

ALIGNING MAQASHID SHARIAH AND COMMUNITY-BASED TOURISM: A CASE STUDY OF PAHAWANG'S TOURISM MODEL

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ABSTRACT

This study explores the implementation of Community-Based Halal Tourism (CBHT) in Pahawang Tourism Village by integrating the principles of Maqashid Shariah to address the gaps in existing halal tourism frameworks, such as the Global Muslim Travel Index (GMTI). While GMTI focuses on practical elements like halal food availability, prayer facilities, and Muslim-friendly services, it lacks a deeper ethical and spiritual dimension. Maqashid Shariah which includes preserving religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*) enhances halal tourism by promoting sustainability, ethical practices, and community welfare. Using a qualitative approach, this research collects primary data through interviews and observations in the field, supported by secondary data from relevant literature. The findings demonstrate that CBHT in Pahawang prioritizes community involvement, providing halal based services such as accommodations, worship facilities, and local crafts while maintaining environmental and cultural sustainability. Additionally, Maqashid Shariah fosters social responsibility through zakat distribution, which supports education, infrastructure, and equitable income distribution. This study highlights the research gap where conventional halal tourism indicators emphasize traveler needs but neglect holistic Islamic principles. By applying Maqashid Shariah, CBHT offers a comprehensive model that aligns tourism practices with ethical and spiritual values, ensuring longterm sustainability and community empowerment thus provides a valuable case study for integrating Islamic ethics into tourism management.

Keywords: Community-Based Halal Tourism; Maqashid Sharia; Halal Tourism; Sustainability; Pahawang Tourism Village

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INTRODUCTION

Indonesia is one of the countries consisting of various archipelagic clusters that stretch across vast expanses. This geographical landscape holds immense natural tourism potential, which can attract substantial interest from tourists and significantly enhance the local economy. In recent years, a tourism model focused on local community participation, known as Community-Based Tourism (CBT), has emerged and developed. CBT represents a form of tourism characterized by the high level of involvement from the local community, particularly in terms of accountability and environmental sustainability. This model not only emphasizes active community participation but also strives to ensure that tourism development aligns with the principles of environmental conservation and social equity (CIFOR, 2004).

The concept of Community-Based Tourism (CBT) provides an opportunity for local communities to actively participate in the management of tourism potential within their regions, resulting in various benefits such as economic, educational, and health improvements. Furthermore, the implementation of CBT contributes to the creation of employment opportunities for local residents and the reduction of poverty levels, with income generated through tourism-related services, such as local guiding, handicraft production, homestay provisions, and other activities (Mardani et al., 2018). When managed appropriately, this concept not only enhances community welfare but also serves as a solution to the underutilization of rural tourism potential due to limited support from both local and central governments. Therefore, CBT plays a strategic role in preserving and optimizing local tourism potential.

Currently, halal tourism has emerged as a global phenomenon, utilized as a strategy to attract Muslim tourists with unique preferences in their travel experiences. Muslim tourists generally seek

a holistic travel experience grounded in religious values. Furthermore, they tend to delve into cultural and historical aspects that align with their beliefs, in addition to fulfilling essential needs such as comfortable accommodation and assurance of halal food (Al Mustaqim, 2023).

The use of Maqashid Syariah indicators in halal tourism serves as a complementary approach to the existing standards of the Global Muslim Travel Index (GMTI). While GMTI provides a comprehensive framework focusing on the needs of Muslim travelers, such as the availability of halal food, prayer facilities, family-friendly environments, and Muslim-friendly services (Elsa & Hasanah, 2021). The inclusion of Maqashid Syariah deepens the scope by aligning tourism activities with the higher objectives of Islamic law. Maqashid Syariah emphasizes safeguarding religion, life, intellect, lineage, and wealth, ensuring that tourism practices not only meet physical and logistical requirements but also uphold ethical, social, and spiritual dimensions. This integration enriches the concept of halal tourism by promoting sustainability, community welfare, and the equitable distribution of benefits, addressing broader societal and environmental impacts beyond traveler-centric metrics. Consequently, the use of Maqashid Syariah indicators complements the GMTI by providing a holistic perspective, ensuring that halal tourism fosters moral, social, and economic harmony in accordance with Islamic principles.

