



Developing Islamic-Based Tourism Strategies for Sustainable Rural Independence: A Case Study of Kutawaringin Village, Indonesia

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Abstract.

This study examines the potential of developing Kutawaringin Village, Indonesia, as a sustainable Islamic-based tourism destination, integrating the creative economy, nature tourism, and halal culinary practices. The objectives are to (1) analyze the internal and external factors affecting Kampung Jeans as a tourism village, (2) explore how Islamic values can be incorporated into strategic planning for rural tourism development, and (3) assess the potential impact of tourism on rural independence from an Islamic perspective. Using a qualitative approach with descriptive analysis and SWOT analysis, primary data was collected from observations and interviews with local communities. The findings reveal strengths such as the village's historical identity in garment manufacturing, natural resources, and community institutions. However, weaknesses like limited human resource capacity and a fragmented tourism strategy pose challenges. Opportunities exist in the global halal tourism trend and the growing demand for nature and cultural tourism. The study concludes that integrating Islamic values such as *maqāṣid al-sharī'ah* (Islamic objectives) and *khilāfah* (stewardship) can guide the village's sustainable tourism model. Implementing DSN-MUI Fatwa No. 108/2016 is essential to ensure Shari'ah compliance, which is crucial for long-term success.

Kata Kunci:

*Kemandirian
Desa;
Pariwisata
Syariah;
Pembangunan
Berkelanjutan*

Abstrak

Penelitian ini mengkaji potensi pengembangan Desa Kutawaringin, Indonesia, sebagai destinasi pariwisata berkelanjutan berbasis nilai-nilai Islam, yang mengintegrasikan ekonomi kreatif, wisata alam, dan kuliner halal. Tujuan penelitian adalah (1) menganalisis faktor internal dan eksternal yang mempengaruhi Kampung Jeans sebagai desa wisata, (2) mengeksplorasi penerapan nilai-nilai Islam dalam perencanaan strategis, dan (3) menilai dampak pariwisata terhadap kemandirian pedesaan dari perspektif Islam. Pendekatan kualitatif dengan analisis deskriptif dan SWOT digunakan, dengan data primer diperoleh dari wawancara dan observasi masyarakat setempat. Temuan menunjukkan kekuatan Desa Kutawaringin dalam identitas sejarah garmen, sumber daya alam, dan institusi desa. Namun, kelemahan seperti kapasitas sumber daya manusia yang terbatas dan strategi pariwisata yang terfragmentasi menjadi tantangan. Peluang terdapat pada tren pariwisata halal dan permintaan wisata alam dan budaya. Penelitian ini menyimpulkan bahwa dengan mengintegrasikan nilai-nilai Islam seperti *maqāṣid al-sharī'ah* dan *khilāfah*, desa dapat mengembangkan model pariwisata berkelanjutan. Penerapan Fatwa DSN-MUI No. 108/2016 penting untuk memastikan kepatuhan terhadap syariah dalam pengembangan pariwisata.

INTRODUCTION

Sustainable rural tourism is a cornerstone for fostering socio-economic progress while preserving environmental integrity. At its core, sustainable rural tourism promotes socio-economic development while ensuring environmental conservation. Achieving a balance between economic growth, social well-being, and ecological responsibility is fundamental to this approach.¹ This framework advocates responsible development practices that promote sustainability across social, environmental, and economic dimensions, with a focus on safeguarding the well-being of current and future generations. The long-term goal is to protect natural resources from overexploitation, while simultaneously supporting economic stability and environmental health.² In particular, the development of Islamic-based tourism offers a unique framework that incorporates ethical principles, community welfare, and environmental responsibility, in alignment with *maqāṣid al-sharī'ah* (objectives of Islamic law), the concept of *khilāfah* (stewardship), and Islamic entrepreneurial values.

As the country with the world's largest Muslim population, Indonesia has substantial potential to develop tourism grounded in Islamic values. The data suggests that Indonesia is highly competitive within the halal sector.³ Moreover, Indonesia's tourism sector has significant potential, with a diverse array of attractions that encompass both socio-cultural and natural elements. According to the Ministry of Tourism, there are currently 1,352 tourism communities spread across Indonesia. The institutional commitment to tourism development is reflected in regulatory frameworks, particularly Law No. 10/2009 on Tourism.⁴ Consequently, tourism has emerged as a critical economic driver in Indonesia, attracting large numbers of visitors and contributing substantially to national revenue.⁵

A prior study has revealed that strengthening community-based halal tourism is a vital strategy for sustainable economic development. Local communities play an essential role in ensuring the sustainable independence of rural areas. These communities can manage natural resources effectively, bolster local economies, and actively engage in decision-making.⁶ This phenomenon is often referred to as village tourism, which is crucial to a country or region's attractiveness and offers an alternative to urbanized areas. Villages, with their distinctive physical, historical, cultural, and nostalgic attributes, serve as independent attractions in their own right. Village tourism offers individuals the opportunity to

¹ Chenchen Han, Hongmei Zhang, and Yechen Zhang, "Balancing Growth and Preservation: Strategic Pathways for Sustainable Rural Tourism in China's Environmental Landscape," *Sustainability* 17, no. 1 (January 2025): 246, <https://doi.org/10.3390/su17010246>.

² Imran Khan et al., "Factors Impacting Sustainable Development in Selected South Asian Economies: Empirical Evidence," *Sustainable Futures* 9 (June 2025): 100557, <https://doi.org/10.1016/j.sfr.2025.100557>.

³ Yusup Hidayat et al., "Legal Aspects and Government Policy in Increasing the Role of MSMEs in the Halal Ecosystem," preprint, F1000Research, March 27, 2025, <https://doi.org/10.12688/f1000research.148322.4>; Wazin et al., "Indonesian Sharia Tourism Towards a Sustainable Halal Industry," in *The AI Revolution: Driving Business Innovation and Research*, ed. Bahaa Awwad, Studies in Systems, Decision and Control (Cham: Springer Nature Switzerland, 2024), 524:901–11, https://doi.org/10.1007/978-3-031-54379-1_77.

