



کنزل

JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/index>

## Economic Synergy and Religious Tolerance in Tourism Villages: A Maqashid al-Shari'ah Perspective

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### Articles

#### Information

*History:*

Received: January

Approved: April

Publish: May

*Keywords:* Tourism Village;

Religious Moderation;

Religious Tolerance;

Maqashid Sharia;

Community Economic

Empowerment.

### Abstract

Intolerant attitudes may trigger interreligious conflicts in Indonesia. Therefore, there is a need for village-based public spaces that can simultaneously promote social harmony and strengthen the local economy. One such strategic public space is the Tourism Village. This study aims to analyze the role of Tourism Villages as spaces for economic synergy and religious tolerance from the perspectives of legal literature and maqashid sharia. This study employed a qualitative method using a library research approach. Primary data sources included laws and regulations concerning Tourism Villages, tourism, and religious tolerance in Indonesia, as well as Islamic legal sources such as the Qur'an, Hadith, and literature on maqashid sharia. Secondary data were obtained from academic books and scientific journal articles. Data were collected through documentation techniques and analyzed using content analysis with a normative legal and maqashid sharia approach. The findings reveal that Tourism Villages possess significant potential to strengthen the local economy while fostering interreligious tolerance. The principles of kinship, equality, local wisdom, and diversity embedded in Indonesian tourism regulations provide a strong foundation for developing Tourism Villages grounded in religious moderation. These principles are also aligned with the objectives of maqashid sharia, particularly the protection of religion (hifz al-din), wealth (hifz al-mal), and human life (hifz al-nafs).

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## Introduction

Humans are inherently social beings, characterized by a natural tendency to interact, engage in *muamalah* (social transactions), cohabit, and maintain mutual interdependence through collaborative efforts. Consequently, beyond the fulfillment of fundamental necessities such as clothing, food, and shelter the need for security within one's living environment is paramount. It is essential to cultivate a harmonious and peaceful society, notwithstanding the inherent diversities of ethnicity, religion, race, and social strata. Thus, a well-functioning social structure must integrate economic sufficiency through accessible employment opportunities with the fundamental requirement for peace and security within a multireligious and pluralistic society.

Regarding fundamental human necessities, Abraham Maslow, an American psychologist and the founder of the Hierarchy of Needs theory, categorized human needs into five levels: physiological needs, safety needs, love and belongingness, esteem needs, and self-actualization (Muazaroh & Subaidi, 2019). Within this framework, economic sufficiency and the requirement for security fall under the categories of physiological and safety needs. Physiological needs are typically satisfied through employment that generates income, which is subsequently utilized to fulfill basic living requirements (Mahmudan, n.d.). Conversely, a lack of job opportunities can lead to *mudharat* (harm or adversity). Research conducted by Rafli Muhammad Sabiq and Nurliana Cipta Apsari indicates that unemployment exerts significant psychological pressure, which may catalyze criminal behavior. Such pressure can impair rational thinking, leading individuals to justify any means—including illicit activities—to satisfy their basic needs (Sabiq & Apsari, 2021).

Beyond economic challenges at the village level, religious intolerance remains a persistent social issue, often manifested through the discrimination of minority groups by those who perceive themselves as the majority (Waqqosh et al., 2023). A poignant example occurred in late June 2025, where a halfway house in Kampung Tangkil, Sukabumi, was vandalized by residents on June 27, 2025, due to allegations of it being used for religious activities. Such mutual suspicion among adherents arises from a lack of mutual acquaintance and an exclusivist mindset that asserts one's own faith as the sole truth while delegitimizing others. Consequently, fostering interfaith dialogue and interaction is imperative; through mutual understanding, harmony can be cultivated, and prejudice can be dismantled (Mashar & Firmansyah, 2023, p. 4). Interfaith interaction is essential to establish a context of harmony that generates a sense of security, rather than hatred stemming from diversity.

In the effort to strengthen interreligious harmony, the village government plays a pivotal role by formulating village regulations (*Peraturan Desa*) that align with the Ministry of Religious Affairs Regulation No. 3 of 2024. Through these regulations, the government reinforces a national commitment (*komitmen kebangsaan*), ensuring that citizens manifest a steadfast dedication to upholding the constitution and the collective agreements that underpin national and state life (Muhammad, 2021). Furthermore, strengthening tolerance is essential to cultivate a mutual capacity among residents to respect and appreciate the diversity of religious views, practices, and beliefs held by fellow villagers. Additionally, there is a profound need to reinforce a rejection of violence, whereby villagers demonstrate a clear opposition to all forms of extremism, radicalism, and aggression perpetrated in the name of religion. This must be complemented by an accommodative stance toward local

traditions, where citizens exhibit an openness to acknowledging and appreciating cultural heritage and local wisdom, provided they do not contradict the fundamental principles of religious teachings.

