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Maqāṣid-Based Green Ecotourism: A Model for Integrating Islamic Values into the Management of the Genilangit Tourism Forest Magetan

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Abstract This article examines green-economy practices in Genilangit Tourism Forest, Magetan, from the perspective of *maqāṣid al-syarīʿah*. It explores how the five *maqāṣid* protections relate to sustainable tourism governance, particularly in worship facilities, visitor safety, ecological education, environmental conservation, and economic justice. This study employs an interpretive qualitative case study approach, drawing on observations, interviews with tourism managers, residents, and visitors, and management documents, official tourism statistics, and relevant literature. The findings indicate that Genilangit has developed community-based employment, profit-sharing arrangements, vegetation planting, prayer facilities, and periodic waste collection. However, evidence regarding measurable improvements in household income, environmental efficiency, visitor awareness, and safety outcomes remains limited. Furthermore, the recorded figure of 35,305 visitors refers to 2023 rather than 2024. Based on these findings, the study proposes a provisional *Maqāṣid*-Based Green Ecotourism framework integrating ecological protection, community participation, spiritual-ethical values, environmental education, and equitable benefit distribution. This framework offers a conceptual approach to sustainable tourism governance grounded in Islamic values, although further empirical validation is required before broader application.

Keywords *Maqāṣid al-Syarī'ah*; Green Economy; Ecotourism

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1. INTRODUCTION

The global environmental crisis and ecosystem degradation are serious challenges for modern development. Indicators such as climate change, deforestation, and the declining quality of natural resources underscore the need for a shift in economic paradigm. Capitalist systems that focus on unlimited growth have been shown to contribute significantly to social inequality and environmental damage. (Newton et al. 2014) In response to the failure of such systems, the concept of the green

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economy has emerged, seeking to balance economic growth, environmental preservation, and social justice. (Aam Slamet Rusydiana et al. 2022)

The green economy emphasizes development that is low-carbon, resource-efficient, and socially inclusive. This approach is oriented towards sustainable human well-being without sacrificing the needs of future generations. (Mirzal et al. 2024) One sector with potential for applying the green economy is tourism, particularly ecotourism, which focuses on nature conservation, community empowerment, and environmental education. Ecotourism is often presented as a way to connect nature conservation with local economic opportunity. However, the label does not by itself guarantee ecological integrity or equitable development. Tourism can increase pressure on land, water, energy, biodiversity, and waste systems when visitor growth is not matched by carrying-capacity management and environmental controls. Sustainable tourism therefore requires more than attractive natural assets: it requires governance arrangements that limit ecological costs, distribute benefits fairly, and maintain the resource base on which local livelihoods depend. (UNEP UNWTO 2005; WCED 1987; UNWTO 2004; Stefan 2002)

These issues are particularly relevant to community-managed destinations, where tourism income may support local employment, but management capacity, infrastructure, and environmental services are often constrained. Community-based tourism scholarship emphasizes local participation, ownership, and benefit-sharing, while also warning that participation can be uneven and that local control should be assessed by actual decision-making power rather than by the mere presence of community members in operational roles (Murphy, 1985; Scheyvens, 1999; Goodwin, 2009; Giampiccoli, 2018). Thus, a central question is not simply whether tourism creates economic activity, but who participates, who decides, who receives benefits, and who bears environmental costs.

Most ecotourism practices in Indonesia still emphasize the economic aspect alone and have not fully internalized ethical and spiritual values. However, Indonesia, as a country with a Muslim-majority population, has great potential to develop an ecotourism model based on Islamic values. In this regard, *maqāṣid al-syarīʿah*, which encompasses the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʾaql*), progeny (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*), can serve as a philosophical and ethical foundation for the management of natural resources. (ʿAuda 2018) The integration of *maqāṣid al-syarīʿah* and the green economy offers a holistic and equitable approach to development. The principles of *maqāṣid* emphasize a balance between spiritual and material needs, as well as between individual interests and environmental sustainability. For example, *ḥifẓ al-nafs* demands the preservation of nature to ensure the continuity of life, *ḥifẓ al-māl* encourages efficient use of resources, and *ḥifẓ al-nasl* affirms the importance of safeguarding the sustainability of generations. (Aam Slamet Rusydiana et al. 2022) Thus, *maqāṣid al-syarīʿah* can serve as an ethical guide for green economy practices.