Pahawang Island, located in Lampung Province, Indonesia, is a renowned tourist village celebrated for its pristine natural beauty, including its clear waters, coral reefs, and lush mangrove forests. This destination has become a favorite among both domestic and international tourists for activities such as snorkeling, diving, and eco-tourism. The village's commitment to preserving its environmental and cultural assets has established it as a model for sustainable tourism (Ekatama et al., 2023).

Previous studies on Community-Based Tourism (CBT) indicate that this approach is effective in promoting sustainable tourism development through active local community participation. Murphy emphasizes that local communities should be positioned as the primary actors, as they are the most directly affected by tourism activities (Murphy, 2013). In line with this view, CIFOR (2004) and Murdiyanto (2011) highlight that CBT plays a significant role in enhancing economic welfare, environmental conservation, and the strengthening of local cultural identity. Empirical studies conducted in Pahawang further demonstrate that CBT contributes to increased community income through services such as tour guiding, homestays, and environmental conservation initiatives, although challenges related to governance and institutional sustainability remain (Mardani et al., 2018; Susana et al., 2017). Nevertheless, most CBT-related studies continue to focus primarily on socio-economic and environmental dimensions, with limited attention to religious values or Islamic ethical frameworks.

On the other hand, research on halal tourism predominantly emphasizes the fulfillment of Muslim tourists' needs through technical indicators such as the availability of halal food, prayer facilities, and Muslim-friendly services, as reflected in the Global Muslim Travel Index standards (Elsa & Hasanah, 2021; Junaidi, 2020a). Several studies have begun to link halal tourism with the perspective of maqashid shariah, highlighting the importance of *maslahah* (public welfare), economic justice, and sustainability (Al Mustaqim, 2023; Jaelani, 2017). However, these studies are largely conceptual in nature and have not been extensively examined within the practical context of community-based tourism. Empirical research that integrates maqashid shariah into CBT governance remains limited, particularly in terms of equitable economic distribution, institutional strengthening, and environmental conservation as integral

components of sharia objectives (Hurriyati et al., 2020). Consequently, the integration of CBT and maqashid shariah remains an underexplored area in the literature.

Based on this review of previous studies, a clear research gap emerges in the scarcity of empirical investigations that operationally integrate maqashid shariah into the practice of Community-Based Halal Tourism. Prior research tends to separate sustainability-oriented CBT studies from halal tourism research that focuses primarily on tourist needs, without linking them to broader sharia objectives such as economic justice, social responsibility, and moral-spiritual sustainability.

This study addresses this gap by demonstrating that maqashid shariah is not merely a normative framework but can be practically implemented in community-based tourism governance. The findings from Pahawang reveal that the integration of maqashid shariah strengthens the sustainability dimension of CBT through mechanisms of equitable economic distribution, institutional empowerment, environmental preservation, and the internalization of Islamic values in tourism activities. Accordingly, this study extends the halal tourism literature beyond a technical approach toward a holistic, community-based, and *maslahah*-oriented model.

Community-Based Tourism (CBT) in Pahawang focuses on empowering local residents to actively participate in the management of tourism activities. The local community takes responsibility for various services, including homestays, guided tours, and marine conservation efforts, ensuring that the economic benefits are distributed equitably among the residents. Additionally, traditional values and environmental sustainability are prioritized, with villagers integrating cultural practices and conservation initiatives into their tourism offerings. This approach fosters a harmonious balance between tourism growth, community well-being, and environmental preservation.

Pahawang Tourism Village holds significant tourism potential; however, its management requires a sustainable approach that aligns with local values, including the increasingly popular halal principles among Muslim tourists. The implementation of the Community Halal-Based Tourism (CHBT) concept in Pahawang has not yet been fully integrated, raising questions about how the local community can actively engage in managing halal-based tourism while maintaining a balance between economic, environmental, and cultural sustainability. This study aims to analyze the implementation of CHBT in Pahawang Tourism Village, identify the challenges encountered, and provide strategic recommendations to enhance the effectiveness of this concept in supporting the development of sustainable halal tourism and empowering the local community.