The urgency of strengthening religious moderation through the optimization of Village-Owned Enterprises (*BUMDes*) in tourism village management necessitates a concrete juridical manifestation. To integrate the dimensions of community economic empowerment with social harmonization, it is crucial to formulate local legal policies via Village Regulations that specifically govern the management of *BUMDes* or tourism villages based on religious moderation. This regulatory step is vital to provide legal certainty and an operational framework for the inclusive development of village potential. The analysis in this study is further deepened by adopting the *Maqashid al-Shari'ah* approach as a multidimensional analytical tool. Consequently, the integration of these values ensures that the development of tourism villages is not merely oriented toward material profitability but also toward substantive and sustainable *maslaha* (public interest).

Although the potential of tourism villages as instruments for economic strengthening and social harmony is significant, empirical evidence suggests that its internalization within formal governance still faces challenges of regulatory fragmentation. Without a systematic integration of *Maqashid al-Shari'ah* principles, the development of destinations often falls into mere economic commodification, neglecting the essential protection of religious values and sustainable social security (Saragih et al., 2025; Urrohmah et al., 2024). Previous studies have extensively examined moderation and village dynamics, including works by Saputra et al. (2022), Munawaroh and Ghozali (2023), Rohman (2021), Pratama and Junaidi (2024), and Fitriani (2025). However, their research has not significantly integrated the studies of economics, moderation, and village governance. Therefore, this research seeks to systematize religious moderation through the channel of economically reinforced legal frameworks. This study aims to fill the methodological and juridical gaps by synchronizing village regulations with a holistic framework of welfare. Through exploring the synergy between Islamic values and local wisdom, this study formulates a tourism village model that not only accelerates economic independence but also serves as an inclusive public space for religious moderation (Ismail & Mas, 2022; Purbayuda, 2025)

## **Method**

This study employs a qualitative approach utilizing a library research design (Suryana, 2010). The selection of this method is based on the characteristics of the object of study, which focuses on a conceptual-normative analysis of regulations, social practices, and the internalization of *Maqashid al-Shari'ah* values in developing tourism villages as a space for economic synergy and religious tolerance. Data sources in this study are classified into primary and secondary data. Primary data encompass juridical instruments concerning tourism villages, tourism, and religious moderation in Indonesia, synthesized with authoritative Islamic legal sources including the Qur'an, Hadith, and fundamental literature on *Maqashid al-Shari'ah*. Meanwhile, secondary data are obtained through a systematic search of academic books and reputable scientific journals relevant to the subject matter. The data collection technique is conducted through the documentation

method, involving a comprehensive review and recording of literary substances to construct a robust argument.

The gathered data are subsequently analyzed using content analysis techniques, integrated with a normative legal approach and a Maqashid al-Shari'ah perspective (Sahir, 2022). Drawing on the Krippendorff framework, the analytical stages are carried out systematically, starting from unitizing (identifying data units), sampling (determining source samples), recording/ coding (data encoding), reducing (data reduction), inferring (logical inference), to narrating (constructing narrative reports) (Sugiyono, 2016). The Maqashid al-Shari'ah analysis serves as an analytical tool to evaluate the extent to which tourism village development can actualize sharia objectives, particularly within the dimensions of protecting religion (hifz al-din), property (hifz al-mal), and dignity (hifz al-'ird) (Mashduqi, 2023). This integration is expected to formulate an economic space model that is both productive and reinforces social cohesion among religious communities.

## **Results**

### ***Legal Framework for Tourism Villages in Indonesia***

Under Law of the Republic of Indonesia No. 10 of 2009 concerning Tourism, the definition of a "tourism village" is not explicitly stated. However, a conceptual understanding can be derived from Article 1, Paragraph (6), which defines a Tourism Destination as a geographical area within one or more administrative territories. Such destinations encompass tourist attractions, public facilities, tourism infrastructure, accessibility, and a community that is interrelated and mutually reinforcing in the realization of tourism. When these elements comprising natural, cultural, traditional, or creative attractions are developed within a village setting and integrated with public and tourism facilities managed by the local community, it constitutes a Tourism Village.

