



Karsa: Journal of Social and Islamic Culture

ISSN: 2442-3289 (p); 2442-8285 (e)

Vol. 34 No. 1, June 2026, pp. 215–250

DOI: 10.19105/karsa.v34i1.21887

Beyond Environmentalism: The Social Dynamics of *Maslahah Mursalah* in Managing Local Tourism at Gosari Amusement Park (WAGOS) Indonesia

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Abstract

This paper presents a case study of the management of Gosari Amusement Park (WAGOS) in Indonesia, focusing on the application of sustainable tourism development and the integration of the *Maslahah*

Received: 04 Sep 2025, Accepted: 30 Apr 2026, Published: 30 Jun 2026

Mursalah concept in the management of local tourist attractions. The development of WAGOS aims to transform Gosaari from an agricultural village into a tourism village and to stimulate the local economy and its surroundings. With its abundant natural resources, including limestone hills, cultural heritage sites, and fertile agricultural areas, the village possesses great potential to attract tourists. This research highlights the successful implementation of *Maslahah Mursalah* in developing the WAGOS Amusing Park for the community's benefit. It highlights the importance of balancing benefits and potential harms in tourism development. Using a descriptive-qualitative approach and economic ethnography, this study examines the aspects of *Maslahah Mursalah* in the management of WAGOS. Following the fiqh rule of "*Dar'ul Mafasid Muqaddam 'Ala Jalbi Masholih*," which prioritizes preventing harm over acquiring benefits, the paper argues that utilizing the ancient springs and limestone hills for tourism purposes brings greater advantages compared to the potential damages that occur. The management of WAGOS demonstrates fulfillment of the five elements of *Maslahah Mursalah*: *Hifdzu Din* (preserves the ideology and culture), *Hifdzu Nafs* (maintenance the spirit), *hifdzu Aql* (Upgrade human capacity), *hifdzu Nasab* (Keeping the humankind sustainability), and *Hifdzu Maal* (Preserving wealth and financial resources).

[Artikel ini mengkaji tentang pengelolaan Wisata Alam Gosari (WAGOS) di Indonesia yang menerapkan konsep pembangunan pariwisata berkelanjutan serta integrasi konsep *Maslahah Mursalah* dalam pengelolaan destinasi wisata berbasis masyarakat. Pengembangan WAGOS bertujuan mentransformasi Desa Gosari dari desa agraris menjadi desa wisata, sekaligus mendorong pertumbuhan ekonomi masyarakat lokal dan wilayah sekitarnya. Dengan kekayaan sumber daya alam yang dimiliki, seperti perbukitan batu kapur, situs-situs warisan budaya, serta kawasan pertanian yang subur, Desa Gosari memiliki potensi besar untuk berkembang sebagai destinasi wisata yang menarik. Kajian ini menyoroti keberhasilan penerapan konsep *Maslahah Mursalah* dalam pengembangan WAGOS sebagai upaya mewujudkan kemaslahatan masyarakat, sekaligus menegaskan pentingnya menjaga keseimbangan antara manfaat yang diperoleh dan potensi mudarat yang mungkin timbul dalam pembangunan pariwisata. Dengan menggunakan pendekatan deskriptif kualitatif dan metode etnografi ekonomi, penelitian ini mengkaji implementasi prinsip-prinsip *Maslahah Mursalah* dalam pengelolaan WAGOS. Berdasarkan kaidah fikih *Dar'ul Mafāsīd Muqaddam 'Alā Jalbil Maṣāliḥ* (menolak kemudaratkan didahulukan daripada meraih kemaslahatan), penelitian ini mendapatkan kenyataan bahwa pemanfaatan sumber mata air purba dan perbukitan batu kapur sebagai daya tarik wisata memberikan manfaat yang lebih besar dibandingkan potensi dampak negatif yang mungkin ditimbulkan. Dalam penelitian ini mendapatkan informasi

bahwa pengelolaan WAGOS telah memenuhi lima unsur pokok *Maslahah Mursalah*, yaitu Hifz al-Dīn (menjaga agama serta nilai-nilai budaya), Hifz al-Nafs (menjaga jiwa dan kesejahteraan masyarakat), Hifz al-‘Aql (mengembangkan kapasitas dan pengetahuan manusia), Hifz al-Nasl (menjaga keberlanjutan generasi dan kehidupan manusia), serta Hifz al-Māl (melindungi harta dan sumber daya ekonomi).

Keywords: Social Dynamics; WAGOS; *maslaha mursalah*; creative village; community-based tourism

Introduction

Sustainable rural development has become a major policy priority across many Muslim-majority countries as communities seek development pathways that simultaneously promote economic resilience, environmental sustainability, and socio-cultural integrity. Community-Based Tourism (CBT) has increasingly been recognized as an effective approach to achieving these objectives, as it emphasizes local participation, equitable benefit-sharing, cultural preservation, and environmental stewardship. Unlike conventional tourism development that frequently prioritizes economic growth, CBT places local communities at the center of planning, implementation, and governance, thereby strengthening social cohesion and long-term sustainability.¹ More recently, scholars have argued that sustainable tourism in Muslim societies should move beyond economic performance and halal certification by integrating Islamic ethical values into tourism governance and community development.²

The growing convergence between sustainable tourism and Islamic ethics has generated increasing scholarly interest in the application of *Maqāṣid al-Sharī‘ah* and *Maslahah Mursalah* as normative frameworks for tourism development. Rather than merely

¹ Z Ghaderi et al., “Increasing Community Environmental Awareness, Participation in Conservation, and Livelihood Enhancement through Tourism,” *Local Environment* 27, no. 5 (2022): 605–21, <https://doi.org/10.1080/13549839.2022.2048812>.

² Fiya Ainur Rohmatika et al., “Integrating Maqasid Syariah into Sustainable Halal Tourism in Southeast Asia: A Systematic Literature Review,” *Jurnal Pariwisata Nusantara (JUWITA)* 5, no. 1 (2026): 1–20, <https://doi.org/10.20414/juwita.v5i1.15369>; N Romalee et al., “Integrating Sustainability into the Halal Tourism Industry: A Conceptual Framework for Implications on Local Communities Tourism,” *International Journal of Research and Innovation in Social Science* 9 (2025): 2539–49, <https://ideas.repec.org/a/bcp/journl/v9y2025issue-8p2539-2549.html>

ensuring compliance with halal standards, contemporary studies emphasize that tourism should promote comprehensive public welfare (maslahah), environmental responsibility, social justice, and community resilience.³ These perspectives reposition tourism as a mechanism for achieving the higher objectives of Islamic law by preserving religion, life, intellect, lineage, wealth, and, increasingly, ecological sustainability.

The concept of *Maslahah Mursalah* occupies a central position within Islamic jurisprudence as a method of legal reasoning for addressing emerging societal issues that are not explicitly regulated in the Qur'an or Sunnah, provided such decisions remain consistent with the objectives of the Shari'ah.⁴ While classical scholars primarily developed *Maslahah Mursalah* as a jurisprudential methodology, recent scholarship increasingly interprets it as a practical ethical framework capable of guiding sustainable development, environmental governance, and community empowerment within contemporary Muslim societies.⁵ This shift reflects a broader movement in Islamic development studies that understands Islamic law not merely as a legal

³ Isnaini Harahap et al., "Muslim-Friendly Tourism as the Implementation of Maqasid Al-Shari'ah in the Perspective of the Qur'an: A Systematic Literature Review," *AL QUDS: Jurnal Studi Alquran dan Hadis* 9, no. 2 (2025): 453–74, <https://doi.org/10.29240/alquds.v9i2.15080>; Rohmatika et al., "Integrating Maqasid Syariah into Sustainable Halal Tourism in Southeast Asia: A Systematic Literature Review," Rania Kamla and Hussain G Rammal, "Social Reporting by Islamic Banks: Does Social Justice Matter?," *Accounting, Auditing & Accountability Journal* 26, no. 6 (2013): 911–45, <https://doi.org/10.1108/AAAJ-03-2013-1268>.

⁴ Abdussalam and Abdullah Shodiq, "Maqashid As-Syariah Perspektif Imam Al-Ghazali: Studi Literasi Maslahah Mursalah," *Moderasi: Journal of Islamic Studies* 2, no. 2 (2022): 139–59, <https://doi.org/10.54471/moderasi.v2i2.32>; Muhammad Sa'id Ramadan Al-Butiy, *Dawabit Al-Mashlahat Fi Al-Shariah Al-Islamiyyah* (Beirut: Muassasah al-Risalah, 2001); Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought (IIIT), 2007).