⁴ Sintia Handayani, Saifuddin, and Rika Damayanti, "Pemberdayaan Masyarakat Melalui Pengembangan Desa Wisata Perspektif Ekonomi Syariah," *Syarikat: Jurnal Rumpun Ekonomi Syariah* 7, no. 1 (June 2024): 153–65, [https://doi.org/10.25299/syarikat.2024.vol7\(1\).15987](https://doi.org/10.25299/syarikat.2024.vol7(1).15987).

⁵ Handayani, Saifuddin, and Damayanti.

⁶ Watthanasakon Rakpathum et al., "Enhancing Sustainable Development Goals (SDGs) for Rural Tourism Communities: The Case of Mae Kampong Village, Chiang Mai, Thailand," *Journal of Lifestyle and SDGs Review* 5, no. 1 (January 2025): e04755, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n01.pe04755>.

experience unique lifestyles and explore a region's intrinsic character.⁷ Such initiatives aim to empower the community to foster independent growth and achieve self-sufficiency within their own village.⁸

One such example is Kampung Jeans, located in Kutawaringin Village, Bandung Regency. Kampung Jeans is one of the largest producers of jeans in Indonesia, operating since 1987 and distributing products both domestically and internationally. However, the number of producers has declined in recent years due to an inability to maintain agents or former customers, resulting in lost connections. As a consequence, many have shifted to garment manufacturing and other industries. Additionally, many residents have changed their livelihoods; for instance, cassava farmers have transitioned to mining work, as income from cassava farming is insufficient to meet their needs, despite cassava farming remaining a key characteristic of Kutawaringin Village. Nonetheless, there remain untapped natural resources that could be developed into tourist attractions, such as waterfalls.

The tourist appeal of Desa Kutawaringin, based on data, is illustrated in Table 1:

Table 1. Number of Kutawaringin Village Tourists

No	Year	Types of Tourism	Domestic	Foreign
1	2022	Attractiveness	21,373	0
2	2022	Eat and drink	93,976	0
3	2022	Provider Accommodation	0	0
4	2022	Recreation and Entertainment	16,325	0
5	2022	Water Tourism	0	0
6	2023	Attractiveness	0	0
7	2023	Eat and drink	61,245	132
8	2023	Provider Accommodation	0	0
9	2023	Recreation and Entertainment	34,605	0
10	2023	Water Tourism	0	0

Source: satudata.bandungkab.go.id

Table 1 highlights a decline in tourist attractions in Kutawaringin from 2022 to 2023. The main issue is that Kutawaringin Village is struggling to establish itself as a tourist destination. Changes in local livelihoods reveal weak ties to regional identity, and the suboptimal utilization of natural resources points to a lack of integrated planning. This aligns with studies that find halal tourism in Indonesia faces several challenges, including market

⁷ Paul Cleave, "Village Tourism," in *Encyclopedia of Tourism* (Springer, Cham, 2024), 1112–1112, https://doi.org/10.1007/978-3-030-74923-1_396.

⁸ Mohammad Renandi Ekatama et al., "Strategi Pengembangan Desa Wisata Dalam Rangka Peningkatan Ekonomi Di Desa Pahawang," *INSAN MANDIRI: Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 (June 2023): 15–20, <https://doi.org/10.58639/im.v2i1.18>.

demand, technological integration, regulatory compliance, financing,⁹ and significant human resource management issues.¹⁰ Moreover, effective management is essential for the successful development of village tourism.¹¹ Consequently, addressing this issue requires capacity building, the preservation of local identity, and nature-based planning as foundational elements for the sustainable development of tourist villages.

In contemporary literature, *maqāṣid al-sharī'ah* has emerged as a strategic analytical tool for mapping social, economic, and environmental issues, considering the protection of *al-dīn* (religion), *al-naḥs* (life), *al-'aql* (reason), *al-nasl* (lineage), and *al-māl* (property) as primary objectives.¹² The *khilāfah* framework, which emphasizes human responsibility for protecting and managing natural resources, is particularly relevant to the development of sustainable tourist villages. Furthermore, Islamic entrepreneurial values such as *sidq* (integrity), *amānah* (trustworthiness), *'adl* (justice), and *maṣlaḥah* (public interest) provide ethical guidance for the development of tourism businesses in these villages.¹³

Additionally, normative instruments are necessary for establishing reference standards for tourism village development, particularly DSN-MUI Fatwa No. 108/2016 on Sharia-based tourism. This fatwa provides operational guidelines for accommodations, food and beverages, entertainment, destinations, tourists, and tour guides. Adhering to this fatwa is crucial for evaluating whether a tourism village model, such as that in Kutawaringin, complies with Sharia requirements.

Previous research highlights the importance of capacity building and community participation in enhancing the competitiveness of rural destinations. However, studies on integrating the creative economy of villages with their natural assets within a strategic planning framework grounded in *the maqāṣid al-sharī'ah* remain limited.¹⁴ The literature on halal village tourism emphasizes the need for human resource development, regulatory support, and digitalization;¹⁵ however, it lacks an operational model for translating Islamic values into program prioritization criteria and performance indicators at the village level. This study aims to fill this gap by developing an Islamic-based strategic model for village tourism in Kutawaringin Village.

⁹ Sri Harini et al., "Development of Halal Tourism Villages Based on Local Culture and Sustainability," *Tourism and Hospitality* 6, no. 2 (March 2025): 55, <https://doi.org/10.3390/tourhosp6020055>.

