

Jurnal Indo-Islamika

Volume 13, No. 1, January-June 2023, (50-66)

Office : Graduate School Syarif Hidayatullah State Islamic University (UIN) Jakarta

Website OJS : journal.uinjkt.ac.id/index.php/indo-islamika

E-mail: indoislamika@uinjkt.ac.id

P-ISSN: 2088-9445 | E-ISSN: 2723-1135

Optimizing Ecotourism Management of Tajungkima Hamlet: A Study of Social Entrepreneurship and Islamic Sustainability

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ABSTRACT

Article:

Accepted: June 15, 2023

Revised: April 28, 2023

Issued: June 30, 2023

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DOI: [10.15408/jii.v13i1.33438](https://doi.org/10.15408/jii.v13i1.33438)

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Ecotourism in Tajungkima Hamlet serves as a form of social entrepreneurship activity where the Tourism Awareness Group (Pokdarwis) and the local community jointly manage this freehold land to enhance the economy and promote shared prosperity. This research aims to provide a description and analysis of the optimization of Pokdarwis' role in ecotourism management with a social entrepreneurship approach, while also examining sustainability from an Islamic perspective. The study utilizes qualitative research methods with a descriptive system. Data collection techniques involve observation, interviews, and documentation. Data analysis includes reduction, presentation, and drawing conclusions. The findings reveal that the process of social entrepreneurship in the development of Somor-Somor Beach and Tanjung Ga'ang ecotourism contributes to a comprehensive understanding of Pokdarwis' role in ecotourism management through a social entrepreneurship approach. Additionally, it emphasizes the significance of integrating sustainability principles from an Islamic standpoint. The research emphasizes the importance of holistic and responsible practices that enhance societal socio-economic well-being while addressing environmental concerns. These insights can guide policymakers, local communities, and stakeholders in developing and promoting sustainable Ecotourism initiatives rooted in Islamic values.

Keywords; Ecotourism, Tourism, Social Entrepreneurship, Islamic Sustainability

Introduction

One of the primordial problems in Indonesia that requires an immediate solution is the people's suffering. Various efforts have been made to improve the economy in response to this situation. Poverty reduction efforts are encouraged. The government's flagship programs that involve the role of youth in non-governmental organizations are carried out with the aim of economic diversification and social welfare (Mustangin et al., 2017). Community empowerment can take the form of various initiatives, including the tourism village program. Developing a tourist village as a community empowerment initiative aims to provide competitiveness and alleviate poverty in an area by expanding its local potential. If you look at the facts, men are often the saviors of the family economy. This fact can especially be seen in families whose economy is classified as low, many of whom are men who are the backbone of the family and migrate to neighboring countries, such as Singapore and Malaysia. In families whose economic level is low or pre-prosperous, the father's role is not only in the area of domestic workers but also in the public area. This happens because the primary breadwinner's income cannot meet the family's needs.

Community empowerment in the field of tourism has been mandated in Minister of Tourism Regulation No. 26/UM.001/MKP/2010 concerning the importance of community independence through empowerment to improve people's welfare (*PERMEN PM.26/UM.001/MKP/2010*, 2011). Community empowerment in tourism awareness groups is critical. The Tourism Awareness Group (Pokdarwis) is a community organization comprising tourism actors responsible for creating a conducive climate for developing tourism in the region.

Optimizing the role of Pokdarwis is needed to continue to motivate the community around tourist destinations to utilize and optimize their potential. The organization of Pokdarwis could have been more optimal in increasing village community participation, resulting in less than optimal economic benefits that the community has received from tourist destinations. (Jimad et al., 2022). Community empowerment through Pokdarwis must be done so that people can be more independent and play an active role in developing tourism in the region. Pokdarwis need to be fostered, supported, and designed to maximize their role in encouraging regional tourism development, increasing regional tourism development, and improving the community's quality of life and welfare around tourist destinations. With economic independence through community empowerment assisted by Pokdarwis, it is an alternative to facing the global era to escape poverty and backwardness. As a country rich in natural resources, especially in rural areas, it can be utilized as a local potential that can be developed for the welfare of villages and encourage village development so that they are not left behind (Azizi, 2021).

Sangkapura District is located in the lowlands to the north of Gresik Regency, which has an area of 118.72 km², or 11,872 ha, of natural resources, including agricultural, plantation, and fishery products, as well as stone mining. Most of the population's livelihoods/occupations are in the farming and fisheries sectors (75%), in addition to trade/small industry (15%), transportation, and services (5%), and Indonesian workers (TKI) abroad, especially in Malaysia as construction laborers (5%). As for the administrative area, there are 17 Villages and the Boundary of the Sangkapura area in the North: Tambak District, East: Java Sea, South: Java Sea, and West: Java Sea.