MATERIALS AND METHODS

Community Based Tourism

The community-based tourism (CBT) model signifies a strategic approach to tourism development that prioritizes the active engagement of local populations and emphasizes accountability for the social and ecological consequences (CIFOR, 2004). CBT is centered on the direct involvement of the local community in every facet of the tourism venture. The foundational concept of community-based tourism development was proposed by Murphy in his seminal work *Tourism: A Community Approach* (Murphy, 2013), where he asserted that tourism products should be evaluated from the viewpoint of local communities who are frequently the ones impacted by tourism's effects. Consequently, effective tourism management must integrate local populations as essential contributors to the tourism product itself. Moreover, the tourism sector must ensure that local communities have a stake in decision-

making processes, given that they bear the cumulative repercussions of tourism activities while also offering valuable input.

As Verhangen (1979) noted in Murdiyanto (Murdiyanto, 2011), participation constitutes a distinctive form of communication and interaction that involves the allocation of power, responsibility, and benefits. This principle rests on the understanding that local communities possess valuable knowledge regarding their natural surroundings and cultural heritage, which are central to the tourism appeal. Therefore, community involvement in the stewardship of tourism becomes indispensable. CBT is typically implemented on a smaller scale, incorporating local populations as managers of tourism activities, and is particularly relevant for rural areas with untapped tourism potential. The core focus of CBT lies in the promotion of local culture and the sustainable management of environmental resources within the region. Globally, various terminologies, such as Rural Tourism, Eco-Tourism, and Sustainable Tourism, are employed to describe the essence of community-based tourism.

According to Prasta, the key principles underpinning community-based tourism include: 1) Ensuring environmental conservation; 2) Fostering a sense of pride within the community; 3) Engaging community members from the outset in all aspects of management; 4) Enhancing the quality of life for local inhabitants; 5) Acknowledging, supporting, and fostering community ownership within the tourism sector; 6) Safeguarding the distinct cultural and ecological identity of the region; 7) Honoring cultural diversity and human dignity; 8) Facilitating intercultural exchange and learning; 9) Ensuring equitable distribution of the benefits derived from tourism among community members; and 10) Generating a stable income stream to fund community-driven projects (Prasta, 2021).

Community-based tourism is grounded in the active participation and collaboration of diverse stakeholders, including local residents, non-governmental organizations (NGOs), governmental bodies, tourism operators, as well as academic and research institutions, all of whom are engaged at each phase of the tourism development process. From inception to implementation, the success of community-based tourism is contingent upon the continuous support and involvement of the local community, particularly during the planning stages, to ensure their sustained participation throughout the development process. The community, in this context, is a pivotal element for the success of this tourism model. As Hobley (1996) highlighted in Jariyah (Jariyah, 2014), initiative participation denotes the ability of communities to independently take the initiative in driving systemic changes, independent of external organizations. Within this framework, communities establish relationships with external institutions to access the necessary resources and methods, while simultaneously overseeing the use and management of those resources.

Maqashid Sharia

Maqashid Syariah consists of two terms: maqashid and syariah. The term maqashid carries multiple meanings in Islam, including purpose (*al-hadaf*), objective (*al-gharad*), desired outcome (*al-mathlub*), and ultimate goal (*al-ghayah*). Meanwhile, syariah refers to the divine laws and regulations prescribed by Allah SWT, as articulated in the Qur'an and Hadith. Based on these definitions, Maqashid Syariah can be understood as the objectives or purposes behind the laws established by Allah SWT, encompassing those explicitly stated in the Qur'an and Hadith. This concept underscores the ultimate aim of Islamic law, which is to promote human welfare and achieve harmony between spiritual and worldly dimensions (Muttaqin & Khasanah, 2023). The primary objective of Maqashid

Syariah is the realization of *maslahah* (human welfare or benefit). *Maslahah*, or the well-being of humanity, is fully achieved when it encompasses the preservation of five essential elements: Preserving the faith (*hifz al-din*), safeguarding human life (*hifz al-nafs*), protecting intellectual faculties (*hifz al-aql*), ensuring the protection of descendants (*hifz al-nasl*), and securing wealth (*hifz al-mal*). These five elements, referred to by Al-Ghazali as *al-kulliyah al-khamsah* (the five universals), are regarded as the core objectives of syariah. Together, they ensure comprehensive protection and balance in the spiritual, intellectual, social, and material dimensions of human life, aligning the purposes of Islamic law with the overarching goal of promoting justice, harmony, and human prosperity (Pertiwi & Herianingrum, 2024).