This study specifically examines the integration of the principles of *maqāṣid al-syarīʿah* into green economy practices. The green economy foregrounds resource efficiency, ecological protection, and social inclusion(UNEP, 2011; OECD, 2011). This study focuses on the management of the Genilangit Poncol Tourism Forest in Magetan Regency, East Java. The area is a natural tourist destination with high economic potential, yet it also faces ecological and social challenges. According to data from Magetan Regency's Central Statistics Agency (BPS) for 2024, the area received 35,305 visitors. (Badan Pusat Statistik Kabupaten Magetan 2024) The site has an economic impact on the local community through the culinary, parking, and homestay sectors. However, the increase in visits has also created new problems, such as waste management and an environmental carrying capacity that is not yet optimal. (Khoiriya et al., 2024)

Conceptually, this study is grounded in the view that the green economy, which emphasizes resource efficiency and social justice (Ahmad Fauzi & Lana Alkhan, 2025), is intrinsically aligned with Islamic teachings on human responsibility as khalifah (steward) on earth. (Erwaedy et al. 2021) Therefore, this study seeks to explore how *maqāṣid al-syarīʿah* can be applied systematically within the green economy framework to achieve sustainable development. (Tubastuvi and Ramadani 2025). *Maqāṣid* provides a normative framework for evaluating whether development protects essential human interests and advances *maṣlaḥah*. The five classical essentials religion, life, intellect, lineage, and wealth can be operationalized in tourism governance through access to worship, health and safety, environmental learning, intergenerational stewardship, and fair economic management. (al-Shāṭibī 1997; al-Ghazālī, n.d.; Kamali 2008; Auda 2008)

This study argues that integrating *maqāṣid al-syarīʿah* provides a strong ethical and normative framework for developing green economy strategies that pursue not only profitability but also community welfare and environmental preservation. This approach is in line with the principles of Islamic economics, which emphasize justice, sustainability, and ethics in development. (Fachrozi et al., 2024) Thus, this study is expected to contribute to strengthening an economic model that is ecologically sustainable and socially just, as mandated by the principles of sharia. (Prakoso et al. 2022)

Based on this background, the study aims to: (1) identify green economy practices in the Genilangit Tourism Forest, Magetan; (2) analyze the relevance of *maqāṣid al-syarīʿah* values in ecotourism governance; and (3) formulate a conceptual model of *Maqāṣid*-based Green Ecotourism as a theoretical and practical contribution. The novelty of this study lies in the development of the concept of *Maqāṣid*-based Green Ecotourism, namely, the integration of *maqāṣid al-syarīʿah* as an Islamic ethical framework with the green economy as a modern development policy, to realize tourism management that is holistic in its spiritual, ecological, and socio-economic dimensions.

2. METHODS

This study employs an interpretive qualitative case study design to examine the relationship among tourism governance, green-economy practices, and *maqāṣid al-syarīʿah* in the Genilangit Tourism Forest, Poncol District, Magetan Regency. The site was purposively selected because the original research identifies both community-linked economic activity and ecological management challenges, particularly waste handling and the need to maintain vegetation and visitor facilities. A qualitative case study is appropriate for examining governance practices and the meanings attached to them in their institutional and social context. (Robert K 2018; Creswell 2018)

The original manuscript identifies three categories of primary informants: tourism managers, local community members, and visitors. It specifically records interviews with Hedi Soko (tourism director), Joko Sucipto (deputy director), Marianto (village secretary), and Alya (visitor), with interview references dated October 2025 for the management and village government informants, and February 5, 2025 for the visitor. Participant observation is also reported. Secondary materials comprise tourism management documents, official statistical materials, and scholarly literature. The manuscript supplied for revision does not state the total number of informants, the sampling criteria, the interview duration, the observation dates and frequency, the interview protocol, or the procedure used to determine data saturation. These particulars must be completed from the researchers' field log and transcripts; they should not be reconstructed from memory or estimated.

