice principles as a paradigm for sustainable development in the Indonesian context. Furthermore, this research seeks to provide strategic guidance for the formulation of national policies, the optimization of resource allocation, and the development of an innovative, inclusive, and sustainability-aligned tourism ecosystem. Through this approach, it is expected that a tourism development model can emerge that not only focuses on enhancing economic growth but also prioritizes environmental preservation, the empowerment of local communities, and

the reinforcement of spiritual values within the framework of achieving the Sustainable Development Goals (SDGs). Thus, this study provides theoretical and practical contributions to the development of Islamic green tourism discourse as an alternative paradigm relevant to the needs of national development and contemporary global dynamics.

B. RESEARCH METHOD

This study uses a library research method with a normative-philosophical approach to examine the concept of Islamic green tourism and ecological justice through the perspective of Maqashid al-Shari'ah (Sugiyono, 2013). All data are qualitative and obtained through documentation techniques on secondary sources, such as scientific journals, books, official reports, and relevant online publications related to Islamic economics, environmental governance, and sustainable tourism. The literature was collected through academic databases such as Science Direct, Google Scholar, and Web of Science to ensure credibility and relevance (Yadav, 2022). Data analysis was conducted using content analysis by identifying main themes and comparing theoretical concepts with previous findings, particularly regarding the principles of justice ('adl), balance (tawazun), and public welfare (maslahah) as the foundation for integrating Sharia values into sustainable tourism development (Creswell & Creswell, 2023; Gunawan, 2013). This literature-based approach ensures a comprehensive understanding of the contribution of Islamic values to an eco-friendly, socially responsible, and spiritually oriented green tourism model (Bado, 2021; Jones, 2022).

C. FINDINGS AND DISCUSSION

The Concept of Islamic Green Tourism

Green tourism is a tourism approach that emphasizes reducing negative impacts on the environment, society, and the economy, while ensuring the sustainability of tourist destinations and the well-being of local communities (Imran et al., 2025). UNEP and UNWTO (2005) explain that sustainable tourism must maintain a balance between environmental, economic, and socio-cultural dimensions, while Sharpley (2000) stresses the importance of preserving ecological integrity, biodiversity, and the quality of life of communities (Tran & Xuan, 2021). The operational definition proposed by the Green Tourism Association of Taiwan emphasizes that green tourism requires the efficient use of energy, reduction of carbon emissions, and preservation of local culture as an integral part of destination management (Hasan, 2021). In addition, green tourism also contributes to the growth of the local economy through the creation of jobs and the optimization of resources based on local wisdom (Dian & Rasjid, 2024). Thus, green tourism is understood as a form of environmentally friendly tourism development based on the following principles: first, the rational use of natural resources to meet tourism development needs; second, limiting the impact of tourism activities on the natural environment; and third, prioritizing the development of tourism types or products that are responsible for environmental sustainability, with a primary focus on ecotourism.

Technological developments also strengthen the implementation of green tourism through the concept of smart green tourism, which utilizes the integration of digital

technology to enhance services, energy efficiency, and waste management. Gretzel (2021) emphasizes that technology enables a more personalized tourism experience, operational efficiency of destinations, and sustainable ecosystem monitoring through the approaches of Smart Tourism Hospitality, Smart Tourism Environment, and Smart Tourism Services (Inmor et al., 2025). These three elements function to create technology-based tourism service innovations that support energy efficiency, the development of an integrated waste management system, and sustainable monitoring of tourism destination ecosystems. This digital transformation makes green tourism increasingly adaptive to changes in global tourist behavior and environmental sustainability demands.

In the context of Indonesia, the development of green tourism is directed towards environmental preservation, strengthening local culture, and fostering responsible tourist behavior, emphasizing collaboration between the government, communities, and business actors (Nugroho et al., 2023). The participation of local communities plays a central role in ensuring successful implementation because it promotes principles of justice, inclusivity, and social welfare improvement. Globally, the concept of green tourism has evolved since Japan introduced it in 1992 as a recreational activity that connects tourists with nature and rural culture, indicating a shift in tourism orientation towards ethical and sustainable practices (Budiatningsih et al., 2025).