¹⁰ Wahyuningrat and Bambang Tri Harsanto, "Managing Human Resource in the Rural Tourism Sector: Evidence from Indonesia," *Cogent Business & Management* 12, no. 1 (December 2025): 2493312, <https://doi.org/10.1080/23311975.2025.2493312>.

¹¹ Siti Hadiyati Nur Hafida et al., "Pemberdayaan Masyarakat Untuk Peningkatan Manajerial Desa Wisata Di Kalurahan Umbulrejo, Kapanewon Ponjong, Kabupaten Gunungkidul," *Abdi Geomedisains*, June 30, 2025, 22–31, <https://doi.org/10.23917/abdiomedisains.v6i1.9948>.

¹² Ramlah and Cantik Tri Rahajeng, "Studi Analisis Konsep Maqāṣid Al-Syarī'ah Jasser Auda Dan Relevansinya Dengan Hukum Islam Kontemporer," *Santara: Journal of Islamic Law and Humanity* 1, no. 1 (June 2025): 25–37, <https://doi.org/10.59373/santara.v1i1.128>.

¹³ Fitry Primadona et al., "Perceived Value, Satisfaction, Trust, and Tourist Loyalty in Halal Tourism: An Islamic Legal Perspective from Lombok," *Syariah: Jurnal Hukum Dan Pemikiran* 25, no. 1 (July 2025): 23–42, <https://doi.org/10.18592/sjhp.v25i1.16346>.

¹⁴ Wahyuningrat and Harsanto, "Managing Human Resource in the Rural Tourism Sector."

¹⁵ Imam Indratno et al., "Mapping of Tourism Village Ecosystem in Supporting the Development of Halal Tourism Village," 2024, 020040, <https://doi.org/10.1063/5.0225788>; Victor Lumbanraja, Muhammad Imanuddin Kandias Saraan, and Moulita, "Analysis of the Impact of Halal Tourism Policy on the Development of Natural Resources and the Economy of Local Communities in the Lake Toba Region," *IOP Conference Series: Earth and Environmental Science* 1445, no. 1 (January 2025): 012037, <https://doi.org/10.1088/1755-1315/1445/1/012037>; Samrena Jabeen et al., "Towards a Sustainable Halal Tourism Model: A Systematic Review of the Integration of Islamic Principles with Global Sustainability Goals," *Administrative Sciences* 15, no. 9 (August 2025): 335, <https://doi.org/10.3390/admsci15090335>.

The study's objectives are to (1) analyze the internal and external factors affecting Kampung Jeans as a tourism village, (2) explore how Islamic values can be integrated into strategic planning for rural tourism development, and (3) assess the potential impact of tourism development on rural independence from an Islamic perspective.

RESEARCH METHODS

The research approach is qualitative, with a descriptive analysis method. Qualitative methods are essential tools for gaining in-depth insights and understanding complex phenomena. This guide seeks to clarify the process of qualitative research by offering a comprehensive overview and practical strategies to navigate its multifaceted dimensions.¹⁶ This study uses primary data collected through observation and interviews with five local communities in Kampung Jeans, including the Village Youth Association (Karang Taruna), the Village Secretariat, the Community, the Village Chief, and the Hamlet Head. The study adheres to ethical research principles, including obtaining informed consent, ensuring the confidentiality of participants' identities, and guaranteeing that participation is voluntary and free from coercion. The sampling was purposive, with the researchers selecting local communities who had resided in Kampung Jeans for an extended period and had contributed to its creative economy.

The data analysis technique used in this study is descriptive analysis, which involves summarizing and presenting data obtained through observation and interviews in a narrative format. Additionally, the researcher employs a SWOT analysis to identify the strengths, weaknesses, opportunities, and threats related to the development of Islamic-based tourism villages. The study's results were subsequently integrated into a TOWS Matrix to formulate more operational and applicable strategies for Kutawaringin Village.

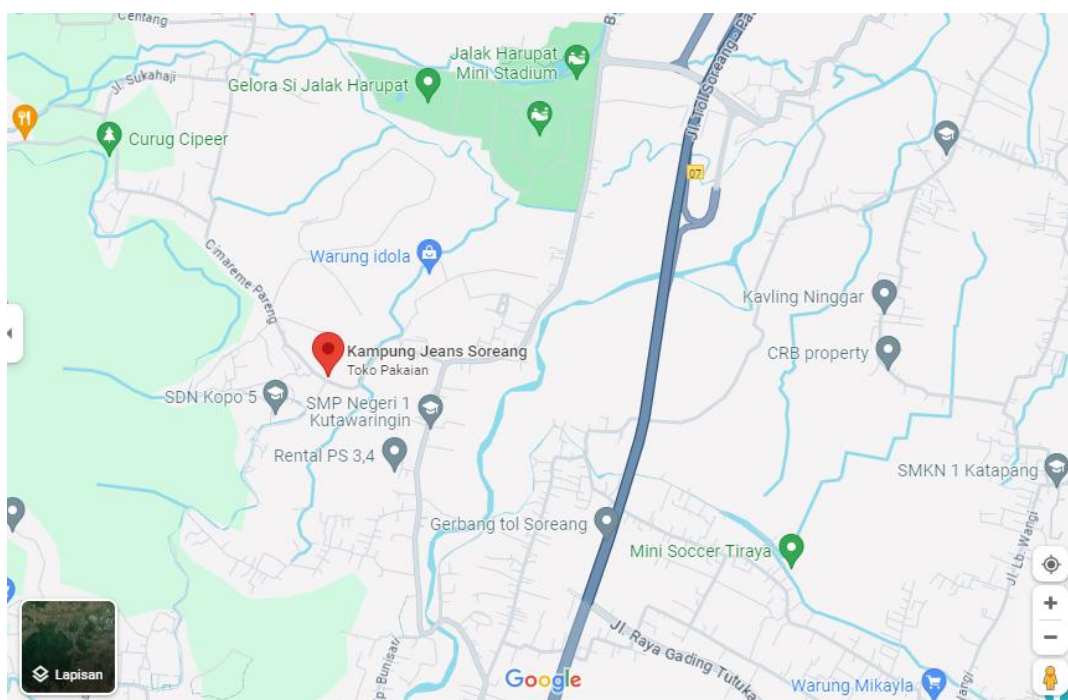
SWOT analysis is considered an appropriate tool for Islamic-based tourism planning, as it allows researchers to examine internal factors, such as natural resource potential, human resource capacity, and local cultural identity, as well as external factors, including halal tourism trends, regulatory support, and competition from other destinations. The SWOT analysis can also be enriched with the principles of *maqāṣid al-sharī'ah*, *khilāfah*, the Fatwa of DSN-MUI, and Islamic entrepreneurship values. This enables the assessment of the extent to which formulated strategies are economically beneficial and fulfill ethical, social, sustainability, and ecological responsibility requirements in accordance with the Islamic perspective. Therefore, SWOT serves not only as a managerial analysis tool but also as a contextual Islamic framework for tourism village planning.

