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Green Economy as a Strategy for Developing Tourism Villages: An Islamic Ethical and Values Approach to Sustainable Tourism

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Abstract: This study aims to analyze the application of the principle Green Economy in the strategy for developing tourist villages, reviewed from an ethical approach and Islamic values of sustainable tourism. This study aims to determine the application of the principles of sustainable tourism. Green Economy In the strategy of developing tourist villages and to determine how the ethical approach and Islamic values in sustainable tourism. This study adopted a qualitative method with a case study research type. The research location is in Kampung Durian, which is located in Pakis Village, Panti District, Jember Regency. Data collection techniques used include observation, interviews, and documentation. The validity of the data used in this study is ensured by source triangulation. The results of this study indicate that, 1) Kampung Durian Panti Jember Tourism Village has implemented the principles Green Economy in the development of tourist villages, although its implementation is still not fully optimal. 2) The ethical approach and Islamic values in sustainable tourism basically require the management of tourism villages to pay attention to the principle of balance between the economy and the environment, which places tourism activities as part of the human mandate in maintaining the sustainability of nature (caliph on earth), ensuring social welfare, and avoiding environmental damage (facade). In Islamic economic studies, this principle is in line with green economy which emphasizes resource efficiency, ecological sustainability, and social justice.

Keywords: Islamic Economy, Principle Green Economy, Tourism Village

INTRODUCTION

Sustainability issues are a crucial challenge in modern economic development. Development models that rely on excessive exploitation of natural resources have led to ecological crises such as deforestation, air and water pollution, biodiversity loss, and global climate change. This situation emphasizes the importance of a more equitable development paradigm, both ecologically and socially. In this context, the green economy has emerged as a strategic alternative that emphasizes economic growth in harmony with environmental protection and improved social welfare (Ali et al., 2021; Fathoni & Muqorrobin, 2024; Söderholm, 2020; Zhang et al., 2022).

The concept of a green economy began to develop in the 1970s, as global awareness of the environmental impacts of industrialization grew (Aulia et al., 2025; Khaldun et al., 2023). The 1972 Stockholm United Nations Conference on the Environment and the Brundtland Report (1987) became important milestones, introducing the concept of sustainable development that meets the needs of the present generation without compromising the ability of future generations to meet their needs. The term "green economy" gained popularity in the early 2000s, particularly after the 2008 global financial crisis, when UNEP introduced the Global Green New Deal. A green economy emphasises low-carbon development, efficient resource use, and social inclusiveness, which was later reinforced through the SDGs agenda and international agreements on climate change. This concept integrates three main pillars: economic growth, environmental sustainability, and social justice. Its implementation includes renewable energy, sustainable agriculture, carbon taxes, and a circular economy to minimise waste and emissions.

From an Islamic economic perspective, the principle of sustainability aligns with religious teachings, where humans are positioned as caliphs (khalifah) who bear moral and spiritual responsibility to maintain environmental balance. Values such as *maslahah*, *'adl*, and *tahdzib al-fard* provide a normative framework for economic practices that do not harm the environment, oppress humans, or disrupt the order of life (Dahlifah & Fahri, 2022; Priyatno et al., 2022). The integration of green economic principles with Islamic economic values is relevant in the development of tourism villages, which serve not only as recreational destinations but also as socio-economic spaces that encourage environmental conservation, community empowerment, and cultural preservation.

Jember Regency has significant potential for developing sustainable tourism villages. One prominent example is the Kampung Durian Tourism Village in Panti District. This village offers local durian as an agrotourism icon and a symbol of local identity, attracting tourists, especially during the harvest season. Besides enjoying durian, visitors can learn about cultivating, caring for trees, and processing durian products in an environmentally friendly manner. The village also adopts a community-based economic model, where local potential is utilised to improve community welfare without harming the environment.

However, implementing a green economy in tourism villages faces significant challenges, including limited public understanding of environmentally friendly practices, the need for initial investment in green technology, and infrastructure that still needs strengthening. This is where an Islamic economic perspective offers a crucial contribution, emphasizing community participation, social justice, and collective responsibility for the environment. The synergy between green economic principles and Islamic values in Kampung Durian Panti can serve as a strategic foundation for strengthening sustainable tourism, where the community, government, and other stakeholders collaborate to build a competitive, sustainable, and ethical tourism model.