Social entrepreneurship is a process that has the goal of social creation by finding solutions to social problems in society through Innovation and ideas by utilizing natural resources, opportunities, and social needs (Zainol & Yasin, 2023). Social entrepreneurship sees problems in the village as opportunities for various innovations and creativity through community empowerment carried out in Kumalasa Village, Tajungkima Hamlet. Community empowerment through social entrepreneurship is expected to overcome problems by emphasizing principles as the basis for building and improving community conditions. Through social entrepreneurship activities, it is realized through various programs of empowerment activities, one of which is the ecotourism program, which has the ability to see the potential of existing human resources. This tourism village innovation has become a forum for activities that do not only benefit specific individuals. The role of social entrepreneurship is to make the commons profitable; that is, the community can develop together.

The people of Tajungkima Hamlet, Kumalasa Village, Sangkapura District, and Bawean Island are fishermen, farmers, breeders, and Indonesian workers (TKI). From this, it is clear that the opportunity for the village to develop is tremendous; it just depends on the ability and Innovation of the community (As'at et al., 2015). Seeing this potential, Ru'yatul Irfanah, a resident of Tajungkima Hamlet and Chair of the Pokdarwis, had an innovation to make a tourist village and a giant playground in Sangkapura District. After communicating with the residents of Tajungkima Hamlet, they finally agreed to make a tourist point named "Somor-Somor Beach".

Method

Based on the results of field research, Somor-Somor Beach and Tanjung Ga'ang Tourism in Tajungkima Hamlet, Kumalasa Village is two of the villages that still need to gain awareness of tourism potential, so Somor-Somor Beach was chosen as the This community service activity is carried out following the ABCD (Asset community development) method (Forrester et al., 2020). The ABCD method is used to carry out community service activities and specifically initiated the management of Somor-Somor Beach and Tanjung Ga'ang tourist destinations in Kumalasa Village, Sangkapura District, Gresik Regency.

One strategy in community development is the ABCD approach. The ABCD approach is one approach to community development. The biggest strength in supporting the community's welfare is the potential within oneself, and the community has been born, lives, and develops so that it has assets. In addition, purchases can also come from natural conditions and potentials around these potentials, which are used as assets for community empowerment. This study aims to focus on social entrepreneurship activities in the development of ecotourism in Tajungkima Hamlet in Kumalasa Village. The informants in this study were the core team, social entrepreneurship actors, and the people of Tajungkima Hamlet. Data collection techniques are carried out through observation, interviews, and documentation. After the data is collected, it is analyzed to be described and arranged systematically, employing data reduction, data presentation or display, conclusion drawing, and verification.

Discussions

Sangkapura District is located in the lowlands to the north of Gresik Regency and has an area of 118.72 km², or 11,872 ha. It has natural resources such as agricultural, plantation, and fishery products, as well as stone mining. Most people's livelihoods or jobs are in the fishing sector, and 75% Apart from that, trade/small industry is 15%, transportation and services are 5%, and Indonesian workers (TKI) are abroad, especially in Malaysia as construction workers (*Sangkapura, Gresik, n.d.*). As for the administrative area, there are 17 villages, and the boundaries of the Sangkapura area are to the North: Tambak District, East: Java Sea, South: Java Sea; West: Java Sea. Kumalasa Village is a flat area with an altitude of 90 meters above sea level, a rainfall of 3,000 mm, and temperatures between 20-60°C. September to March are the wet months, while April to August is the dry months. The soil condition in Kumalasa Village is an alluvial soil type with gray, brown, and black associations with various properties. Low to high-productivity land can be used for agriculture and settlements.

Somor-Somor Village in Tajungkima Hamlet is a village for fishermen, agriculture, animal husbandry, and migrant workers who are in Kumalasa Village RT 01 RW 03, Bawean, Gresik Regency. It is famous for Somor-Somor village, Somor-Somor beach ecotourism, and Tanjung Ga'ang. Kampung Somor-Somor has a total of 60 families and 170 residents, with the majority working as fishermen and migrant workers (*Data Sensus Dusun Tajungkima, n.d.*). Starting from concern for the world of fishermen and migrants, young regeneration is still minimal, and the quality of human resources is also minimal, which is a strong reason for establishing Tajungkima Hamlet as an educational tourism destination. Somor-Somor Village Education in Tajungkima Hamlet is also a form of idea or Innovation from social entrepreneurship actors after seeing the problems in the community and then identifying the opportunities that exist. Utilizing natural and human resources to build a hamlet into a prominent tourist spot empowers the community. It invites the community to develop together, think innovatively, and be more productive.