¹⁶ Weng Marc Lim, "What Is Qualitative Research? An Overview and Guidelines," *Australasian Marketing Journal* 33, no. 2 (May 2025): 199–229, <https://doi.org/10.1177/14413582241264619>.

RESULT AND DISCUSSION

Kutawaringin Village: Current Conditions and Potential for Sustainable Tourism Development

Kutawaringin Village is located in the Kutawaringin subdistrict of the Bandung Regency, West Java, Indonesia. Situated at an elevation of approximately 700–800 meters above sea level, the village is part of a highland area characterized by diverse topography, including agricultural lands, residential zones, and untapped natural resources such as waterfalls. Its proximity to Bandung City offers advantages in terms of market accessibility and local economic distribution networks.¹⁷ The geographical location of Kampung Jeans is depicted in Picture 1:



Picture 1. The geographical location of Kampung Jeans
Source: Google Maps

Kutawaringin Village is known as Kampung Jeans, a designation that has earned it nationwide recognition as a hub for creative, convention-based production.¹⁸ Despite a decline in jeans' popularity, the community's expertise in sewing, processing clothing materials, and adapting to fashion trends remains a significant socio-economic asset. Moreover, the village's scenic natural environment, temperate climate, and topography, which are conducive to cycling and culinary tourism, enhance its appeal as a potential tourist destination. The presence of a village-owned enterprise (BUMDes) managing a rest area and business units, such as JSP Curug Cipeer, also serves as an institutional strength supporting the local economy.¹⁹

¹⁷ Desa Kutawaringin, "Data Demografi Berdasar Pekerjaan," 2025, <https://www.kutawaringin.desa.id/>.

¹⁸ Emon, "Gambaran Kampung Jeans," interview by Uus Putra, August 2024.

¹⁹ Dadang Darmawan, "Gambaran Kampung Jeans," interview by Uus Putra, August 2024.

However, the shift away from jeans as the primary commodity has negatively impacted the village's image, which was once closely tied to denim fashion. Additionally, human resource capacity in tourism management remains limited, particularly in developing promotional strategies, diversifying businesses, and managing nature-based tourism. The lack of an integrated strategic plan to combine creative, natural, and culinary tourism further hinders sustainable village tourism development.

There are significant development opportunities. The increasing popularity of rural-tourism, eco-tourism, and community-based tourism presents substantial potential for Kutawaringin Village, especially by leveraging its natural environment, culinary traditions, and local cultural practices. The community's adaptability, as demonstrated by the transition from Kampung Jeans to Kampung Goves,²⁰ showcases its capacity to adjust to emerging tourism trends. Furthermore, the interest of culinary investors who have begun to invest in the village could further enhance its reputation as a destination for both nature and culinary tourism.²¹ Nevertheless, the rapidly changing fashion market has rendered jeans-based businesses less relevant, thus threatening the continued viability of Kampung Jeans as a living entity.

The decline in the number of cyclists since 2024 also indicates that trend-based tourism is not sustainable in the long run. Additionally, the presence of small-scale mining activities poses a potential risk of environmental degradation if not properly managed.²² The findings of this study highlight that Kutawaringin Village has considerable potential for developing strategies grounded in nature, the creative economy, and culinary tourism. However, it is crucial to adopt strategic actions through integrated planning that involve the community to enhance human resource capacity and incorporate Islamic values, such as business ethics, environmental preservation, and the principle of *maslahah* (public interest), into sustainable tourism village development.

Furthermore, developing sustainable tourism villages can enhance Kutawaringin Village's tourism appeal while promoting rural autonomy and independence. By diversifying the economy, utilizing local resources, and establishing community-based governance, the village can build a more resilient, sustainable economic system. Consequently, the village will not be dependent on short-term market trends. Still, it will be able to maintain a balance between economic growth, social welfare, and environmental sustainability in the long run.

Internal and External Factors Influencing the Development of Kampung Jeans as a Tourism Village

Kampung Jeans, located in Kutawaringin Village, has significant potential to become a thriving tourist destination due to its rich natural resources. Table 2 examines the internal and external factors influencing Kampung Jeans' prospects as a tourism village. Table 2 outlines the strengths, weaknesses, opportunities, and threats (SWOT) affecting the development of Kampung Jeans as a tourism village.

²⁰ Hasan Basri, "Perkembangan Kampung Jeans," interview by Uus Putra, September 2024.

²¹ Dani Firmansyah, "Perkembangan Kampung Jeans," interview by Uus Putra, September 2024.

²² Ahmad, "Perkembangan Kampung Jeans," interview by Uus Putra, September 2024.

