

## DEVELOPMENT OF COMMUNITY BASED TOURISM AS FULFILLMENT OF MAQASHID SYARIAH IN SEKAPUK VILLAGE, GRESIK

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### Abstract

*The aim of this research is to find out how to develop Community Based Tourism as a medium to fulfill aspects of Maqashid Syariah in Sekapuk Village, Ujungpangkah District, Gresik Regency. This research uses descriptive qualitative methods to explain further the analysis of CBT as a fulfillment of Maqashid Syariah. The results of this research show that the development of tourism in Sekapuk Village using the CBT concept is able to fulfill aspects of Maqashid Syariah. Starting from the maintenance of religion which is a means for carrying out worship at tourist locations, the maintenance of the soul which is achieved due to the fulfillment of the need for food and clothing as a result of tourism, the maintenance of the mind which is achieved due to the quality of education which also increases as a result of individual income increasing after tourism, the maintenance of offspring with improving the quality of the younger generation both spiritually, mentally and physically, which is achieved in the form of wider and more promising job opportunities, preservation of assets, which is achieved because in the tourism development process, the Taplus Invest program is carried out by the Village Government. Sekapuk.*

**Keywords :** Community Based Tourism, Maqashid Syariah, Sekapuk

### INTRODUCTION

Tourism is a sector that can boost the Indonesian economy. This is based on data from the Ministry of Tourism and Creative Economy which states that tourism contributed 1.7 billion USD in foreign exchange in 2023. Of course, this surge has a significant impact on the recovery of the Indonesian economy after being hit by Covid-19. Economic growth as a result of tourism is also in line with the legal basis of Indonesia, namely Law Number 10 of 2009 which contains the objectives of Tourism itself. From here it can be underlined that tourism has characteristics as a Multiplier Effect which in addition to being useful as a driving force for increasing

the economy, it is also a conservation of the environment, development of various cultures, protection of heritage and maintenance of national and international relations. Community Based Tourism is an alternative tourism model that prioritizes community contribution in addition to being a driver as well as an implementer and monitor.

Looking at its history, Community Based Tourism first appeared in terminology around 1985 which was initiated by Peter E. Murphy. Currently, the concept of Community Based Tourism is being applied by some Asian, Latin American and African countries as an alternative for sustainable development in undeveloped destinations or traditional tourism. The intention of Community Based Tourism is able to bring benefits to the community in the form of: 1) increasing the quality of Human Resources, 2) Marketing the uniqueness of local culture, 3) poverty alleviation, 4) empowering the role of women in the environment, 5) cultural exchange (Twining Ward, 2007). As a concept that prioritizes community contribution, of course the services and roles of various sectors, especially the community itself, must be massive and support the progress of tourism in a region.

Tourism in Indonesia itself is classified as developing rapidly. Based on data from the Ministry of Tourism and Creative Economy, there are at least 4,729 tourist villages. In East Java Province, there are 451 tourist villages, of which there are 26 tourist villages in Gresik Regency, five of which have advanced status. One of them is Setigi Tourism in Sekapuk Village. A tourist village is said to be advanced if it has a significant impact on the economy of the villagers and its surroundings. As an indicator of an advanced tourist village if it meets: 1) The village community is aware of the benefits of tourism, 2) the village funds are used to develop tourism potential, 3) has a group that manages tourism, 4) is visited by many tourists, 5) visitors spend their money to support the local economy, 6) visitors come back to the tourist village, 7) the community cares about natural assets, culture, skills and uniqueness, 8) gets recognition from the community, media and institutions (Gautamam, 2020).

Setigi Tourism from Sekapuk Village has succeeded in meeting the points of the advanced tourist village indicators. This is proven by the ability of the village government to eradicate poverty through tourism with a net profit turnover of IDR 7 billion and PADes of IDR 2.047 billion. In 2023, PADes Sekapuk managed to achieve IDR 7.62 billion from tourism. Of course, this success cannot be separated from the relationship between nature, the government and the community who want to advance their village through tourism. Sekapuk Village is able to show that tourism has great potential to become a strong economic base. Tourism can also play a role as a catalyst for community empowerment, including in the economic sector.