Conversely, the pyramid of maqashid sharia is structured into three tiers: *daruriyyah*, *hajiyyah*, and *tahsiniyyah* (Farhana, 2024):

- a. *Daruriyyah* represents the highest level within Maqashid Syariah and serves as the determinant of *maslahah* (benefit) in both worldly and spiritual contexts. It refers to essential objectives that must be achieved, as their absence would lead to significant hardship in human life.
- b. *Hajiyyah* refers to needs that facilitate the attainment of *maslahah*. While the failure to fulfill these needs does not negate *maslahah*, their absence would create difficulties in achieving it, thereby hindering the overall well-being of individuals and society.
- c. *Tahsiniyyah* pertains to needs that are considered generally good and desirable. The inability to fulfill these needs does not eliminate *maslahah* nor cause significant hardship. However, their presence enhances and complements the benefits derived from *daruriyyah* and *hajiyyah*, serving as an enrichment to the overall framework of human welfare.

Research Methods

This study employs a qualitative research approach, leveraging Creswell's model for data analysis as a framework. The qualitative approach is chosen to explore and understand the intricate relationships between community-based tourism (CBT) and the principles of halal tourism within the context of Pahawang Village. By using this model, the study systematically gathers, analyzes, and interprets data to uncover underlying themes and insights that reflect the socio-economic and cultural dynamics of the community while aligning with maqashid shariah principles.

The choice of Creswell's qualitative framework is motivated by its structured yet flexible approach, which is particularly suitable for exploratory studies. It allows for the integration of various data types—such as interviews, observations, and documentation while ensuring a rigorous and systematic analysis process (Creswell, 2007).

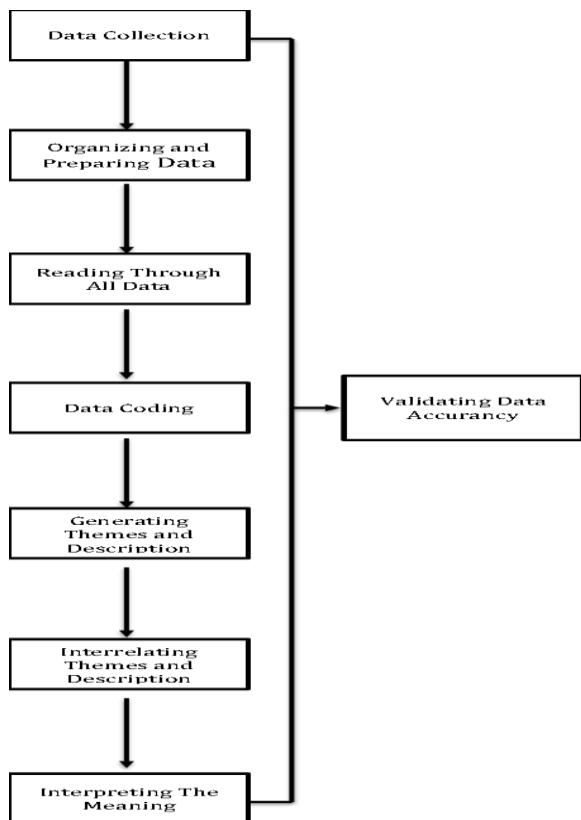


Figure 1. Qualitative Model Analysis (Creswell, 2007)

Further explanations of each stage is as follow:

1. **Data Collection**
Raw data is collected from multiple sources, including interviews with community members and tourism managers, field notes from direct observations of tourism activities, and documents like local regulations or policies related to halal tourism.
2. **Organizing and Preparing Data**
The collected data is organized systematically. This involves transcribing interviews, sorting field notes, and categorizing documents.
3. **Reading Through All Data**
The researcher immerses in the data to gain a holistic understanding of the context. Preliminary notes and reflections are recorded during this stage.
4. **Data Coding**
The data is coded manually or with software tools. This involves identifying patterns, recurring ideas, and critical statements that relate to halal CBT principles and maqashid sharia.
5. **Generating Themes and Descriptions**
The codes are grouped into broader themes, such as community empowerment, equitable economic distribution, cultural preservation, and sustainability. Descriptions are then developed to provide detailed explanations of these themes.
6. **Interrelating Themes/Descriptions**
The themes are analyzed to identify interconnections. For example, how the preservation of indigenous knowledge supports cultural sustainability while aligning with halal principles.
7. **Interpreting the Meaning**
The researcher interprets the themes to derive deeper insights into the implementation of halal CBT in Pahawang Village, considering its socio-economic impact and alignment with maqashid shariah.