⁵ Abdussalam and Shodiq, "Maqashid As-Syariah Perspektif Imam Al-Ghazali: Studi Literasi Maslahah Mursalah," Muhammad Nazir Alias, "A Review of Maslahah Mursalah and Maqasid Shariah as Methods of Determining Islamic Legal Ruling," *Turkish Journal of Computer and Mathematics Education* 12, no. 3 (2021): 2994–3001, <https://doi.org/10.17762/turcomat.v12i3.1331>; Wan Nazjmi Mohamed Fisol et al., "Islamic Tourism Development Based on the Scientific of the Maqasid Shari'ah Framework," *International Journal of Academic Research in Business and Social Sciences* 9, no. 5 (2019): 784–95, <https://doi.org/10.6007/IJARBS/v9-i5/6007>.

instrument but also as a dynamic social institution that responds to changing social, economic, and environmental realities.

Parallel developments have emerged within Islamic sociology and Islamic eco-theology. Recent scholarship argues that environmental stewardship should be understood as an integral manifestation of the Islamic principles of *khalīfah* (human stewardship), *amānah* (trust), and *mīzān* (ecological balance), thereby extending the objectives of *Maqāṣid al-Sharī'ah* toward environmental justice and sustainable livelihoods.⁶ Consequently, ecological restoration, community participation, and environmental conservation are increasingly viewed as religious responsibilities rather than merely technical environmental interventions.⁷

Within tourism studies, however, important theoretical gaps remain. Community-Based Tourism literature has predominantly examined governance structures, destination competitiveness, local participation, and economic empowerment, whereas studies on *Maslahah Mursalah* largely remain normative and jurisprudential.⁸

Few empirical studies investigate how Islamic legal principles are socially negotiated within Muslim communities undergoing structural economic transformation. Likewise, the emerging literature on halal tourism increasingly integrates sustainability and *Maqāṣid al-Sharī'ah*, yet most studies continue to emphasize certification systems,

⁶ Muhamad Harun and Muhammad Torik, "Korelasi Filsafat Nilai Tentang Kebajikan dengan Al-Maslahah," *Nurani: Jurnal Kajian Syari'ah dan Masyarakat* 16, no. 2 (2016): 85–98, <https://doi.org/10.19109/nurani.v16i2.935>; Ahmad Qorib and Isnaini Harahap, "Penerapan Maslahah Mursalah dalam Ekonomi Islam," *Journal Analytica Islamica* 5, no. 1 (2016): 55–80, <https://doi.org/10.30829/jai.v5i1.480>.

⁷ Brian Garrod, "Local Participation in the Planning and Management of Ecotourism: A Revised Model Approach," *Journal of Ecotourism* 2, no. 1 (2003): 33–53, <https://doi.org/10.1080/14724040308668132>; Ghaderi et al., "Increasing Community Environmental Awareness, Participation in Conservation, and Livelihood Enhancement through Tourism;" Muslimin, "Contemporary Approaches to Halal and Sustainable Eco-Tourism: A Study of Community-Based Tourism in Ganoang and Puncak Mas" (Faculty of Syari'ah IAIN Metro, 2025), <https://repository.radenintan.ac.id/id/eprint/41256>

⁸ Riyad Eid, "Integrating Muslim Customer Perceived Value, Satisfaction, Loyalty and Retention in the Tourism Industry: An Empirical Study," *International Journal of Tourism Research* 17, no. 3 (2015): 249–60, <https://doi.org/10.1002/jtr.1982>; Muhammad Fikri, "Fiqh of Indonesian Tourism (FIT) as a Shari'a Tourism Policy System," *Indonesian Journal of Interdisciplinary Islamic Studies*, 2022, 90–108, <https://doi.org/10.20885/ijis.vol.5.iss2.art5>.

destination branding, and Muslim-friendly services rather than examining how Islamic ethical reasoning shapes community governance and collective decision-making in rural development.⁹

This gap is particularly evident in post-extractive rural communities where environmental degradation necessitates alternative livelihood strategies. Such communities face complex negotiations between economic recovery, ecological restoration, cultural preservation, and religious values. Understanding how *Maslahah Mursalah* is interpreted and practiced in these contexts contributes not only to Islamic jurisprudence but also to broader discussions in Islamic sociology of development concerning how Muslim communities negotiate social transformation while maintaining religious legitimacy.

Gosari Village in Gresik Regency, East Java, Indonesia, provides a compelling setting for examining this issue. Although Gresik is widely recognized as one of Indonesia's leading industrial regions, several rural communities continue to experience persistent poverty and unemployment. For decades, Gosari Village relied heavily on limestone mining, leading to environmental degradation and declining livelihood opportunities. Rather than continuing an extractive development trajectory, village leaders, the Village-Owned Enterprise (Badan Usaha Milik Desa), youth organizations, religious leaders, and local residents collectively transformed abandoned mining sites into the *Wisata Alam Gosari*- Gosari Amusement Park (WAGOS), a community-based tourism destination emphasizing environmental rehabilitation, cultural heritage preservation, and local economic empowerment.

The transformation of WAGOS represents more than a successful tourism initiative. It illustrates an ongoing process of socio-religious negotiation through which Islamic ethical values become institutionalized within community governance, environmental management, and local economic practices. The implementation of *Maslahah Mursalah* extends beyond legal reasoning into everyday social interactions involving village authorities, religious organizations, youth associations, and community members who collectively define

⁹ Nuzul Iskandar Repelita and Mursal, "Halal without Label: Implementation of Maqasid Al-Shari'ah in Community-Based Tourism in Kerinci, Indonesia," *Malaysian Journal of Syariah and Law* 12 (2024): 192–206, <https://doi.org/10.33102/mjssl.vol12no1.477>; Romalee et al., "Integrating Sustainability into the Halal Tourism Industry: A Conceptual Framework for Implications on Local Communities Tourism."

and pursue public welfare. In this context, the fiqh proverb *Dar' al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* (preventing harm takes precedence over acquiring benefits) provides an ethical justification for transforming environmentally degraded mining landscapes into sustainable community assets while balancing ecological conservation with economic development.

Accordingly, this study asks: How is *Maslahah Mursalah* socially negotiated and operationalized in the transformation of a post-mining Muslim community into a sustainable community-based tourism destination? This study contributes to the literature in three important ways. First, it extends Community-Based Tourism scholarship by demonstrating that tourism governance within Muslim communities is fundamentally a socio-religious process rather than solely an economic or managerial intervention. Second, it advances empirical understanding of *Maslahah Mursalah* by illustrating how Islamic jurisprudential principles function as practical mechanisms of community negotiation and collective decision-making. Third, it contributes to the growing field of Islamic sociology of development by demonstrating how faith-based ethical reasoning supports environmental rehabilitation, strengthens community resilience, and promotes sustainable rural transformation in post-extractive landscapes.

Methods

This study employed a qualitative case study design informed by ethnographic engagement to examine how *Maslahah Mursalah* is socially negotiated in the governance of community-based tourism.¹⁰ A qualitative approach was considered appropriate because the study sought to understand the meanings, values, and social interactions through which Islamic ethical principles are interpreted and practiced within everyday community life rather than to measure causal relationships or test predetermined hypotheses.¹¹

The research focuses on the transformation of WAGOS, a community-based tourism initiative in Gosari Village, Gresik Regency, East Java, Indonesia. WAGOS was selected as a critical case because it

¹⁰ Fikri, "Fiqh of Indonesian Tourism (FIT) as a Shari'a Tourism Policy System."

¹¹ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (SAGE Publications, 2016).

represents the transition of a Muslim rural community from an extractive limestone-mining economy to environmentally sustainable tourism managed through the Village-Owned Enterprise (*Badan Usaha Milik Desa*, or BUMDes). This transformation provides a unique opportunity to examine how Islamic jurisprudential principles, particularly *Maslahah Mursalah*, are operationalized within community development and environmental rehabilitation.

Research Site

Gosari Village is located in Ujungpangkah District, Gresik Regency, East Java. Although Gresik is one of Indonesia's major industrial regions, Gosari has experienced persistent rural poverty and unemployment following the decline of limestone mining activities. Since 2018, the village has gradually transformed abandoned mining landscapes into WAGOS, a community-based tourism destination integrating environmental restoration, cultural heritage preservation, and local economic empowerment. The village, therefore, provides an appropriate empirical setting for investigating how Islamic ethical values influence community decision-making during post-extractive rural transformation.

Data Collection

Fieldwork was conducted over three months using multiple qualitative techniques to enhance the credibility and richness of the findings. Data collection consisted of participant observation, semi-structured interviews, and document analysis.

Participant observation enabled the researchers to observe daily interactions among community members, tourism managers, village officials, youth organizations, religious leaders, and visitors. Rather than functioning solely as passive observers, the researchers participated in community meetings, tourism activities, and informal discussions to better understand how Islamic values informed everyday governance practices.

Semi-structured interviews were conducted with purposively selected informants who possessed direct knowledge of WAGOS management and village development. Participants included the Village Head, BUMDes managers, members of the youth organization (Jangkar Muda Gosari), local religious leaders, tourism workers, small business owners, community members, and visitors. Interview questions explored

perceptions of tourism development, environmental rehabilitation, community participation, Islamic values, and the interpretation of public welfare (*maslahah*) within village decision-making.