Two main keys must be presented in social entrepreneurship activities: the renewal and Social Innovation of the actors. It is used to form a driving force to be able to change the system and social order that exist in society (Fahmi & Nurfaqih, 2018). Then, there are individuals with a strong vision who are creative, have an entrepreneurial spirit, and have good ethics in carrying out their ideas, namely Ru'yatul Irfanah as the head of the Pokdarwis in Tajungkima Hamlet. Therefore, by implementing the concept of social entrepreneurship activities in the development of Ecotourism in Somor-Somor Village, Tajungkima Hamlet, and Kumalasa Village, social activities and business can run side by side with the cooperation of actively participating communities and the role of partners making social missions to solve social problems in society. Can be achieved. The development of Ecotourism in Tajungkima Hamlet is carried out through self-help social entrepreneurship activities to improve the community's economic welfare. The social entrepreneurship process includes the following:

Antecedents

Antecedents precede the process of social entrepreneurship, including social mission, identification of opportunities, access to capital, and multiple stakeholders.

a. Social Mission

Social entrepreneurship aims to create value for society. It is also oriented towards achieving social goals that do not prioritize individual gains but use the benefits for the common good. According to Frances, social entrepreneurship plans to seek opportunities in the community environment to increase activities that can benefit the surrounding community, choose a promising approach to managing production factors to minimize waste in social entrepreneurship activities, and help the next generation. (Adelia, 2021).

Based on the results of the researcher's interview with the Chairperson of Pokdarwis in Tajungkima Hamlet Ecotourism, Irfa explained:

"Its mission is to show how ecotourism in Tajungkima Hamlet can make the community more productive, creative, and innovative. Then with that, all people can do and contribute to the nation and the country so that fishermen, TKIs get welfare and society, in general, becomes wiser in managing the natural resources around them."

Apart from that, Irfa also explained that Tajungkima Hamlet instilled the concept of 7 Sapta Pesona in the surrounding community and outsiders who visited Tajungkima Hamlet as an awareness effort to get out of poverty by building dreams of returning to developing the abilities and potential of each member of the Pokdarwis. The 7 Sapta Pesona Ecotourism Qualities of Tajungkima Hamlet include: 1) safe, 2) orderly, 3) clean, 4) cool, 5) beautiful, 6) friendly, and 7) memory.

b. Identify Opportunities

Social entrepreneurship activities can only be carried out with proper planning. For this reason, before identifying opportunities, what should be done is identify problems by looking at the situational conditions experienced by the community, which may be in the form of challenges or pressures. The ability to think innovatively can solve social problems by turning them into business opportunities. Problems should be seen as a challenge for us to face together and submit to, not something that burdens us and can even drown us. However, we must see that problem or challenge as an opportunity to move forward and succeed (Adelia, 2021).

During the research interview, Mr. Ali Imron highlighted the presence of social problems in Tajungkima Village, particularly the limited quality of its human resources.

"In fact, many opportunities still exist, but there needs to be optimal cooperation. For example, something has been neglected due to a lack of human resources in Tajungkima Village."

This is due to a need for more awareness, knowledge, and encouragement to take advantage of opportunities around us. After observing and interviewing several informants, there is a lot of potential in Tajungkima Village, such as some people who raise livestock, such as cows and goats, which can be processed to be used as compost or organic fertilizer. Apart from that, to keep the environment clean, they collect plastic waste and then put it in the garbage bank, where every month, the customers of the garbage bank get the proceeds from the sale. With that, the potential opportunities for

the community to develop Tajungkima Hamlet are extensive. For this reason, ecotourism in Tajungkima Hamlet is a forum for joint development by inviting and raising awareness among the public to see the natural resources around them, making it a business opportunity that can increase economic income and shared prosperity.

c. Access to Capital

One of the sources of capital for ecotourism development in Tajungkima Hamlet is that most of it is directly supported by the community. Utilizing the collective wisdom and resources of the community, one can produce and market a product from the natural resources already available to them by processing or using them, capitalizing on the thinking and financial power of the community to process or utilize the natural resources they already have to be developed and turn them into a product that is then marketed. Other sources of capital, namely the sale of fish produced by fishermen in Tajungkima Village and the existence of a garbage bank, have increased in the surrounding environment (Bulqiyah, 2023).

According to Yati, one of the waste bank administrators in Tajungkima Hamlet explained:

“Registered customers must deposit at least 1 kg of plastic waste at the bank. In the garbage bank, there are two forms of savings, namely the first is rupiah savings, which is specifically for individual communities. By bringing the trash and then, in exchange for some money in the form of savings. These savings are not redeemable, but the media will recognize the customer as a firm or business community that protects the environment, particularly in Tajungkima Hamlet and Kumalasa Village.

