

Green Economy Transformation in Rural Agrotourism

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ABSTRACT

This study examines the implementation of green economy principles in Green Garden Magetan, an agrotourism area located in East Java, Indonesia, by integrating environmental sustainability with Islamic economic ethics. Using a qualitative field research approach, data were collected through interviews, observations, and documentation involving managers, local residents, and visitors. The analysis employed the Miles and Huberman interactive model and triangulation to ensure validity. Findings show that the transformation toward a green economy has produced positive environmental outcomes, including organic waste recycling, water efficiency, and land revitalization; social benefits through community participation and skill development; and economic gains through profit-sharing and business diversification. However, challenges persist in equitable income distribution, green infrastructure, and tourist environmental awareness. This study highlights that integrating maqāshid al-syarī'ah values justice ('adl), stewardship (khilāfah), and environmental preservation (hifz al-bī'ah) enhances the ethical dimension of sustainability. The research concludes that the Green Garden model offers a replicable framework for Islamic based green economy transformation in rural agrotourism, aligning local development with the Sustainable Development Goals (SDGs).

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1. INTRODUCTION

Agrotourism in Indonesia has emerged as an innovative approach to revitalizing the agricultural sector while promoting rural economic growth. It combines agricultural production with educational, recreational, and entrepreneurial values, offering new opportunities for rural communities to diversify income sources. Over the last decade, this sector has expanded rapidly in regions such as Batu, Bintan, and Magetan, driven by the government's vision for sustainable rural tourism as stated in the National Medium Term Development Plan (RPJMN) and the Sustainable Tourism Development Framework of the Ministry of Tourism. However, despite this rapid growth, many agrotourism ventures in Indonesia remain focused on short-term financial gains rather than long-term ecological and social sustainability (Sutawijaya and Nuryananda, 2025).

Empirical observations show that numerous agrotourism sites prioritize physical expansion such as adding facilities or increasing visitor capacity without adequate environmental management. This has led to land-use conversion, excessive water consumption, and poor waste handling practices. In several cases, the term "eco" or "green" is used merely as a marketing label a phenomenon known as the greenwashing paradox without a genuine commitment to sustainability (S, 2025). Consequently, local residents often face social inequality and environmental degradation, while the economic benefits of tourism are captured by a few

investors. These patterns reveal the structural weaknesses of agrotourism governance and the urgent need for a systemic transformation toward a green economy model that integrates environmental protection, social justice, and inclusive growth.

The concept of a green economy, as defined by the United Nations Environment Programme (Agarwal, 2024), promotes economic development that is resource-efficient, socially inclusive, and environmentally responsible. This model emphasizes three key pillars economic resilience, social inclusivity, and ecological integrity. For developing countries such as Indonesia, the implementation of a green economy is not only part of the global commitment to the Sustainable Development Goals (SDGs) but also a strategic necessity to safeguard ecological balance while improving rural livelihoods.

Within this framework, Green Garden Magetan provides a relevant micro level case study. Located in Truneng Village, East Java, this agrotourism area integrates agricultural education, recreation, and entrepreneurship. It has become a learning site for visitors interested in organic farming, composting, and environmental stewardship. Yet, challenges persist such as limited green infrastructure, uneven income distribution, and low environmental awareness among tourists. Addressing these issues requires a holistic transformation that not only focuses on technical innovation but also embeds ethical and spiritual dimensions of sustainability.

In this regard, Islamic economics offers a complementary perspective. The principles of justice (‘*adl*), balance (mīzān), and stewardship (khilāfah) provide a moral foundation for sustainable resource management. Within the maqāsid al-syarī‘ah framework, environmental preservation (ḥifz al-bī‘ah) is considered part of the obligation to protect life and wealth. Integrating these values into agrotourism management can enhance sustainability beyond material efficiency by aligning economic practices with ethical and spiritual responsibility (Kedla, Prasanna and Veena, 2025)(Suriani *et al.*, 2024). Previous studies have explored green economy practices in industries such as manufacturing, SMEs, and the batik sector (Wibowo *et al.*, 2024)(Esa and Hashim, 2024), but limited attention has been given to how Islamic economic principles intersect with green agrotourism initiatives at the village level. Therefore, this study seeks to fill this research gap by analyzing the implementation of green economy principles in Green Garden Magetan, identifying supporting and inhibiting factors, and evaluating their environmental, social, and economic impacts.