Sekapuk Village used to be a backward village, far from being developed. The location that is currently used as a Setigi tourist attraction used to be a former limestone quarry by PT. Polowijo. This area was used as a garbage dump by the surrounding community from 2003 to 2017 which resulted in pollution of the soil, water and even air. The thickness of the garbage at that time reached 14 meters high. Of course it will be even more disturbing when the rainy season comes, the smell of the pile of garbage is very disturbing to the people around the area. This area was transformed into a tourist destination in the hands of Abdul Halim as the village head for the 2017-2023 period. Not only that, Abdul Halim's success in implementing his policies has also succeeded in promoting Sekapuk Village through achievements obtained during his tenure, including: 1) The Best Potential Destination On Artificial, October 2020 in Bali, 2) Number 1 Brilliant Village in Indonesia in 2020.

The concept of Community Based Tourism which is able to improve the economic welfare of the Sekapuk Village community is in line with Maqashid Syariah. Where the essence of Maqashid Syariah itself is "jalb mashalih and da'rul mafasid / seeking profit and avoiding damage". Normatively, running a business is not only for consumptive needs but is expected to contribute to environmental protection efforts. As a religion that is rahmatan lil 'alamin, Islam emphasizes its adherents to maintain environmental sustainability and act wisely towards nature. Utilization of nature that is able to optimize the needs of society without ignoring Islamic values requires complete and comprehensive guidance so that every development carried out can achieve maximum benefits for humans without abandoning compliance with Islamic law. Islam provides the best life system for anyone who believes in it, one of which is in the economic activities of a prosperous society, the concept of welfare that is balanced between fulfilling material needs and spiritual needs refers to the goals of Islamic law by maintaining the 5 principles of Maqashid Syariah based on the views of Imam Al-Ghazali, namely maintaining religion (ad-din), maintaining the soul (an-nafs), maintaining reason (al-aql), maintaining descendants (an-nas) and maintaining property (al-mal).

So, starting from the research construct, the data and facts above which then underlie the author to explore research entitled Development of Community Based Tourism as Fulfillment of Maqashid Syariah in Sekapuk Village, Gresik, is interesting to be raised.

## **RESEARCH METHODS**

The method used in this study is a descriptive qualitative approach with a focus on library research. This type of library research is oriented towards the study, review, and discussion of classical and modern literature that is relevant to the topic of the writing. In this study, a descriptive comparative analytical approach

is applied, which involves systematic exposure, explanation, analysis, and comparison of thoughts. The aim is to detail and understand thoroughly how the development of Community Based Tourism as a Fulfillment of Maqashid Syariah in Sekapuk Village, Gresik.

## DISCUSSION RESULTS

Community Based Tourism is a tourism development concept that involves the community in its process. This community involvement is very necessary to achieve the goals and vision and mission that have been set and agreed upon by an organization or group. Indicators are needed to measure the success of CBT. According to Potjana Suansri, there are 5 dimensions produced by CBT, namely :

1. Economic Dimension: the existence of funds for community development and employment opportunities arising from CBT so as to generate income for the community from the concept of CBT
2. Social Dimension: increasing the quality of life, community pride, fairness in the division of roles and building strengthening of community organizations.
3. Cultural Dimension: encouraging the community to respect cultural differences and community awareness to cultivate a culture of development in local culture.
4. Environmental Dimension: studying the carrying capacity area, regulating waste disposal and increasing awareness of the need for conversion.
5. Political Dimension: increasing participation from local residents, increasing the power of the wider community, guaranteeing rights in managing natural resources..

From these indicators, it is found that Sekapuk Village meets all the indicators explained in the table below :

Tabel 1. Success Indicators of Community Based Tourism in Sekapuk Village

No.	Dimension	Result
1	Economic	The existence of Setigi tourism as a village tourism in Sekapuk Village has increased the village economy and residents in particular. Several residents who have joined directly as part of Setigi HR feel the benefits and positive impacts, especially in increasing income. Many residents who previously had low incomes or even no income at all finally have sufficient income. As much as IDR 1,500,000 - IDR 3,000,000 per month is their income after joining Setigi tourism. <sup>75</sup> For residents who do not become