Table 2. The Internal and External Factors

Aspect	Factors	Description
Strengths (Internal Positive)	Historical legacy of Jeans Village	A strong identity recognized nationally as a center for jeans manufacturing since 2009.
	Community sewing skills	Almost every household has a sewing machine and skilled human resources in the garment industry.
	Natural resources (waterfalls, hills, cool climate)	Supporting nature tourism and sports (cycling, trekking, camping).
	Agricultural potential (cassava, rice fields)	It can be developed into agrotourism and local cuisine.
	BUMDes (JSP Curug Cipeer)	Village institutions are actively managing rest areas and tourism business units.
	Local cultural identity	Traditions and local wisdom can be developed as cultural tourism attractions.
Weaknesses (Internal Negative)	Declining jeans trend	Weakening the branding of Jeans Village as a denim fashion hub.
	Limited tourism human resources	Weaknesses in digital promotion, hospitality, and product diversification in tourism.
	Lack of integrated strategic planning	Tourism potential remains fragmented and unintegrated (nature, cuisine, culture).
	Loss of consistency in garment production	Many businesses are shifting to other products, and the jeans brand is experiencing declining sales.
	Regulatory support remains limited.	No incentives or facilitation for the sustainable branding of tourist villages.
Opportunities (External Positive)	Global halal tourism trend	Sharia-based tourism is gaining popularity; it could become a unique

Aspect	Factors	Description
Threats (External Negative)	Government support for tourism villages	attraction. National and regional programs are promoting the development of tourist villages.
	The cultural and nature tourism market continues to grow	Tourists are increasingly seeking rural, eco, and community-based destinations.
	Interest in culinary investments	The growth of cafes and restaurants along cycling routes enhances tourism appeal.
	Diversification of tourism trends	The shift from "Jeans Village" to "Cycling Village" demonstrates community adaptation.
	Competition with major industrial centers	Bandung and its surroundings have more established fashion and tourism industries.
	Urbanization of rural youth	Young people tend to work in cities, which can weaken local regeneration efforts.
	Risk of exploitation of natural resources (small-scale mining)	Potential to damage the environment and disrupt tourism sustainability.
	Decline in the number of cyclists (post-2024)	Trend-based tourism is at risk of being unsustainable.
	Rapid changes in fashion market trends	The identity of jeans is at risk of becoming merely a historical label.

Kutawaringin Village has considerable potential to develop into a nature-based, cultural, and halal tourism destination. However, this development must be steered by an integrated strategy that strengthens human resource capacity, preserves local identity, and ensures sustainable management practices. The integration of creative economic potential (textile manufacturing and culinary arts), natural resources (waterfalls and agriculture), and Islamic values (*maqāṣid al-sharī'ah*, business ethics, environmental conservation, and community welfare) is proposed as a means to develop a sustainable tourism village that fosters rural economic independence, or *istiqbāl al-qaryah al-mustadāmah* (sustainable rural autonomy), in Kutawaringin.

Strategic Planning for Rural Tourism Development through the Integration of Islamic Values

A SWOT analysis of Kutawaringin Village indicates the feasibility of developing the area into a tourist destination based on Islamic values. The integration of *maqāṣid al-sharī'ah*, *khilāfah* values, and Islamic entrepreneurship principles provides the strategic foundation to ensure sustainability, village self-reliance, and benefits for the broader community. The TOWS matrix is a strategic planning model used to develop actionable recommendations for sustainable tourism villages, as presented in Table 3. Table 3 details the TOWS matrix, which combines internal and external factors to formulate strategic recommendations for rural development in Kutawaringin Village.

Table 3. TOWS Matrix for Rural Development

Strategy	Strategy Details & Recommendations (Integration of Islamic Values)
SO (Strengths–Opportunities)	<ul style="list-style-type: none"> - Integrating sewing skills and the Kampung Jeans identity into halal fashion tourism (<i>maqāṣid al-sharī'ah</i>: safeguarding the wealth/economy of the community). - Developing eco-halal tourism based on the principles of <i>khilāfah</i> (responsibility to preserve nature). - Optimizing village-owned enterprises (BUMDes) as drivers of synergy between halal culinary businesses, cassava agrotourism, and cultural tourism (Islamic entrepreneurship: ethics & innovation in business). - The integration of local wisdom within Islamic tourist attractions, facilitated by government-backed initiatives, is a subject that merits further consideration.
WO (Weaknesses–Opportunities)	<ul style="list-style-type: none"> - Training human resources in Islamic hospitality (friendly, trustworthy, clean). - Developing an integrated strategic master plan based on <i>maqāṣid al-sharī'ah</i> (preserving religion, reason, and the environment). - Digitalizing promotions with the 'Kampung Jeans Goves Halal Tourism' brand. - Diversifying Islamic tourism (halal rafting, sharia-compliant outbound activities, halal homestays).
ST (Strengths–Threats)	<ul style="list-style-type: none"> - Positioning Kampung Jeans as a halal fashion heritage village to compete with large-scale industries. - Strengthening the role of village-owned enterprises (BUMDes) in preventing exploitation of natural resources, in accordance with the

Strategy	Strategy Details & Recommendations (Integration of Islamic Values)
WT (Weaknesses–Threats)	<p>principles of <i>khilāfah</i> (stewardship of nature).</p> <ul style="list-style-type: none"> - Developing sustainable nature tourism resilient to trend fluctuations. - Empowering rural youth through Islamic entrepreneurship to curb urbanization. - Developing village regulations based on Sharia compliance to protect natural resources and ensure sustainable tourism. - Developing village regulations based on Sharia compliance to protect natural resources and ensure sustainable tourism. - Collaborating with universities/government in developing a halal tourism masterplan. - Rebranding the village as a Halal Rural Tourism Village. - Ensuring consistency in halal SMEs (culinary, fashion, crafts) to strengthen the new identity.