Data analysis is organized into four steps. First, interview, observation, and documentary materials are coded thematically under the green-economy dimensions of ecological sustainability, resource efficiency, social inclusion, and economic benefit distribution. Second, the same evidence is assessed against the five *maqāṣid* protections*: ḥifẓ al-dīn, ḥifẓ al-nafs, ḥifẓ al-ʿaql, ḥifẓ al-nasl, and ḥifẓ al-māl.* Third, each claim is classified as (a) directly evidenced practice, (b) an interpretation supported by the practice, or (c) an aspiration or unverified claim requiring further data. Fourth, the two frameworks are synthesized into a provisional governance model. This separation is important because normative relevance should not be confused with empirical proof of outcomes.

To strengthen trustworthiness, the final submission should report how interview accounts were compared with observation and documentary evidence, whether informants were invited to confirm factual summaries, and how contradictory accounts were handled. The original text does not document these procedures. Accordingly, this revised version does not claim that member checking, triangulation, or saturation was completed unless the research team can verify it from its records. (Lincoln 1985; Braun 2006)

3. FINDINGS AND DISCUSSION

3.1. Maqāṣid Al-Syarīʿah

Maqāṣid al-Syarī'ah is a central concept in Islamic law that articulates its universal objectives: to realize justice, balance, and the welfare (*maṣlaḥah*) of human life. (Nur Arbaien and Nurkaromah 2025) *Maqāṣid al-syarī'ah* affirms that every provision of Islamic law is oriented towards welfare, rather than being merely normative-formalistic. (ʿAuda 2018) The concept is deeply rooted in the tradition of *uṣūl al-fiqh*. Imam al-Ghazali and al-Shaṭibi identified five principal aspects that Islamic law must protect, namely religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), progeny (*ḥifẓ al-nasl*), and wealth (ḥifẓ al-māl). These five principles are known as *al-ḍarūriyyāt al-khams* (the five essentials) and form the foundation of a just and sustainable social order. (Kamali 2010)

In the context of modern development, *maqāṣid* functions as the spirit of fiqh, ensuring that Islamic law does not become trapped in rigid formalism but remains relevant to social realities and changing times. Therefore, *maqāṣid* is an important instrument for analyzing contemporary phenomena such as environmental sustainability, social justice, and economic ethics. (Oktavianur et al. 2024) *Maqāṣid* has been developed in a more systematic direction through six main characteristics: cognitive nature, purposefulness, openness, interrelated hierarchy, multi-dimensionality, and wholeness. This approach positions *maqāṣid* not merely as a list of legal objectives but as an integrative framework of thought that connects sharia with contemporary issues such as climate change, environmental degradation, and social responsibility. (ʿAuda 2018) Within this framework, *maqāṣid* is understood not only in the context of ritual law but also as a foundation for public ethics and sustainable development policy.

The five pillars of *maqāṣid al-syarī'ah* are directly related to the principles of the green economy and ecotourism, and thus provide a moral and philosophical dimension for guiding ecotourism practices so that they are oriented towards ecological, social, and spiritual welfare. (Haris et al. 2024)

a. *Ḥifẓ al-Dīn* (Preservation of Religion). In the context of ecotourism, *ḥifẓ al-dīn* refers to instilling Islamic spiritual and ethical values within tourism activities. *Maqāṣid*-based tourism management does not merely offer natural beauty but also fosters awareness of *tawḥīd* (the oneness of God) and of humanity's responsibility as God's khalifah on earth.
b. *Ḥifẓ al-Nafs* (Preservation of Life). This principle requires that every tourism activity safeguard the safety, health, and survival of human beings and other living creatures.
c. *Ḥifẓ al-'Aql* (Preservation of Intellect). This principle encourages educational activities in ecotourism, such as environmental education tourism and ecological literacy grounded in Islamic values. Tourists are expected to gain knowledge that strengthens ecological awareness and moral responsibility towards nature.

d. *Ḥifẓ al-Nasl* (Preservation of Progeny). This principle relates to intergenerational sustainability. Tourism management grounded in *maqāṣid* ensures that natural resources are not over-exploited so that they can still be passed on to future generations.
e. *Ḥifẓ al-Māl* (Preservation of Wealth). In the context of the green economy, *ḥifẓ al-māl* emphasizes the fair, transparent, and efficient management of natural resources. The *maqāṣid*-based ecotourism model demands an equitable economic distribution for local communities, not merely profit for investors or managers.