A more specific definition is provided in Sukabumi Regency Regional Regulation No. 3 of 2023 concerning the Development of Tourism Villages. It defines a Tourism Village as an integration of attractions, accommodations, and supporting facilities presented within a community life structure that is inseparable from prevailing customs and traditions. Thus, a tourism village is understood as a model for rural area development based on local potential for tourism purposes, integrated with community empowerment.

Village Owned Enterprises (Badan Usaha Milik Desa or BUMDes) play a pivotal role in the management of Tourism Villages. This is as mandated by Law No. 6 of 2014 concerning Villages, which regulates the rights and authorities of villages to manage local potential, including tourism. Article 87 stipulates that a village may establish a Village-Owned Enterprise (BUM Desa), managed through the spirit of kinship and mutual cooperation (gotong royong). These enterprises are authorized to engage in economic activities and/or public services in accordance with statutory regulations. The authority to establish BUMDes provides villages with the opportunity to operate economic ventures, such as tourism villages, under these communal principles.

The authority of BUMDes is further strengthened by Government Regulation (PP) No. 11 of 2021 concerning Village-Owned Enterprises. Article 1, Paragraph (2) explains that BUMDes business activities encompass economic sectors and/or public services managed independently. Regarding the management of village tourism by BUMDes, Article

3clarifies that economic activities may involve business management, investment development, and the cultivation of village potential. Furthermore, the utilization of village assets to create added value can be effectively realized through village tourism activities.

The administration of Tourism Villages managed by the villagespecifically through BUMDes is governed by several key regulations, including: Law No. 10 of 2009 concerning Tourism; Law No. 6 of 2014 concerning Villages; Government Regulation No. 50 of 2011 concerning the National Tourism Development Master Plan 2010–2025;Government Regulation No. 11 of 2021 concerning Village-Owned Enterprises; Regulation of the Minister of Tourism and Creative Economy No. 1 of 2023; Relevant Regional Regulations (Perda) and Village Regulations (Perdes)..

*Table 1. Legal Framework for Tourism Village Management*

No.	Regulation	Correlation with Economic Improvement and Tolerance
1.	Law No. 10 of 2009 concerning Tourism	Indonesia's natural wealth, flora, fauna, arts, culture, and archaeological heritage serve as capital for tourism development to enhance public welfare. The principles of kinship (kekeluargaan) and equality are synergistic with social harmony and religious tolerance.
2.	Law No. 6 of 2014 concerning Villages	Villages are empowered to improve the quality of life and community welfare through community empowerment. Poverty alleviation is pursued by developing local economic potential and utilizing natural resources. The principles of local wisdom and diversity serve as pillars to strengthen religious moderation.
3.	Government Regulation No. 50 of 2011 concerning the National Tourism Development Master Plan 2010–2025	The development of natural, cultural, and man-made tourist attractions is based on the principle of upholding religious and cultural values. Community empowerment through tourism provides strategic opportunities for Village-Owned Enterprises (BUMDes) to play an active role.
4	Government Regulation No. 11 of 2021 concerning Village-Owned Enterprises	BUMDes aims to conduct economic activities through business management, including the development of village potential in the form of tourism villages. The underlying values of kinship and mutual cooperation (gotong royong) reinforce the foundations of religious moderation.
5	Regulation of the Minister of Tourism and Creative Economy No. 1 of 2023	This regulation supports tourism village management through Special Allocation Funds (DAK) to enhance destination quality. This includes support for management training to increase tourism appeal. Natural and cultural diversity are unique assets that can be collaboratively maintained by the community, serving as a catalyst for interreligious harmony.

### ***Tourism Villages and Community Economic Empowerment***

Every village possesses diverse potentials that can be managed to generate economic value for its residents. Highland regions, such as Batu, Pujon, and Bromo, hold significant potential to be developed as tourism villages that can bolster the local economy. Similarly, coastal villages, such as those in Gunung Kidul, South Malang, and surrounding areas, offer comparable opportunities. With the authorities vested in them, Village Heads

can optimally manage these natural resources to reduce unemployment rates and enhance the community's economic standing.

Research entitled "The Impact of Tourism Village Development on the Socio-Cultural and Economic Environment in Penglipuran Tourism Village" (2024) by I Gusti Ayu Agung Nila Nirmala et al. indicates that the development of tourism villages yields both positive and negative impacts on the environment, socio-culture, and economy of the local community. In Penglipuran, development has contributed to well-preserved environmental quality and natural resources, despite negative externalities arising from tourist mobility and activities. From a socio-cultural perspective, tourism village development affects the community's population structure, the preservation of arts and culture through the Penglipuran Village Festival, and the maintenance of traditional architecture (Nirmala et al., 2024).