Various previous studies have highlighted environmental conservation, community empowerment, and local economic development in ecotourism. However, studies integrating Green Economy principles with an Islamic economic perspective in village tourism development are still limited. Therefore, the research on Kampung Durian Panti offers an important contribution as a reference for a comprehensive sustainable tourism development model.

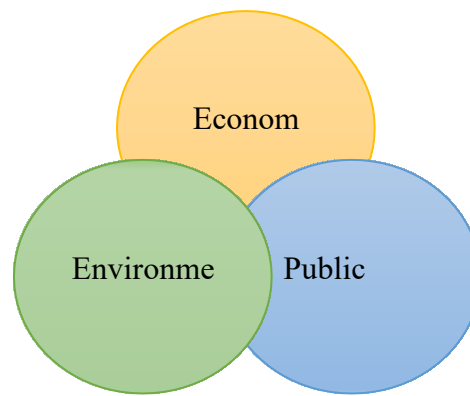


Figure 1: Three Main PillarsGreen Economy

The research gap is evident in the lack of studies that integrate three dimensions simultaneously: the principles of the Green Economy as a strategy for developing tourist villages, Islamic values and ethics as the normative foundation for tourism management, and concrete practices at the local level through case studies of specific tourist villages. Previous research has generally been descriptive of the potential of tourist villages or the concept of sustainability in general, without incorporating the green economy as the primary analytical framework integrated with Islamic economic values.

The novelty of this research lies in its integrative approach between Green Economy and Islamic Economics, focusing on the Kampung Durian Panti Tourism Village. This study analyzes the implementation of green economy principles as a development strategy, while assessing its alignment with Islamic values such as responsibility as a caliph, *maslahah* (benefit for the welfare of the community), and socio-ecological justice. The goal is to bridge the conceptual and empirical gap and offer a model for sustainable tourism village development that is environmentally friendly, socially just, and grounded in the religious values imbued within the community.

METHOD

This research method uses a qualitative approach with a case study design to examine the application of Green Economy principles in the development of the Kampung Durian Panti Tourism Village, Jember, from an ethical and Islamic perspective (Alaslan, 2023; Safarudin et al., 2023). The qualitative approach was chosen because the research focuses on understanding the meanings, experiences, and local practices of tourism actors, rather than simply quantitative measurements. The case study allows for an in-depth analysis of the tourism village phenomenon in a real-life context, focusing on the interactions between managers, the community, business actors, visitors, and the environment. Data collection was conducted through participant observation, in-depth interviews, and documentation. Observations were used to understand the physical condition of the village, area management, socio-economic interactions, and sustainability practices. Semi-structured interviews were conducted with purposive and snowball-based informants, including tourism village managers, MSMEs, durian farmers, and visitors. Documentation supplemented the data through photographs, archives, activity notes, and related documents.

Data analysis followed Miles and Huberman's interactive model, encompassing collection, condensation, presentation, and conclusion drawing. Data were categorised based on key themes such as the application of Green Economy principles, challenges and opportunities, and the integration of Islamic values. Validity was maintained through triangulation of sources and methods, comparisons between informants, and extended researcher presence. The analysis results are presented narratively to provide a comprehensive picture of the development of tourism villages based on the green economy and Islamic values.

RESULTS AND DISCUSSION

Durian Village in Pakis Village, Jember, was originally a durian plantation owned by residents, which later developed into an agro-based tourism destination. This area was inaugurated as Durian Village by the Jember Regency Government and Perum Perhutani KPH Jember on March 21, 2019, with approximately 7,000 durian trees, including approximately 2,700 trees located in the forest area, and involving the active role of the Forest Village Community Institution (LMDH) in its management. The origin of Durian Village is inseparable from the initiative of Mr. Hartono, a local durian farmer, who initially planted durians secretly in the forest area, then together with residents continued to expand planting outside the forest area despite facing various obstacles. Seeing the large economic potential, Hartono and several residents formed an organisation as a prerequisite for forest management, which then gave birth to a cooperation agreement between the community and Perhutani. From this, the Durian Village tourism concept was developed with a share-based management system and one-stop management aimed at improving the economy of the Pakis Village community. Currently, Kampung Durian is not only known as a durian production center, but also as a location for education, event organizing, camping, and lodging, as well as being a lively social space through routine activities such as community service and social actions with the community every Friday, which overall have a positive impact on strengthening tourism and social development in the village.