Indonesia has great potential to develop green Islamic tourism, considering that the majority of its population is Muslim, which in principle upholds environmental sustainability and ecological balance (Genaro et al., 2025). Islamic teachings such as the preservation of nature (*hifdz al-bi'ah*) and social justice form the normative basis for building sustainable tourism in line with conservation principles. The development of Indonesia's tourism sector in the past year has shown positive performance, with an increase in international tourists by 12.32% (14.85 million visits) and domestic tourists by 21.69% (1.15 billion trips). Tourism contributed 3.9% to GDP and absorbed 25.88 million workers (Mutmainah et al., 2025). The government has also implemented strategic programs such as the Clean Tourism Movement, Tourism 5.0, and the development of 6,153 tourist villages, as well as receiving 143 international awards that strengthen Indonesia's position as a globally competitive tourist destination. These achievements indicate that the development of green Islamic tourism presents a strategic opportunity to strengthen a national tourism ecosystem that is inclusive, religious, and sustainable.

Elaboration of the Five Fundamental Goals of Maqashid Sharia in the Context of Environmental Preservation.

Islam seeks to make humans aware that they cannot be separated from their responsibilities as believing beings and that it is a trust entrusted to them to maintain and protect the nature bestowed by the Creator (Ahmad Masari). Islam offers an alternative solution, namely the concept of implementing a Green Economy, which is believed to be capable of addressing the aforementioned problems and making global life and civilization better, more just, prosperous, and sustainable (Ismail & Mas, 2022). The substantive similarities between the concept of the Green Economy and *maqashid al-shari'ah*, which strongly emphasizes aspects of public interest, refer to the preservation of the five

fundamental goals (al-dharuriyyat). The scholars then divided it more specifically into the five universals (al-kulliyat al-khamsah), namely hifz al-din (preservation of religion), hifz al-nafs (preservation of life), hifz al-aql (preservation of intellect), hifz al-nasl (preservation of lineage), and hifz al-mal (preservation of property) (Mas'ari, 2017).

First, the preservation of religion (hifz al-din). Islam is the religion that cares the most about the environment on Earth, which aligns with the words of the Prophet, "Ju'ilat al-ardhu kulluha masjidan," meaning the whole earth has been made a mosque. This hadith not only explains that we may perform prayers anywhere that is clean and pure, but it also contains an implicit message to preserve nature. In other words, preserving Islam is a reflection of preserving the environment itself (Sanawati & Putri, 2025).

Second, the preservation of life (hifz al-nafs). Islam certainly highly values human life, so in any activity including economic ones, the safety of life must be prioritized. Allah Subhanahu wa Ta'ala has forbidden acts that damage the environment as they can endanger human life on earth. Since the earth we inhabit belongs to Him, and we are only entrusted to live on it for the period of time that Allah has determined.

Third, the preservation of intellect (hifz al-aql). A healthy environment often helps humans think clearly and positively. This is where the green industry plays a role in creating an atmosphere that does not disturb the minds of society. The preservation of intellect is also often applied in various ways, such as providing scholarships, organizing competitions to develop potential, or allowing company visits conducted by students to factories for research.

Fourth, the preservation of offspring (hifz al-nasl). The efficient use of resources in the concept of the Green Economy aligns with the maqashid al-shariah. Efficient use of resources is closely related to the preservation of offspring, where resource efficiency provides space for future generations to be able to utilize resources. Fifth, the preservation of wealth (hifz al-maal). A healthy economy always generates profit through proper means and prevents economic activities that may tarnish personal or others' wealth, such as fraud, uncertainty (gharar), usury (riba), and others. While conventional economics is profit-oriented, Islamic Economics is falah-oriented.

Implementation of Maqashid Sharia Values in Tourism Destination Policies and Governance

First, when the principle of Hifz al-Din is applied in the halal tourism industry, its meaning becomes broader (Putri, 2025). This means that Muslim tourists should have adequate worship facilities and a supportive environment when they visit tourist destinations. This principle allows Muslim tourists to perform their worship with full concentration and tranquility, without being disturbed by logistical issues, by providing facilities such as mosques, ablution areas, and clean and comfortable prayer rooms.

Secondly, Hifz al-Nafs is essentially a command to live with full responsibility towards society and oneself (Mas'ari, 2017). This encourages us to lead a healthy and safe life, both in daily life and in extreme situations. This concept emphasizes the importance of avoiding actions that can endanger oneself, such as consuming toxic substances, engaging in harmful activities in dangerous situations, and other actions that could threaten life.

Thirdly, Hifz al-Aql states that traveling more can broaden a person's knowledge (Putri, 2025). By traveling, all the senses experience what is around. The relationship between the mind and tourism is not only found in tourist attractions, but tourism can also be experienced through various activities, such as seminars, studies, and training, because through these activities one can find a different atmosphere and increase knowledge. This is what is referred to as educational tourism.