This research aims to contribute theoretically by enriching the discussion on the integration of Islamic values and sustainable development, and practically by providing recommendations for policymakers, tourism managers, and local communities. The ultimate goal is to develop a model of Islamic-based sustainable agrotourism that can promote inclusive prosperity (falah) and ecological harmony (mīzān) in rural Indonesia.

2. METHOD

This study employed a qualitative field research approach to explore the implementation of green economy principles at Green Garden Magetan, Truneng Village, East Java. Data were obtained from purposively selected informants, including agrotourism managers, local residents, and visitors, through in-depth interviews, participant observation, and documentation. The research applied the Miles and Huberman interactive model of analysis comprising data reduction, data display, and conclusion drawing to identify key patterns in environmental management, community empowerment, and economic transformation. To ensure validity, source and method triangulation were used by cross-verifying data from multiple informants and techniques, supported by member checking to confirm accuracy. The analytical framework integrated five dimensions of the green economy welfare, social justice, efficiency and sufficiency, planetary boundaries, and good governance with Islamic economic principles, particularly maqāsid al-syarī‘ah, emphasizing justice (‘*adl*), stewardship (khilāfah), and environmental preservation (ḥifz al-bī‘ah), thereby providing a comprehensive understanding of how sustainability and Islamic ethics converge in rural agrotourism practices.

3. RESULTS AND DISCUSSION

Field Findings: Environmental, Social, and Economic Aspects

The green economy transformation in Green Garden Magetan reflects a gradual and multidimensional process encompassing ecological, social, and economic shifts within the local community. This initiative emerged from the awareness of both managers and residents regarding the declining land productivity caused by excessive chemical fertilizer use and inefficient resource management. Through a participatory approach, the management introduced an organic farming system based on circular economy principles, where agricultural and household waste are recycled into natural compost fertilizers. The main materials leaves, livestock manure, and swallow hair that were previously discarded are now reused productively. This innovation has improved soil fertility, enhanced soil structure, and reduced dependence on chemical fertilizers by up to 40% over the past two years. These findings align with Wu *et al.* (2024), who demonstrated that

organic-based agrotourism practices effectively lower production costs while preserving environmental carrying capacity.

From an environmental management perspective, field observations reveal that conservation practices are increasingly integrated into agrotourism operations. The management applies a simple drip irrigation system, reducing water consumption by approximately 25% compared to conventional methods. Previously unproductive land areas have been converted into educational gardens and organic farming demonstration plots, serving both recreational and learning functions. The principle of reduce-reuse-recycle has been incorporated through the reuse of plastic bottles as vertical planting media and the conversion of organic waste into liquid fertilizer. Although wastewater treatment and renewable energy facilities remain limited, these early initiatives demonstrate an expanding ecological awareness and commitment to sustainable management. This supports Soehardi et.al. (2025), who emphasized that water efficiency and waste recycling are key indicators of sustainable tourism development. In the framework of Islamic economics, such practices represent the implementation of *ḥifẓ al-bī'ah* (environmental preservation) as a component of *maqāṣid al-syarī'ah*, emphasizing humanity's moral duty as *khalīfah* (stewards) to maintain *mīzān* (balance) in nature.

From the social perspective, the green economy transformation has significantly improved community capacity and participation. Before the initiative, local residents primarily worked as seasonal laborers in agriculture or tourism without decision-making power. Today, through training programs on compost production, seedling management, and eco-education tourism, they have gained new skills and supplementary income. These programs have also fostered a collective awareness that environmental stewardship generates both economic and social benefits (*al-maṣlaḥah al-'āmmah*). As a result, a form of social capital trust, solidarity, and cooperation has emerged, reinforcing local sustainability. This corresponds with Zhao et al. (2023), who found that community participation and social collaboration are crucial determinants of long-term sustainability in rural-based environmental projects.