8. Validating Data Accuracy

Validation is conducted through member checking, where participants review the findings, and triangulation with multiple.

RESULT AND DISCUSSION

Community Halal-Based Tourism (CBHT) represents an innovative approach in tourism development that integrates local community empowerment with halal principles grounded in Islamic values. This concept emerged as a response to the growing global demand for halal tourism, while also serving as a strategy to promote social, economic, and environmental sustainability in tourist destinations. By combining the principles of Community-Based Tourism (CBT) and maqashid sharia, CBHT not only encourages local communities to actively engage in tourism management but also ensures that tourism activities adhere to halal standards, thereby contributing to the overall well-being of the ummah.

The five elements mentioned above, which Al-Ghazali refers to as *al-kulliyah al-khamsah*, if applied within the CBT framework, will introduce a new dimension to the concept of CBT and give rise to the concept of Islamic Community-Based Tourism. The Community-Based Tourism from an Islamic perspective is as follows:

1. The Integration of Halal Tourism Principles

Preserving the faith values is a fundamental aspect in ensuring that community-based tourism initiatives are deeply rooted in Islamic principles. In the realm of tourism, there is often a concern regarding its susceptibility to activities that may conflict with moral and ethical standards. Therefore, when incorporating the concept of Maqashid Syariah into tourism practices, it is crucial to consider its full application. To preserve religious integrity within tourism operations, it is essential for both the managers and visitors to adhere to the principles of Sharia-

compliant tourism. Several key factors must be carefully considered to effectively implement Islamic Community-Based Tourism, including (Ulum, 2019):

- a. Ensuring the availability of adequate worship facilities and infrastructure is essential to uphold religious values in tourism activities. The provision of designated spaces for worship enables visitors to practice their religious duties conveniently during their stay, as the tourism operators offer suitable facilities within the premises. This approach ensures that tourists do not need to leave the tourism site to fulfill their religious obligations (Midisen, 2024).
 - b. The provision of halal food is a fundamental necessity for Muslim tourists at tourist destinations. By ensuring the availability of halal-certified meals, tourists are relieved from the concern of finding appropriate food options during their visit, thereby enhancing their overall experience at the site (Al Mustaqim, 2023).
 - c. Preventing activities such as pornography, immoral behavior, adultery, and the use of illicit substances is essential. It is acknowledged that certain tourist destinations may inadvertently foster activities that conflict with religious principles, potentially causing discomfort for visitors. In the context of Community-Based Halal Tourism, it is imperative for managers to strictly prohibit any such activities to ensure that the integrity of the tourism experience is maintained and aligned with religious values.
- ### 2. Tourist Information Center (TIC)
- Islamic-based tourism must prioritize safety for both tourists and management. To ensure effective community involvement in overseeing tourism activities, it is crucial to establish systems such as search and rescue teams, coastal patrols, and the installation of safety signage, among other measures. By implementing these strategies, potential

risks and undesired incidents can be significantly reduced. Additionally, the importance of the Tourist Information Center (TIC) in facilitating tourism activities should not be overlooked. Enhancing the functionality of such service centers will contribute to a more comfortable and efficient experience for visitors, ultimately supporting their enjoyment and safety during their stay at tourist destinations.

An effective Tourist Information Center (TIC) must exhibit certain characteristics that ensure a comfortable experience for visitors. These qualities include the ability to deliver relevant, practical, and up-to-date information. TIC staff should actively engage with tourists to inquire about their specific needs, enabling them to offer tailored guidance that enhances the overall tourism experience (Gianina et al., 2016). Moreover, a well-functioning TIC not only enriches the experiences of individual visitors but also generates a broader positive impact by sharing insights and feedback from previous tourists, which can help inform and influence the decisions of future visitors.