Furthermore, a study titled "The Impact of Tourism Village Development on the Socio-Economy of the Community" (2022) by Haris Aminuddin et al. in the *Journal of Public Power* shows that the Wonosalam tourism area possesses significant attraction for visitors. The presence of the Wonosalam tourism village has increased social interaction with outsiders and supplemented the income of local residents either through trade or employment in management roles thereby stimulating broader community economic growth (Aminuddin et al., 2022). These two studies highlight the substantial potential for enhancing public welfare through the strategic management of tourism villages.

Tourism is an activity that directly involves the community due to the inevitable interaction between tourists and local residents, which subsequently triggers socio-economic, socio-cultural, and environmental impacts. According to Cohen (1984), as cited in I Gde Pitana, the impact of tourism on the socio-economic conditions of local communities, including those in rural tourism villages, includes effects on foreign exchange earnings, community income, employment opportunities, local price levels, the distribution of benefits (profits), ownership patterns, general development, and government revenue (Pitana & Gayatri, 2005, p. 109). Consequently, it can be understood that the economic empowerment derived from tourism administration including village-based tourism has a significant impact on the empowerment and reinforcement of the community's economic resilience.

## **Discussion**

### ***Factors Causing Interreligious Intolerance***

Fundamentally, religious freedom is a manifestation of non-derogable human rights that cannot be reduced or restricted even under emergency conditions. In contemporary legal discourse, this positions every individual as a rights holder with full autonomy over their spiritual beliefs, while the state bears a state obligation to ensure a safe environment for all citizens to practice their faith without intervention.

The existence of this protection is formally articulated within the constitutional framework of the 1945 Constitution of the Republic of Indonesia. Article 28E, Paragraphs (1) and (2), not only guarantee the freedom to embrace a religion but also protect individual liberty in adhering to beliefs and expressing thoughts and attitudes in accordance with one's conscience. This assertion is reinforced by Article 29, Paragraph (2), which mandates the state as a legal guarantor of the independence of every resident to embrace

a religion according to their conviction. The continuity of such normative protection indicates that the state views religious freedom as an essential foundation for socio-political stability.

Beyond constitutional instruments, legal guarantees for the plurality of beliefs are specifically accommodated in Law Number 39 of 1999 concerning Human Rights. Article 22 of this Law constructs religious freedom as an inherent right tied to human dignity, where the state assumes full responsibility for facilitating the exercise of these rights without discrimination. From a broader perspective, the synchronization of these legislative regulations aims to counteract all forms of exclusivism and intolerance that may jeopardize social harmony. Thus, this legal framework serves as the juridical basis for the creation of religious moderation, which is an absolute prerequisite for national integration.

Despite the explicit provisions in the 1945 Constitution regarding religious freedom, several cases of intolerance persist. Research conducted by Rizky Anani titled "Violence Resulting from Religious Intolerance: Legal Regulations and Causative Reasons" identifies the primary factors behind intolerance as follows (Anani, 2025):

1. **Religious Fanaticism.** Fanatic individuals often insist on ideas deemed true for themselves or their group while tending to disregard differing views from others. Characteristics include a lack of logical reasoning, a tendency to prioritize emotion, a limited perspective focused solely on one’s group, and a propensity to blame other groups. These traits reinforce excessive fanaticism.
2. **Lack of Understanding of Pluralism.** Building an inclusive, harmonious, and peaceful society requires an understanding of pluralism, which aims to provide space for every group to actively engage in economic, political, social, and cultural life while recognizing and respecting existing diversity. A deficit in understanding pluralism can lead individuals to behave intolerantly.
3. **Feelings of Insecurity and Fear.** This includes the fear of losing identity, where a group perceives the presence of other religions or beliefs as a threat to their cultural and religious identity. This fear may arise when a minority feels threatened by the majority, or conversely, when a majority feels marginalized by a minority group that dominates certain sectors, territories, or public spaces, thereby triggering intolerant reactions from the majority toward the minority.

*Table 2. Primary Factors Underlying Religious Intolerance*

No.	Factor	Description
1.	Religious Fanaticism	A deficit in logical reasoning, prioritization of emotional impulses, and a narrow worldview; exclusively group-oriented with a tendency to scapegoat or attribute fault to out-groups.
2.	Lack of Understanding of Pluralism	A failure to acknowledge and respect existing social and religious diversity.
3.	Insecurity and Fear	Existential apprehension where minorities fear the majority and the majority perceives their position as being threatened or displaced by the minority.