3.2. Green Economy

The green economy is an economic system that aims to achieve sustainable development by balancing the economic, social, and environmental dimensions. According to the United Nations Environment Program (UNEP), the green economy is defined as an economy that is low-carbon, resource-efficient, and socially inclusive, in which growth in income and employment is generated through public and private investment in economic activities, infrastructure, and assets that reduce carbon emissions, improve energy efficiency, and protect biodiversity and ecosystem services. Thus, the green economy not only pursues economic growth but also emphasizes ecological sustainability and the equitable distribution of social welfare. (Aam Slamet Rusydiana et al. 2022)

The emergence of the green economy concept is rooted in growing global concern about environmental damage and world economic instability. The capitalist system, the main pillar of the modern economy, is regarded as a cause of economic crises and degradation. This economic model encourages the excessive exploitation of nature for short-term gain without considering long-term ecological impacts. (Puryandani and National Institute of Science and Technology 2024) This condition became increasingly recognized after the 2008 global financial crisis, when UNEP introduced the Global Green Policy and Green Economic Plan to steer the world's economic development towards a system that improves people's welfare without damaging the environment and preserves the ability of future generations to meet their own needs. (Newton et al. 2014)

Conceptually, the green economy is derived from ecological economics, which emphasizes integrating economic growth with environmental preservation. Its derivative concepts include the Low Carbon Economy (LCE) and the Low Fossil Fuel Economy (LFFE), namely economic systems that seek to reduce dependence on fossil energy and carbon emissions. The main objective of the green economy is to create environmentally friendly economic activity, that is, a system that not only safeguards the sustainability of natural resources but also supports the equitable distribution of welfare. (Irawan 2024)

In its application, the green economy focuses on three main objectives: environmental sustainability, economic growth, and social justice. This model creates synergy between development and ecological preservation while continuing to attend to community welfare. (Rizka Fadillah et al., 2025) In addition, the green economy promotes the creation of green jobs and poverty alleviation, thereby combining economic efficiency with social responsibility. (Hidayattuloh et al. 2020)

As a relatively new concept, the green economy does not yet have a single, globally agreed definition. However, most of the literature affirms that four main principles underpin its application: social justice and welfare, namely ensuring that the results of development are enjoyed equitably; environmental friendliness, namely ensuring that every economic activity supports ecosystem preservation and does not damage nature's carrying capacity; sustainability, namely ensuring that present needs are met without sacrificing future generations; and resource efficiency, namely optimizing the use of natural resources through innovation, conservation, and recycling. (Ryan Nugraha 2024)

In the context of this study, green economy theory is used as an analytical framework to understand the management of the Genilangit Tourism Forest in Magetan. This approach helps explain how the principles of sustainability and resource efficiency can be applied in the governance of nature tourism that is oriented towards a balance between economic, social, and ecological aspects. Furthermore, this theory serves as the conceptual foundation for the "*Maqāṣid*-based Green Ecotourism" model, which integrates the values of *maqāṣid al-syarīʿah* with the principles of the green economy.

3.3. Overview of Genilangit Poncol Tourism

The Genilangit Tourism Forest is one of the leading nature tourism destinations in Magetan Regency, East Java. The area is located in Genilangit Village, Poncol District, at an elevation of more than 1,000 meters above sea level, which provides cool air and captivating natural scenery. (Agus Dwi Setiyono 2025) Situated on the western slope of Mount Lawu, the area is surrounded by lush pine forest and beautiful, serene mountain views. Its strategic location on the border with Karanganyar Regency, Central Java, makes Genilangit an important node on the cross-provincial tourism route and a gateway to nature tourism in western Magetan. (Dini Daniswari 2024)

