

Green Economy Transformation in Rural Agrotourism

Divanda Rahmaddiono Putra¹, M. Thoha Ainun Najib²

¹UIN Ponorogo – divandarahmaddionoputra@gmail.com

²UIN Ponorogo – thoha.ainun@gmail.com

Article Info

Article history:

Received Oct 16, 2025

Revised Dec 26, 2025

Accepted Feb 07, 2026

Keywords:

Green Economy Islamic
Economics
Sustainable Agrotourism
Environmental Management

ABSTRAK

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 maqāṣid al-syarī'ah values justice ('adl), stewardship (khilāfah), and environmental preservation (ḥifz 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).

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Corresponding Author:

Divandra Rahmaddiono Putra

UIN Ponorogo

Email: divandarahmaddionoputra@gmail.com

1. INTRODUCTION

Agrotourism in Indonesia has increasingly emerged as a strategic approach to revitalizing the agricultural sector while simultaneously promoting sustainable rural development. The integration of agriculture with tourism activities creates opportunities not only for economic diversification but also for educational, cultural, and environmental empowerment within rural communities. Through agrotourism, agricultural landscapes are transformed into productive spaces that combine farming activities, environmental education, recreation, and local entrepreneurship. This sector has experienced significant growth in several regions of Indonesia such as Batu, Bintan, and Magetan, encouraged by the government's commitment to sustainable tourism development as outlined in the National Medium-Term Development Plan (RPJMN) and the Sustainable Tourism Development Framework issued by the Ministry of Tourism. Agrotourism is therefore increasingly

viewed as a development strategy capable of strengthening rural economies, reducing urban migration, and improving community welfare through local resource optimization.

Nevertheless, despite its rapid expansion, the development of agrotourism in Indonesia still faces various structural and sustainability-related challenges. In many cases, agrotourism management tends to prioritize short-term economic profit rather than long-term environmental preservation and social inclusivity. Numerous agrotourism destinations focus heavily on physical expansion by increasing visitor facilities, constructing artificial attractions, and maximizing tourist capacity without adequate ecological planning. Such practices often contribute to land-use conversion, biodiversity reduction, excessive water consumption, and poor waste management systems. As a result, environmental degradation gradually threatens the sustainability of rural ecosystems that originally became the main attraction of agrotourism itself.

In addition, many tourism businesses adopt environmental labels such as “eco-tourism,” “green tourism,” or “sustainable tourism” merely as marketing strategies without implementing genuine sustainability practices. This phenomenon, commonly referred to as greenwashing, reflects the gap between promotional narratives and actual environmental commitment. Under these conditions, the economic benefits generated by tourism activities are often concentrated among a limited number of investors or business actors, while local communities receive relatively unequal advantages. Social inequality, reduced community participation, and ecological vulnerability consequently become recurring issues in the development of rural tourism destinations. These conditions indicate that agrotourism governance in Indonesia still requires a more comprehensive and transformative development framework that integrates economic growth with environmental protection and social justice.

The concept of a green economy offers an important framework to address these challenges. According to the United Nations Environment Programme (UNEP), a green economy refers to an economic system that improves human well-being and social equity while significantly reducing environmental risks and ecological scarcity. This approach emphasizes the importance of resource efficiency, low-carbon development, social inclusion, and sustainable production patterns. The implementation of a green economy is increasingly relevant for developing countries such as Indonesia, where economic development often intersects directly with environmental sustainability and rural livelihoods. Through a green economy approach, development is not solely measured by economic growth indicators but also by ecological resilience, social inclusiveness, and long-term sustainability.

Within the context of rural tourism development, the green economy paradigm encourages agrotourism managers to adopt environmentally friendly agricultural practices, strengthen community participation, improve local value chains, and promote sustainable consumption behavior among tourists. Furthermore, green economy implementation can support the achievement of Sustainable Development Goals (SDGs), particularly those related to poverty reduction, sustainable communities, responsible consumption and production, climate action, and ecosystem preservation. Therefore, integrating green economy principles into agrotourism management becomes increasingly urgent to ensure that rural tourism development generates not only financial benefits but also ecological and social sustainability.