### **Religious Moderation in Indonesia**

The term "moderation" originates from the Latin *moderatio*, denoting a state of being "middle" or "temperate" (neither excessive nor deficient). According to the *Great Dictionary of the Indonesian Language* (KBBI), moderation has two meanings: the avoidance of extremes and the reduction of violence. A moderate stance aims to steer away from extremist tendencies, moving toward a "middle path" (*jalan tengah*) dimension (Kemendikdasmen, n.d.).

Under Presidential Regulation No. 58 of 2023 on the Strengthening of Religious Moderation, Religious Moderation is defined as a perspective, attitude, and religious practice in communal life that embodies the essence of religious teachings and beliefs. It seeks to protect human dignity and build the public good (*maslaha*) based on the principles of justice, balance, and adherence to Pancasila and the 1945 Constitution of the Republic of Indonesia as the national consensus (Saifuddin, 2021).

There are four primary indicators of Religious Moderation (Ministry of Religious Affairs Team, 2019):

1. National Commitment (*Komitmen Kebangsaan*);
2. Tolerance
3. Non-violence; and
4. Accommodativeness toward Local Traditions.

National commitment refers to the noble values of the Indonesian nation—Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and *Bhinneka Tunggal Ika* (Unity in Diversity)—which translate into a profound love for the homeland (Sutrisno, 2019). The success of Religious Moderation is measured by a high degree of respect for differences, providing space for others to hold and express beliefs, voicing opinions, valuing equality, and a willingness to cooperate. Furthermore, it is gauged by a strong rejection of actions by individuals or groups that employ physical or psychological violence (Fahri & Zainuri, 2019). It also involves a welcoming acceptance of local traditions and culture in religious behavior, provided they do not contradict the core tenets of religion and faith.

The seven essences of Religious Moderation include: (1) safeguarding human life; (2) upholding noble civility; (3) respecting human dignity; (4) strengthening moderate values; (5) realizing peace; (6) valuing pluralism; and (7) adhering to national commitments (Sutrisno, 2019). Beyond Presidential Regulation No. 58 of 2023, the strengthening of Religious Moderation in Indonesia is supported by Minister of Religious Affairs Regulation No. 3, which governs the coordination, monitoring, evaluation, and reporting of moderation initiatives (Mayasari, 2023). According to the Minister of Religious Affairs, strengthening religious moderation is a systematic effort that must be implemented across various ministries, including the Ministry of Tourism (Fahri & Zainuri, 2019).

The implementation of this policy is crucial, as religious moderation is not merely a theological discourse but a sociological instrument to counteract threats of exclusivism, intolerance, and radicalism that could trigger national disintegration (Qodim, 2023). In the tourism context, this synergy is manifested through the development of tourism villages that prioritize inclusivity and respect for the diverse identities of local communities (Riyanto, 2022). A moderate public outlook serves as significant social capital in creating a safe and welcoming tourism ecosystem for all groups (Latifa & Fahri, 2022).

Therefore, strengthening religious moderation within the tourism sector aims not only to preserve social harmony but also to function as a strategy for protecting human dignity and peace at the grassroots level (Mahmud, 2020). By internalizing moderate values within tourism village governance, ministries and relevant stakeholders can ensure that economic growth progresses in tandem with a robust national commitment and ethical interaction among religious adherents (Latifa & Fahri, 2022). Consequently, the tourism village transforms into a "living laboratory" for moderation practices that unite the spirit of economic empowerment with the values of public welfare.

### **Law and Maqashid al-Shari'ah**

A village possessing natural, cultural, traditional, or creative attractions developed for tourism purposes equipped with public and tourism facilities and managed by the local community is defined as a Tourism Village. For instance, Pujon Kidul Tourism Village presents an educational tourism (*edu-tourism*) concept offering diverse learning and recreational activities, such as vegetable harvesting, outbound programs, camping, and practical lessons on biogas production, dairy processing, and livestock farming. Its natural landscape, dominated by agricultural areas, mountains, and forests, ensures a cool and refreshing atmosphere. Furthermore, tourism facilities such as *Cafe Sawah*, flower gardens, scenic photo spots, and *Cafe The Roudh 78* which serves both local and international cuisines further enrich the village's appeal. The area also provides children's playgrounds and dexterity games like ATVs.