3. Preservation of Indigenous Knowledge

The intellectual assets of the local community, often referred to as "of Indigenous Knowledge," represent knowledge and wisdom developed by the community that serves its own interests. Furthermore, of Indigenous Knowledge can also be understood as a form of human capital, encompassing the knowledge and skills that are intrinsic to individuals within the community (De Massis et al., 2015). The application of indigenous knowledge generates a sustainable cycle that safeguards the cultural wealth and intellectual heritage, which can become a source of pride for the local community. When indigenous knowledge is utilized in crafts and local practices, it often results in products that have a higher market value compared to those produced through mass technological processes. This is because

these items are unique to the community and may be rare or unavailable elsewhere, making them highly sought after by tourists. However, indigenous knowledge is increasingly at risk of exploitation and plagiarism by outsiders for both personal and commercial gain. To protect these valuable local assets, tourism managers must take the necessary steps to register them with intellectual property protection agencies, ensuring that the community's indigenous knowledge is shielded from misuse and potential erosion (Sanjiwani, 2016).

In halal tourism, fostering intercultural interactions that honor both societal norms and Islamic principles is essential. When developing attractions and activities that highlight local culture, it is crucial to present them in ways that facilitate dialogue and mutual respect, thus promoting unity and comprehension among diverse cultural groups. By cultivating an appreciation for various cultures, positive cultural exchanges are encouraged, leading to the establishment of stronger understanding and collaboration between different communities (Teerakunpisut & Kongpiam, 2023). This approach not only enhances tourism experiences but also ensures that indigenous knowledge is shared and preserved within a respectful and cooperative framework.

4. The Sustainability of the Organizational Management System

To ensure the continued benefits derived from tourism, it is crucial that tourism potential is managed effectively, guaranteeing long-term advantages that can be consistently experienced by the local community. Achieving this requires collective decision-making among the community members engaged in tourism management, leading to agreements and strategies that foster the sustainability of the tourism management system in alignment with the evolving needs of the industry.

The concept of sustainability in the tourism sector is essential for ensuring enduring prosperity that can be consistently experienced by the community. Therefore, excessive exploitation of natural and human resources must be strictly avoided, preserving these resources for future generations. Additionally, to support the long-term viability of tourism activities, it is important to conduct training programs for future generations and establish mentorship initiatives. This will ensure that tourism management is carried out by skilled human resources, continuing to have a positive impact on the community for years to come.

Sustainable tourism management can be effectively implemented through a community-based organization, a tourism management body, or a local business entity that is directly overseen by the community with supervision from the local government (Suganda, 1970). This structure allows the village business entity to serve as both a facilitator and an activator within the industry, managing funds and securing support from the central government, ensuring that the distribution of financial resources for business activities and their outcomes is executed efficiently. The approach of utilizing a village business entity in tourism management also plays a crucial role in fostering skills related to preserving community values and organizing responsibilities through personal relationships, trust, and accountability (Anggraeni, 2016). Thus, with a focus on the long-term sustainability of tourism activities and their management, such entities will not only thrive but also ensure the continued regeneration of business operations, benefiting both the local community and future generations.

5. Effective Economic Governance Framework

The concept of Maqashid Shariah offers a solution to ensure equitable economic distribution within the framework of Community-Based Tourism

(CBT), by assigning tasks and responsibilities to all community members based on their capabilities. This approach includes various services for tourists, such as guiding fees, transportation costs, homestay services, the sale of handicrafts, and others. The aim is that this division of labor will optimize income distribution among the entire community. Additionally, to ensure blessings in earnings, the concept of Community-Based Halal Tourism encourages tourism operators to allocate a portion of their income for zakat, which should be distributed to those eligible to receive it.

Furthermore, the funds collected through zakat can be used to cover the tuition fees of local students, thereby enhancing the education level within the community and fostering regional development. Zakat, as a form of financial support for educational initiatives, can also be channeled into *Fii Sabilillah* (for the cause of Allah), which includes funding for religious and other essential educational services. Teachers involved in imparting knowledge, particularly those fulfilling their religious duties, are entitled to this assistance, provided they have no other primary source of livelihood (Rochim, 2011).