		employees or join directly at tourist attractions, there is an Investment Savings program with a profit sharing of IDR 500,000 at the end of each period.
2	Cultural	Setigi Tourism introduces and strengthens the culture that exists among the villagers as a local tourism that increasingly unites residents to maintain village customs and natural resources. In addition, it can also be a means of education and learning about the history of the village and the rich and unique natural resources of the village in the limestone hills area.
3	Social	As a successful tourist village since the beginning of the opening of Setigi tourism, Sekapuk village has transformed from an underdeveloped village into an independent village. Sekapuk village is now also known as the Billionaire Village, because the village's original income from BUMDES in 2023 reached IDR 9.6 billion. In addition, Sekapuk Village has also received various awards for its success and progress as a tourist village. This certainly has a positive influence on residents in social life in society. Giving roles to residents as human resources in tourism without looking at status, gender, age, also shows that there is no social differentiation to help advance village tourism.
4	Political	As an independent village that is now able to improve the economic level and welfare of the villagers, the Sekapuk village community is increasingly proud and confident in introducing the pride of their village outside the Sekapuk village itself. The management of the village's natural resources is now also under the auspices of the village, such as the potential for limestone mining which is still active as a livelihood for the villagers which is included in the BUMDES business unit of Sekapuk village.
5	Environmental	The Setigi tourist area of approximately 5 hectares is the result of conservation from a former landfill into a tourist area. The selection of this location initially sparked pros and cons. However, in the end the land was transformed into a tourist destination that

		attracts many visitors. In terms of the comfort of tourists and villagers, the land is also planted with many trees and flowers so that what was once arid and hot is now cooler and more beautiful. As a form of concern from the leader for the environment and the comfort of Sekapuk village, the landfill was finally diverted to empty land that is deeper and further from the residents' settlements.
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Source: processed by researchers

The condition of the community in Sekapuk Village after the construction of this tourism can reduce the poverty rate. The poverty rate in Sekapuk Village itself has decreased, although not significantly. Where based on poverty data for the last five years, from 2019 - 2023, the poverty rate in Sekapuk Village has decreased every year. Over the past five years, the poverty rate in Sekapuk Village has decreased by 94 poor people. In addition to being caused by the effects of BUMDES, such as employing people in the mining sector and the domino effect of tourism, this decrease in poverty is also due to the diverse livelihoods of the Sekapuk Village community, most of whom work in the private sector, trade and agriculture. In addition, the impact of tourism is also felt by the community in terms of their income. In the development of income-increasing efforts that are carried out by the poor by utilizing the existing resources in Sekapuk village directly still does not exist and has not been developed. But the village government facilitates them to work in the C mining sector, there are around 758 people working in the mining sector and the government also facilitates them by opening around 60 new plots of land to be utilized by the community. although not all poor people can work in this sector due to limited land and also worker quotas. In addition, there are also the emergence of 29 new MSMEs which are representatives of 29 RTs in Sekapuk village which are underprivileged people who get a quota in the form of stalls or stands at Setigi tourism. The distribution of income for the Sekapuk village community is considered uneven. Because the livelihoods of the Sekapuk village community are diverse and of course their incomes are also different. Like miners who only earn Rp. 1,500,000 to Rp. 2,500,000, different from BUMDES employees who are already the UMR of Gresik City, which is around 4.3 million per month. And other communities with different livelihoods certainly also have different incomes, from there the distribution of income in Sekapuk village is not yet even. And the increase in the capacity of the Sekapuk village community itself is considered not yet achieved because with incomes that are still below the UMR such as mining employees who only get 1.5 million - 2.5 million per month, it is only enough to meet basic needs and also their daily needs where their income remains but their living

needs are increasing. In addition, three village groups show increasing independence. In Sekapuk village there are three groups, namely Karang Taruna, Pokdarwis and the Family Welfare Development Group (PKK). But only one group, namely the PKK group, is able to develop its productive business so that their independence can increase. The development of this PKK group is because they are able and have 37 of their own superior products in the form of snacks, snacks and merchandise that always produce and also sales that always increase. In addition, they also collaborate with tourism units by including their products in the entrance ticket to Setigi tourism, which on weekdays is Rp. 15,000 and on Sundays it becomes Rp. 20,000 because it includes products from PKK. So that automatically makes their business products continue to grow and become an increase in independence for the Family Welfare Development Group (PKK).