To complement interview and observational data, documentary evidence was collected from village development plans, BUMDes reports, tourism promotional materials, government regulations, and local archival documents. The use of multiple data sources enabled methodological triangulation and strengthened the credibility of the findings.¹²

Data Analysis

Utilized the thematic interactive model developed by Miles, Huberman, and Saldaña (2020)¹³ analysis proceeded through four iterative stages as depicted on chart 1.

First, all interview recordings and field notes were transcribed and repeatedly reviewed to achieve familiarity with the data. Second, open coding was conducted to identify recurring concepts relating to community participation, environmental restoration, religious values, institutional collaboration, youth empowerment, cultural preservation, and economic transformation.¹⁴ Third, similar codes were grouped into broader analytical themes through constant comparison. These emerging themes were subsequently interpreted using two complementary analytical frameworks: Community-Based Tourism (CBT) and *Maslahah Mursalah*. Rather than forcing empirical evidence into predetermined jurisprudential categories, the researchers first identified themes inductively before examining how these themes reflected the objectives (*Maqāṣid al-Sharī'ah*) of preserving religion (Hifz al-Dīn), life (Hifz al-Nafs), intellect (Hifz al-'Aql), lineage (Hifz al-Nasl), and wealth (Hifz al-Māl).¹⁵

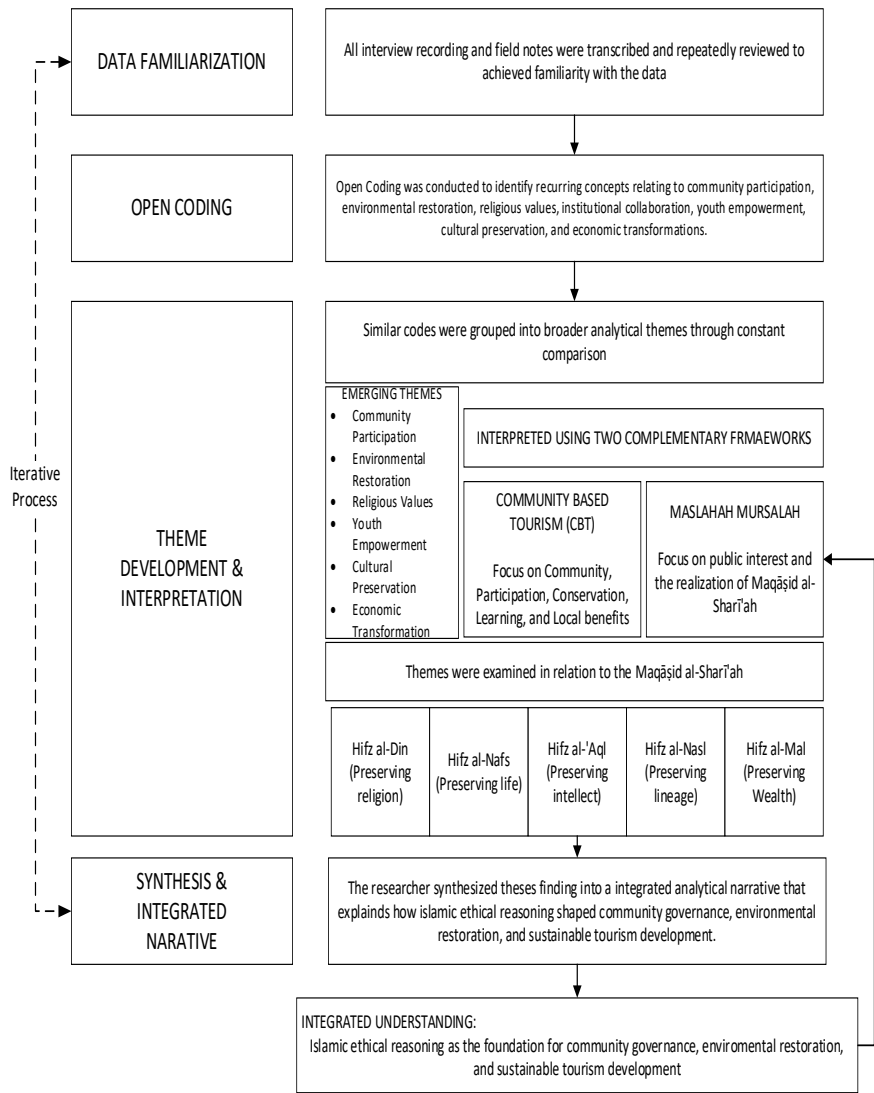
¹² Yvonna S Lincoln and Egon G Guba, "Criteria for Assessing Naturalistic Inquiries as Reports," 1988, <http://files.eric.ed.gov/fulltext/ED297007.pdf>.

¹³ Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (Los Angeles: SAGE, 2020).

¹⁴ Bill Bramwell, "Local Participation in Community Tourism," in *The Wiley Blackwell Companion to Tourism*, 2014, 556–66, <https://doi.org/10.1002/9781118474648.ch44>; Garrod, "Local Participation in the Planning and Management of Ecotourism: A Revised Model Approach."

¹⁵ Ahmad Mukri Aji, "Pandangan Al-Ghazali Tentang Maslahah Mursalah," *Jurnal Ahkam* 4, no. 8 (2002); Al-Butiy, *Dawabit Al-Mashlahat fi Al-Shariah Al-Islamiyyah*;

Chart 1. Data Analysis



Muhammad Muslehuddin and Yudian Wahyudi Asmin, *Filsafat Hukum Islam dan Pemikiran Orientalis: Studi Perbandingan Sistem Hukum Islam* (Yogyakarta: Tiara Wacana, 1991); Qorib and Harahap, “Penerapan Maslahah Mursalah dalam Ekonomi Islam.”

Finally, the researchers synthesized these findings into an integrated analytical narrative that explains how Islamic ethical reasoning shaped community governance, environmental restoration, and sustainable tourism development.

Trustworthiness

Several strategies were employed to ensure the trustworthiness of the findings. Credibility was enhanced through prolonged field engagement, triangulation across interviews, observations, and documentary evidence, and member checking with several key informants to verify the accuracy of interpretations. Dependability was strengthened by maintaining detailed field notes and documenting the analytical process throughout data collection and analysis. Confirmability was supported through reflexive discussions among the research team to distinguish empirical observations from personal assumptions. Transferability was facilitated by providing rich descriptions of the social, cultural, and institutional context of Gosari Village, enabling readers to assess the applicability of the findings to other Muslim rural communities undergoing similar socio-economic transitions.

Researcher Reflexivity

The principal researcher has longstanding familiarity with the study area, which facilitated access to community members and strengthened rapport during fieldwork. At the same time, familiarity with the research setting presented the potential risk of insider bias. To minimize this possibility, interpretations were continuously cross-checked through data triangulation, discussions among the research team, and verification with key participants. Throughout the analytical process, the researchers maintained reflexive awareness of their positionality and sought to ensure that interpretations remained grounded in participants' narratives rather than personal expectations.

Results

From Extractive Mining to Community-Based Tourism: The Socioeconomic Transformation of Gosari Village

The transformation of Gosari Village from a limestone mining settlement into a community-based tourism destination reflects a

broader process of rural adaptation to environmental degradation and economic restructuring.¹⁶ For several decades, limestone extraction served as the principal source of household income for local residents. While mining generated short-term employment opportunities, prolonged extraction altered the physical landscape, reduced environmental quality, and gradually weakened the village's long-term economic resilience. As mining productivity declined, many households experienced diminishing income opportunities, increasing unemployment, and limited prospects for younger generations.

These socioeconomic conditions created an urgent need for alternative development strategies capable of restoring livelihoods while simultaneously rehabilitating degraded landscapes.¹⁷ Rather than pursuing another extractive economic activity, village leaders, community organizations, youth groups, and the Village-Owned Enterprise (Badan Usaha Milik Desa or BUMDes) collectively initiated the conversion of former limestone mining areas into Gosari Amusement Park, also known as WAGOS. This community-based tourism destination integrates environmental conservation, local entrepreneurship, and cultural heritage preservation.