The results from the source of capital for fishermen and customers who are diligent in saving plastic waste and then depositing it in the waste bank will later improve the economy and the surrounding environment. Then, part of it is used as capital for developing Tajungkima Hamlet ecotourism, where the community and Pokdarwis work together to build their hamlet.

d. Multiple Stakeholders

The parties related to the development of Somor-Somor Beach and Tanjung Ga'ang ecotourism are the fishing community and the Pokdarwis in Tajungkima Hamlet. As for the hamlet, in this case, there is still moral support because the community wants to be independent first. As Irfana stated during the interview:

“That was how Tajungkima Hamlet had evolved up until this point. Because of the atmosphere in which the RT, community, core team, and village are the minor structures. Since we also don't turn down help, Kumalasa Village, or in this case, Tajungkima Hamlet, continues to offer moral support. Still, in the meantime, our inhabitants, staff, or management want to be independent first. Government direction from the Tourism Office has also expanded HR capacity building.”

Then, with several programs, one of which Irfana had formed as Chair of the Tourism Awareness Group (POKDARWIS) of Tajungkima Hamlet in the form of Peka Bawean Nyala (PBM) stalls, it was established to complement Somor-Somor Beach facilities with the community to improve the economy and empower the resident's Hamlet youth to create jobs.

With every activity carried out by Pokdarwis in Tajungkima Hamlet with other communities or organizations, they can add to relationships and help develop ecotourism in Tajungkima Hamlet, Kumalasa Village, Bawean Island, Gresik Regency, and East Java. This follows one of the aspects that build on social entrepreneurship activities, that organizations or groups are a forum for social movements and a binder for parties involved in efforts to develop and create a continuity of social entrepreneurship practices (Wibowo & Nulhaqim, 2015).

Entrepreneurial Orientation

a. Innovation

Social entrepreneurship uses innovative solutions to solve social problems in society. Innovation means producing products, services, something new and different, or approaches to doing socially responsible things (Dherwanto et al., 2013). Social entrepreneurs bring social innovations that can change the system in society, are more oriented towards social goals, and do not prioritize individual profits but profits that can be utilized for the common good. (Utomo, 2014). In creating social Innovation, a process with stages is needed, starting with looking for an opportunity to improve or solve the social problem to create new social value.

In the interview with Irfana, the first initiator of ecotourism in Tajungkima, Hamlet explained:

“From the beginning, the community did not have Innovation in terms of business because there were very few in our Hamlet, but there were some people who continued to develop businesses such as making cassava chips, Jasuke, and so on, which were sold around or outside the community under the name PBM (Peka Bawean Menyala). This can develop business innovation so that people can be inspired to become a society that innovates in developing businesses to improve the economy.”

Social entrepreneurship in developing ecotourism in Tajungkima Hamlet produces innovative solutions to help the community, including 1) innovation in the development of products by the public, from the packaging process to marketing, to achieve better quality, thereby increasing consumer interest. 2). Innovation in educational activities by providing different variations to give a good impression and interest in returning to visit.



Figure 1. Shop PBM (Peka Bawean Menyala)

b. Proactiveness

Ecotourism in Tajungkima Hamlet is proactive by monitoring prospects and market trends to foresee future demand and analyzing society's social and economic change to foster the values and social goals the community needs. Another proactive activity is to use social media technology and other promotional media to boost the number of tourists, goods sales, and boat services on the route to Tanjung Ga'ang. In addition, Irfana, the leader of the Pokdarwis, is one of the locals involved in advancing Tajungkima Hamlet. She constantly studies the market, societal changes, and political situations to foresee future demand through social media, workshops, seminars, and other activities.



Figure 2. Tanjung Ga'ang Tourism and Boat Rentals

c. Risk Taking

Risk is an unexpected possibility. To realize ideas and innovations, a social entrepreneur must be able to take everything into account. Mr. Ali Imron revealed that:

"The risk is spread here when the strengths and weaknesses are in the social entrepreneurship model, especially where our education is in the midst of the community. The only strength is in the community team; the weakness is also the biggest risk when the community rejects this activity, which won't work."

