

# The Impact of Mangrove Ecotourism on Welfare from the Perspective of Maqasid al-Sharia

F F Hasib<sup>a</sup>, A D B Nurdiansyah<sup>b</sup>, Y R Setiawan<sup>c</sup>, <sup>a,b,c</sup>Shariah Economics Department, Faculty of Economics and Business, Universitas Airlangga,

Mangrove ecotourism aims to improve social welfare. However, there has been no welfare analysis from an Islamic perspective yet. This paper aims to determine the impact of Wonorejo Surabaya Mangrove Ecotourism on social welfare, from the perspective of Maqasid al-Sharia. Wonorejo Surabaya mangrove is a well-preserved forest area. There are many unexplored potentials in the area, particularly its micro-economic and ecotourism aspects. These two require development to empower the locals. Therefore, the area has great potential for development as an alternative tourist destination in Surabaya, to improve the living standard of Wonorejo Surabaya locals. The development of mangrove ecotourism will add value, by increasing locals' economic potential and creating a new tourism icon in Surabaya. However, the city government should help provide facilities and infrastructure, empower the locals, and most importantly, introduce and promote the area as a tourist destination.

**Key words:** *Ecotourism, welfare, Environment*

## Introduction

Wonorejo Mangrove Ecotourism is one of the latest ecotourism destinations in Surabaya. This area was officially open to the public in 2010 and has been under development ever since. The locals first built the mangrove forest area, yet the city government has taken it over and continues to develop it.

The utilization of mangroves may improve society's quality of life, such as increasing aesthetics, spirituality, and other values related to welfare. Sari (2016) examines Small Medium Enterprise's (SME) empowerment in mangrove ecotourism from several aspects; enabling and empowering aspects among others. As to enabling, empowerment arises when

the locals can earn additional income by vending for the visitors, while empowerment is channeled into marketing training for the locals.

Siswanto and Moljadi (2015) define ecotourism as "a passionate journey to undisturbed and unpolluted natural areas with a specific learning object, which is to admire and enjoy the scenery, plants and wild animals in their habitat, just as how the cultural manifestations (now and then) are found in the region..." Regarding the use of underdeveloped natural resources, ecotourism relies on natural features such as beautiful places, wild rivers or waters, untouched forests, and abundant natural resources which have to be preserved well. Thus it can be concluded that ecotourism is a kind of tourism that involves going to undisturbed and unpolluted natural areas, where everyone who travels there can learn while admiring and enjoying the scenery, plants, and animals as well as the culture in the area. According to Martini, Kuspriyanto, and Kurniawati (2017), ecotourism utilizes natural resources in the form of tourism which aims for education, research, and conservation of the environment and to create local economic growth.

In terms of welfare, this study uses the perspective of *Maqasid al-Sharia*, according to Al-Ghazali. Martini (2015) examined Al-Ghazali's thoughts and found that the welfare of humankind lies in the protection of faith (*ad-in*), soul (*an-nafs*), mind (*al-aql*), lineage (*an-nasl*) and wealth (*al-maal*). Everything that ensures the protection of these five things will guarantee the desired public interest.

This study discusses how Mangrove Ecotourism will impact on Surabaya residents' economic welfare from the perspective of *Maqasid al-Sharia* and analyzes whether it has protected faith (*Ad-in*), soul (*An-Nafs*), mind (*Al-Aql*), lineage (*An-Nasl*) and wealth (*Al-Maal*). These aspects distinguish this study from previous studies related to mangrove ecotourism.

## Literature review

Martini (2015) explains the definition of welfare in its common terms. Welfare is assumed to be something that is directly related to household income and consumption. The focus is on consumption levels including health insurance, housing, direct financial assistance, education, and other fields of social welfare. Meanwhile, welfare from the Islamic perspective is defined by the overall Islamic teachings about holistic life. The expected welfare in Islamic teachings is:

- Holistic and balanced welfare, covering both material and spiritual dimensions, whether individual or social based.