Application of Principles Green Economy In the Development of the Durian Village Tourism Village in Panti Jember

The research results show that the implementation of Green Economy principles in the development of the Panti Jember Durian Village Tourism Village has been successful, although it is not yet fully optimal and still requires strengthening in various aspects. In terms of welfare, the development of the tourism village has been proven to have a positive impact on improving the local community's economy. Residents who previously depended on farm labor with limited income now have new economic opportunities through businesses around the tourist area, such as food stalls, durian sales, and local processed products. The community-based management system, which replaces stall rental fees with cleaning fees, is clear evidence of how economic benefits can be distributed more fairly. Active community involvement in the planning and management of the tourism area also shows that the development of the tourism village not only improves material well-being but also strengthens social aspects.

From a sustainable justice perspective, environmental management in Kampung Durian demonstrates a collective awareness of preserving nature. Conservation efforts include providing trash bins, installing signs urging people to maintain cleanliness, and holding regular "Clean Friday" activities involving the community and management. Waste management systems, including sorting, regular disposal, controlled incineration, and partial burial, demonstrate efforts to prevent environmental pollution, although modern waste management technology has not yet been fully implemented. Awareness of the ecosystem is also reflected in the utilization of local produce, such as durian, without damaging the area's natural character.

Regarding the principle of capability or efficiency, research reveals a limited human resource pool ready to actively participate. Younger generations tend to migrate, leaving the burden of management and innovation largely borne by established community leaders and families. Nevertheless, various efforts, such as collaboration with relevant agencies and youth empowerment activities, are beginning to increase their participation in tourism management and local economic activities.

In terms of creativity and governance, Kampung Durian demonstrates innovation, such as the development of glamping camps that enhance the tourism experience. However, governance still requires a better structure, broader promotion, and the development of themed

tourism packages. Meanwhile, the principle of planetary boundaries is beginning to be implemented through visitor restrictions, sustainable agricultural practices, the use of organic fertilizers, and segregated waste management. However, renewable energy innovation remains limited due to limited technical knowledge and funding. Overall, the implementation of Green Economy principles in Kampung Durian has shown progress, but requires further strengthening, particularly in human capacity, environmental technology, and tourism product diversification.



Figure 2 Business Actors in the Durian Village Tourism in Panti Jember

The discussion of the research results shows that the application of Green Economy principles in the development of the Kampung Durian Panti Jember Tourism Village has been ongoing, although it is still in the strengthening and refinement stages. The green economy concept, which emphasises the integration of economic, environmental, and social dimensions, is reflected in various tourism village management policies and practices, but its implementation is not yet fully optimal. Awareness of the importance of sustainable development is evident in efforts to avoid excessive exploitation of natural resources and encourage efficient, responsible, and equitable use between generations. Tourism villages are not only economic spaces, but also a medium of transition towards a more sustainable development model.

In terms of the Welfare Principle, the development of tourism villages has significantly contributed to the local economy. The utilisation of durian and other agricultural products creates jobs, business opportunities, and expands the local economy. Small businesses, such as durian vendors, food stall operators, and tourism service providers, also benefit, reflecting the social inclusiveness in line with the spirit of the Green Economy. However, the increase in welfare is not evenly distributed due to limited capacity, capital, and awareness among some communities regarding tourism as a long-term economic opportunity. The principle of Sustainable Justice is evident in the practice of replanting durian trees, managing water resources, and maintaining land to prevent degradation. These efforts prevent overexploitation and maintain environmental carrying capacity. However, the implementation of this principle

has not been optimal due to limited technical knowledge, community understanding of conservation, and oversight of practices that risk damaging the environment. This underscores the need for institutional strengthening and human resource capacity.

Regarding the Principle of Capability (Efficiency and Adequacy), the community has demonstrated efforts to adapt to the demands of environmentally conscious tourism. Management focuses not only on durian but also on coffee and other commodities with potential for development. Tourism facilities such as glamping camps, camping areas, and zipline attractions are designed with closeness to nature in mind while minimizing environmental damage. However, the technical and managerial capabilities of the community and management in optimising local potential remain limited, including in processing value-added products and meeting modern ecotourism standards. The principle of creativity (good governance) is evident in innovations in destination design, but creativity in product processing and technology utilisation remains limited. Durian products are mostly sold fresh without innovative processing, and digital promotion management is suboptimal, resulting in the tourism village's potential not being fully realized in the wider market.