Similarly, Ponggok Village, located in the Polanharjo District of Klaten Regency, is renowned as a premier tourism village with prominent natural potential, specifically its clear, fresh, and abundant spring water, with *Umbul Ponggok* as its primary attraction. Additionally, Ponggok Village features other attractions such as *Umbul Besuki*, *Umbul Sighedhang*, and the *Galau* Reservoir. Beyond its natural beauty, Ponggok has evolved into a center for educational tourism, showcasing best practices in village governance and *BUMDes* (Village-Owned Enterprises) management, tourism management, aquaculture, maggot cultivation, food security reinforcement, agricultural activities, waste management, and MSME empowerment as part of sustainable local economic development.

The management of villages like Ponggok and Pujon Kidul by *BUMDes* provides significant economic benefits to their residents. Every tourism facility offered inherently requires labor, allowing tourism villages to absorb the local workforce. Enhanced service quality correlates with higher tourist interest, thereby increasing community income and creating job opportunities, which in turn reduces unemployment. Residents with stable employment receive regular wages, enabling them to fulfill their physiological needs. Moreover, this development contributes to regional government revenue and local development.

Visitors to these tourism villages represent diverse religious backgrounds. Adherents of Islam, Protestantism, Catholicism, Hinduism, Buddhism, Confucianism, and other beliefs are all welcome to explore these destinations. Consequently, tourism villages function as inclusive public spaces where interreligious interactions occur whether between vendors and buyers or among the tourists themselves. This interaction provides a strategic opportunity to strengthen religious moderation. This can be manifested through open

dialogues aimed at educating visitors, thereby reinforcing interreligious tolerance based on the principles of kinship and equality mandated by Law No. 10 of 2009 concerning Tourism, the principle of diversity in the Village Law, and Presidential Regulation No. 58 on the strengthening of religious moderation.

The conceptualization of the Tourism Village as a Space for Economic Synergy and Religious Tolerance within the framework of Legal Literature and *Maqashid al-Shari'ah* can be observed in the following conceptual framework.

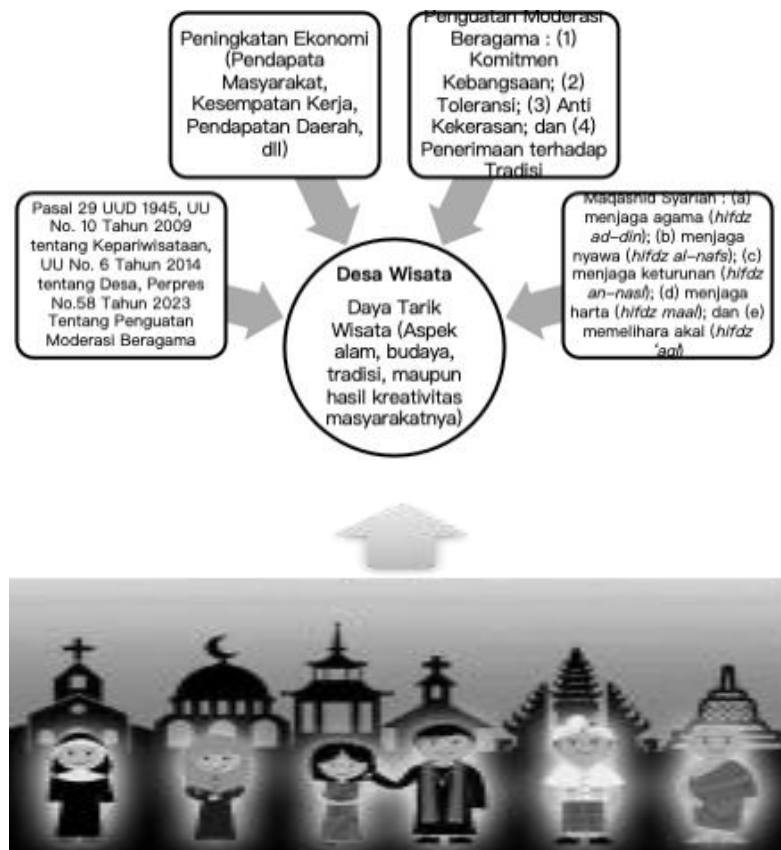


Figure 1. The Tourism Village as a Space for Economic Synergy and Religious Tolerance: A Review of Legal Literature and *Maqashid al-Shari'ah*

Natural, cultural, and traditional attractions, alongside the creative outputs of village communities, have the capacity to draw tourists from diverse religious backgrounds while simultaneously bolstering the local economy by creating employment opportunities for residents. As inclusive public spaces, tourism villages serve as strategic venues for fostering and strengthening religious moderation. Grounded in the principles of kinship and equality as stipulated in Law No. 10 of 2009 concerning Tourism, as well as the principles of local wisdom and diversity in Law No. 6 of 2014 concerning Villages, tourism villages are uniquely positioned to fulfill an educational role regarding religious moderation.