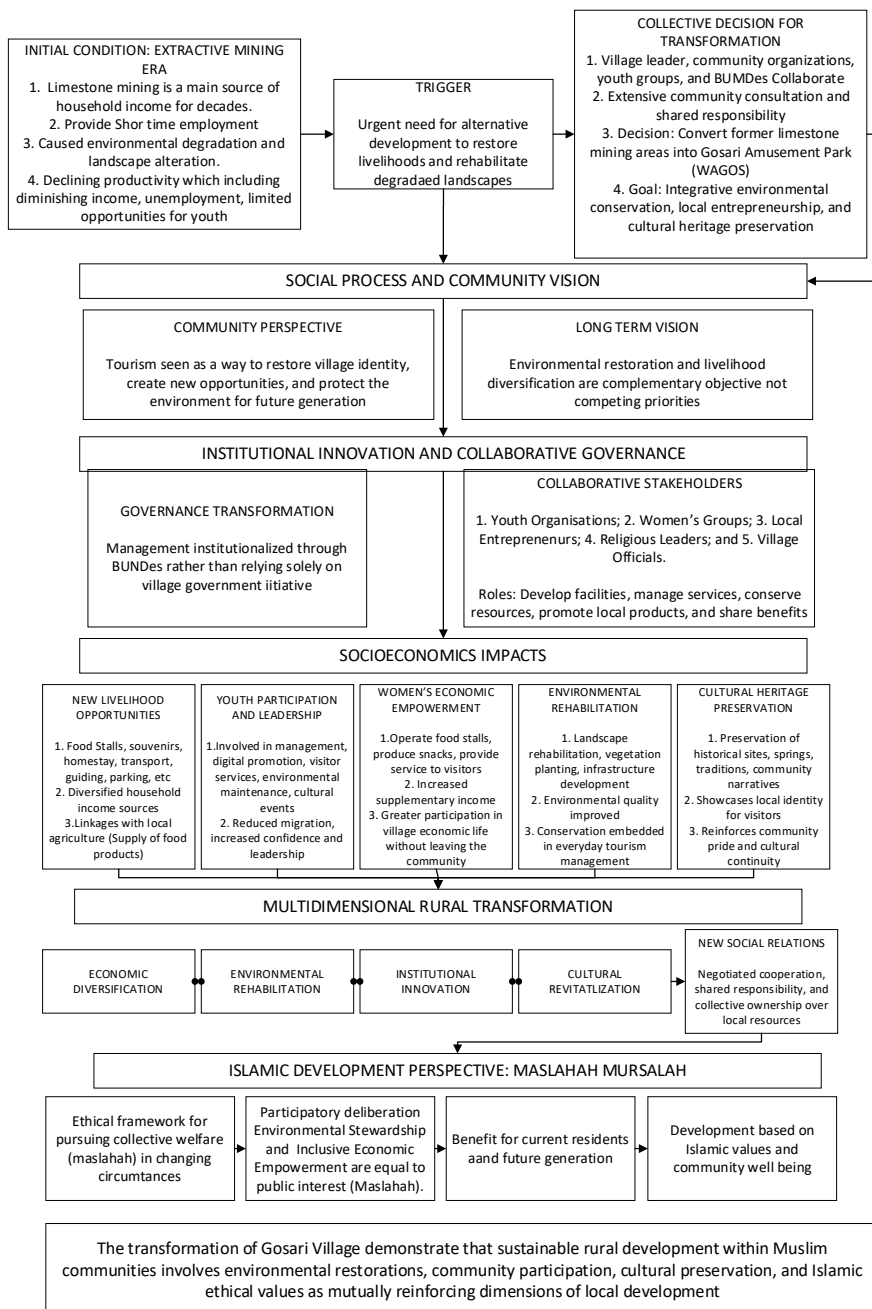
Field observations indicate that this transition was not simply an economic decision but a collective social process involving extensive community consultation and shared responsibility. Village meetings facilitated discussions on how abandoned mining sites could be transformed into productive community assets without compromising local environmental and cultural values. Community members viewed tourism not merely as a source of additional income but as an opportunity to restore village identity while creating new economic opportunities for future generations.¹⁸

¹⁶ Ghaderi et al., "Increasing Community Environmental Awareness, Participation in Conservation, and Livelihood Enhancement through Tourism."

¹⁷ Paul Tapsell and Christine Woods, "Social Entrepreneurship and Innovation: Self-Organization in an Indigenous Context," *Entrepreneurship and Regional Development* 22, no. 6 (2010): 535–56.

¹⁸ Ian Scoones, *Sustainable Livelihoods and Rural Development* (Practical Action Publishing, 2015).

Chart 2. The Socioeconomic Transformation of Gosari Village



As explained by the Village Head:

“Our village could no longer depend on limestone mining. The mining area had already provided benefits for many years, but eventually, we had to think about our children’s future. Tourism became our collective solution because it allows us to protect the environment while creating employment for local people.”

This statement illustrates that the decision to establish WAGOS emerged through a long-term vision of community welfare rather than immediate economic gain. Environmental restoration and livelihood diversification were regarded as complementary objectives rather than competing priorities.

The establishment of WAGOS also transformed local governance arrangements. Instead of relying solely on village government initiatives, tourism management was institutionalized through BUMDes, enabling broader community participation in planning, implementation, and benefit-sharing. Youth organizations, women’s groups, local entrepreneurs, religious leaders, and village officials each assumed distinct yet interconnected roles in developing tourism facilities, managing visitor services, conserving natural resources, and promoting local products. A BUMDes manager described this collaborative approach as follows:

“WAGOS belongs to the entire community. BUMDes coordinates the management, but the success of tourism depends on everyone’s participation. Local residents contribute through food stalls, parking services, guiding visitors, maintaining cleanliness, and protecting the environment.”

This collaborative governance model generated new livelihood opportunities beyond formal tourism employment.¹⁹ Local residents established food stalls, souvenir businesses, homestays, transportation services, and other micro-enterprises that diversified household income sources. Tourism also encouraged local agricultural producers to supply

¹⁹ Etsuko Okazaki, “A Community-Based Tourism Model: Its Conception and Use,” *Journal of Sustainable Tourism* 16, no. 5 (2008): 511–29, <https://doi.org/10.1080/09669580802159594>.

food products for visitors, thereby strengthening economic linkages between tourism and traditional rural livelihoods.²⁰

Equally significant was the increased participation of village youth. Prior to the development of WAGOS, employment opportunities for young people were limited, resulting in outward migration and reduced community engagement. Through tourism development, young residents became actively involved in destination management, digital promotion, visitor services, environmental maintenance, and cultural events.²¹ Their participation extended beyond employment to include leadership roles in shaping the future direction of village development. One youth leader explained:

“Previously many young people wanted to leave the village because there were few opportunities. Now we feel that we have an important role in developing Gosari. Tourism has given us confidence that we can build our own village.”

Youth participation, therefore, represents more than labor mobilization. It reflects the emergence of a new form of community ownership in which younger generations become active contributors to local development rather than passive beneficiaries.²²

Women also experienced expanded economic opportunities through community-based tourism. Interviews with local vendors revealed that many households generated supplementary income by operating food stalls, producing local snacks, and providing services to visitors. These activities increased household resilience while enabling women to participate more actively in village economic life without leaving their local communities.

Environmental rehabilitation constituted another defining feature of WAGOS. Former limestone mining sites that had previously

²⁰ Hubert Job and Ferdinand Paesler, “Links between Nature-Based Tourism, Protected Areas, Poverty Alleviation and Crises—the Example of Wasini Island (Kenya),” *Journal of Outdoor Recreation and Tourism* 1–2 (2013): 18–28, <https://doi.org/10.1016/j.jort.2013.04.004>.

²¹ Ghaderi et al., “Increasing Community Environmental Awareness, Participation in Conservation, and Livelihood Enhancement through Tourism.”

²² Dallen J Timothy, “Participatory Planning: A View of Tourism in Indonesia,” *Annals of Tourism Research* 26, no. 2 (1999): 371–91, [https://doi.org/10.1016/S0160-7383\(98\)00104-2](https://doi.org/10.1016/S0160-7383(98)00104-2).

symbolized environmental degradation were gradually restored through landscape rehabilitation, vegetation planting, and infrastructure development. Community members repeatedly emphasized that tourism would not succeed unless environmental quality improved. Consequently, environmental conservation became embedded within everyday tourism management rather than being treated as a separate government program.

Field observations further revealed that cultural heritage preservation complemented ecological restoration. Historical sites, natural springs, local traditions, and community narratives were incorporated into tourism activities, allowing residents to reconnect economic development with local identity. Rather than replacing existing cultural practices, tourism provided new opportunities to reinterpret and showcase local heritage for visitors while reinforcing community pride.

Collectively, these findings demonstrate that establishing WAGOS is a multidimensional process of rural transformation that involves simultaneous economic diversification, environmental rehabilitation, institutional innovation, and cultural revitalization. The transition from extractive mining to community-based tourism cannot, therefore, be understood solely as a shift in economic activity. Instead, it reflects a broader reconfiguration of social relations through which community members negotiated new forms of cooperation, shared responsibility, and collective ownership over local resources.

From an Islamic development perspective, this transformation embodies the practical application of *Maslahah Mursalah* as an ethical framework for pursuing collective welfare in response to changing socioeconomic circumstances.²³ Rather than relying on predetermined legal prescriptions regarding tourism development, village stakeholders interpreted public interest (*maslahah*) through participatory deliberation, environmental stewardship, and inclusive economic empowerment. Their collective decision to convert environmentally degraded mining land into a community-based tourism destination reflects the Islamic principle that development should benefit not only current residents but also future generations.²⁴

²³ Fisol et al., "Islamic Tourism Development Based on the Scientific of the Maqasid Sharī'ah Framework."