The Planetary Boundaries principle is reflected in efforts to reduce chemical use, use organic fertilisers, and understand the limits of environmental carrying capacity. However, the use of renewable energy and environmentally friendly technologies remains limited due to limited knowledge, technology, and funding. This represents a classic challenge in the green economy: where a vision for sustainability has been established but infrastructure and policy support are inadequate. The five principles of the Green Economy well-being, sustainable justice, capacity, creativity, and planetary boundaries have been present in the practices of the Durian Village Tourism Village in Panti Jember with varying degrees of implementation (Judijanto et al., 2025; Mas et al., 2024). The interrelationships between these principles are clear: maintaining the quality of natural resources is a prerequisite for economic sustainability, while human resource capacity and creative governance determine whether natural potential can be processed into sustainable economic and social benefits.

Challenges and Opportunities in integrating principles Green Economy

The research results show that the development of the Kampung Durian Panti Jember Tourism Village, which integrates Green Economy principles, faces structural and cultural challenges, but also opens up strategic opportunities for sustainable tourism. Internal factors are the main obstacles, particularly the low knowledge and awareness of some communities regarding the concept of sustainable tourism and the utilisation of village economic potential. Business development initiatives are still dominated by driving figures, while the participation of the younger generation is relatively low due to the tendency to migrate and minimal orientation towards village development as a future economic space. Limited business capital is also a constraint, particularly in providing basic infrastructure such as road access, parking areas, and accommodation, as well as improving the quality of services and promotion. This condition is further exacerbated by the difficulty of access to the village, especially during the rainy season, thus reducing the comfort and interest of tourists.

External factors also present challenges. Kampung Durian Tourism Village must compete with other tourist destinations in Jember Regency that offer more diverse attractions and comprehensive facilities, resulting in seasonal tourist visits, dependent on the durian harvest. Furthermore, tourist consumption patterns are sometimes unethical, such as littering and excessive haggling over prices for agricultural products. Collaboration between local government stakeholders, tourism managers, local businesses, and relevant institutions is suboptimal, particularly in terms of integrated promotion, policy support, and ongoing training. This leaves tourism management still relying on traditional methods and word-of-mouth promotion.

Nevertheless, the Kampung Durian Tourism Village offers significant potential for developing community-based tourism and a green economy. Its natural resources, including durian groves, beautiful landscapes, and local wisdom, are key assets. Innovations such as glamping camps, educational ecotourism, durian derivative product processing, and other natural tourism activities can diversify community incomes year-round. Community participation in tourism management, from tour guides and accommodation managers to culinary and souvenir entrepreneurs, has increased household incomes and reduced dependence on seasonal harvests.

Capacity building through training, managerial mentoring, partnerships, and access to funding are key to accelerating community participation. Utilising information technology and digital marketing also presents a strategic opportunity to expand promotional reach, although currently limited. With strong multi-stakeholder collaboration, the Kampung Durian Panti Jember Tourism Village has the potential to become a model for an independent, competitive tourism village, aligned with Green Economy principles, which emphasize economic, social, and ecological sustainability.



Figure 3 Facilities at the Durian Village Tourism in Panti Jember

The challenges and opportunities for developing the Panti Jember Durian Village Tourism Village demonstrate complex dynamics yet are rich in potential. Internally, the tourism village faces limited community knowledge about the concept of sustainable tourism. Some residents still view tourism solely as a means of attracting visitors, without understanding that the success of a destination depends on good management, environmental preservation, and quality service. This has resulted in low active community participation in tourism development, despite the village's significant potential for durian and attractive natural

landscapes. Environmental awareness is also unequal, evident in the habit of littering despite the availability of supporting facilities.

Limited business capital is a significant obstacle. Investments in the construction of environmentally friendly facilities, waste management, infrastructure, the development of durian derivative products, and human resource training require significant funds. Facility development remains gradual and modest, dependent on the financial capacity of managers and the community. Many sustainability-based plans, including integrated waste management systems, renewable energy, and high-value-added products, have not been optimally realized. Basic infrastructure, such as road access, sanitation facilities, and water conservation facilities, is also limited. Supporting policies from local governments have not been explicit in encouraging environmentally friendly practices, so the costs of change are borne solely by businesses.