In accordance with the TOWS matrix, the strategic recommendations include: (1) Diversification of the tourism sector (fashion, nature, culinary, culture) within the framework of halal tourism; (2) Strengthening human resource capacity through Islamic hospitality training and entrepreneurship based on Islamic ethics; (3) Development of a halal tourism master plan based on the principles of *maqāṣid al-sharī'ah* (*maslahah*, justice, and sustainability); (4) Development of village regulations that ensure Sharia compliance and environmental sustainability; and (5) Empowering youth through Islamic entrepreneurship to drive village regeneration. Consequently, Kutawaringin Village has the potential to bolster rural autonomy and attain a harmonious equilibrium among economic, social, cultural, and spiritual development, inclusive of Islamic dimensions.

Prioritization Strategies in this research primarily encompass short-term initiatives, including capacity building, branding, management of village-owned enterprises, and the development of tourism facilities. These measures aim to equip villages with the necessary resources to capitalize on emerging opportunities in the halal tourism sector. Long-term efforts are focused on economic diversification, integrated planning, human resource development, natural resource management, and global promotion to achieve sustainable rural development. The integration of *maqāṣid al-sharī'ah*, *khilāfah* values, and Islamic entrepreneurship principles ensures the development of a tourist village based on Sharia principles, fairness, responsibility, and community benefits.

The Impact of Tourism Development on Rural Independence through an Islamic Lens

The concept of Islamic social business has garnered increasing interest as a means to promote economic justice, financial inclusion, and sustainable development while adhering to *Shari'ah* principles.²³ In *Iqtishādunā*, Muhammad Baqir al-Sadr emphasizes the importance of balancing spiritual and material needs. He categorically opposes exploitative economic systems and advocates equitable resource distribution.²⁴ Additionally, M. Umer Chapra developed an Islamic economic approach oriented toward *maqāṣid al-sharī'ah*, such as preserving religion, life, reason, lineage, and wealth.²⁵

The *maqāṣid al-sharī'ah* framework is instrumental in assessing the efficacy of Islamic social business models in promoting community welfare. As articulated by Al-Ghazali and further elaborated by contemporary scholars such as Ibn Ashur and Jasser Auda, *maqāṣid al-sharī'ah* signifies the overarching objectives of Islamic law. These objectives encompass the preservation of *dīn* (faith), *nafs* (life), *'aql* (intellect), *nasl* (lineage), and *māl* (wealth).²⁶

The concept of *maqāṣid al-sharī'ah* is not merely compliance with Islamic law, but rather a comprehensive system of Islamic ethical and moral values that encompasses various aspects of life. The overarching objective of *maqāṣid al-sharī'ah* is to promote social welfare for all of humanity. Islamic economics posits that humans function as servants of Allah (*'ābid*) and, concomitantly, as *khalīfah* on Earth. This position entails executing economic activities in accordance with the principles of justice, balance, freedom, brotherhood, and social responsibility.²⁷

In the contemporary era, Islamic entrepreneurship has gained significant prominence for integrating spiritual and ethical dimensions into the business realm. This integration has the potential to provide practical solutions to a range of pressing global economic issues, including economic inequality, social injustice, and environmental crises.²⁸ Islamic

²³ Ascarya and Ugi Suharto, "Integrated Islamic Social and Commercial Finance to Achieve SDGs," in *Islamic Wealth and the SDGs*, ed. Mohd Ma'Sum Billah (Cham: Springer International Publishing, 2021), 105–27, https://doi.org/10.1007/978-3-030-65313-2_6.

²⁴ Ayman Reda, "Weber and Baqir As-Sadr: The Paradox of Economic Development in Islamic Societies: Weber and Baqir as-Sadr," *American Journal of Economics and Sociology* 73, no. 1 (January 2014): 151–77, <https://doi.org/10.1111/ajes.12069>.

²⁵ Nur Amal Mas and Nining Winda Irawati, "Strategi Pengembangan Wisata Halal, Tinjauan Ekonomi Syariah Pada Permandian Air Panas Pincara Di Kecamatan Masamba Kabupaten Luwu Utara," *Jurnal Ilmiah Ekonomi Islam* 11, no. 02 (May 2025), <https://jurnal.stie-aas.ac.id/index.php/jei/article/view/15579>; Kusnan, Muhammad Damar Hulan Bin Osman, and Khalilurrahman, "Maqashid Al Shariah in Economic Development: Theoretical Review of Muhammad Umer Chapra's Thoughts," *Millah: Journal of Religious Studies*, July 24, 2022, 583–612, <https://doi.org/10.20885/millah.vol21.iss2.art10>.

²⁶ Dhika Tabrozi, "Ijtihad Maqashid Sharia in the Thought of Asy-Syatibi and Muhammad At-Tahir Ibn Ashur," *Al-Mazaahib: Jurnal Perbandingan Hukum* 13, no. 1 (June 2025): 1–28, <https://doi.org/10.14421/al-mazaahib.v13i1.4068>; Suheyib Eldersevi, Mustafa Omar Mohammed, and Mohamed Cherif El Amri, "Analysis of Global Ethical Wealth Based on Maqasid Al-Shari'ah: The Case of Waqf," in *Islamic Wealth and the SDGs*, ed. Mohd Ma'Sum Billah (Cham: Springer International Publishing, 2021), 469–84, https://doi.org/10.1007/978-3-030-65313-2_24.

²⁷ Djumadi et al., "Critical Review of Murābahah Financing in Contemporary Islamic Banking: A Maqāṣid al-Sharī'ah Perspective," *MILRev: Metro Islamic Law Review* 4, no. 2 (September 2025): 1152–88, <https://doi.org/10.32332/milrev.v4i2.11087>; Azman Mohd Noor, Ainatul Aqilah Kamarudin, and Muhamad Nasir Haron, "The Importance of Understanding the Maqasid of Shari'ah in the Development of Islamic Banking and the Financial System," *Al-Shajarah: Journal of the International Institute of Islamic Thought & Civilization*, 2016; Irfan Syauqi Beik, Randi Swandaru, and Priyesta Rizkiningsih, "Methodologies and Smart Techniques Recommended in Analyzing Maqasid Al-Shari'Ah for Islamic Economics and Finance," in *Teaching and Research Methods for Islamic Economics and Finance*, 1st ed., by Mohd Ma'Sum Billah (London: Routledge, 2022), 42–55, <https://doi.org/10.4324/9781003252764-6>.