²⁴ Qorib and Harahap, "Penerapan Maslahah Mursalah dalam Ekonomi Islam."

Accordingly, the socioeconomic transformation of Gosari Village illustrates that sustainable rural development within Muslim communities extends beyond economic growth. It represents a socially negotiated process in which environmental restoration, community participation, cultural preservation, and Islamic ethical values mutually reinforce local development. This empirical context provides the foundation for understanding how *Maslahah Mursalah* was subsequently negotiated and institutionalized within WAGOS' governance practices.

Negotiating *Maslahah Mursalah* through Community Participation

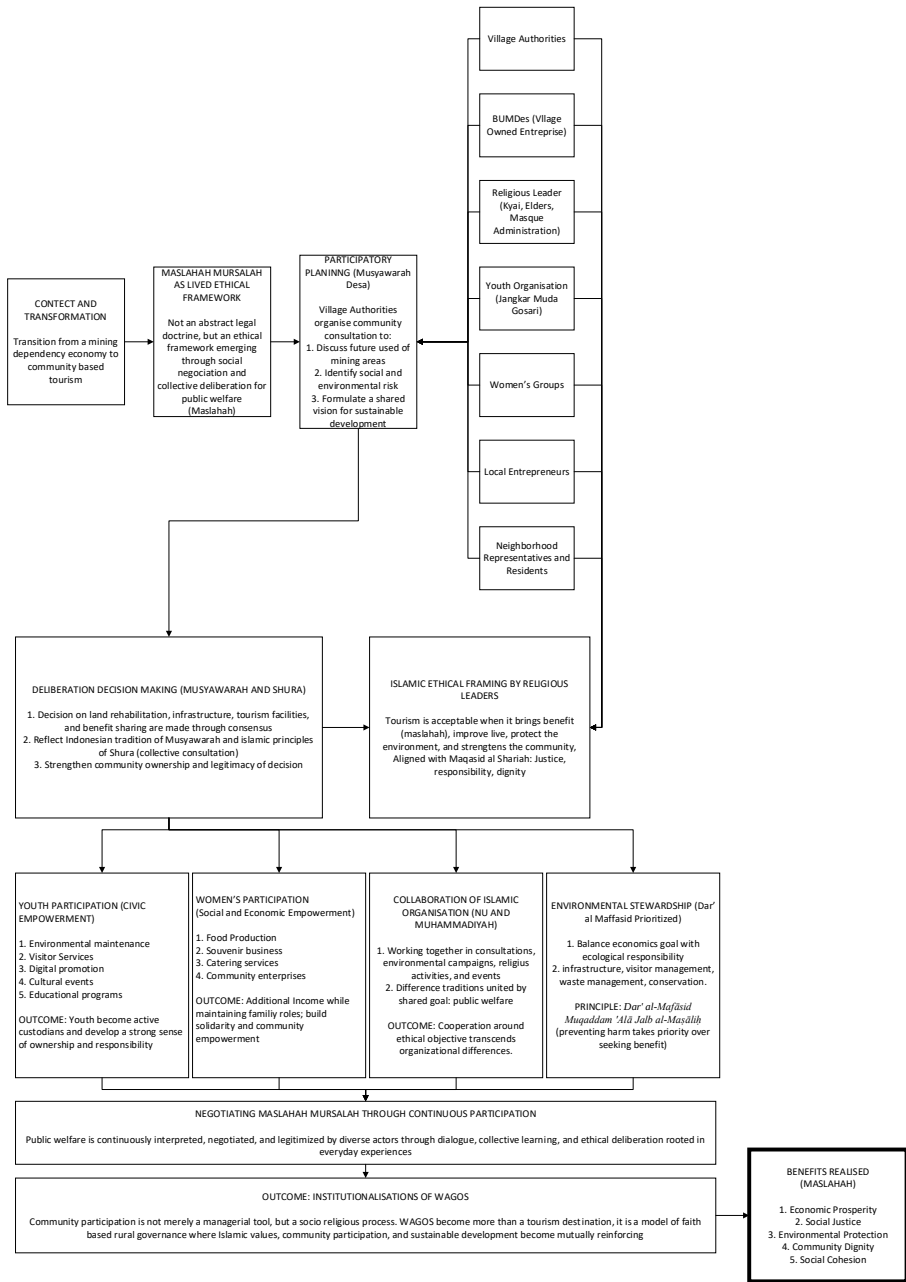
The development of WAGOS was not merely the outcome of administrative planning or economic necessity. Rather, it evolved through a continuous process of social negotiation in which multiple community actors collectively interpreted what constituted public welfare (*maslahah*) within the changing socioeconomic context of Gosari Village. The transformation from a mining-dependent economy to community-based tourism required not only institutional coordination but also the reconciliation of diverse social interests, religious values, and community aspirations.²⁵ Consequently, *Maslahah Mursalah* was not applied as an abstract legal doctrine but emerged as a lived ethical framework that guided collective deliberation and decision-making.²⁶

Field observations indicate that the planning and development of WAGOS were characterized by participatory governance involving village authorities, the Village-Owned Enterprise (BUMDes), religious leaders, youth organizations, women's groups, local entrepreneurs, and neighborhood representatives. Rather than imposing a top-down development agenda, village leaders organized a series of community consultations (*musyawarah desa*) in which residents discussed the future use of abandoned limestone mining areas, identified potential social and environmental risks, and formulated a shared vision for sustainable development.

²⁵ Bramwell, "Local Participation in Community Tourism;" Eid, "Integrating Muslim Customer Perceived Value, Satisfaction, Loyalty and Retention in the Tourism Industry: An Empirical Study."

²⁶ Alias, "A Review of *Maslahah Mursalah* and *Maqasid Shariah* as Methods of Determining Islamic Legal Ruling."

Chart 3 Maslahah Mursalah and Community Participation in GOSARI



One village official explained:

“Every important decision was discussed together. We wanted everyone to understand that tourism was not only about attracting visitors but about improving the welfare of the whole village. That is why community meetings became an essential part of every development stage.”

These deliberative processes reflected the Indonesian tradition of *musyawarah* (consultative decision-making), which resonates strongly with Islamic principles of *shūrā* (collective consultation). Decisions regarding land rehabilitation, infrastructure development, tourism facilities, and benefit-sharing were therefore reached through consensus rather than unilateral administrative authority.²⁷²⁸ Such practices strengthened community ownership while enhancing the legitimacy of development decisions.

Religious leaders played an equally important role in framing tourism development within an Islamic ethical perspective. Interviews revealed that local *kiai*, mosque administrators, and respected community elders consistently emphasized that tourism should contribute to communal welfare without compromising Islamic moral values or local cultural traditions. Rather than debating the permissibility of tourism itself, discussions focused on ensuring that tourism activities reflected the broader objectives of *Maqāṣid al-Sharīʿah*, including social justice, environmental responsibility, and the protection of community dignity. As one religious leader explained:

“Tourism is acceptable when it brings benefit (maslahah) to society. What matters is not the activity itself but whether it improves people’s lives, protects the environment, and strengthens our community rather than causing harm.”

This perspective illustrates that *Maslahah Mursalah* functioned as a practical interpretive framework through which religious

²⁷ Garrod, “Local Participation in the Planning and Management of Ecotourism: A Revised Model Approach.”

²⁸ Ghaderi et al., “Increasing Community Environmental Awareness, Participation in Conservation, and Livelihood Enhancement through Tourism.”

legitimacy was negotiated alongside local development priorities. Islamic legal reasoning was therefore embedded within everyday social dialogue rather than confined to formal religious discourse.

The participation of youth organizations further demonstrates how community engagement extended beyond labor contributions to become a process of civic empowerment. Members of Jangkar Muda Gosari assumed responsibility for environmental maintenance, visitor services, digital promotion, cultural events, and educational programs. Their involvement also transformed social perceptions of young people from passive recipients of development to active custodians of community resources.

A youth coordinator reflected: *“We were not simply asked to work at the tourism site. We were invited to think together about how Gosari should develop in the future. That responsibility motivated us to protect what we have built.”* This statement indicates that participation generated a strong sense of collective ownership, reinforcing social cohesion and encouraging long-term commitment to environmental conservation and local development.

Women’s participation similarly expanded beyond household economic activities. Through food production, souvenir businesses, catering services, and community enterprises, women became important contributors to the village economy while simultaneously strengthening social networks within the community. Interviews suggested that many women regarded tourism as an opportunity to improve household welfare without leaving their families or abandoning existing social responsibilities. The Chair of a local women’s group remarked:

“Tourism has allowed many mothers to earn additional income while remaining close to their families. We support one another by sharing ideas, preparing food for visitors, and promoting local products together.”

Their collective participation demonstrates that community-based tourism generated new forms of social solidarity that extended beyond economic transactions. Cooperative relationships among women contributed to both household resilience and wider community empowerment.