Nevertheless, field data also highlight persistent social inequality. Most residents remain informal workers earning below the local minimum wage, while managerial roles are dominated by the main operators. Moreover, women's participation in green economy activities remains limited, despite their potential contribution to agro-processing and tourism marketing. These disparities are consistent with Farida dan Nuzula (2024), who observed that unequal access to economic opportunities is a primary barrier to sustainable development in Indonesia. Within the Islamic economic framework, this condition underscores the importance of implementing *'adl* (justice) and *musyarakah* (partnership), ensuring that the transition toward sustainability equitably benefits all stakeholders.

From the economic dimension, the adoption of green economy principles in Green Garden Magetan has positively impacted local income and economic diversification. Field data show an annual revenue of approximately IDR 201 million, derived from ticket sales, organic agricultural products, and shared parking income. This arrangement has increased the Village Original Revenue (PADes) of Truneng through a 70% profit-sharing scheme benefiting the village and 30% for management. Furthermore, the initiative has stimulated new microenterprises such as plant nurseries, fruit-processing industries, and thematic cafes, generating a local multiplier effect that stimulates community entrepreneurship. This evidence supports Plachkov (2024) which emphasizes that a green economy fosters welfare enhancement without compromising environmental integrity.

However, economic sustainability remains challenged by dependence on a single tourism product fruit-picking activities. Visitor numbers and income sharply decline after harvest seasons, creating financial instability. Hence, product diversification and business innovation are necessary to ensure year-round economic resilience. This strategy aligns with Satiadharmanto, et. al. (2024), who argues that successful green economy transitions require governance reform and local resource-based diversification. In the context of Islamic economics, diversification embodies *ḥifẓ al-māl* (protection of wealth) and *kifāyah* (sufficiency), ensuring that economic activities provide not only material gain but also social equity and environmental harmony.

Overall, field findings indicate that the Green Garden Magetan initiative successfully integrates ecological preservation, community empowerment, and local economic growth under a green economy framework infused with Islamic values. Despite ongoing challenges such as social inequality and limited green infrastructure the process demonstrates promising progress toward long-term sustainability. If strengthened through environmental education, institutional capacity-building, and participatory governance, Green Garden can serve as a replicable model of Islamic-based sustainable agrotourism in Indonesia. As emphasized by Mirzal et. al. (2024), the success of green economy implementation within Islamic economics is not solely measured by economic growth, but by its capacity to balance material welfare with moral, spiritual, and ecological dimensions.

Comparative Analysis with Other Agrotourism Sites in Indonesia

When compared with other agrotourism models in Indonesia, the green economy transformation at Green Garden Magetan reveals both similarities and distinctive features. The overall pattern shows that

agrotourism destinations across Indonesia face comparable challenges in balancing economic development with environmental and social responsibilities. However, the Magetan case distinguishes itself through the integration of Islamic economic ethics, which embed moral and spiritual dimensions into sustainability practices.

A comparable initiative can be found in Batu City, East Java, where apple-based agrotourism has become a primary driver of the local economy. Similar to Green Garden Magetan, Batu's agrotourism also applies environmentally friendly farming methods and community involvement programs. Nevertheless, studies by Yuanita et. al. (2025) indicate that tourism in Batu remains largely commercialized, prioritizing visitor volume and short-term profit, which often leads to ecological pressure and waste accumulation. In contrast, Green Garden Magetan demonstrates a more participatory governance model, emphasizing community ownership and profit-sharing with the village. This aligns with the Islamic principle of *musyarakah* (partnership) and *'adl* (justice), ensuring that the benefits of tourism are equitably distributed among local stakeholders.