Fourth, Hifz al-maal means wealth, which can be tangible or intangible. To travel for tourism, one must have wealth because there are obligations that need to be fulfilled, such as paying fees to tourism management (Sanawati & Putri, 2025). There is a synergy between tourism and wealth. This concept is closely related to charity. Tourist attractions offer beauty and other experiences, whereas tourists may not possess these, but if they have wealth or money, they can contribute through such fees, and in return, the management provides other forms of benefits such as comfort, security, and happiness.

Synchronization of maqashid values with the principles of ecological justice as a moral foundation for green tourism.

Synchronizing maqashid values means an effort to align the primary objectives of Islamic law (maqashid al-shari'ah) with the principles of ecological justice, which is justice that not only covers humans but also other living beings and the environment. Both serve as a moral foundation in realizing green tourism, which is tourism oriented towards environmental, social, and spiritual sustainability (Ismail & Mas, 2022). This synchronization can be realized through:

Table 1
Synchronization of maqashid values with the principles of ecological justice as a moral foundation for green tourism

Aspect	Maqashid Value	Principle of Ecological Justice	Implementation in Green Tourism
Spirituality	Hifz al-din (Protection of Religion)	Nature as a sign of God's greatness	Spiritual and ecological education-based tourism
Humanity	Hifz al-nafs (Protection of Life)	Right to life for all creatures	Limiting visitor numbers to protect ecosystems
Intellectual	Hifz al-aql (Protection of Intellect)	Environmental education and awareness	Environmental information centers and conservation training
Generational	Hifz al-nasl (Protection of Progeny)	Intergenerational justice	Sustainable resource management
Economic	Hifz al-mal (Protection of Wealth)	Fair distribution of benefits	Economic justice for local communities

source: Data processed by researchers (2025)

This research contributes to the literature on sustainable tourism through the development of a conceptual model that combines Sharia principles and green development strategies. With this approach, the study of tourism from an Islamic perspective is not only normative but also holds practical significance in designing policy frameworks that are responsive to contemporary ecological and social challenges. These recommendations align with several Sustainable Development Goals (SDGs), particularly SDG 8 (decent work and

economic growth), SDG 11 (sustainable cities and communities), SDG 12 (responsible consumption and production), and SDG 13 (climate action). The integration of the Islamic perspective into Indonesia's sustainable development framework demonstrates that religion is not merely a source of moral values but also an epistemological instrument for formulating inclusive, adaptive, and contextual public policies.

The impact of this integration on social, spiritual, and environmental well-being.

The integration of maqashid al-shari’ah values and ecological justice principles in green tourism practices is not only normative but also carries extensive empirical effects for society and nature (W. W. Nugroho & Putri, 2025). Through this holistic approach, tourism is viewed not merely as an economic sector, but as a means to realize social justice, spiritual tranquility, and ecological sustainability as a unified form of sustainable well-being. The integration of maqashid al-shari’ah values with ecological justice principles results in a moral transformation in green tourism that goes beyond the economic dimension. Its impact extends to:

Table 2 The impact of this integration on social, spiritual, and environmental well-being

Dimension	Key Focus	Maqashid Values	Practical Implications
Social	Empowerment, Justice, Education	Hifz al-nafs, Hifz al-aql, Hifz al-mal	Equitable and participatory economic development
Spiritual	Stewardship awareness, Ecological worship	Hifz al-din	Spirituality and ethical responsibility toward nature
Environmental	Conservation, Balance, Sustainability	Hifz al-nasl	Protected and sustainably managed natural environment

source: Data processed by researchers (2025)

Thus, green tourism based on maqashid and ecological justice becomes an integral sustainable development model between humans, God, and nature. This study proposes the development of an Islamic Green Tourism Policy Framework as a strategic direction for strengthening the implementation of sustainable tourism based on religious values. First, the application of halal and eco-friendly certification standards aims to ensure that tourist destinations not only meet the needs of Muslim travelers but also comply with principles of environmental conservation and ethics. Second, the provision of fiscal incentives for tourism business actors is intended to encourage innovation and investment in sustainable business practices that consider aspects of conservation and ecological justice. Third, empowering local communities through community-based tourism emphasizes the active involvement of the community as the main actors, so that economic benefits can be distributed fairly and support social sustainability. Fourth, the integration of environmental ethics education and Islamic spirituality in tourism training aims to develop human resource capacities oriented towards moral responsibility, ecological awareness, and sustainability values. Thus, this policy recommendation is expected to strengthen the direction of Indonesia's tourism development in an inclusive, equitable manner, and in line with the principles of maqāṣid al-sharī’ah and the Sustainable Development Goals (SDGs).