One of the agrotourism destinations that reflects these dynamics is Green Garden Magetan. Located in Truneng Village, East Java, this agrotourism destination combines agricultural education, recreation, and entrepreneurship activities within a rural environmental setting. The site serves as a learning center for visitors interested in organic farming, compost production, environmental conservation, and sustainable agricultural practices. Through these activities, Green Garden Magetan demonstrates the potential of agrotourism as a medium for environmental education and rural economic empowerment. However, despite its promising development, several challenges remain evident, including limited green infrastructure, uneven economic distribution among local stakeholders, insufficient waste management systems, and relatively low environmental awareness among visitors. These conditions suggest that achieving sustainable agrotourism development requires not only technical and managerial improvements but also the incorporation of ethical values and social responsibility into tourism governance.

In this regard, Islamic economics provides an important normative and ethical perspective for strengthening sustainable development practices. Islamic economic principles emphasize justice ('adl), balance (mīzān), responsibility, and stewardship (khilāfah) in managing natural resources and economic activities. Humans are viewed as trustees of the Earth who bear responsibility for preserving environmental balance and ensuring social welfare for present and future generations. Within the framework of maqāṣid al-syarī'ah, environmental preservation (ḥifz al-bī'ah) is closely connected to the protection of life, wealth, and public welfare. Consequently, economic activities should not merely pursue profit maximization but must also maintain ecological sustainability and social harmony.

The integration of Islamic economic principles into green agrotourism development offers a more holistic sustainability model by combining material, ethical, social, and spiritual dimensions. Sustainable tourism management based on Islamic values can encourage fair economic distribution, strengthen community participation, promote responsible consumption behavior, and foster environmental awareness rooted in moral obligations. This approach becomes particularly relevant in Indonesia, where the majority Muslim population possesses strong socio-cultural values closely related to religion and communal welfare.

Previous studies have examined the implementation of green economy principles in sectors such as manufacturing industries, small and medium enterprises (SMEs), and batik production. However, limited research has specifically explored the intersection between Islamic economic principles and green agrotourism management at the village level. Most existing studies tend to focus either on environmental sustainability or tourism development separately, without comprehensively integrating ethical and spiritual dimensions into the sustainability framework. Therefore, a research gap remains regarding how Islamic economic values can support and strengthen the implementation of green economy principles within rural agrotourism development.

Based on these conditions, this study aims to analyze the implementation of green economy principles in Green Garden Magetan from the perspective of Islamic economics. The study seeks to identify the supporting and inhibiting factors influencing sustainable agrotourism development and to evaluate the environmental, social, and economic impacts generated by these practices. Furthermore, this research is expected to contribute theoretically by enriching academic discussions concerning the integration of Islamic values and sustainable development concepts, particularly in the context of agrotourism. Practically, the findings are expected to provide recommendations for policymakers, tourism managers, and local communities in developing a sustainable agrotourism model based on Islamic principles. Ultimately, such a model is expected to support inclusive prosperity (falah), environmental balance (mīzān), and sustainable rural development in Indonesia,

2. METODE

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, 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 maqāṣid 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. RESULT 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, 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 *musyārahah* (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 activity. 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 *ḥifz 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. Like 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 *musyārahah* (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 Sambu 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 *ḥifz al-māl* (protection of wealth) and *maṣlahah* (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 *maqāsid 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 *maqāsid al-syarī'ah* framework, which seeks to protect wealth (*ḥifz al-māl*), life (*ḥifz an-nafs*), and the environment (*ḥifz 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), *musyarakah* (partnership), and *hifz 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 *maqāsid 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.