- Welfare in the world and in the hereafter. In Islam, humans undergo several phases or realms; the realm of spirit, world, grave, and hereafter. Thus, welfare in the perspective of Islam refers not only to worldly life, but welfare in the hereafter is undoubtedly a priority.

*Fallah* is often used to describe a good state of life, both materially and spiritually in the worldly life and the hereafter, within the frame of Islamic teachings. In a simpler term, *Fallah* is glory and victory in the worldly life and the hereafter (Anto: 2003). Chapra (2000) uses *Fallah* as a welfare concept. *Fallah* is achieved if human needs are met in a balanced manner.

The fulfillment of these needs has an impact called *maslahah* (Abdullah: 2010). Al-Ghazali defines the economic activity aspect of social welfare function in a tripartite individual and social utility hierarchy framework. The framework covers needs (*dharuriyah*), pleasure or comfort (*hajiyyah*), and luxury (*tahsiniyah*) (Martini: 2015). Chapra explains in more detail that the purpose of Sharia is to improve humans' welfare, which lies in the protection of faith (*al-din*), soul (*al-nafs*), mind (*al-aql*), lineage (*al-nasl*), and wealth (*al-mal*).

According to Antonio, San Rego, and Taufik (2012), the five things mentioned above are the five factors of *Maqasid al-Sharia*. *Maqasid al-Sharia* is seen as the primary goal of Sharia that supports welfare and benefit values as well to eliminate misery. This study uses the *Maqasid al-Sharia* factor to analyze the impact of welfare from the perspective of Islam.

### ***Maqasid al-Sharia***

According to Martini (2015), *Maqasid al-Sharia* is a goal pursued by the Islamic Sharia through prohibiting or permitting something. The purpose of Sharia itself is to obtain benefits, both for individuals and groups, and to be the rules that protect these benefits and enable humans to obtain a perfect life in the world. However, many individuals or groups are oblivious to the purpose of *Maqasid al-Sharia*. Quran 21: 107 mentions this purpose. The verse states that the purpose of Sharia is to attain grace by enforcing justice, eliminating prejudice, and reducing problems.

### ***Protection of Faith (al-Din)***

Protection of faith (*al-din*) for individuals is related to prayers said by Muslims, defending Islam from heretical teachings, and from the attacks of those who believe in other religions (Muzlifah: 2013). Concerning this study, mangrove ecotourism should be able to increase the community's economic prosperity while protecting individual religious activities during the process.

### ***Protection of Soul (al-Nafs).***

*Hifdz an-nafs* (protection of the soul) is the *haq al-hayat* (the right to live). This right is not a mere self-defence tool, but should be directed to create a better quality of life for individuals and society. The right to live has to be oriented to improving the quality of life; ultimately, not partially (Jamal: 2010). This study is concerned with the need for Wonorejo Surabaya Mangrove Ecotourism to create a better quality of life for individuals and society.

### ***Protection of Mind (al-Aql)***

*Hifdz al-aql* (protection of the mind) is *haq al-ta'lim* (the right to get an education). Appreciating the mind does not mean keeping it from going crazy or drunk. Protection of the mind is oriented to fulfilling the intellectual rights of each individual in society (Jamal: 2010). Concerning this study, Mangrove Ecotourism has to be able to fulfil intellectual rights for everyone in Surabaya.

### ***Protection of Lineage (Hifdz Al-Nasl)***

*Hifdz Al-Nasl* (protection of lineage), is a reason why improving offspring quality is needed, and adultery and inbreeding are prohibited (Hadi: 2012). Protection of lineage means preserving the continuity from one generation to another, and conserving healthy and clean offspring who live in peace (Bahsoan: 2011). In this study, Mangrove Ecotourism conserves the environment, which indirectly means preserving the environment's sustainability and quality. Humans' quality of life also depends on the environment's quality around them.

### ***Protection of Wealth (al-Mal)***

*Hifdz al-mal* (protection of wealth), is *haq al-amal* (the right to get jobs). It is more than an effort to protect wealth from others disruption. This right also means someone's right to get wealth in a *halal* way, which is by getting a job. In a broader term, this right gives someone the power to create jobs for other people. Therefore, everyone can own wealth in their life in order to get a prosperous quality of life (Jamal: 2010). This study wants to find how everyone should get wealth, jobs, and create more jobs to achieve a prosperous quality of life, including to be able to do charity (*ZISWAF*) for those in need.