The principle of kinship (*kekeluargaan*) implies that the tourism village and its stakeholders are built upon foundations of communal solidarity and equality. Although tourists may originate from different regions, they remain part of a single "family" within the frameworks of both Indonesian national identity and universal humanity. Meanwhile, the principles of local wisdom and diversity emphasize that tourism villages highlight

unique local heritages, requiring visitors from various cultural traditions to respect and honor the local customs of the destination. This aligns with a key indicator of religious moderation: accommodativeness toward tradition. By fostering an acceptance of diverse traditions and local wisdom, a tolerant attitude is cultivated among all individuals, fulfilling the core spirit of religious moderation namely, tolerance and the embrace of cultural traditions.

The integration of kinship, equality, local wisdom, and diversity in tourism village management aimed at reinforcing tolerance and the acceptance of tradition can be operationalized through organized agendas such as interfaith dialogues, community forums (*sarasehan*), seminars, cross-faith cultural performances, and interfaith talk shows. Consequently, beyond offering recreational attractions, tourism villages can act as a cohesive force that bridges the diverse differences inherent in Indonesia. This synergy also reinforces national commitment (*komitmen kebangsaan*), another vital indicator of religious moderation.

Religious intolerance is often driven by religious fanaticism, a deficit in understanding pluralism, and feelings of insecurity or fear. These factors necessitate proactive measures through various initiatives to strengthen religious moderation across institutions, agencies, and public spaces like tourism villages. Such efforts provide enlightenment and understanding to the public while minimizing violence perpetrated in the name of religion. Non-violence is a fundamental indicator of religious moderation, the spirit of which is also encapsulated in the Qur'an, Surah Al-Hujurat, Verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ

حَكِيمٌ

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous among you. Indeed, Allah is Knowing and Acquainted" (QS. Al-Hujurat: 13).

Islam through the teachings brought by the Prophet Muhammad ﷺ, instructs its adherents in the principles of tolerance, as evidenced by the Prophet's tradition (*hadith*):

الْحَنِيفِيَّةُ السَّمْحَةُ: سَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: عَنْ بِنِ عَبَّاسٍ قَالَ

"Narrated by Ibn Abbas, he said: 'The Messenger of Allah (peace be upon him) was asked, "Which religion is most beloved to Allah, the Almighty and Sublime?" He replied, "The primordial, upright, and tolerant faith (Al-Hanafiyyah al-Samhah)." (Reported by Al-Bukhari).

### **Maqashid al-Shari'ah and Tourism Village Governance**

Based on the aforementioned verse and hadith, it is understood that differences in ethnicity, culture, skin color, nationality, and religion are an inevitability (*sunnatullah*). God intentionally created humanity in diversity, not as a catalyst for division, but to foster mutual

acquaintance, understanding, and respect, particularly within the pluralistic context of Indonesia. Consequently, the Shari'ah was revealed by Allah with specific objectives, known as Maqashid al-Shari'ah.

According to Imam al-Shatibi, the objectives of Islamic law for humanity are categorized into three hierarchical levels:

1. Al-Dharuriyyat (Essential/Primary Necessities): The highest level, which determines welfare in this world and the hereafter. These are fundamental elements whose existence must be preserved; their absence leads to the total collapse of human welfare. These encompass five pillars: (a) protection of religion (*hifz al-din*); (b) protection of life (*hifz al-nafs*); (c) protection of progeny (*hifz al-nasl*); (d) protection of property (*hifz al-mal*); and (e) protection of intellect (*hifz al-'aql*) (Nasution & Nasution, 2020).
2. Al-Hajjiyyat (Complementary/Secondary Necessities): Needs required to alleviate hardship (*masyaqqah*). Their absence does not lead to total collapse but causes significant difficulty in life (Nasution & Nasution, 2020).
3. Al-Tahsiniyyat (Embellishments/Tertiary Necessities): Requirements that enhance the quality of life according to public standards. Their absence does not cause hardship but merely diminishes the refinement of the *dharuriyyat* or *hajjiyyat* levels (Nasution & Nasution, 2020).