Based on the explanation, the development of Community Based Tourism is able to fulfill the Maqashid Syariah aspect. Based on the view of Imam Al-Ghazali, Maqashid Syariah is divided into 5 aspects as follows :

Tabel 2. Indicator Maqashid Syariah Sekapuk Village

No.	Aspect	Result
1	Preservation of Religion ( <i>Hifz al-din</i> )	In terms of maintaining religion, as previously explained, all things that are absolutely needed, both material and non-material, the means to perform worship must be available and realized first. Therefore, based on the results of observations and interviews, it was found that tourism development in Sekapuk Village can guarantee the maintenance of religion. This is because the management and development of tourism have provided facilities and infrastructure that are needed by tourists at each destination and accommodation.
2	Preservation of the Soul ( <i>Hifz Al-Nafs</i> )	The preservation of the soul can be achieved if the needs of the soul are met, including food, drink, clothing and shelter or in other words, the needs of clothing, food and shelter are met. Therefore, in this study, the researcher examined whether the existence of tourism in Sekapuk Village can guarantee the fulfillment of basic needs such as clothing, food and shelter. Based on the results of the study, it was found that the development of this tourism can guarantee the fulfillment of the needs for clothing,

		<p>food and shelter. The impact of the development of tourism in Sekapuk Village is able to guarantee the fulfillment of basic needs such as food, drink, clothing and shelter (clothing, food, shelter) namely by continuing to increase creativity in capturing opportunities from the construction of this tourism, because there are so many tourists who visit every day, so as business actors/tourists must be smart in finding business opportunities not only focused on being managers but also taking part in being able to achieve economic prosperity.</p>
3	<p>Preservation of Descendants (<i>Hifz Al-Nas</i>)</p>	<p>Offspring and the younger generation are important factors in maintaining civilization, therefore the younger generation must have strong spiritual, mental and physical qualities in order to be able to face the increasingly complex challenges of life. Therefore, in maintaining offspring, improvements in the quality of the younger generation must be made. In relation to tourism development in Sekapuk Village, as a result of observations and interviews, the impact of this tourism development can be a means of improving the quality of the younger generation or maintaining offspring. This can be seen from the comparison of youth activities before and after Sekapuk Tourism. Before Sekapuk Tourism, most young people were unemployed so that the unemployment rate was quite high at that time. Not only that, negative activities were also popular with young people such as drinking, and so on. However, after tourism, young people were busy as managers, security and tourism actors and other impacts, namely they had income as business actors in tourism and the negative habits of young people indirectly decreased and could be minimized.</p>
4	<p>Preservation of Reason (<i>Hifz al-Aql</i>)</p>	<p>Humans are given reason to maintain their lives, therefore reason must be maintained. Maintaining in the sense of developing reason so that moral, knowledge and technological base of society will be improved. Based on the results of the survey and</p>



		interviews in Sekapuk Village, it can be seen that the average education of children there is a high school graduate, and many have even been able to continue their education to college. Talking about education, it can be seen that there are quite a lot of S1 graduates, reaching 182 graduates. Based on the results of the study in terms of religious education, the community in Sekapuk Village is already thick with religious nuances because learning to recite the Koran from an early age has become a tradition. When the child is three or four years old, the parents will hand over their child to learn to recite the Koran to a Koran teacher around their village at a fairly cheap cost, the cost of learning to recite the Koran is also very cheap so that it is affordable for all parents. Then in terms of skills, the Village Government has often held soft skill training related to tourism development, so the community can participate without spending money
5	Preservation of Assets ( <i>Hifz al-Maal</i> )	Maintaining assets in this context is how to develop or find and manage assets for the purpose of eliminating poverty, meeting basic needs, and creating an even distribution of income. Therefore, with the development of tourism in Sekapuk Village, it means increasing job opportunities for the local community and increasing their income. With this side job, the local community also gets an indirect effect, namely the running of local economic activities. For example: tourists who come will provide income for souvenir sellers, parking and ticket counter guards, weavers, members of the arts, local street vendors who will increase the purchasing power of the community.

Source: processed by researchers

## CONCLUSION

Based on the research findings that have been presented and the results of data analysis, namely the Development of Community Based Tourism as a Fulfillment of Maqashid Syariah in Sekapuk Village, Gresik, it can be concluded that the Implementation of Community Based Tourism in Sekapuk Village is highly dependent on the contribution of the village community. This is in accordance with

the concept of CBT itself. In addition, the aspect of striving for environmental sustainability is also felt by the community because of the construction of Sekapuk tourism, the increasing quality of life of the village community, and their income which has also increased both individually and in village income. CBT has also succeeded as an effort to fulfill the Maqashid Syariah Aspect.

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