Risks may occur at any time, and to minimize them, the ecotourism core team in Tajungkima Hamlet always uses coordination. It prioritizes good communication and cooperation by holding regular gatherings with the Dusun community every month and every time they are going to have an activity. The purpose of procuring this systematic collection is to align the community's expectations. This is important because, in addition to minimizing the rejection of the procurement of activities by the community, it also ensures that their participation gets stronger and increases so that every activity will run smoothly. Whatever risks may occur, the people of Tajungkima Hamlet will work together to find a way out. Because social entrepreneurship activities in ecotourism are a process of community activities by and for the community.

d. Competitive Aggressiveness

Competitive aggressiveness is the intensity of a company's efforts to outperform its competitors and is characterized by offensive, solid attitudes or responses or aggressive responses to competitors' actions(Utomo, 2014). There is an increase in competitive aggressiveness at a tourist attraction to survive in competition and achieve increased visitor satisfaction to gain visitor loyalty. To outlast and outperform competitors, the ecotourism of Somor-Somor Beach and Tanjung Ga'ang in Tajungkima Hamlet continues to maintain the cleanliness of the environment and very well-maintained nature to attract visitors and become the most beautiful sunset spots in Bawean Island. Then other efforts are made to keep the surrounding environment free of garbage so that it is clean, comfortable, and healthy. Continuing to maintain the uniqueness of the beautiful Tajungkima Hamlet and its friendly people can provide Innovation to develop ecotourism in Tajungkima Hamlet for the better. Irfana also revealed that:

“The contents, yes, each one has different characteristics, and because this is a tourist location, The concept may be taken to other places if the location remains in Tajungkima Hamlet, namely the point of Somor-Somor Beach and natural aquarium tourism in Tanjung Ga'ang.”



Figure 2. Tanjung Ga'ang Tourism and Boat Rentals

The existence of competitors is an incentive to grow and get inspiration for the development of ecotourism in Tajungkima Hamlet by evaluating activities regularly with Pokdarwis (Tourism Awareness Group), as well as other organizations that are already running in the hamlet, to advance the common interests of the community.

e. Autonomy

Autonomy refers to the ability to work independently, make decisions, and take action to come up with a business concept and bring it to completion. This means that social entrepreneurs are free to move independently to make innovations and decisions to process them into their activities. Social entrepreneurship in developing ecotourism in Tajungkima Hamlet carries out its activities independently by producing concepts and objectives in the form of education, community empowerment, local wisdom, independence, entrepreneurship, blessings, leadership, creativity, and simplicity. Ecotourism in Tajungkima Hamlet uses a community member deliberation system to make decisions. Based on an interview with Mrs. Tifah, a resident of Somor-Somor, explained that:

“Decisions from tourism awareness groups (Pokdarwis) and with the community are usually held at school, if not in the Musholla or a place where we can talk about it together, but here, as long as there are activities the

community supports, never refuses, it's fun to be more friendly between hamlets in the village. Kumalasa."

In the sense that all members of society have the opportunity and voting rights to express opinions that can influence decisions. Meanwhile, stakeholders such as government agencies, investors, and others do not affect the course of the mission and objectives of developing ecotourism on Somor-Somor Beach and Tanjung Ga'ang. Missions and goals in Dusun Tajungkima are going according to what was determined by all team members and the community.

Outcomes

a. Creation of Social Value

Creating social value and creating social benefits is one of the indicators of success in social entrepreneurship activities. Based on the findings, it can be concluded that the social value to be achieved in the development of ecotourism in Tajungkima Hamlet is to make the community more independent, creative, productive, and innovative to support community welfare by changing mindsets and encouraging communities to develop together. Besides that, it can also be an example for other communities, so they can rise up and see the potential opportunities. As Irfana stated during the interview:

"Creation of social value, namely increasing the community's income and making the community more productive. Success is not measured by the amount of turnover. Yes, it's only part of the support, but every community here becomes more productive. More productive means supporting the welfare that supports the other."

Through its activities, social entrepreneurship helps people get out of poverty, helps create jobs, and helps implement Innovation and creativity in business ideas to help improve the economic growth sector. Then, other social values, namely by creating and instilling values of pride in the world of fishermen. This social value is essential to develop because, in reality, young people who are supposed to be the next generation are still far from that world. Even though they don't have to be fishermen, they know the world of fishermen and understand the process.

b. Solution Sustainability

Social entrepreneurship activities not only provide assistance to alleviate and overcome existing social problems but also improve systems that are wrong or lacking in society so that they are able to improve welfare. The development of ecotourism in Tajungkima Hamlet is both in terms of the quality of human resources, education, marketing, and management, and also in terms of the continuity between social and business activities. By continuing to develop each individual in society to be more productive, able to think innovatively, and actively participate in the development of Somor-Somor Beach and Tanjung Ga'ang ecotourism. In addition, the community supports each other and achieves goals together, as Uncle Azis said during an interview:

"In the Tajungkima hamlet, this some-some village if the people have a business, is always supported and developed by the youth. Take advantage of opportunities in the environment where people live, whether they want to or not, to manage and develop them. It's just that the human resources have yet to

arrive. In the past, only a few started, but now there are approaches to feeling the whole environment. Invite mutual harmony."