This revenue distribution model is poised to generate significant positive outcomes for the community. Individuals with the skills to engage in tourism-related activities will directly benefit from their involvement in the industry. However, the allocation of income is not limited to those directly involved; it can also extend to those who are unable to participate in tourism, empowering them by investing in infrastructure projects that support tourism development (Suganda, 1970). Additionally, those who lack the capacity for business endeavors will receive support through zakat and infaq derived from tourism activities.

CBHT in Pahawang Tourism Village

Islamic tourism emphasizes various aspects, including the participation of

Muslims, the objectives aligned with Islamic principles, and the offerings such as accommodations, food, and beverages. It also considers multiple dimensions like economic, cultural, and religious factors, alongside the management of service processes, including marketing and ethical practices. In Islam, motivations and intentions hold significant importance as they influence both attitudes and intentions (Jaelani, 2017).

The interview with the Head of the Pokdarwis (Tourism Awareness Group) of Pahawang Tourism Village reveals valuable insights into the implementation of community-based tourism (CBT) and the integration of Islamic values through *maqashid syariah*. A significant aspect of this approach is the active participation of the local community in environmental conservation efforts. Tourism has positively impacted the local economy, but it has also created challenges, particularly with waste management. To address this, the village has implemented measures such as placing waste disposal facilities in key areas, supported by local efforts and regional government assistance. Additionally, cultural preservation is a priority, with local youths actively participating in art and traditional performances, helping to maintain and promote the village's unique identity (Ekatama et al., 2023).

Islamic values play a central role in the village's tourism framework. Religious practices such as weekly *pengajian* (Islamic study gatherings) involve both locals and visitors, fostering a spiritual atmosphere within the tourism activities. The community also encourages modest attire among visitors, especially in public spaces, as part of efforts to uphold Islamic moral principles while maintaining an inviting and respectful environment for tourists. This integration of religious and cultural elements not only enhances the village's identity but also provides visitors with a meaningful and value-based tourism experience.

The Standing Committee for Economic and Commercial Cooperation of the Organization of Islamic Cooperation (COMCEC) in 2016 outlined the formal standards for halal criteria into three categories: 'essential' elements, which include halal food and prayer facilities; 'desirable' elements, such as bathrooms with clean and adequate water and services during the fasting month; and 'optional' elements, which encompass avoiding non-halal activities and offering recreational facilities and services. Accordingly, the participants have fully met the two primary requirements of sharia principles, namely the provision of halal food and prayer facilities (Junaidi, 2020b).

In the context of Community-Based Halal Tourism (CBHT) in Pahawang, the implementation of Islamic principles aligns closely with the formal halal standards classified by COMCEC in 2016. Pahawang Tourism Village has successfully fulfilled the two fundamental elements essential to halal tourism: ensuring the availability of halal food and providing accessible prayer facilities. These measures are integral to accommodating the spiritual and practical needs of Muslim visitors, thereby enhancing their overall tourism experience.

The provision of prayer facilities within the village demonstrates a strong commitment to supporting the religious practices of tourists, ensuring they can perform their obligations without inconvenience. Similarly, the assurance of halal food availability reflects the village's dedication to upholding Islamic dietary laws, which are a cornerstone of halal tourism. By addressing these critical aspects, Pahawang's CBHT initiative not only adheres to the foundational principles of halal tourism but also positions itself as a model for sustainable and culturally sensitive tourism development within the Islamic framework.

Safety is another priority in Pahawang Tourism Village. The community has established a local Search and Rescue (SAR) team to ensure visitor safety, especially in

activities like snorkeling and diving, which are key attractions in the area. The SAR team supervises the use of safety equipment and provides immediate response in case of emergencies. This proactive approach to safety not only enhances the tourists' sense of security but also demonstrates the professionalism of the village's tourism management (Gianina et al., 2016).

Education and environmental conservation form a core part of Pahawang's tourism offerings. Initiatives such as coral reef planting programs provide visitors with hands-on experiences that raise awareness about marine preservation (Susana et al., 2017). These activities benefit both tourists, who gain a deeper appreciation of environmental issues, and the local community, which learns new conservation techniques and recognizes the economic value of ecological sustainability. By incorporating educational elements into tourism, Pahawang Village sets itself apart as a destination that offers meaningful experiences beyond leisure.