The tourism area is managed by CV Taman Wisata Genilangit, a business entity established in 2014 on the initiative of the Genilangit Village youth organization (Karang Taruna). The establishment of this business entity received full support from Perhutani, the village-owned enterprise (BUMDes), and Pokdarwis (the Tourism Awareness Group), which play an active role in developing the village's natural potential. This management model is a concrete manifestation of the synergy between the village government and the local community in realizing a community-based tourism system. This

collaboration not only strengthens the tourism village's institutional capacity but also creates new jobs for residents. (Hedi Soko, "Direktur Taman Wisata Genilangit, Wawancara Tentang Pengelola Wisata Genilangit," Oktober 2025)

Socio-economically, the existence of the Genilangit Tourism Forest has a significant impact on improving community welfare. According to data from the Central Statistics Agency (BPS) of Magetan Regency for 2024, the number of visitors reached approximately 35,305 per year, with a consistent increase during weekends and holiday seasons. (Badan Pusat Statistik Kabupaten Magetan 2024) Most of the workforce involved in tourism operations are residents of Genilangit Village, who work as managers, cleaners, parking attendants, food vendors, homestay providers, and souvenir sellers. This direct community involvement shows that tourism has become the driving force of the village economy and has reduced dependence on the traditional agricultural sector.

In terms of financial governance, the tourism managers apply a transparent and participatory profit-sharing system (Sisa Hasil Usaha/SHU, or residual business income). Before the COVID-19 pandemic, profits were distributed in the following proportions: 60% for developing the tourism area, 25% for employee welfare, 10% for shareholders, and 5% for village social activities. After the pandemic, however, the scheme was adjusted to 60% for operations and tourism managers, and 40% for Perhutani, the holder of land management rights. This system reflects the principle of economic justice in the context of village tourism development, in which business proceeds are enjoyed not only by the managers but are also returned for community welfare and environmental maintenance. (Joko Sucipto, "Wakil Direktur Taman Wisata Genilangit, Wawancara Tentang Pembagian Bagi Hasil Wisata Genilangit Magetan," Oktober 2025)

To support tourism activities, the Genilangit Tourism Forest is equipped with a range of adequate and visitor-friendly facilities. The available facilities include a spacious parking area, an ATM, a meeting hall, cafés and a cafeteria, jungle trekking trails, public restrooms, souvenir kiosks, a culinary area, a musholla (prayer room), an outbound area, selfie and photo spots, a family dining area, and Wi-Fi access in the area. (Alya, "Pengunjung Wisata Genilangit, Wawancara Tentang Fasilitas Wisata Genilangit," February 5, 2025) In addition, there are educational attractions such as a flower garden, a tree house, and a suspended bicycle track that have become favorite icons among young tourists. All of these facilities are designed to support tourists' comfort while strengthening the appeal of nature-based and environmental education tourism. The managers are also committed to environmental sustainability through an independent waste management system carried out every two to three days, as well as through the supervision of public-area cleanliness by dedicated staff. (Marianto, "Sekretaris Desa Genilangit, Wawancara Tentang Pengelolaan Sampah," Oktober 2025)

3.4. Application of Green Economy Principles

Green economy theory, as put forward by the United Nations Environment Program (UNEP), affirms that ideal economic development must be based on three main dimensions, namely environmental sustainability, social welfare, and inclusive economic growth. (Aam Slamet Rusydiana et al. 2022) This principle is in line with the management objectives of the Genilangit Poncol Tourism Forest, which seeks to develop a nature-based tourism system sustainably through environmental preservation, economic empowerment of the local community, and improvement of village social welfare. In this context, Genilangit can be understood as a micro-level implementation of the green economy model at the local level, in which economic and tourism activities are carried out with attention to ecological balance and social justice.

The aspect of environmental sustainability in green economy theory is reflected in the area's management policies, which emphasize conserving local vegetation and promoting greening. The managers, together with the community, periodically plant pine and cypress trees, as well as ornamental plants, to protect the forest ecosystem and reduce erosion. These reforestation and vegetation preservation activities are consistent with the principle of the Low Carbon Economy (LCE) advanced in the green economy, namely reducing carbon emissions through the preservation of green cover and the efficient use of resources. By maintaining ecological balance and avoiding excessive exploitation, Genilangit's management system demonstrates a concrete application of the green economy in tourism development.