Externally, the tourism village faces competition from other destinations in Jember that offer more comprehensive facilities and more aggressive promotions. Kampung Durian needs to differentiate itself through unique agrotourism offerings, such as educational tours of durian cultivation and agrotourism packages. Another challenge stems from tourist behaviour; some still use single-use packaging and litter, demonstrating that the success of the Green Economy depends not only on management and the local community, but also on visitor education and compliance. Nevertheless, development opportunities are enormous. Natural resources, durian as an agrotourism icon, clean rivers, green landscapes, and a beautiful rural atmosphere make this village attractive for nature and educational tourism. Glamping facilities, camping grounds, and zip-line attractions expand the tourist segment, from nature lovers to visitors seeking a comfortable stay. The role of local communities in managing tourist facilities, culinary businesses, tour guides, and selling local products demonstrates significant socio-economic transformation and provides important social capital.

Economically, tourism villages have a positive impact on community income, reducing dependence on the durian harvest season, and opening up opportunities for business diversification. The creativity of managers is evident in the development of tourism facilities and the potential for durian derivative products, although innovation remains limited and digital marketing is suboptimal. Strategies for strengthening branding, digital promotion, and thematic tourism packages that combine education, recreation, agro-tourism, and adventure present significant opportunities to strengthen Kampung Durian's position amidst competition. Theoretically, this dynamic aligns with the concept of tourism villages as rural area development that maximizes the potential of local nature, culture, and economy, while remaining grounded in sustainable development (Daniswara, 2024; Pattaray, 2021). The experience of Kampung Durian demonstrates that implementing a Green Economy encompasses institutional strengthening, community capacity building, policy support, and sustainable innovation. These challenges provide strategic learning opportunities for policy and practice improvement, giving this village the potential to become a model for the implementation of a mature green economy at the local level, with a balanced integration of economic, social, and ecological dimensions.

Development VillageTour If Reviewed from PerspectiveIslamic Economics

Research findings indicate that the development of the Kampung Durian Panti Tourism Village in Jember, when analyzed from an Islamic economic perspective, has been in line with sharia principles, although it still leaves a number of challenges that need to be strengthened. Within the framework of muamalah, tourism is not merely a recreational activity, but rather a space for social, economic, and cultural interactions that must be carried out in accordance with Islamic values. Therefore, the orientation of tourism village development is not only to pursue economic profit, but also to ensure the realization of *maslahah* (benefit), distribution justice, blessings of sustenance, and environmental sustainability as a mandate. The Kampung Durian

Panti Tourism Village has the potential to become a model of Islamic economics in the tourism sector if its management is consistent with the principles of mizan (balance), amanah (trust), tawazun (moderation), and 'adl (justice).

In terms of economic and environmental balance, management practices demonstrate a collective awareness that nature is a primary asset that should not be overexploited. Routine maintenance of durian orchards, replanting of dead trees, river conservation, and tourism areas reflect the application of the values of hifdzul bi'ah (environmental stewardship). Business participation through weekly cleaning contributions emphasises social responsibility and the principle that economic activity must be in harmony with environmental sustainability. Challenges remain regarding the low awareness of cleanliness among some visitors and the community, so ongoing education is essential to internalise the principle of tawazun (respect for environmental stewardship) in daily behaviour.

Sustainable natural resource management also demonstrates the implementation of the principle of trust. Sustainable agricultural strategies, including the use of organic fertilizers, chemical reduction, and reforestation, reflect a commitment to God's trust. Regular community service programs, information boards, and waste disposal facilities combine religious, social, and ecological values, aligning with the Quran's message that humans should use God's blessings proportionally and responsibly. In terms of consumer ethics, management strives to instill halal, thayyib (good), proportional, and moderate consumption patterns. Education for business owners and visitors on resource use, waste management, and social and cultural behavior emphasizes that tourism success is measured not only by economic aspects, but also by the extent to which the community's social, cultural, and moral dignity is maintained. While some tourists have responded to calls to protect the environment, others still require a persuasive approach.

Furthermore, management has anticipated potential ecosystem exploitation through the "Clean Friday" program, the installation of warning signs, and routine patrols, reflecting the value of forbidding evil in an ecological context. The awareness that environmental damage for short-term gain contradicts Islamic teachings serves as a normative basis for management in designing policies. Thus, the Kampung Durian Panti Tourism Village demonstrates Islamic economic practices that integrate economic well-being, environmental sustainability, and social ethics, although it still requires strengthening through education, training, and the promotion of sustainable awareness.