An important feature emerging from the fieldwork was the collaborative relationship among local Islamic organizations, particularly Nahdlatul Ulama (NU) and Muhammadiyah. Although these organizations represent different traditions within Indonesian Islam, interview participants consistently described tourism development as a shared community concern rather than an arena for organizational competition. Representatives from both organizations participated in village consultations, environmental campaigns, religious activities, and community events supporting WAGOS.

A BUMDes manager explained: *“When discussing village development, organizational differences become less important. Everyone understands that improving community welfare is a shared responsibility.”* Rather than eliminating differences, the development of WAGOS encouraged collaboration around common ethical objectives. The shared commitment to public welfare created a moral platform that enabled diverse community actors to work collectively despite differences in organizational affiliations or social backgrounds.

The negotiation of *Maslahah Mursalah* also became evident in decisions concerning environmental management. Community members repeatedly emphasized that tourism development should not reproduce the environmental degradation associated with previous mining activities. Consequently, discussions concerning infrastructure development, visitor management, waste disposal, and conservation measures consistently balanced economic aspirations with ecological responsibility. This process reflects the *fiqh makolah Dar’ al-Mafāsīd Muqaddam ‘Alā Jalb al-Maṣāliḥ*, which informed local efforts to ensure that tourism development remained environmentally sustainable.

Collectively, these findings demonstrate that community participation within WAGOS cannot be reduced to a managerial mechanism for implementing tourism programs. Rather, participation functioned as a socio-religious process through which public welfare was continuously interpreted, negotiated, and legitimized among diverse community actors. Village authorities, religious leaders, youth organizations, women’s groups, BUMDes managers, and local residents each contributed distinct perspectives. However, their interactions converged around a shared understanding that sustainable development should advance both material prosperity and moral responsibility.

From the perspective of Islamic sociology, this process illustrates how *Maslahah Mursalah* operates as a living social institution rather than merely a jurisprudential principle. Public welfare was not predetermined through abstract legal reasoning but emerged through participatory dialogue, collective learning, and ethical deliberation rooted in the everyday experiences of a Muslim rural community. The institutionalization of WAGOS therefore represents not only the creation of a tourism destination but also the construction of a locally negotiated model of faith-based rural governance in which Islamic values, community participation, and sustainable development became mutually reinforcing.

Environmental Rehabilitation as the Practice of *Dar' al-Mafāsīd*

One of the most significant findings emerging from this study is that environmental rehabilitation was not viewed merely as a technical intervention to improve the physical landscape of Gosari Village. Rather, it was understood by community members as a moral obligation grounded in Islamic ethical values. The conversion of abandoned limestone mining sites into Wahana Gosari (WAGOS) reflected a collective commitment to repairing environmental damage while simultaneously creating new livelihood opportunities for local residents. Consequently, ecological restoration became inseparable from broader social and economic transformations.

Field observations revealed that former mining areas had experienced severe environmental degradation. Exposed limestone surfaces, declining vegetation, and deteriorating landscape quality reduced both ecological functions and economic productivity. Interview participants consistently acknowledged that continuing extractive activities would further diminish the village's environmental capacity and threaten future generations' livelihoods. A community elder explained:

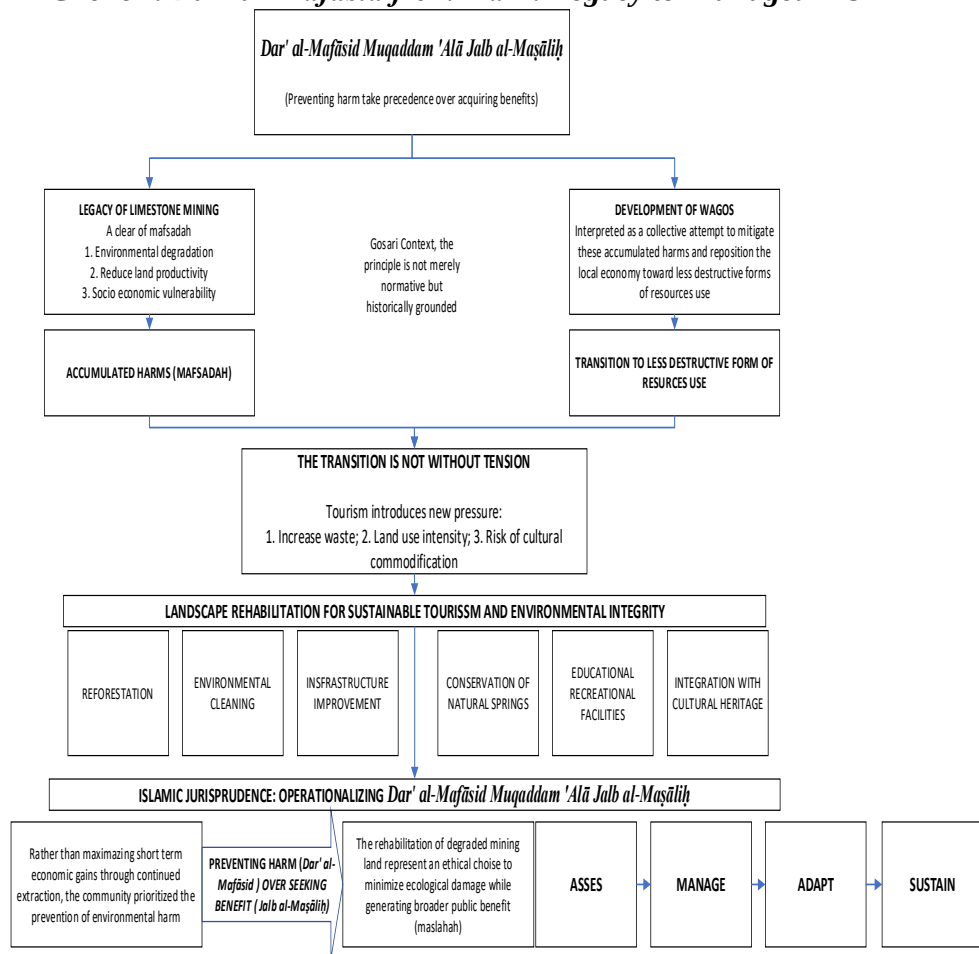
“Mining gave us income for many years, but it also left scars on the land. If we continued extracting limestone, eventually nothing useful would remain for our children. Restoring the environment became our shared responsibility.”

Rather than abandoning these degraded landscapes, village stakeholders collectively reimagined them as public assets that could

support sustainable tourism. Landscape rehabilitation involved reforestation, environmental cleaning, infrastructure improvement, conservation of natural springs, and the creation of educational and recreational facilities that integrated environmental appreciation with local cultural heritage.

Environmental restoration was therefore not pursued solely to enhance tourism attractiveness. Community members repeatedly emphasized that tourism could succeed only if ecological quality were improved simultaneously. This perspective reflects a long-term understanding of sustainability in which economic development depends upon maintaining environmental integrity.

Chart 4. *Dar' al-Mafāsīd* from Harm Legacy to Managed Risk



From the perspective of Islamic jurisprudence, these practices illustrate the operationalization of the fiqh aphorism *Dar' al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ*. Rather than maximizing short-term economic gains through continued extraction, the community deliberately prioritized preventing environmental harm. The rehabilitation of degraded mining land represents an ethical choice to minimize ecological damage while generating broader public benefit (*maslahah*).

This finding also resonates with contemporary scholarship on Islamic eco-theology, which argues that environmental stewardship constitutes an expression of *khalīfah* (human stewardship), *amānah* (trust), and *mīzān* (ecological balance) within the relationship between humans and nature.²⁹ Environmental restoration at WAGOS, therefore, illustrates how Islamic ethical values become embedded within local environmental governance rather than remaining abstract theological principles.

The transformation of degraded mining land into a productive community space demonstrates that sustainable tourism in Muslim communities can serve as an instrument of ecological reconciliation, in which environmental conservation, economic resilience, and religious responsibility reinforce one another. Rather than replacing one form of resource exploitation with another, WAGOS represents a community effort to redefine development through environmental justice and intergenerational responsibility.

Operationalizing *Maqāṣid al-Sharī'ah* in Everyday Community Life

The findings further demonstrate that the principles of *Maqāṣid al-Sharī'ah* were not codified in formal religious regulations but emerged organically from everyday community practices. Village stakeholders rarely used classical jurisprudential terminology explicitly during interviews. Nevertheless, their decisions consistently reflected the objectives of Islamic law in addressing local socioeconomic challenges.

The preservation of religion (*Hifẓ al-Dīn*) was evident in efforts to maintain Islamic moral values alongside tourism development.

²⁹ Muslimin, "Contemporary Approaches to Halal and Sustainable Eco-Tourism: A Study of Community-Based Tourism in Ganoang and Puncak Mas."