D. CONCLUSION

This study emphasizes that the development of Islamic Green Tourism represents a strategic paradigm to meet the demands of sustainable tourism in Indonesia. The integration of Maqashid al-Shari'ah with the principles of ecological justice produces a development framework that not only focuses on economic efficiency and environmental preservation but also strengthens the social and spiritual dimensions of society. Islam regards nature as a trust that must be protected, thereby viewing tourism as a means of moral, social, and ecological transformation. Consequently, the Islamic green tourism model can promote community welfare, environmental preservation, the empowerment of local communities, and the harmony of spiritual values. This study provides a conceptual contribution to the development of national tourism policies and encourages further research related to practical implementation as well as performance measurement instruments for Islamic green tourism in Indonesia.

REFERENCES

- Adnyana, I. M. (2020). Dampak Green Tourism Bagi Pariwisata Berkelanjutan Pada Era Revolusi Industri 4.0. *Manajemen, Ekonomi, Dan Akuntansi*, 4(3), 1582–1592.
- Amin, S. Bin, Khandaker, M. K., Samia, B. I., Khan, F., & Taghizadeh-Hesary, F. (2025). Fostering sustainable tourism through digital innovation and green tourism initiatives in Bangladesh. *Sustainable Futures*, 10(December 2024), 100841. <https://doi.org/10.1016/j.sftr.2025.100841>
- Astuti, N. N. S., Virginiya, P. T., Bagiasuti, N. K., & Septevany, E. (2024). The future of green tourism in Bali: Challenges and opportunities. *Journal of Applied Sciences in Travel and Hospitality*, 7(2), 178–195. <https://doi.org/10.31940/jasth.v7i2.178-195>
- Bado, B. (2021). Model Pendekatan Kualitatif: Telaah Dalam Metode Penelitian Ilmiah. In *Pengantar Metode Kualitatif*.
- Bappenas. (2020). Metadata Sustainable Development Goals Indonesia. In *Kementerian PPN/Bappenas*.
- Budiatningsih, M., Minanda, H., & Hulfa, I. (2025). GREEN TOURISM: SEBUAH KONSEP UNTUK MENDUKUNG PARIWISATA BERKELANJUTAN. *Jurnal Ilmiah Hospitality*, 14(1), 479–486.
- Creswell, J. W., & Creswell, J. D. (2023). *RESEARCH DESIGN Qualitative, Quantitative, and Mixed Methods Approaches*.
- Dian, R., & Rasjid, A. (2024). *SUSTAINABLE TOURISM 'S CONTRIBUTION TO LOCAL SPENDING AND ECONOMIC DEVELOPMENT OF MAKASSAR CITY*.
- Duxbury, N., Bakas, F. E., de Castro, T. V., & Silva, S. (2021). Creative tourism development models towards sustainable and regenerative tourism. *Sustainability (Switzerland)*, 13(1), 1–17. <https://doi.org/10.3390/su13010002>
- Fu, M., Huang, S., & Ahmed, S. (2024). Assessing the impact of green finance on sustainable tourism development in China. *Heliyon*, 10(10), e31099. <https://doi.org/10.1016/j.heliyon.2024.e31099>
- Genaro, A., Pratoma, D., Saefurrohman, G. U., Devi, Y., & Moh Bahrudin, D. (2025). Implementasi Green Economy Pada Sektor Pariwisata Yang Berpotensi Sustainable Di Kota Bandar Lampung Di Tinjau Ekonomi Islam. *Jurnal Ekonomi Syari'ah*, 6(2), 174–186.
- Gunawan, I. (2013). *Metode penelitian Kualitatif Teori dan Praktik* (Suryani (ed.); edisi 1). Bumi Aksara.
- Hailiang, Z., Chau, K. Y., & Waqas, M. (2023). Does green finance and renewable energy promote tourism for sustainable development: Empirical evidence from China. *Renewable Energy*, 207(1).