### **Research Method**

This study uses a descriptive qualitative research approach. Descriptive analysis research is the researchers' way of delivering the study results, in which they describe the analysis from

their observations. This study aims to portray or explain facts, states, or indicate development.

This study aims to describe Surabaya residents' welfare from the perspective of *Maqasid al-Sharia*. To do so, this study needs to analyze related literature about the condition of numerous elements; Surabaya residents, the potential and impact of Surabaya Mangrove Tourism on society and prosperity from the perspective of Islam, and also to analyze works of literature related to *Maqasid al-Sharia*.

Furthermore, this study also uses observation to validate the existing literature data. That is why this study uses library research from previous pieces of research, or other secondary supporting documents (local government reports, articles, statistical data, videos), and observation.

## **Result**

### ***The impact of Mangrove Ecotourism on the Protection of Faith***

According to the Great Dictionary of the Indonesian Language (KBBI: 2019. *Kamus Besar Bahasa Indonesia (KBBI)*). [Online] Available at <http://kbbi.web.id/pusat>, [accessed on 5 June 2019]), worship means any outer and inner effort based on what the religion has instructed, to be followed by believers. Therefore, those who worship their God are doing what the religion has instructed. Doing what the religion has instructed means protecting the faith.

Another way to protect the faith is to preserve the environment. By polluting the environment one is also polluting the true essence of religion, which indirectly tarnishes human existence as *khalifah fi al-ard*. Based on QS. al-A'raf (7): 85, those who do not damage the environment are those with the characteristics of true believers (Ubaidillah: 2010).

The existence of Mangrove Ecotourism is one of many ways to protect the environment; it shows the impact of this ecotourism on the protection of faith. Besides that, there is a mosque in the area that can be used by Muslims to *salah/pray*. This fact also shows the impact of Mangrove Ecotourism on protecting the faith.

### ***The Impact of Mangrove Ecotourism on the Protection of Soul***

Conserving and preserving the environment means the same as protecting the environment, which is also a way to protect human mental and life sustainability. Over-exploitation on environmental resources can harm humans' quality of life (Ubaidillah: 2010).

The impact of Mangrove Ecotourism on protecting life quality is proven from the mangrove's functions. Mangrove can absorb emissions from the sea and air, act as a barrier against coastal abrasion and salt-induced storm and wind, inhibit poison in coastal waters, and offer a living ocean life habitat, an inhabiting species food source, and habitat for many animals (Purnobasuki: 2012). They are the impacts of Mangrove Ecotourism on protecting the soul.

### ***The Impact of Mangrove Ecotourism on the Protection of Mind***

Concerning this study, Mangrove Ecotourism has to meet intellectual rights for everyone in Surabaya. According to the Great Dictionary of the Indonesian Language, intellect means smart, brainy, and bright-minded with a scientific background. We can conclude that intellectual rights are the right to get an understanding or comprehension based on science.

The impact of Mangrove Ecotourism on the protection of mind is shown from the existence of the Environmental Education Department, in the management of Mangrove Ecotourism. This department is responsible for organizing events, doing on-field classes, and participative planting by students, higher education students, and the general public who are interested in more in-depth study about mangroves. Every year this department organizes several events, such as mangrove planting with some schools and institutions. By doing so, Mangrove Ecotourism shares an understanding and comprehension of mangrove forest with society, let alone how Mangrove Ecotourism also helps students or researchers who study biology, chemistry, environmental engineering, or other fields. Therefore, we can conclude that Mangrove Ecotourism has an impact on protecting the mind.

### ***The Impact of Mangrove Ecotourism on the Protection of Lineage***

In this study, Mangrove Ecotourism is preserving the environment, which indirectly also conserves the environment's quality and sustainability. Humans' quality of life depends on the quality of the surrounding environment. Preserving the environment is related to lineage; the sustainability of the next human generations on earth. A destructive act can cause future tribulations. Over-exploitation is a form of injustice that we must avoid (Ubaidillah: 2010).