The Penta Helix model represents a collaborative framework that engages five key stakeholders in the management of activities. Within the tourism sector, the Ministry of Tourism has adopted this model, formalized through Ministerial Regulation (*Peraturan menteri*) Tourism Number 14 of 2016, which outlines Guidelines for Sustainable Tourism Destinations. This regulation highlights the importance of fostering collaboration to ensure the quality of tourism activities, infrastructure, services, and experiences. It also underscores the need to optimize the roles of Academia, Business, Communities, Government, and Media to maximize tourism's benefits for both local communities and the environment (Wibowo & Khoiruddin, 2020).

Simultaneously, the sustainability of the organizational management system forms the backbone of CBHT in Pahawang. By establishing a participatory governance model, the village has ensured that all

stakeholders, including local authorities and community members, have a voice in decision-making. This inclusivity builds trust and accountability, as highlighted in the interviews, which in turn ensures equitable benefit distribution and long-term sustainability. Moreover, capacity-building programs focusing on hospitality, Halal compliance, and environmental management have empowered the community, equipping them to adapt to changing demands. These elements, coupled with regular feedback mechanisms, have enabled Pahawang to maintain high standards of tourism services while safeguarding its natural and cultural resources. This sustainable approach not only fulfills the community's economic aspirations but also aligns with Islamic values of fairness, environmental stewardship, and social welfare (Anggraeni, 2016).

The income generated from tourism is distributed inclusively, reflecting the principle of wealth preservation in maqashid syariah. Revenue from activities such as entrance fees, snorkeling equipment rentals, and guiding services is reinvested into the community (Rochim, 2011). This includes funding infrastructure improvements, such as roads and public facilities, as well as environmental conservation programs like waste management and coral reef restoration. Transparent profit-sharing ensures that all community members involved in tourism benefit fairly, fostering social equity and minimizing income disparities.

Pahawang Tourism Village exemplifies a model of sustainable tourism that integrates economic, environmental, and spiritual dimensions. By combining CBT principles with Islamic values, the village has created a framework that benefits the local community while providing visitors with a unique and enriching experience. Despite its achievements, challenges such as waste management and tourist compliance with local customs remain areas for further

improvement. Nevertheless, Pahawang serves as a promising example of how tourism can be designed to support both community well-being and ecological balance, offering a blueprint for other destinations seeking sustainable development.

CONCLUSION AND IMPLICATION

The implementation of Community-Based Tourism (CBT) is essential for fostering sustainable development, especially in rural and ecologically rich areas such as Pahawang Tourism Village. CBT emphasizes the active involvement of local communities in managing tourism activities, ensuring that economic benefits are equitably distributed while promoting environmental conservation and cultural preservation. In the context of Pahawang, this approach has proven vital in maintaining the balance between increased tourism activities and the preservation of the village's natural and cultural assets. By actively engaging the community in waste management, safety protocols, and cultural revitalization, CBT empowers local stakeholders to take ownership of their resources and development.

The integration of maqashid syariah (Islamic objectives of law) further enhances the relevance and uniqueness of Pahawang's tourism model. The principles of maqashid syariah, particularly those related to the preservation of religion, intellect, wealth, and the environment, align seamlessly with the core tenets of CBT. Initiatives such as religious gatherings (*pengajian*), the enforcement of modest dress codes, and the equitable distribution of tourism revenues exemplify how Islamic values can be harmoniously embedded into tourism practices. This integration not only enriches the spiritual and cultural identity of the village but also appeals to Muslim tourists seeking destinations that align with their values.

Pahawang's development as a model of community-based halal tourism

demonstrates the feasibility of integrating Islamic principles with sustainable tourism practices. The active participation of the local community ensures that tourism activities are aligned with both environmental sustainability and social equity. At the same time, the infusion of Islamic values provides a moral and ethical framework that guides tourism development in a manner that respects local customs and religious principles. This model highlights the potential of community-based halal tourism to serve as a sustainable and inclusive development strategy, offering lessons for other destinations seeking to balance economic growth with cultural and ecological preservation.

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