The second dimension of green economy theory, namely social equity and inclusion, is also strongly reflected in Genilangit's tourism management system. Most of the workforce involved in tourism activities are residents recruited as managers, food vendors, parking attendants, homestay providers, and small-business operators. The economic pattern developed is based on the principle of community-based tourism, in which economic benefits are distributed fairly through a profit-sharing mechanism (Sisa Hasil Usaha/SHU). This scheme ensures that tourism profits are not concentrated in one party but are used to develop the area, improve employee welfare, and fund village social activities. This is in line with the green economy principle, which emphasizes social inclusivity and the empowerment of local communities, and holds that economic growth must contribute directly to improving people's standard of living.

Furthermore, the principle of resource efficiency in green economy theory is evident in the management of energy, land, and materials in the Genilangit tourism area, which is carried out frugally and in an environmentally friendly way. For example, tourism facilities are built using a minimal land-clearing approach to maintain the sustainability of the pine forest; the building materials are mostly sourced from renewable local sources; and tourism activities such as jungle trekking, camping, and

outbound trips are designed to avoid damaging natural vegetation. However, challenges remain in implementing an integrated waste management system. At present, waste is collected and sorted manually every two to three days, and there is no permanent recycling facility. This condition shows that the application of the green economy in Genilangit is still in the process of moving towards a more systematic and integrated green economic system.

In addition to the environmental and social aspects, the principle of inclusive and sustainable economic growth is also an important foundation of Genilangit's tourism management. Economic activities arising from the tourism sector, such as culinary businesses, handicrafts, attraction rentals, and lodging, contribute to increasing village incomes and village original revenue (PADes). The local economy grows without damaging the environment because tourism is managed in line with the existing natural potential. This model reflects the balance between economic growth and ecological preservation, as emphasized in UNEP's Global Green Policy and Green Economic Plan introduced in 2008. (Newton et al. 2014) Thus, the application of green economy principles in the Genilangit Poncol Tourism Forest constitutes a concrete implementation of community-based sustainable development. This concept focuses not only on efficiency and economic growth but is also rooted in the values of environmental ethics and social justice, as reflected in the day-to-day practice of tourism management.

3.5. Analysis of Maqāṣid al-Syarīʿah Values

The concept of *Maqāṣid al-Syarīʿah* is highly relevant to the analysis of green-economy-based tourism management systems. As a philosophical principle of Islamic law, *maqāṣid* emphasizes the primary objective of sharia: to realize welfare for humanity and nature through a balance among spiritual, social, and ecological dimensions. (Iskandar and Aqbar 2019) In the context of the Genilangit Poncol Tourism Forest, these principles serve as an ethical foundation that can guide ecotourism practices, orienting them not only towards economic profit but also towards moral values, environmental responsibility, and community welfare. Thus, the integration of *maqāṣid al-syarīʿah* and the green economy forms a holistic and sustainable tourism management model, in line with the aspiration of just development in Islam.

First, the principle of *ḥifẓ al-dīn* (preservation of religion) is the spiritual basis for tourism activities in Genilangit. This concept encourages the internalization of the values of *tawḥīd* and Islamic ethics in every aspect of tourism management. Tourism practice is not merely recreation but also a means of *tazakkur* (remembrance) and *tafakkur* (contemplation) of the greatness of God's creation. Examples include the provision of a musholla, scheduling tourism operating hours to avoid interfering with worship, and religious education through environmental activities grounded in the value of human responsibility as a guardian of the earth. This approach reflects that *maqāṣid*-based tourism is oriented

not only towards natural beauty but also towards fostering spiritual awareness and ecological responsibility in accordance with the value of *tawḥīd*.

Second, the principle of *ḥifẓ al-nafs* (preservation of life) is reflected in the managers' commitment to safeguarding visitors' safety and health, as well as preserving living things in the area. The jungle tracking trails and outbound activities are managed with visitor security and safety in mind. In addition, the still-natural forest area helps maintain the quality of the air, water, and local ecosystem, thereby also sustaining the lives of the surrounding community.