Continuity between social and business activities is in accordance with one of the four main elements of social entrepreneurship, namely economic activity, where social entrepreneurship activities are able to balance social and business activities.

c. Stakeholder Satisfaction

Stakeholder satisfaction is an effort to continue to maintain good communication and relations with stakeholders in order to gain trust and continue to support the business. The development of Somor-Somor beach ecotourism through social entrepreneurship activities makes efforts to retain stakeholders, according to Irfana during an interview:

"By continuing to maintain hospitality so that communication with good relations or relatives continues, the progress of our activities continues to innovate and develop. The business that is being developed is also made in such a way that the buyers are not disappointed, especially with the aroma and taste of the Jasuke (Corn Milk Cheese) business, and can continue to be connected to customers. Yes, updates continue like that, that's why thinking innovatively is really needed in development. The most important thing is good communication and maintaining the quality of products and services."

Various benefits and advantages have been felt by parties related to ecotourism in Tajungkima Hamlet, especially the Somor-Somor residents. Communities are helped because, with several innovations in ecotourism development, their businesses are also growing, and their economic income is increasing. At present, many parties are satisfied, and this is manifested in the form of support, enthusiasm, and hard work to be involved in developing ecotourism in Tajungkima Hamlet. It was the hard work and spirit of the Somor-Somor residents themselves that made the stakeholders decide to continue to assist in the development of Somor-Somor and Tanjung Ga'ang beach ecotourism, Tajungkima Hamlet, Kumalasa Village, Bawean Island, Gresik Regency, East Java.

Sustainability

Furthermore, it is important to examine the concept of sustainability in Islam, which includes protecting the environment, managing natural resources, and human responsibility as caliphs on Earth. In this case, ecotourism in Tajungkima Hamlet can be integrated with sustainability principles in Islam (Suyadi et al., 2022). The relevance of this ecotourism to several Qur'anic aspects, which include Islamic ecotourism, social welfare, and environmental ethics, must be considered. The three of them become perspectives in viewing social entrepreneurship in the form of ecotourism in Tajungkima Hamlet. These three points are:

a. Islamic Ecotourism Practices

Al-Qur'an and hadith discuss a lot about God's design for creation and human responsibility to preserve it. That is, Islam has always adhered to a complex environmental ethic. All of these guidelines exist in Islamic doctrine. Tauhid, Khilafah, and Akhira (accountability), three central concepts of Islam, are also pillars of Islamic environmental ethics. In fact, Muslims have deviated from the relationship between these values, so they must return to it. Many verses describe this view of creation. "Praise be to Allah, who created the heavens and the earth and made light and darkness"

(Qur'an 6:1). Then, in QS. 6:102, there is the principle of monotheism: "There is no God but He, the Creator of all things." The dignity of all creation is proclaimed: "The seven heavens and the earth and all in them proclaim His glory: nothing but praises His praise" (Qur'an 17:44).

Although many Muslims are familiar with the Qur'anic principles on ecology, few see the need to move ecological ethics to the center of their consciousness. Several Muslims have been heads of national and international environmental organizations, but the average citizen is only dimly aware of the extent of this crisis; most political and educational leaders see only a few problems. Moreover, many put forward the common argument that when we catch up with the technological advantages of the West, we can start to focus on the ecological problem itself. Not a few people see environmentalism as another form of Western control so that Islam does not develop and people realize their economic potential (Hope & Young, 1994). It is, therefore, not surprising that, in general, there has been little discussion about the application of Islamic principles to ecotourism practices. In fact, this is important.

As previously described, Tajungkima Hamlet instilled the concept of the Seven Sapta Personnas in the surrounding community and outsiders who visited Tajungkima Hamlet as an awareness effort to get out of poverty by building dreams of re-developing the capabilities and potential of each individual member of the Pokdarwis. The 7 Sapta Pesona Ecotourism Sites of Tajungkima Hamlet are safe, orderly, clean, cool, beautiful, friendly, and memorable. These concepts indicate nature as a transcendent and immanent divine mirror. Ecology is not only necessary for sustaining life but also a symbol of the cosmos and of blessed action. Water, for example, has the fundamental reality of God's grace. Under Islamic law, polluting water is a sin; outside the boundaries of religion. At the same time, social entrepreneurship cannot negate aspects of Islamic ecology for the sake of the sustainability of ecotourism itself.