Figure 4 Natural Resources in the Durian Village Tourism in Panti Jember

The development of the Panti Jember Durian Village Tourism Village, when viewed from an Islamic economic perspective, demonstrates a transformation that is not only economically valuable, but also fraught with ethical, social, and ecological dimensions. Islamic economics emphasizes that economic activity is not solely for profit, but is part of worship and a trust that must be carried out with the principles of justice (al-'adl), balance (tawazun), sustainability, and the public good (masalah 'ammah). In this context, Panti Jember Durian Village showcases various efforts to manage a tourism village that aligns with these values, despite still being fraught with limitations and challenges in the field.

In terms of natural resource management, the community and village administrators have strived to maintain a balance between utilisation and conservation. Durian cultivation, which tends to be natural and uses minimal chemicals, reflects an awareness of the principle of masalah (benefit maximization) maximizing benefits without causing harm to the environment or future generations. Durian, as a primary commodity, is not only utilized for current profits but also maintained for sustainability through regular maintenance, pruning, and replanting, ensuring sustainable plantation productivity. Efforts to maintain cleanliness and the environment through regular cooperation activities, such as the Clean Friday program, reflect the internalization of the value of hifzh al-bi'ah (environmental preservation) in Islamic economics. These collective activities not only maintain the physical cleanliness of tourist villages but also strengthen social solidarity and the community's sense of ownership of the tourist area. The principle of economic and environmental balance is a crucial aspect, where management not only pursues the number of visitors and revenue but also maintains the natural carrying capacity. The gradual durian harvest system and supporting facilities such as trash bins and simple waste management are examples of tawazun practices.

Sustainable resource management is also a key focus. Natural resources are viewed as a trust that must be used wisely. Replanting durian trees, maintaining gardens, and implementing regular cleaning programs demonstrate the beginnings of sustainable practices. Monitoring

visitor behaviour and the participation of local businesses in maintaining cleanliness demonstrate that economic activities do not completely ignore ecological aspects. However, research has uncovered several obstacles, such as the increasing volume of organic and inorganic waste as tourist numbers increase, and the suboptimal utilisation of durian peel waste for fertiliser or derivative products. While a sustainable orientation is in place, institutional and technical capacity for more comprehensive resource management still needs to be strengthened.

The ethical aspect of consumption is a crucial aspect of Islamic economics. Consumption is not only measured by what is halal (permissible) and haram (forbidden), but also by tayyib (good, beneficial, and non-harmful) and moderation (iqtishad). Visitors are reminded to avoid wasteful use of facilities, maintain cleanliness, and avoid damaging tourist facilities. This serves as moral education to ensure that tourism activities do not harm the environment or the rights of others. Balanced economic distribution is also ensured. The community is actively involved as business actors, service providers, and workers, ensuring a more equitable distribution of economic benefits. Potential ecosystem exploitation is minimized through monitoring, regular cleaning programs, and direct warnings to visitors who violate regulations.

Conceptually, these findings align with the principles of Islamic economics, which mandate that humans, as caliphs on earth, must manage resources responsibly, maintain economic-environmental balance, prioritize sustainability, and reject overexploitation. Overall, practices in Kampung Durian Panti Jember demonstrate a gradual, though not yet ideal, effort to implement these principles (Meyresta & Fasa, 2022; Rayyahun, 2025).

CONCLUSION

The research results show that the implementation of Green Economy principles in the Kampung Durian Panti Jember Tourism Village has been ongoing, although it is still gradual and not yet optimal in all aspects. The principles of sustainable welfare and justice are reflected in the opening of economic opportunities for the community through tourism-based businesses, as well as environmental conservation efforts through sanitation facilities and routine "Clean Friday" activities. However, waste management and the use of environmentally friendly technologies remain rudimentary. The principles of capability, creativity, and governance are evident through community participation and innovations such as glamping camps, but are limited by human resource capacity, minimal involvement of the younger generation, and unstructured management and promotion. The principle of planetary boundaries is beginning to be internalized through visitor restrictions and sustainable agricultural practices, although renewable energy and environmental technology remain challenges. This village has strategic opportunities through its natural wealth, durian as an agrotourism icon, and supporting facilities such as camping grounds, glamping, flying fox, and river tourism. With strengthened community capacity, policy support, access to capital, and the use of innovation and digital marketing, this village has the potential to become a model for green tourism that improves economic welfare while preserving the environment and socio-cultural values. This practice is also in line with the principles of Islamic economics, through the implementation of amanah, mizan, hifdzul bi'ah, as well as halal, thayyib, moderate, and blessed consumption, although ongoing education is still needed to internalize these principles.

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