Third, the principle of *ḥifẓ al-'aql* (preservation of intellect) is evident in the educational aspect developed through environmental tourism activities and ecological literacy. Genilangit is not only a place for recreation but also an educational resource for visitors on the importance of nature conservation and ecological responsibility. This is reflected in tree-planting activities, reforestation programs, and environmental cleanliness campaigns carried out by the local community together with tourists. These activities foster rational, scientific awareness of the relationship between humans and nature, while strengthening the moral values taught by Islam regarding the importance of protecting the earth as a trust (*amānah*) from God. Thus, the principle of *ḥifẓ al-'aql* actualizes the cognitive and educational dimension of maqāṣid-based ecotourism.

Fourth, the principle of *ḥifẓ al-nasl* (preservation of progeny) relates to cross-generational sustainability. Genilangit's tourism is managed with attention to the continuity of natural resources so that they can be passed on to the next generation. The conservation of local vegetation, restrictions on building areas, and periodic reforestation are concrete measures to maintain long-term ecological balance. This principle reflects an awareness of intergenerational responsibility. Through this approach, Genilangit tourism provides not only short-term economic benefits but also ensures that its beauty and ecological value can be enjoyed by future generations, including children and grandchildren.

Fifth, the principle of *ḥifẓ al-māl* (preservation of wealth) is realized through a tourism economic system that is fair and oriented towards community empowerment. The community-based management model ensures that economic benefits are not concentrated among large capital owners but are distributed to the local community through a profit-sharing mechanism (Sisa Hasil Usaha/SHU). This scheme aligns with the principle of resource efficiency in the green economy by promoting transparency, fairness, and the sustainability of the local economy. The community is not merely a beneficiary but also an active participant in preserving and developing tourism, thus forming a symbiotic relationship between economic welfare and ecological responsibility.

3.6. Synthesis: The Maqāṣid-based Green Ecotourism Model

The integration of green economy theory and the principles of maqāṣid al-syarī'ah gives rise to a new paradigm, the *Maqāṣid*-Based Green Ecotourism Model, a tourism management model that combines ecological sustainability, socio-economic welfare, and Islamic spiritual values. This model not only directs nature tourism toward environmental (eco-friendly) practices but also makes it an ethical instrument for raising awareness of *tawḥīd*, social responsibility, and the sustainability of life across generations.

Conceptually, this model is built on two main foundations: the green economy and *maqāṣid al-syarī'ah*. The green economy has four principles, namely environmental sustainability, resource efficiency, social justice, and economic inclusivity. *Maqāṣid al-syarī'ah*, meanwhile, comprises five principles: *ḥifẓ al-dīn, ḥifẓ al-nafs, ḥifẓ al-'aql, ḥifẓ al-nasl,* and *ḥifẓ al-māl*. These two frameworks complement each other: the green economy provides policy direction and technical guidance for sustainability, while *maqāṣid al-syarī'ah* provides the moral and spiritual spirit that guides development practice to be oriented towards welfare. Their synergy produces a tourism development approach that is not only ecologically and economically sustainable but also ethical in spiritual and social terms.

In the context of the Genilangit Poncol Tourism Forest, the Maqāṣid-Based Green Ecotourism model can be seen in five main dimensions, namely:

a. Spiritual-Ecological Dimension (*Ḥifẓ al-Dīn* and Environmental Sustainability)

This dimension emphasizes that the preservation of nature is part of humanity's spiritual responsibility as God's khalifah on earth. Tourism activities in Genilangit are directed towards fostering gratitude and awareness of *tawḥīd* through interaction with nature. Environmental management, greening, and ecological education are not merely ecological but also spiritual. Nature is viewed not as an object of exploitation but as a trust that must be safeguarded. This makes every tourism activity an act of worship, in line with the principle of *ḥifẓ al-dīn*, which links religious awareness with ecological responsibility.

b. Social-Communitarian Dimension (*Ḥifẓ al-Nafs* and Social Justice)

The social aspect of this model is realized through community-based tourism management, which ensures the active involvement of residents in every aspect of management. Economic empowerment, skills training, and the profit-sharing system (SHU) reflect social justice as taught in Islam. The principle of *ḥifẓ al-nafs* is actualized through the creation of a tourism environment that is safe, healthy, and wholesome, both physically and psychologically. The community is not merely a workforce but also a subject of development that obtains direct benefits from tourism's economic activity.