REFERENCE

- [1] F. Sari *dkk.*, “Pengembangan Agrowisata Dalam Meningkatkan Sosial Ekonomi Masyarakat Desa Toapaya Kabupaten Bintan,” *JPPM Kepri J. Pengabd. Dan Pemberdaya. Masy. Kepul. Riau*, vol. 2, no. 1, hlm. 1–12, Feb 2022, doi: 10.35961/jppmkepri.v2i1.382.
- [2] N. A’yun, “Integrasi Maqashid Syariah dalam Ekonomi Islam: Perspektif Asy-Syatibi dan Implikasinya terhadap Kesejahteraan Umat”, *Al-Muttaqin : J. Studi, Sosial, dan Ekonomi*, vol. 6, no.02, pp. 212–217, 2025, doi: 10.63230/al-muttaqin.v6i02.309
- [3] A. Agarwal, “Understanding Green Economy,” in *Advances in Business Strategy and Competitive Advantage*, R. A. Castanho, Ed., 1st ed. Hershey, PA, USA : IGI Global, 2024, ch. 1, pp. 1–22. Available at: <https://services.igi-global.com/resolvedoi/resolve.aspx?doi=10.4018/979-8-3693-1297-1.ch001>.
- [4] D. Arodha, “Ethical Corporate Governance Based On Islamic Perspective”, *Accounting Journal of Ibrahimy (AJI)*, vol. 3, no.1, pp. 10–20, 2025, doi: 10.35316/aji.v3i1.7036
- [5] D. Chhabra, and C. Dewland, “Sustainable Marketing of Agro-Tourism: The Socio-cultural Perspective”, *International Journal of Health Management and Tourism*, vol. 9, no. 3, pp. 320–345, 2024, doi: 10.31201/ijhmt.1557458.
- [6] I. Effendi, and A. Lubis, “Organic Farming Ecotourism: Making Lubuk Bayas Village a Sustainable Educational Tourism Destination”, *Journal of Global Innovations in Agricultural Sciences*, pp. 53–60, 2025, doi: 10.22194/JGIAS/25.1454
- [7] M. M. Esa, and N. F. M. Hashim, “The Adoption of Green Practices in the Manufacturing Industry”, *Information Management and Business Review*, vol. 16, no.3(I), pp. 560–573, 2024, doi: 10.22610/imbr.v16i3(I).4008.
- [8] L. Farida, and V. V. Nuzula, “Implementation of Sustainable Development Goals (SDGS) in Indonesia From an Islamic Economic Perspective”, *Al-tsaman : Jurnal Ekonomi dan Keuangan Islam*, vol. 6, no.02, pp. 82–93, 2024, doi: 10.62097/al-tsaman.v6i02.2006.
- [9] B. Gopal, “The Role Of Community Involvement In Promoting Sustainable Tourism Practices”, *ShodhKosh: Journal of Visual and Performing Arts*, vol. 4, no. 2, 2023, doi: 10.29121/shodhkosh.v4.i2.2023.3196.
- [10] A. R. Herawati, N. W. Widowati, and T. Afrizal, “Investigating Sustainable Tourism in Indonesia: A Way Forward for the Tourism Industry”, in *Advances in Hospitality, Tourism, and the Services Industry*, A. Albattat, Ed., 1st ed. Hersey, PA, USA: IGI Global, pp. 107–142. Available at: <https://services.igi-global.com/resolvedoi/resolve.aspx?doi=10.4018/979-8-3693-3196-5.ch006>.
- [11] S. Kedla, S. B. Prasanna, and N. M. Veena, “Agritourism as a Sustainable Rural Development Approach”, *European Journal of Ecology, Biology and Agriculture*, vol. 2, no. 2, pp. 63–67, 2025, doi: 10.59324/ejeba.2025.2(2).06.
- [12] M. L. A. Kurniawan, and Suropto “The Application of Green Economy in the Framework of the 2025 Garbage Clean Bantul Movement (Bantul Bersama)”, *Asian Journal of Healthcare Analytics*, vol. 1, no. 2, pp. 65–70, 2022, doi: 10.55927/ajha.v1i2.1782.
- [13] D. Mariyono, and K. Asfiyak, "Halal Industry And Multicultural Sustainability: A Sharia-Based Framework For Global Cultural Integration". Preprints, 2025, doi: 10.31124/advance.174125107.77208242/v1.
- [14] H. Mirzal, I. Zaki, and M. B. F. Zusak, “How Does Islam Support The Green Economy? A Study On Turath Perspective”, *Journal of Islamic Monetary Economics and Finance*, vol. 10, no. 4, pp. 657–678, 2024, doi: 10.21098/jimf.v10i4.1962.
- [15] D. Plachkov, “Advancing Sustainability: The Role Of Green Economy In Environmental Conservation And Resource Management”, *ENVIRONMENT. TECHNOLOGIES. RESOURCES. Proceedings of the International Scientific and Practical Conference*, vol. 1, 2024, pp. 310–314. doi: 10.17770/etr2024vol1.7998.
- [16] A. A. Rekan, and M. I. Mokhtar, “The Development of Eco-Tahfiz In Malaysia: Bridging Islamic Education and Environmental Sustainability”, *Ulumuna*, vol. 29, no. 1, pp. 1–31, 2025 doi: 10.20414/ujis.v29i1.1431.