In Bintan Regency, the development of agrotourism in Toapaya Village, as studied by (Effendi and Lubis (2025), illustrates a similar effort to utilize organic agriculture as a tourism attraction. However, the Bintan model heavily relies on government funding and external investors, resulting in limited community control. Conversely, Green Garden Magetan exhibits a stronger grassroots character, where community initiatives play a central role in the transformation process. This bottom-up approach corresponds to the principles of *khilāfah* (stewardship) in Islamic economics, emphasizing the moral responsibility of local communities to manage natural resources wisely. The comparison suggests that the success of green agrotourism depends not only on financial capital but also on social trust, local autonomy, and environmental awareness (Chhabra and Dewland, 2024).

Another relevant comparison is Sleman Regency in Yogyakarta, where educational agrotourism, particularly at Ledok Sambi Ecotourism, integrates agricultural learning with environmental conservation. Research by Kurniawan and Suropto (2022) notes that Sleman's model successfully implements eco-education but lacks structured economic governance to ensure equitable income distribution among residents. Green Garden Magetan, on the other hand, institutionalizes a transparent revenue-sharing mechanism allocating 70% of parking income to the village treasury. This model demonstrates a practical embodiment of *ḥifẓ al-māl* (protection of wealth) and *maṣlaḥah* (public benefit), in which economic resources are managed for collective welfare rather than individual profit. This governance model can be seen as a prototype for inclusive green economy management in rural Indonesia.

From an operational standpoint, the experience of Bandung's Cibodas Agrotourism also provides a valuable comparison. According to Herawati et. al. (2025), Bandung's initiative emphasizes eco-certification and environmental labeling to attract eco-conscious tourists. While this enhances market competitiveness, it tends to focus more on image building than on substantive ecological improvement a phenomenon described by Saroja (2025) as "greenwashing." In contrast, Green Garden Magetan prioritizes ecological substance over branding, focusing on organic waste management, land revitalization, and community empowerment before marketing. This practice strengthens ecological authenticity, aligning with the *mīzān* (balance) principle in Islam and the concept of resource efficient, low carbon development.

Comparatively, all these cases confirm that the success of green economy-based agrotourism depends on three integrated pillars: (1) ecological sustainability through responsible resource use, (2) social inclusivity through community participation, and (3) economic resilience through diversification and fair governance. What distinguishes the Magetan model is its ability to embed *maqāṣid al-syarī'ah* values into these pillars, transforming sustainability from a technical concept into an ethical-spiritual framework. As highlighted by Zailani (2024), sustainability in Islam cannot be separated from moral responsibility, justice, and the preservation of harmony between humans and nature. Therefore, the Green Garden case not only enriches the discourse on sustainable tourism but also contributes a faith-based paradigm to Indonesia's green economy development.

Policy Implications and Sustainability Strategies

The empirical findings from Green Garden Magetan highlight that the success of green economy transformation in rural agrotourism is determined not only by environmental practices but also by governance, social inclusion, and ethical orientation. Therefore, sustainability must be institutionalized through coherent policies that align local economic management with ecological and spiritual values. This perspective resonates with the *maqāṣid al-syarī'ah* framework, which seeks to protect wealth (*ḥifẓ al-māl*), life (*ḥifẓ an-nafs*), and the environment (*ḥifẓ al-bī'ah*) as integral dimensions of human welfare (A'yun, 2025).

First, at the local governance level, policy efforts should focus on strengthening institutional capacity for managing eco-tourism based on good village governance. The revenue-sharing system currently implemented in Green Garden allocating 70% of parking income to the village and 30% to management can serve as a model for transparent and accountable financial management. To enhance its sustainability, local

authorities should formalize this mechanism through Peraturan Desa (Village Regulations) that define clear roles, benefit-sharing formulas, and mechanisms for environmental monitoring. Such institutionalization would ensure long-term stability and prevent elite capture, a common problem identified in other community based tourism cases (Gopal, 2023). Furthermore, embedding sharia compliant governance principles such as *amānah* (trust), *musyarakah* (partnership), and *mas'ūliyyah* (accountability) would create a moral framework for transparent decision-making (Arodha, 2025).