c. Educational-Intellectual Dimension (*Ḥifẓ al-'Aql* and Ecological Literacy)

This model integrates education and environmental awareness into the tourism experience. Visitors not only enjoy natural beauty but also learn about the importance of conservation, reforestation, and waste management. This tourism program reflects the implementation of *ḥifẓ al-'aql*, namely protecting and developing the intellect through beneficial knowledge. This principle positions tourism as a medium for ecological learning, combining Islamic values and environmental science to foster sustainable behavior.

d. Economic-Productive Dimension (*Ḥifẓ al-Māl* and Resource Efficiency)

At the economic level, this *maqāṣid*-based model promotes a green economic system that is transparent, fair, and efficient. Tourism management is directed towards improving welfare without damaging nature, for example by utilizing local resources, supporting village micro, small, and medium enterprises (MSMEs), and encouraging environmentally friendly innovation. The principle of *ḥifẓ al-māl* ensures that economic profits are managed fairly and oriented towards collective welfare rather than mere capital accumulation. On the other hand, the principle of resource efficiency from green economy theory requires that every use of nature be frugal, innovative, and long-term in orientation.

e. Intergenerational Sustainability Dimension (*Ḥifẓ al-Nasl* and Sustainability)

The *maqāṣid*-based green ecotourism model ensures that natural resources and the socio-economic benefits of tourism can be passed on to future generations. The preservation of the pine forest, development control, and reforestation programs are part of efforts to maintain ecological continuity. The principle of *ḥifẓ al-nasl* here is understood as a moral obligation to ensure a balance between use and preservation of resources so that future generations can still enjoy the same benefits. This aligns with the concept of sustainability in the green economy, which emphasizes intergenerational justice.

By applying these five principles of *maqāṣid al-syarī'ah*, the management of the Genilangit Poncol Tourism Forest reflects the *Maqāṣid*-based Green Ecotourism model, which integrates Islamic values with the modern green development paradigm. This model places humans, nature, and God in a harmonious relationship: humans as managers (khalifah), nature as a trust, and God as the source of moral values. This integration makes ecotourism not only an economic and recreational activity but also a spiritual and social instrument that fosters ecological awareness, strengthens community solidarity, and maintains a balance in the sustainability of life. Thus, *maqāṣid al-syarī'ah* serves as an ethical and epistemological framework for designing green tourism policies oriented not only towards profit but also towards ecological sustainability and community welfare.

4. CONCLUSION

This study concludes that the management of the Genilangit Poncol Tourism Forest in Magetan is an integrated implementation of green economy principles and the values of *maqāṣid al-syarī'ah* in the development of community-based sustainable tourism. Green economy principles such as environmental sustainability, resource efficiency, and social justice are realized through the conservation of local vegetation, reforestation, and the economic empowerment of the village's creative community. However, waste management and recycling systems remain challenges that need to be strengthened so that environmental sustainability can be achieved comprehensively.

The values of *maqāṣid al-syarī'ah* provide a moral and spiritual foundation for Genilangit's tourism management. The principle of *ḥifẓ al-dīn* fosters religious awareness and ecological ethics; *ḥifẓ al-nafs* ensures the safety and health of visitors; *ḥifẓ al-'aql* facilitates environmental education and ecological literacy; *ḥifẓ al-nasl* guarantees the preservation of resources for future generations; and *ḥifẓ al-māl* upholds economic justice through a transparent profit-sharing system. The integration of these two frameworks gives rise to the *Maqāṣid*-Based Green Ecotourism Model, namely an Islamic-based tourism development paradigm that balances economic, social, spiritual, and ecological aspects.

Theoretically, this study contributes to the development of the concept of eco-Islamic tourism by affirming that *maqāṣid al-syarī'ah* can function as a normative and ethical foundation for sustainable development. In practice, this model can serve as a policy reference for strengthening community-based tourism governance, Islamic environmental education, and the optimization of an environmentally friendly creative economy. Therefore, the integration of the values of *maqāṣid al-syarī'ah* and the green economy not only enriches Indonesia's sustainable tourism model but also serves as a concrete manifestation of Islam as a religion that brings welfare to humankind and the universe.

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