²⁸ Juli Meliza et al., "Islamic Entrepreneurship Nurturing New Ventures Through Islamic Principles," in *Advances in Logistics, Operations, and Management Science*, ed. Ahmad Rafiki, Alfatih Gessan Pananjung, and Muhammad Dharma Tuah Putra Nasution (IGI Global, 2023), 56–66, <https://doi.org/10.4018/978-1-6684-7519-5.ch004>; Lukman Raimi, Ibrahim Adeniyi Abdur-Rauf, and Basirat Olaide Raimi, "Interdependence of Halal Entrepreneurship and Islamic Finance for Creating a Strong Halal Ecosystem,"

entrepreneurial values such as *ṣidq* (integrity), *amānah* (trustworthiness), *ʿadl* (justice), and *maṣlaḥah* (public interest) offer moral guidance for developing tourism businesses in these villages.

In the implementation of village tourism, prudence plays a crucial role in maintaining operational integrity and ensuring compliance with *Shari'ah* values. This prudential concept is evident in the *DSN-MUI Fatwa* on *Shari'ah*-based tourism, which encompasses the organization of accommodation, entertainment, food and beverages, as well as tourism destinations, tourists, and tour guides. The objective of each of these aspects is to prevent violations of *Shari'ah* principles, particularly the prohibitions against *riba* (usury), *gharar* (excessive uncertainty), and *harām* (prohibited activities).²⁹

Research findings show that Kutawaringin Village is struggling to develop as a village tourism destination. Changes in the community's livelihoods reveal weak local identity bonds, and the suboptimal utilization of natural resources indicates an absence of integrated planning. Nevertheless, Kutawaringin Village has the potential to transform its current status as a denim manufacturing centre into a halal tourism destination, focusing on nature, culture, and the creative economy. The results of the SWOT and TOWS analyses indicate the need to integrate Islamic values, particularly *maqāṣid al-sharī'ah*, *khilāfah* values, Islamic entrepreneurship values, and the Fatwa of the National Sharia Board into the village tourism development strategy.

The principles of *maqāṣid al-sharī'ah* can be applied in several ways to guide the development of Kutawaringin as a halal tourism destination. First, the principle of *dīn* (faith) is integrated through the incorporation of Islamic values into tourism practices, such as halal tourism, Islamic cultural education, and the management of places of worship for tourists, thereby strengthening the village's spiritual identity. Regarding *nafs* (life), the safety and well-being of tourists and the community must be ensured through environmental risk management strategies, such as controlled small-scale mining and the establishment of secure tourist facilities. The principle of *ʿaql* (intellect) is addressed by empowering human resources through tourism training, digital promotion, and creative product innovation, enabling the community to respond effectively to market trends. As for *nasl* (lineage), preserving local cultural traditions, such as sewing and culinary skills, is essential for maintaining the village's identity for future generations. Finally, *māl* (wealth) can be optimized by diversifying tourism products, nature, culinary, and fashion tourism, while ensuring the transparent, fair, and sustainable management of village-owned enterprises (BUMDes).

Additionally, the *khilāfah* (stewardship) values can guide the community in ensuring justice, balance, freedom, brotherhood, and social responsibility in their tourism development. Justice, for example, can be achieved by providing the equitable distribution

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²⁹ Aidillah Aidillah, Muhajir Muhajir, and Fathudin Fathudin, "Ihtiyath Dalam Fatwa DSN-MUI Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah," *J-CEKI: Jurnal Cendekia Ilmiah* 4, no. 3 (April 2025): 2211–27, <https://doi.org/10.56799/jceki.v4i3.8170>.

of economic benefits, such as allocating profits from village-owned enterprises to community welfare and nature conservation. Balance is attained through TOWS strategies that balance economic development with environmental preservation. Freedom within the community is encouraged by fostering innovation and entrepreneurship, while adhering to *Shari'ah* law. Brotherhood is promoted through collaboration among residents and stakeholders to develop a thriving tourist village, and social responsibility is addressed by prioritizing activities that yield social and ecological benefits, such as sustainable management of waterfalls and cycling trails.

Moreover, the values of Islamic entrepreneurship, including *ṣidq* (integrity), *amānah* (trustworthiness), *ʿadl* (justice), and *maṣlaḥah* (public interest), are crucial in shaping the business practices within the tourism sector. *Ṣidq* emphasizes honesty and fairness in business transactions, fostering trust among consumers. *Amānah* reflects the responsibility for managing natural resources, ensuring tourist safety, and prioritizing community welfare. *ʿAdālah* ensures that the distribution of tourism profits is balanced with ecological sustainability and community contributions, while *maṣlaḥah* focuses on ensuring that the tourism development benefits the community at large.

Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 serves as an essential guideline for ensuring that tourism destinations align with *Shari'ah* principles. Kutawaringin Village must comply with the Fatwa's stipulations on maintaining cleanliness, providing prayer facilities, ensuring the provision of halal food and beverages, and preventing non-*Shari'ah* practices, such as the consumption of alcohol or the engagement in immoral activities. Despite the village's promising potential, these compliance gaps must be addressed for Kutawaringin to transition into a *Shari'ah*-compliant halal tourism village fully.