Second, human capital development and ecological education are essential for ensuring sustained behavioral change among residents and visitors. The research reveals that while community participation has improved, environmental awareness among tourists remains low, as indicated by issues like littering and facility damage. To address this, the local government and Green Garden management should establish structured training programs that integrate ecological literacy, entrepreneurship, and Islamic ethics. This approach parallels UNEP recommendation that education is the cornerstone of long-term green transformation. Furthermore, aligning these training programs with Islamic concepts such as *tarbiyah al-bī'ah* (environmental education) and *falah* (holistic prosperity) would internalize sustainability as both a moral obligation and a socio-economic necessity (Rekan and Mokhtar, 2025).

Third, economic diversification must be prioritized to strengthen financial resilience and reduce dependency on seasonal tourism. As shown in the field data, the current business model relies heavily on fruit-picking activities that fluctuate with harvest periods. The management could expand into complementary ventures such as eco-cafes, agritourism homestays, herbal product workshops, and farm-to-table experiences creating year-round income streams. This strategy aligns with the SDG 8 target on “decent work and economic growth” while reflecting the Islamic principle of *kifāyah* (sufficiency) that promotes balance between productivity and moderation (Suyatno *et al.*, 2025). Support from regional governments through microfinance programs, green credit incentives, or sharia-based financing instruments (*qard hasan* or *mushārah mutanāqīshah*) would further empower local entrepreneurs and enhance capital circulation within the community.

Fourth, environmental infrastructure improvement must accompany policy reform. The absence of wastewater management and renewable energy systems remains a major weakness. Local governments could collaborate with universities and NGOs to design affordable, community-based technologies such as biogas digesters, rainwater harvesting systems, or solar lighting for public areas. Integrating these technologies would not only reduce environmental pressure but also demonstrate the economic viability of green investment at the village level. According to Rodriguez-Soto (2025), small-scale technological innovations in rural areas have the potential to generate large cumulative impacts on sustainability when combined with participatory governance.

Finally, strategic alignment with national and global sustainability frameworks is crucial. The Magetan case demonstrates how local initiatives can operationalize the global agenda of the UN 2030 Sustainable Development Goals (SDGs) particularly Goals 8 (Decent Work and Economic Growth), 12 (Responsible Consumption and Production), and 13 (Climate Action) within an Islamic ethical paradigm. By integrating SDG indicators with *maqāsid al-syarī'ah*, policymakers can create a dual-framework model that bridges spiritual responsibility and developmental objectives. As emphasized by Mariyono and Asfiyak (2025) this integration not only advances economic and environmental goals but also redefines sustainability as a pursuit of *barakah* (divine blessing) and justice.

In summary, the policy implications derived from the Green Garden Magetan experience suggest that sustainable agrotourism development requires a tri dimensional strategy: 1) Institutional strengthening through transparent, sharia-compliant governance; 2) Human and social capital development through education and community participation; 3) Economic and environmental integration through diversification and technology adoption. If these strategies are systematically implemented, Green Garden Magetan can evolve into a benchmark model of Islamic green economy transformation one that not only promotes sustainable livelihoods but also nurtures moral consciousness, environmental integrity, and equitable prosperity for future generations.

4. CONCLUSION

The transformation of Green Garden Magetan illustrates how the green economy concept can be effectively applied in rural agrotourism through the integration of environmental care, social empowerment, and Islamic economic ethics. Environmentally, the adoption of organic farming and waste recycling has improved soil quality and reduced ecological damage. Socially, the program has strengthened community participation and skill development, though income and gender disparities remain. Economically, transparent revenue-sharing and business diversification have enhanced local resilience.

Compared with other agrotourism areas such as Batu, Bintan, and Sleman, Green Garden Magetan stands out for its community-based and ethically grounded approach. Its practices reflect key Islamic principles

‘adl (justice), musyārakah (partnership), and ḥifẓ al-bī’ah (environmental preservation) which transform sustainability into both an economic and moral commitment.

In essence, this study confirms that the integration of green economy principles with maqāṣid al-syarī’ah creates a more inclusive and enduring model of sustainable development. The Green Garden experience serves as a replicable example of how Islamic values can guide local communities toward ecological balance, social equity, and economic prosperity.

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