In relation to Maqashid al-Shari'ah, tourism villages can serve as a space for economic synergy and religious tolerance by emphasizing these five objectives. Regarding the protection of religion (*hifz al-din*), tourism villages facilitate the reinforcement of Islamic values by providing prayer facilities for various faiths and developing tourism based on norms of decency and mutual respect. Safe and healthy village management aligns with the protection of life (*hifz al-nafs*) through safety standards, disaster mitigation, and environmental hygiene, as well as education on religious moderation which fosters non-violent attitudes. The preservation of local culture and family-friendly tourism activities contribute to the protection of progeny (*hifz al-nasl*) by minimizing moral degradation and illicit social behaviors that often threaten tourism areas with high densities of homestays.

Furthermore, tourism villages play a significant role in the protection of property (*hifz al-mal*) by enhancing community welfare through local economic empowerment—such as MSMEs, homestays, and community-based creative enterprises managed transparently through institutions like BUMDes. Beyond economic benefits, these villages act as educational spaces promoting literacy and innovation, thus relating to the protection of intellect (*hifz al-'aql*). Human resource training and the prevention of intellect-damaging practices, such as drug abuse, represent the practical application of *Maqashid*. Thus, Shari'ah-based tourism village development manifests the values of *Islam Rahmatan lil 'Alamin* (Islam as a mercy to the universe).

Deeply integrated Islamic values in tourism management touch upon sustainable spiritual and social dimensions. Effective development requires a comprehensive approach, such as the 4A components (Attraction, Accessibility, Amenities, Ancillary), where each element must align with the principle of *maslaha* (public interest) (A'ini & Ayu,

2024). For instance, providing halal food and prayer facilities protects religious needs while satisfying Muslim tourists. This positions Shari'ah tourism as a catalyst for community welfare in realizing the Indonesia Emas 2045 vision (Srisuliwati & Nurhasanah, 2025).

The synergy between Islamic values and local wisdom nurtures interreligious harmony. In highly diverse regions, practices of *ta'awun* (mutual assistance) and *tawazun* (balance) in economic activities demonstrate that Islamic values reinforce social cohesion without eroding local identity (Purbayuda, 2025). Moreover, management based on Participatory Appraisal of Competitive Advantage (PACA) emphasizes institutional synergy to ensure fair economic distribution, thereby safeguarding the family's economic future and the protection of progeny (*hifz al-nasl*) (Khasanah, 2023).

However, empirical realities show that the internalization of *Maqashid al-Shari'ah* is often unsystematic. Challenges remain in standardizing services and ensuring equitable economic impacts (Saragih et al., 2025; Urrohmah et al., 2024). Therefore, synchronizing positive law with the *Maqashid* framework is essential to ensure recreation serves as a medium for spiritual reflection and the protection of life (*hifz al-nafs*) (Bahrudin, 2019). By strengthening Asset-Based Community Development (ABCD), tourism villages can transform into inclusive public spaces where economic progress coexists with morality and tolerance, serving as a strategic pillar for national harmony (Suhandi, 2023).

## Conclusion

This research emerges through a unique integration of psychological, economic, religious, and legal dimensions within a single, coherent policy framework. Village-Owned Enterprises (BUMDes) are no longer viewed merely as business units, but as a tangible manifestation of *Maqashid al-Shari'ah*, specifically in protecting religion (*hifz al-din*) and safeguarding life and property (*hifz al-nafs wa al-mal*). By optimizing tourism village business units, society is provided with an inclusive space for interfaith interaction, which automatically mitigates interreligious suspicion—a phenomenon historically triggered by economic exclusivism. While previous studies have largely offered normative sociological recommendations, this study provides an operational foundation by adopting the principles of Ministry of Religious Affairs Regulation No. 3 of 2024 into local governance. This includes national commitment, tolerance, non-violence, and accommodativeness toward local traditions, all of which are translated into Standard Operating Procedures (SOPs) for tourism destination management. Furthermore, this research offers a solution to the phenomenon of psychological pressure stemming from unemployment, which often leads to criminality and intolerance. By creating inclusive economic opportunities, it demonstrates that the equitable fulfillment of physiological and safety needs is an absolute prerequisite for the creation of substantive religious moderation. Ultimately, this study successfully synthesizes the argument that sustainable religious moderation can only be achieved when it is supported by economic independence that possesses legal certainty and is oriented toward substantive *maslaha* (*Maqashid al-Shari'ah*), rather than mere value-void tourism commodification.

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