- [17] J. A. Rodriguez-Soto, "Agricultural Innovation as a Determinant of a Sustainable Transition in Rural Territories: Evidence from Costa Rica", *Journal of Sustainable Development*, vol. 18, no. 1, p. 77, 2025, doi: 10.5539/jsd.v18n1p77.
- [18] S, S. "Sustainability or Deception? Unpacking the Ethical Dilemmas of Greenwashing", *International Journal For Multidisciplinary Research*, vol. 7, no. 2, p. 38797, 2025, doi: 10.36948/ijfmr.2025.v07i02.38797.
- [19] D. F. Satiadharmanto, N. S. Aulia, and G. J. Fastmadhi, "Sharia-Based Green Economic Transformation: A Maqasid Framework for Sustainable Social and Environmental Development Through Industrial Policy and Innovation", *The Asian Journal of Professional & Business Studies*, vol. 5, no. 2, 2024, doi: 10.61688/ajpbs.v5i2.349.
- [20] D. V. L. Soehardi, S. Sudiarti, and M. Marliyah, "The Paradigm of Fiqh Muamalah Maliyah in the Halal Tourism Ecosystem: Integration of Maqashid Syariah and Sustainable Business Models", *Brilliant International Journal Of Management And Tourism*, vol. 5, no.2, pp. 225–235, 2025, doi: 10.55606/bijmt.v5i2.4689.
- [21] N. N. Suriani, *et al.* "Integrating Sustainable Practice In Agricultural Tourism Management At Subak Teba Majalangu", *International Journal of Management Studies and Social Science Research*, vol. 06, no. 06, pp. 37–43, 2024 doi: 10.56293/IJMSSSR.2024.5306.
- [22] M. R. D. Sutawijaya, and P. F. Nuryananda, "Agrotourism Development in Kampung Adat Segunung to Foster Local Economic Prosperity", *Nusantara Science and Technology Proceedings*, 2025, pp. 103–109. doi: 10.11594/nstp.2025.4716.
- [23] M. I. Y. Suyatno, *et al.* "Strategi Penerapan Ekonomi Islam Berbasis Digital Untuk Mencapai Tujuan Pembangunan Berkelanjutan (SDGs)", *JURNAL RUMPUN MANAJEMEN DAN EKONOMI*, vol. 2, no. 5, pp. 27–33, 2025, doi: 10.61722/jrme.v2i5.6173.
- [24] N. M. Wibowo, *et al.* "The Role of Sustainability Orientation and Sustainable Environmental Performance in Improving Sustainable Economic Performance of the Batik Industry", *KnE Social Sciences*. 2024, doi: 10.18502/kss.v9i10.15722.
- [25] T.-C. Wu, (Emily) *et al.* "Farm diversification through agritourism: innovation synergies", *International Food and Agribusiness Management Review*, vol. 27, no. 3, pp. 509–525, 2024, doi: 10.22434/ifamr2022.0167.
- [26] Y. Yuanita, D. Entas, and R. Ritasari, "Collaboration of Local Wisdom and Contemporary Tourism as a Strategy for Sustainable Tourism Development in Batu City, East Java", *Eduvest - Journal of Universal Studies*, vol. 5, no. 9, pp. 11582–11599, 2025, doi: 10.59188/eduvest.v5i9.51106.
- [27] S. Zailani, "The Concept of Sustainability from the Perspectives of Islam", in *Islamic Operations Management*. 1st ed. London, U.K.: Routledge, 2024, ch. 16, pp. 188–196. Available: <https://www.taylorfrancis.com/books/9781003289050/chapters/10.4324/9781003289050-16>.