The` impact of Mangrove Ecotourism on the protection of lineage is closely related to maintaining the quality of life indirectly; preserving the quality of the environment and the sustainability of human generation. Preserving environmental quality has to be carried out continuously since one-time actions will not be useful for the next generation.

### ***The Impact of Mangrove Ecotourism on the Protection of Wealth***

In this study, Mangrove Ecotourism should help society to earn, get a job and create more jobs to get a prosperous quality of life, including to be able to do charity (*ziswa*) for those who are in need. The impacts of Mangrove Ecotourism on the society to earn, get a job, and create more jobs, are shown in the following cases:

- There are small businesses of syrup-producing, *batik*, and beauty products that use raw materials derived from the mangroves.
- The locals can run a boat rental business, a Surabaya souvenir centre, and culinary business.
- Management, in this case the city government, can get revenue from the parking fees of 2-wheeled and 4-wheeled vehicles, jogging track entrance tickets, and photo spot service fees for visitors who want to take pictures at the jogging track.

The locals or Surabaya residents who get revenue or income from the Mangrove Ecotourism area are expected to give *ziswa* to people in need. Therefore, Mangrove Ecotourism has an impact on protecting wealth.

Sari (2016) explains that mangrove ecotourism can empower SMEs in two aspects. The result of that study found that mangrove ecotourism has an impact on the community's welfare (Table 1.), especially welfare in Islamic perspective using the *Maqasid al-Sharia* approach. The findings support the notion that mangrove forest not only empowers the SME from two aspects which are enabling and empowering aspects. It also has impacts on welfare, especially from an Islamic perspective.

**Table 1:** The impact of mangrove ecotourism on welfare from the perspective of *Maqasid al-Sharia*

<b>Maqasid al-Sharia Dimension</b>	<b>Indicator</b>	<b>Finding</b>
Protection of Faith	Praying in the form of carrying out religion's instructions	<ul style="list-style-type: none"> <li>• Preserving environmental sustainability</li> <li>• Does not damage the environment</li> </ul>
Protection of Soul	Preserving humans' quality of life	<ul style="list-style-type: none"> <li>• The mangrove plants can absorb emission from the sea and the air</li> <li>• Coastal abrasion barrier</li> <li>• Salt-induced storm and wind barrier</li> </ul>

		<ul style="list-style-type: none"> <li>• Poison inhibitors in coastal waters</li> <li>• Habitat of ocean life</li> <li>• Food source for the inhabiting species</li> <li>• Habitat for the animals</li> </ul>
Protection of Mind	Protecting intellectual rights	<ul style="list-style-type: none"> <li>• On-field classes</li> <li>• Participative planting by the students, higher education students, and the general public</li> <li>• A facility for students, higher education students and the general public who wants to learn further about mangrove</li> <li>• Planting trees in Wonorejo Surabaya Mangrove Ecotourism</li> </ul>
Protection of Lineage	Protecting human's quality of life.	<ul style="list-style-type: none"> <li>• Improving the environment quality to maintain humans' quality of life</li> <li>• Protecting the environment in one generation to another</li> </ul>
Protection of Wealth	Earn income	<ul style="list-style-type: none"> <li>• The locals can get revenue or earn from the mangrove ecotourism</li> <li>• Able to create more jobs</li> <li>• Able to give charity (<i>ziswaf</i>) to those in need</li> </ul>

## Conclusion

The result of this study shows that Wonorejo Mangrove Ecotourism could realize better social welfare. Welfare fulfilment in this ecotourism has met the five aspects of *Maqasid al-Sharia* mentioned in pieces studied by the researchers. Those five are the protection of faith, soul, mind, lineage, and wealth, which Mangrove Ecotourism has fulfilled, so that social welfare might improve from the perspective of *Maqasid al-Sharia*. Therefore, the government and other institutions need to keep supporting the entrepreneurs and locals of Wonorejo Mangrove, so that their business can be more robust and sustainable.



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