The role of Pokdarwis in community empowerment through a social entrepreneurship approach for the development of ecotourism in Tajungkima Hamlet must be in harmony with Islamic ecotourism. In terms of empowering the community, Pokdarwis can raise awareness about the importance of ecotourism and the urgency of protecting the environment. In addition, education and training must also be massively promoted, regarding ecotourism practices that contain sustainability and are relevant to Islamic principles. Another step, as described earlier, is economic empowerment. Thus, social entrepreneurship is oriented toward three principles, namely social inclusion, environmental sustainability, and economic sustainability. Pokdarwis must involve all community members in ecotourism development, including marginalized and disadvantaged groups. They are also required to ensure that all ecotourism activities carried out in Tajungkima Hamlet are based on the principles of economic and environmental sustainability. From there, an economic business was born that helps the community financially, while at the same time maintaining environmental sustainability in the village itself.

In the context of developing ecotourism in Tajungkima Hamlet, Pokdarwis has a crucial role in empowering the community through a social entrepreneurship approach that is in line with the principles of Islamic ecotourism. Through this role, Pokdarwis has raised awareness, provided education and training, and empowered communities. In integrating ecotourism and Islam, Pokdarwis becomes an agent of change or promoter of ecotourism development with an environmental perspective and based on Islamic

principles. Because sustainability is a key element in the practice of Islamic ecotourism, it has four important aspects that must be addressed. First, is sustainability in the environmental aspect. Second, sustainability in the social aspect. Third, sustainability in the economic aspect. Fourth, there is spiritual continuity. The environment in question includes the conservation of natural resources (SDA) and the use of renewable energy, while the social aspects include the preservation and appreciation of cultural localities and community empowerment. The sustainability in the economic aspect is the fairness of income, and the spiritual aspect includes natural harmony and spiritual awareness.

b. Social Welfare

The social entrepreneurship approach to optimizing tourism management in Tajungkima must also be projected to create social welfare. In that context, various opportunities can be taken according to the cultural reality of society. In Islamic societies, for example, in the region, Somor-Somor and Tanjung Ga'ang beach ecotourism can be oriented as halal tourism—within the framework of sustainability as described earlier. Although until now, there have been no agreed-upon principles or main requirements for halal tourism, nor has there been much literature or practice discussing and explaining this, some conditions can become benchmarks for halal ecotourism. For example, halal food, no liquor, no pork products, no discotheques, segregation of men and women, appropriate entertainment, prayer room facilities, Islamic clothing and art, and sharia-based finance. (Satriana & Faridah, 2018). There is a clear contrast with other interests, so discussion and study are needed regarding this matter.

This country has many rural areas with beautiful scenery and tourist destinations that are ready to be developed. The strategic development of the area is very important for the nation's economy because it can produce sustainable economic development if managed properly (Amiruddin et al., 2022). The goal is one, namely, social welfare through their economic empowerment. This includes income diversification, i.e., when management, nature tourism, or the development of local handicrafts generate additional income in addition to the traditional livelihoods of the community, increased market access when there is a growth of micro and small enterprises in the area; and opportunities for local product development and improvement of economic competitiveness.

Ecotourism in Tajungkima Hamlet, managed by Pokdarwis, has opened up opportunities for small businesses to develop according to the scale of the location. So, to optimize social welfare, the area needs to be equipped with community skills through training relevant to ecotourism. For example, the community can become a group of tour guides, so the provision regarding this must be carefully prepared. Others, for example, are food producers, so they need training in healthy food production techniques. Their job is to prepare food and drinks to be served or sold to tourists visiting Somor-Somor and Tanjung Ga'ang beaches. Or you can become an ecotourism operator and administrator; then, you will be given training in financial administration system management, English, marketing, community empowerment, and comparative study activities (Manahampi, 2015). In essence, with a social entrepreneurial approach, Pokdarwis play an important role in social welfare through ecotourism in Tajungkima.

Furthermore, ecotourism is in accordance with Islamic ideals regarding community welfare (Armono et al., 2021). Islam emphasizes five important matters of social welfare. First, justice and equality, including equal distribution of rights,

opportunities, and resources Second, solidarity and social care, namely mutual support and assistance in the form of material, social, or emotional concern Third, empowerment leads to the birth of community welfare. Fourth, it eliminates poverty and minimizes social inequality. Fifth, the protection and welfare of children, the poor, and the elderly Islam requires society to protect rights, meet basic needs, and provide care for them. Through this observation of sustainability, not only business ethics and the fulfillment of basic needs can be achieved, but also something more crucial, namely the creation of an established social order. Islam does not regard social welfare as an individual responsibility but rather as a collective one, to create a just, harmonious, and prosperous society.