Religious activities, mosque programs, and community gatherings continued to function as central elements of village life, while tourism activities were designed to respect local religious norms and cultural traditions. Interview participants consistently emphasized that economic development should strengthen rather than weaken the community's Islamic identity.

The preservation of life (*Hifẓ al-Nafs*) was reflected through employment generation and social protection initiatives. Tourism created alternative livelihood opportunities that reduced unemployment while increasing household income. Revenues generated through WAGOS also supported community welfare programs, including assistance for vulnerable households and village social activities. A BUMDes manager explained: "*Tourism income is not only for business expansion. Part of the benefit returns to the village through community programs that improve people's quality of life.*"

The preservation of intellect (*Hifẓ al-'Aql*) was demonstrated through continuous learning and capacity building. Community members participated in tourism management training, digital marketing workshops, hospitality education, and collaborations with universities. These activities enhanced local knowledge while encouraging innovation in destination management.

Similarly, the preservation of lineage (*Hifẓ al-Nasl*) was reflected in the protection of cultural heritage and natural resources for future generations. Community initiatives to conserve springs, historical sites, and local traditions were consistently described as investments in the village's long-term sustainability rather than short-term tourism attractions.

Finally, the preservation of wealth (*Hifẓ al-Māl*) was achieved through the diversification of rural livelihoods. Former dependence on limestone extraction was gradually replaced by multiple sources of income, including food enterprises, homestays, guiding services, handicrafts, transportation, and agricultural supply chains. This diversification increased household resilience while reducing economic vulnerability associated with reliance on a single extractive industry.

Collectively, these findings suggest that *Maqāṣid al-Sharī'ah* functioned as an ethical orientation informing everyday governance practices rather than as a rigid legal framework. Public welfare was realized through practical actions that simultaneously enhanced

economic prosperity, environmental sustainability, cultural continuity, and social solidarity.

Faith-Based Community Resilience and Sustainable Rural Transformation

Beyond its economic achievements, the transformation of WAGOS illustrates the emergence of faith-based community resilience. The success of community-based tourism was not determined solely by financial investment, infrastructure development, or institutional management. Rather, it depended fundamentally upon the community's collective capacity to mobilize social trust, religious legitimacy, and shared moral responsibility in responding to socioeconomic change.

Throughout the fieldwork, interview participants repeatedly emphasized that tourism development succeeded because it was perceived as a collective endeavor rather than an externally imposed project. This sense of ownership encouraged residents to volunteer for environmental conservation, visitor services, cultural promotion, and community events.

A village leader reflected: *“WAGOS is not simply a tourism destination. It represents our shared commitment to improving the village together. Everyone has a role, and everyone benefits when the village develops.”* This collective orientation strengthened social cohesion and encouraged cooperation among diverse community groups, including village governments, BUMDes, youth organizations, women's associations, religious leaders, and local entrepreneurs. Although each group contributed in different ways, their collaboration was sustained by a common understanding that development should advance both material welfare and moral responsibility.

The findings therefore demonstrate that resilience in Gosari Village cannot be explained solely by economic diversification. Instead, resilience emerged through the integration of Islamic ethical values with participatory governance, environmental stewardship, and community solidarity. Religious values provided a shared moral language that legitimized collective action, strengthened mutual trust, and facilitated cooperation during periods of socioeconomic transition.

Accordingly, WAGOS represents more than a successful community-based tourism initiative. It constitutes an empirically grounded example of faith-based rural transformation in which *Maslahah Mursalah* operates as a socially negotiated framework for

balancing environmental restoration, economic empowerment, cultural preservation, and community well-being. The case demonstrates that sustainable development in Muslim rural communities is most effective when public welfare is understood not merely as economic growth but as the integration of social justice, ecological responsibility, and religious ethics into everyday governance practices.³⁰

Discussion

The findings demonstrate that the transformation of Wisata Alam Gosari (WAGOS) extends beyond the successful implementation of community-based tourism (CBT). Rather than representing merely an economic diversification strategy, WAGOS illustrates how Islamic ethical reasoning, particularly *Maslahah Mursalah*, functions as a socially negotiated framework for rural transformation. The development of tourism in Gosari Village was not driven solely by market opportunities or institutional planning. However, it emerged through collective deliberation involving village leaders, religious authorities, BUMDes, youth organizations, women's groups, and local residents. Consequently, the case demonstrates that sustainable development within Muslim rural communities is fundamentally a socio-cultural process in which religious values shape governance, environmental stewardship, and collective welfare.

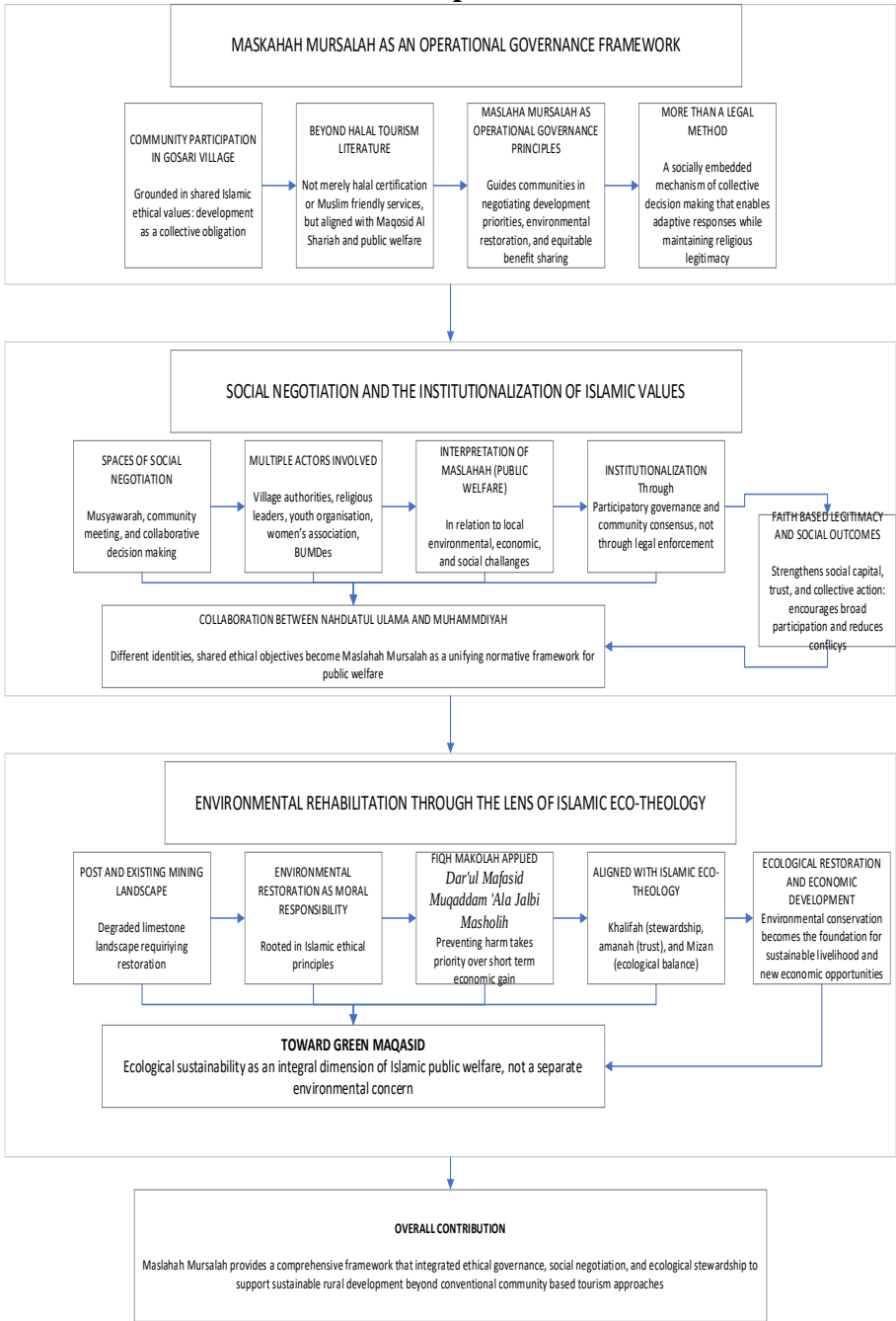
Beyond Community-Based Tourism: *Maslahah Mursalah* as a Framework for Rural Development

Community-Based Tourism literature has traditionally emphasized local participation, economic empowerment, and collaborative governance as the primary determinants of sustainable tourism.³¹ While these dimensions remain important, the present findings suggest that participation alone does not adequately explain the long-term sustainability of community initiatives. In Gosari Village, community participation acquired legitimacy because it was grounded in shared Islamic ethical values that defined development as a collective obligation rather than an individual economic opportunity.

³⁰ Kamla and Rammal, "Social Reporting by Islamic Banks: Does Social Justice Matter?"

³¹ Ghaderi et al., "Increasing Community Environmental Awareness, Participation in Conservation, and Livelihood Enhancement through Tourism."