- <https://doi.org/https://doi.org/10.1016/j.renene.2023.03.032>
- Hasan, A. (2021). Green Tourism. *Media Wisata*, 12(1), 1–15. <https://doi.org/10.36276/mws.v12i1.195>
- Hunjra, A. I., Azam, M., Bruna, M. G., & Taskin, G. (2022). Role of financial development for sustainable economic development in low middle income countries. *Finance Research Letters*, 47(1).
- Imran, M., Sheng, Z., Wei, N., Alzuman, A., & Wang, W. (2025). Green energy , natural resources and tourism : Unlocking environmental sustainability in selected asian economies. *Energy Strategy Reviews*, 62(May), 101951. <https://doi.org/10.1016/j.esr.2025.101951>
- Inmor, S., Na-Nan, K., & Dkk. (2025). The role of smart green tourism technologies in shaping tourist intentions: Balancing authenticity and sustainability in natural tourism. *Environmental Challenges*, 19(1).
- Ismail, & Mas, N. A. (2022). Sinergitas Konsep Maqashid Al-Syariah Dengan Realisasi Wisata Di Kabupaten Bone. *Al-Amwal: Journal of Islamic Economic Law*, 7(2), 24–35. <https://doi.org/10.24256/alw.v7i2.2921>
- Jones, I. (2022). Research Methods for Sports Studies. In *Research Methods for Sports Studies*. <https://doi.org/10.4324/9781003195467>
- Jumadi, & Aditya, A. (2021). Pariwisata Hijau Dan Pemasaran Pariwisata Hijau Sebagai Upaya Mewujudkan Pariwisata Berkelanjutan Di Era Covid-19. *Prosiding Seminar Nasional Dan Call for Papers Fakultas Ekonomi Universitas Kristen Immanuel*, 98–104. <https://journal.ukrim.ac.id/index.php/PFE/article/view/281>
- Kementrian Pariwisata RI. (2025). *Siaran Pers: Satu Tahun Kabinet Merah Putih: Pariwisata Naik Kelas, Kontribusi Ekonomi Menguat*. <https://Kemenpar.Go.Id/>. <https://kemenpar.go.id/berita/siaran-pers-satu-tahun-kabinet-merah-putih-pariwisata-naik-kelas-kontribusi-ekonomi-menguat>
- Kiezel, M., Piotrowski, P., & Wiechoczek, J. (2019). The research on sustainable tourism in the light of its paradigms. *Sustainability (Switzerland)*, 11(20). <https://doi.org/10.3390/su11205821>
- Lagodiienko, V., Sarkisian, H., Dobrianska, N., Krupitsa, I., Bairachna, O., & Shepeleva, O. (2022). Green Tourism As a Component of Sustainable Development of the Region. *Management Theory and Studies for Rural Business and Infrastructure Development*, 44(3), 254–262. <https://doi.org/10.15544/mts.2022.26>
- Mas'ari, A. H. M. (2017). Sustainable Development Perspektif Maqashid Al-Syari'ah. *Seminar Nasional Teknologi Informasi, Komunikasi Dan Industri (SNTIKI) 9*, 716–721.
- Minarsih, E., Nurtjahningtyas, I., & Alfiah, R. (2023). Prioritas Pengembangan Wisata Pantai Paseban Kecamatan Kencong Kabupaten Jember Berbasis Persepsi Masyarakat. *Matropolis Jurnal Perencanaan Wilayah Dan Kota*, 4(1), 18–28.
- Mutmainah, S., Romadhon, M. R., Widwayati, N., & Rahayu, I. (2025). *Regenerative Tourism as a Solution for Tourism Development in East Java*. 6, 207–218.
- Mutmainah, S., Widyawati IR, N., & Fauzan. (2024). *Model Pemberdayaan Masyarakat dalam Mendukung Sustainable Development Goals (SDGs)*. UIN KHAS PRESS.
- Nugroho, L. D., Melati, S. R., Wahyuliana, I., Pawestri, A., & Kurniawan, L. F. (2023). Legal Policy of Implementation Green Economy in the Tourism Sector to Realize Sustainable Tourism and Environment. *IOP Conference Series: Earth and Environmental Science*, 1181(1), 6–11. <https://doi.org/10.1088/1755-1315/1181/1/012018>
- Nugroho, W. W., & Putri, A. A. (2025). Strategi pengembangan konsep Green Tourism pada Kawasan Wisata Malioboro Kota Yogyakarta. *Region : Jurnal Pembangunan Wilayah Dan Perencanaan Partisipatif*, 20(1), 384. <https://doi.org/10.20961/region.v20i1.92190>
- Oktaviani, A. B., & Yuliani, E. (2023). Dampak Pengembangan Pariwisata Terhadap Kondisi Ekonomi Masyarakat. *Jurnal Kajian Ruang*, 3(1), 1.