c. Environmental Ethics in Islam

The concept of relationship with nature (*habl min al-'alam*) is very familiar in Islam. For this reason, it is important to view and examine the management of ecotourism in Tajungkima from an ethical perspective—namely, the consequences of environmental preservation as taught by Islam. According to Hendri and Mila's classification, there are four types of ecotourism, namely based on the uniqueness of local cultural resources, based on the uniqueness of natural resources, based on a combination of unique cultural and natural resources, based on the uniqueness of creative economic activities, and based on the uniqueness of creative economic activities. (Adinugraha et al., 2018). Somor-Somor and Tanjung Ga'ang beach ecotourism in Tajungkima, managed by Pokdarwis, are in the second category, namely villages with unique locations of mountains, valleys, beaches, rivers, lakes, and various other unique forms of the landscape, so that these villages have the potential for interesting landscapes. Because it is based on natural resources, managing those resources is guided by the environmental ethics that Islam teaches through the Qur'an.

In Islam, ecotourism can incarnate as a divine calling, the duty of the caliph on earth, by perceiving humans as wise and responsible leaders for God's creation. The Qur'an is a source of inspiration for environmental care. It contains the principle of sustainability, which emphasizes that humans are leaders whose job it is to care for the earth and everything in it, including beaches and all other ecotourism. This includes protecting biodiversity and minimizing the waste of natural resources. Islam emphasizes respect and appreciation for the tourism environment as a manifestation of His power. Islam demands wise tourism management, including nature conservation, waste reduction, and avoidance, so that the environment remains clean, healthy, and sustainable. These conservation practices include maintenance, which, in this case, can be implemented by Pokdarwis for their optimization. In ecotourism, the community plays a crucial role. Islam emphasizes the importance of public awareness and education.

Data and facts about environmental damage are concrete evidence that supports the argument for the urgency of ethics in ecotourism according to Islam. This is because the impact is on the sustainability of nature and the welfare of society. Through education, community participation, and cross-stakeholder collaboration, as described earlier, the vision of a sustainable life that is in line with Islamic values will be achieved. Tourism environmental ethics in Islam is not just an obligation, but a call to live in harmony with nature, preserve beauty, and pass it on to future generations. Islamic values regarding ecotourism awareness, as well as real action towards it, will maintain the beauty and sustainability of the tourism environment itself. And it's all a

form of worship and gratitude for God's grace. Even though socially interdependent Pokdarwis only need to consider social aspects, the community itself cannot negate its mandate not to cause damage to the earth. Only in that way, does ecotourism in Tajungkima create horizontal and vertical benefits at the same time (Duc, 2023).

Conclusions

The role of Pokdarwis (the Tourism Awareness Group) in community empowerment through a social entrepreneurship approach for the development of ecotourism in Tajungkima Hamlet can be assessed through the social entrepreneurship process carried out. The process of social entrepreneurship includes three stages, namely: first, antecedents include a social mission, identification of opportunities, access to capital, and multiple stakeholders. Second, Entrepreneurial Orientation includes innovation, proactivity, risk-taking, competitive aggressiveness, and autonomy. Third, outcomes as a result of social entrepreneurship activities include the creation of social values, sustainable solutions, and efforts to satisfy stakeholders.

Based on the analysis conducted by the Pokdarwis (Tourism Awareness Group) in community empowerment in Tajungkima Hamlet, Somor-Somor residents went well and received a good response from the surrounding community. This is evidenced by the community starting to be active in making every activity in ecotourism successful, such as the existence of a PBM shop (Peka Bawean Menyala) that can open jobs for young people who have no daily activities in the village. Then the Pokdarwis together form a clear organizational system, create new innovations, add insight into community knowledge, and take advantage of profit opportunities that can be adjusted to the needs of the community, there is no coercion and a spirit of responsibility from the community for implementing activities. And most importantly, ecotourism in Tajungkima Hamlet, managed by Pokdarwis, must prioritize aspects of sustainability that Islam teaches through the three aspects described above. Thus, ecotourism will conform to the moral ideals of the Qur'an.

Acknowledgment

Thanks are conveyed to related parties for supporting the successful implementation of this community service. In addition, thanks are also due to the Chancellor of the State Islamic University (UIN) Sunan Ampel Surabaya, who has motivated lecturers to carry out the Tri Dharma of Higher Education, especially to establish cooperation in the field of Community Service with the Government of Gresik Regency, Bawean Island. I also don't forget to thank the Head of Kumalasa Village, the Head of Tajikima Hamlet, the Head and Youth of the Tourism Awareness Group (POKDARWIS), and the Community Leaders of Tajikima Hamlet who have assisted in this service process.

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