Chart 5. *Maslahah Mursalah* as a Framework for Rural Development



This finding extends recent scholarship on halal tourism, which argues that sustainability should be understood not merely through halal certification or Muslim-friendly services but through the broader objectives of *Maqāṣid al-Sharī'ah* and public welfare.³² Unlike many existing studies that focus primarily on tourism management or destination competitiveness, this study demonstrates that *Maslahah Mursalah* functions as an operational governance principle through which communities negotiate development priorities, environmental restoration, and equitable benefit sharing.

Accordingly, *Maslahah Mursalah* should not be viewed solely as a jurisprudential method for deriving legal rulings. The findings indicate that it also operates as a socially embedded mechanism of collective decision-making that enables Muslim communities to respond adaptively to changing socioeconomic circumstances while maintaining religious legitimacy.

Social Negotiation and the Institutionalization of Islamic Values

An important contribution of this study is demonstrating that Islamic values are institutionalized through continuous social negotiation rather than through formal religious regulation. Village consultations (*musyawarah*), community meetings, and collaborative decision-making provided spaces where diverse actors interpreted the meaning of public welfare (*maslahah*) in relation to local environmental, economic, and social challenges.

This finding resonates with Islamic sociological perspectives that view religion as a living social institution that shapes everyday practices rather than merely prescribing legal norms. The collaborative involvement of village authorities, religious leaders, youth organizations, women's associations, and BUMDes illustrates that Islamic values gained practical authority through participatory governance and community consensus. In this respect, *Maslahah Mursalah* became institutionalized not through legal enforcement but through shared moral commitment.

³² Harahap et al., "Muslim-Friendly Tourism as the Implementation of Maqasid Al-Sharī'ah in the Perspective of the Qur'an: A Systematic Literature Review," Romalee et al., "Integrating Sustainability into the Halal Tourism Industry: A Conceptual Framework for Implications on Local Communities Tourism."

The findings also contribute to contemporary debates on faith-based development. Recent studies argue that religious institutions often strengthen social capital, trust, and collective action in rural development initiatives. The WAGOS case supports this argument by demonstrating that faith-based legitimacy encouraged broad community participation while reducing potential conflicts over resource allocation and development priorities.

Rather than presenting Islamic organizations as competing actors, the findings reveal that Nahdlatul Ulama and Muhammadiyah collaborated around shared ethical objectives despite maintaining distinct organizational identities. Such cooperation suggests that *Maslahah Mursalah* may function as a unifying normative framework capable of bridging organizational diversity through a common commitment to public welfare.

Environmental Rehabilitation through the Lens of Islamic Eco-Theology

Perhaps the most distinctive contribution of this study concerns the relationship between environmental restoration and Islamic jurisprudence. Existing literature on post-mining tourism frequently evaluates environmental rehabilitation through ecological indicators or economic regeneration. In contrast, the findings demonstrate that community members interpreted environmental restoration as a moral responsibility rooted in Islamic ethical principles.

The rehabilitation of degraded limestone landscapes reflects the practical application of the fiqh proverb *Dar' al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ*. Rather than pursuing continued extraction for short-term financial gain, village stakeholders prioritized preventing further environmental degradation while creating sustainable livelihood opportunities.

This interpretation aligns closely with recent scholarship on Islamic eco-theology, which conceptualizes environmental stewardship as an expression of *khalīfah* (human stewardship), *amānah* (trust), and *mīzān* (ecological balance).³³ The findings, therefore, extend contemporary Islamic environmental thought by illustrating how these

³³ Muslimin, "Contemporary Approaches to Halal and Sustainable Eco-Tourism: A Study of Community-Based Tourism in Ganoang and Puncak Mas."

principles are operationalized through locally initiated development rather than externally imposed conservation programs.

Importantly, the WAGOS experience demonstrates that ecological restoration and economic development need not represent competing objectives. Instead, environmental conservation became the very foundation upon which new economic opportunities were created. This finding supports emerging discussions concerning Green *Maqāṣid*, which argue that ecological sustainability should be recognized as an integral dimension of Islamic public welfare rather than a separate environmental concern.

Reinterpreting *Maqāṣid al-Sharʿah* in Everyday Community Practice

The findings further suggest that *Maqāṣid al-Sharʿah* should be understood as a dynamic ethical framework that evolves through everyday community practice rather than remaining confined to classical legal discourse. Although interview participants rarely employed formal jurisprudential terminology, their decisions consistently reflected the objectives of preserving religion, life, intellect, lineage, and wealth.

Unlike normative studies that examine *Maqāṣid* primarily through textual analysis, this research demonstrates how these principles are translated into practical governance. Youth empowerment, women's entrepreneurship, environmental conservation, educational partnerships, and livelihood diversification each represent locally negotiated expressions of public welfare. Such findings support recent calls to expand the empirical application of *Maqāṣid al-Sharʿah* in development studies and public policy.

This practical interpretation also broadens the understanding of *Maslahah Mursalah*. Rather than functioning simply as a legal justification for policy decisions, *Maslahah* emerged as a collective ethical orientation that shaped how community members evaluated competing development alternatives. Consequently, Islamic jurisprudence became embedded within everyday governance rather than remaining an abstract theological framework.

Theoretical Contributions to Islamic Sociology of Development

This study contributes to Islamic Sociology of Development in three important ways. First, it demonstrates that sustainable rural

transformation within Muslim communities cannot be adequately explained through economic or institutional variables alone. Religious values provide moral legitimacy, strengthen collective action, and facilitate cooperation among diverse social actors during periods of socioeconomic transition.

Second, the findings extend Community-Based Tourism theory by demonstrating that participatory governance in Muslim communities is fundamentally shaped by ethical deliberation grounded in *Maslahah Mursalah*. Community participation, therefore, functions not only as a managerial mechanism but also as a religiously informed process of negotiating public welfare.

Third, the study advances contemporary scholarship on *Maslahah Mursalah* by moving beyond normative jurisprudential analysis toward empirical investigation. The case of WAGOS illustrates that Islamic legal principles remain highly relevant for addressing contemporary development challenges, particularly those involving environmental rehabilitation, rural governance, and sustainable livelihoods.

Collectively, these findings suggest that faith-based rural development should not be viewed merely as the application of Islamic values to existing development programs. Rather, Islamic ethical reasoning actively shapes how communities define development itself. In the context of Gosari Village, sustainable tourism emerged not simply because new economic opportunities became available, but because local stakeholders collectively redefined public welfare through Islamic ethical principles that integrated environmental responsibility, social solidarity, cultural preservation, and economic resilience.

Conclusion

This study reveals that the transformation of WAGOS transcends a conventional community-based tourism initiative or post-mining livelihood alternative, illustrating instead how *Maslahah Mursalah* functions as a socially negotiated ethical framework through which Muslim communities redefine public welfare amid environmental and socioeconomic shifts. Sustainable rural development in Gosari Village arose from participatory deliberation among diverse local stakeholders who integrated Islamic values into everyday governance. Empirically, *Maslahah Mursalah* served as a

practical mechanism to balance ecological restoration, livelihood diversification, cultural preservation, and social solidarity. The community prioritized environmental rehabilitation over extractive mining, fulfilling *Maqāṣid al-Sharī'ah* objectives through inclusive governance, empowerment, and stewardship.

Theoretically, this research contributes to three academic fields. It extends Community-Based Tourism theory by showing that tourism governance in Muslim communities is guided by socio-religious values rather than purely economic factors. It advances empirical scholarship on *Maslahah Mursalah* by demonstrating how jurisprudential principles are institutionalized through collective social practice. Furthermore, it contributes to the Islamic Sociology of Development by proving that faith-based ethical reasoning builds community resilience, legitimizes collective action, and drives sustainable rural transformation in post-extractive settings. Policy implications suggest that rural development frameworks should incorporate faith-based ethical principles that prioritize environmental responsibility and social inclusion, while strengthening local institutions like BUMDes and religious organizations to ensure legitimacy and sustainability.

Methodologically, the study is a single qualitative case study in East Java, meaning its findings are analytically transferable rather than statistically generalizable, and it lacks a quantitative assessment of long-term impacts. Future research should pursue comparative studies across diverse community-based tourism destinations in Muslim societies and integrate qualitative and quantitative methods to evaluate long-term outcomes. Ultimately, the WAGOS case proves that sustainable rural development is most effective when public welfare holistically integrates economic prosperity, environmental stewardship, cultural continuity, and Islamic ethical responsibility, transforming *Maslahah Mursalah* into a living social institution.

Acknowledgment

Thanks to the Gosari youth organization of Jangkar Muda and the officer of the village-owned company of Gosari, the Government of Gosari supported the writing process during 2018-2021. This Writing has been supported by the “Bantuan Penelitian Berbasis Standar Biaya Keluaran PTKI pada Satuan Kerja Diktis Tahun Anggaran 2024” program by the Ministry of Religious Affairs, Republic of Indonesia.

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