- <https://doi.org/10.30659/jkr.v3i1.22574>
- Pan, S. Y., Gao, M., Kim, H., Shah, K. J., Pei, S. L., & Chiang, P. C. (2018). Advances and challenges in sustainable tourism toward a green economy. *Science of the Total Environment*, 635, 452–469. <https://doi.org/10.1016/j.scitotenv.2018.04.134>
- PPN/Bappenas, K. (2020). *Peta Jalan SDGs Indonesia Menuju 2030*.
- purwowidhu, C. (2023). *Kian Melesat di 2023, Pariwisata Indonesia Bersiap Menuju Level Prapandemi*. Media Keuangan. <https://mediakeuangan.kemenkeu.go.id/article/show/kian-melesat-di-2023-pariwisata-indonesia-bersiap-menuju-level-prapandemi>
- Putri, A. (2025). Maqashid Syariah sebagai Landasan Pengembangan Green Economy di Indonesia. *Al-Istimrar: Jurnal Ekonomi Syariah*, 4(1), 1–10.
- Qodriyatun, S. N. (2019). Implementasi Kebijakan Pengembangan Pariwisata Berkelanjutan di Karimunjawa. *Aspirasi: Jurnal Masalah-Masalah Sosial*, 9(2), 240–259. <https://doi.org/10.46807/aspirasi.v9i2.1110>
- Risfandini, A. (2024). Sustainable Tourism Implementation In Indonesia: Emphasizing Green Tourism, Community-Based Tourism, and Local Empowerment. *Barista : Jurnal Kajian Bahasa Dan Pariwisata*, 11(01), 58–67. <https://doi.org/10.34013/barista.v11i01.1506>
- Romadhon, M. R., & Mutmainah, S. (2023). Harnessing Green Sukuk for Sustainable Development in Indonesia. *IRJEMS International Research Journal of Economics and Management Studies*, 2(2), 343–351. <https://doi.org/10.56472/25835238/IRJEMS-V2I2P137>
- Sanawati, C. K., & Putri, R. S. (2025). Pembangunan Berkelanjutan melalui Green Economy Perspektif Maqashid Syariah. *Journal of Economics, Law, and Humanities*, 4(1), 113–121.
- Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (19th ed.). Alfabeta.
- Sun, J., & Chen, D. (2025). Green Credit, Tourism Technology Innovation, and Sustainable Development of Tourism. *International Review of Economics & Finance*, 99(1).
- The World Tourism Organization (UNWTO). (2018). *Tourism For SDGs*. <http://www.tourism4sdgs.org/#>
- Tran, A. H., & Xuan, H. N. (2021). Green tourism-sustainable tourism development in Phu Quoc Island district. *International Journal of Multidisciplinary Research and Development*, 8(1), 21–24.
- Tri, S., Wira, E., Tresia, A., Ikham, R., & Gatot, D. (2024). *Potential Of Tourist Travel Patterns Based On The Interpretation Of Heritage Tourism (Case Study Situs Pungung Raharjo Lampung Timur)* *Jurnal Destinasi Pariwisata*. 12(2), 287–294.
- UNWTO. (2020). *Global and regional tourism performance*. UNWTO. <https://www.untourism.int/tourism-g20-economies>
- Wang, Q., & Fan, Z. (2023). Green finance and investment behavior of renewable energy enterprises: A case study of China. *International Review of Financial Analysis*, 87(1).
- Wardiyanta. (2020). *Pengantar Ekonomi Pariwisata*. Pustaka Pelajar.
- Yadav, D. (2022). Criteria for Good Qualitative Research: A Comprehensive Review. *Asia-Pacific Education Researcher*, 31(6), 679–689. <https://doi.org/10.1007/s40299-021-00619-0>
- Yuliani, S., & Setyaningsih, W. (2025). Green architecture in tourism sustainable development a case study at Laweyan, Indonesia. *Journal of Asian Architecture and Building Engineering*, 24(1), 27–38. <https://doi.org/10.1080/13467581.2023.2287198>
- Zaenal, muhammad hasbi. (2019). Pengelolaan Zakat menurut syariah dan perundang-undangan. *Baznas RI*, 53(9), 1689–1699.