Analyzing Kutawaringin Village, it is evident that the village has substantial potential to fulfill several principles of *Shari'ah*-based tourism, particularly through natural destinations and creative economic activities that align with Islamic values. Attractions such as waterfalls, cycling tourism, and local culinary traditions can be directed toward family-friendly and halal tourism experiences. However, several shortcomings persist, including the absence of *Shari'ah*-compliant accommodation facilities, the lack of halal certification for food and beverage products, and the absence of tourism governance explicitly aligned with DSN-MUI guidelines.

Based on these issues, an analysis of compliance with DSN-MUI Fatwa No. 108/2016 is required to assess whether Kutawaringin Village can meet the requirements for *sharī'ah* tourism. For this purpose, Table 4 provides a detailed analysis of compliance with DSN-MUI Fatwa No. 108/2016 across various aspects of tourism development in Kutawaringin Village. Table 4 evaluates the current conditions in Kutawaringin Village against *Shari'ah* requirements and identifies areas requiring improvement to achieve full compliance.

Table 4. Analysis of compliance DSN-MUI

Aspect (DSN-MUI)	Shari'ah Requirements	Condition in Kutawaringin Village	Compliance Analysis
Accommodation	Must provide prayer facilities, halal food, and avoid prohibited practices (alcohol, zina, etc.).	No accommodation providers	Not compliant → <i>Shari'ah</i> -compliant homestays/accommodations.
Food & Beverages	Must be halal and certified by MUI.	Culinary tourism is growing (61,245 tourists in 2023), but no official halal certification.	Partially compliant → needs halal certification and halal branding.
Entertainment/Attractions	Must not involve prohibited practices; cultural performances allowed if <i>Shari'ah</i> -compliant.	Attractions include cycling, natural tourism, culinary, and local culture.	Compliant → family-friendly, needs stronger halal branding.
Tourist Destinations	Must aim at public benefit, enlightenment, safety, universal good, cleanliness, environmental sustainability, and respect local wisdom. Must have: proper prayer facilities and certified halal food & beverages. Must avoid: shirk,	Natural attractions (waterfalls, agro-tourism, cycling) support family-friendly tourism. However: <ul style="list-style-type: none"> • No proper prayer facilities. • Culinary products not halal-certified. • No formal regulations preventing 	Partially compliant → strong potential, but lacking in facilities, certification, and <i>Shari'ah</i> -compliant regulations.

Aspect (DSN-MUI)	Shari'ah Requirements	Condition in Kutawaringin Village	Compliance Analysis
	superstition, immorality, zina, pornography, drugs, gambling, and non-Shari'ah cultural shows.	non-Shari'ah entertainment.	
Tourists	Expected to maintain Islamic ethics, modest dress, and proper behavior.	Mostly domestic Muslim tourists, but no formal ethical guidelines.	Partially compliant → requires Shari'ah-based tourist code of conduct.
Tour Guides	Must have Islamic ethics, hospitality, trustworthiness, and professionalism	Limited human resources in tourism, no <i>Shari'ah</i> hospitality training.	Not compliant → needs Islamic hospitality training programs.

Consequently, the implementation of the *DSN-MUI Fatwa* is imperative, serving as both an evaluative instrument and a planning guideline. The integration of these principles will determine whether Kutawaringin Village can be categorized as a Shari'ah-compliant tourism village that meets the required standards, while concurrently strengthening its positioning in the rapidly growing halal tourism market. This approach aligns with the study's objective of achieving sustainable rural independence through tourism strategies rooted in Islamic values.

A novel aspect of this study is the integration of conventional strategic analysis (SWOT–TOWS) with Islamic values as a framework for tourism village development. This model demonstrates that the development of tourism villages must encompass more than merely natural or cultural attractions; it is also imperative to incorporate a moral compass into rural development initiatives. The replicability of this transition model extends to other villages that encounter "economic saturation" due to reliance on a single commodity, contingent upon the incorporation of Islamic values into their strategic planning.

The findings of this study corroborate research conducted in Malaysia (Hashim), which underscores the pivotal role of Islamic ethics in the development of halal tourism destinations. This finding aligns with research conducted in Lombok, Indonesia (Rahmawati), which highlights the importance of local communities and village-owned enterprises in Islamic-based tourism. However, this study also challenges the optimistic view that halal

tourism branding automatically leads to sustainability. The case of Kutawaringin demonstrates that without integrated planning, trend-based tourism (such as cycling) is vulnerable to losing its appeal.

CONCLUSION

This study finds that Kutawaringin Village has significant potential to transition from its identity as a "Kampung Jeans" to a sustainable tourist village by integrating the creative economy, nature tourism, and Islamic-based culinary practices. SWOT and TOWS analyses revealed two main findings: first, the village's strengths lie in its garment manufacturing skills, natural resources, and the institutional framework of the Village-Owned Enterprise (BUMDes); second, weaknesses such as limited human resource capacity and the lack of an integrated strategy can be addressed by capitalizing on opportunities in the global halal tourism trend.

The practical implications of these findings are as follows: (1) there is a need for local governments to develop a *Shari'ah*-based tourism village strategic plan that aligns with national programs; (2) there are opportunities for Islamic business developers to create tourism business models based on the principles of *ṣidq* (integrity), *amānah* (trustworthiness), and *maṣlaḥah* (public interest); and (3) there is an urgent need for halal tourism policy reform that emphasizes social justice, sustainability, and local wisdom. Moving forward, cross-regional research on *Shari'ah*-based tourism business models and comparative studies with other countries, such as Malaysia, will enrich the discourse on the development of self-reliant and globally competitive Islamic tourism villages.

Furthermore, an analysis of DSN-MUI Fatwa No. 108/2016 reveals that Kutawaringin Village needs to improve in several key areas, including the provision of prayer facilities, halal certification, and *Shari'ah*-compliant governance. Incorporating this *fatwa* into strategic planning is essential to ensure compliance with *Shari'ah* principles and to strengthen the village's position as a sustainable halal tourism destination.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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