

Reconstruction of Ecotourism Resources Based on Sharia Tourism

Agung Respati^{1*} & Muh. Nashirudin²

^{1,2}Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

*Correspondence Email: respatiagung70@gmail.com

ABSTRACT

This study aims to: analyze the impact of the Grojogan Sewu Nature Tourism Park (TWA) ecotourism development on community income, employment and business opportunities, and land use within the surrounding community; and analyze the development of ecotourism resources from a sharia tourism perspective. This study is a survey conducted around the Grojogan Sewu Nature Tourism Park tourist attraction located in Tawangmangu District, Karanganyar Regency. The results indicate that ecotourism development impacts community income, employment and business opportunities, and land use in the study area. Ecotourism development has a positive impact on community income, employment and business opportunities, and land use. The reconstruction of ecotourism resource development from a sharia tourism perspective has met the criteria for sharia tourism development, namely ecotourism resource development from a sharia tourism perspective, from an ecotourism perspective, from an environmental management system perspective, from a tourist destination competitiveness perspective, and from a perspective of preserving socio-cultural values and local wisdom. The results of this study indicate that ecotourism development in the study area has met the criteria for developing ecotourism based on Sharia tourism.

Keywords: Ecotourism, Resources, Sharia Tourism.

ABSTRAK

Penelitian ini bertujuan untuk: menganalisis pengaruh pengembangan ekowisata TWA Grojogan Sewu terhadap pendapatan masyarakat, kesempatan kerja dan berusaha serta penggunaan lahan masyarakat sekitar; menganalisis pengembangan sumberdaya ekowisata dari sudut pandang pariwisata syariah. Penelitian ini merupakan survei yang dilakukan di sekitar objek wisata Taman Wisata Alam Grojogan Sewu yang terletak di Kecamatan Tawangmangu Kabupaten Karanganyar. Hasil penelitian ini menunjukkan bahwa pengembangan pariwisata (ekowisata) berpengaruh terhadap pendapatan masyarakat, kesempatan kerja dan berusaha serta penggunaan lahan di wilayah studi; pengembangan pariwisata (ekowisata), memberikan dampak yang positif terhadap pendapatan masyarakat, kesempatan kerja dan berusaha serta penggunaan lahan. Rekonstruksi pengembangan sumberdaya ekowisata dari sudut pandang pariwisata syariah telah memenuhi kriteria-kriteria pengembangan pariwisata syariah yaitu pengembangan sumberdaya ekowisata dari sudut pandang pariwisata syariah ditinjau dari pembangunan ekowisata (*ecotourism*), ditinjau dari Sistem Manajemen Lingkungan, dan ditinjau dari Daya Saing Tujuan Wisata, serta ditinjau dari pelestarian nilai-nilai sosial budaya dan Kearifan Lokal. Hasil penelitian ini memberikan indikasi

bahwa pengembangan ekowisata di wilayah studi telah memenuhi kriteria pengembangan ekowisata berbasis periwisata Syariah.

Kata Kunci: Ekowisata, Sumber Daya, Periwisata Syariah.

INTRODUCTION

Development is fundamentally aimed at improving welfare in all sectors. Development activities aim to increase the efficiency of human and natural resource use. National development, which is continuously enhanced to spur economic growth, is fundamentally aimed at meeting basic needs, improving the standard of living, and creating jobs. Progress in development, characterized by increased progress in various fields, including the industrial sector, ultimately impacts people's lives, both positively and negatively. The increasing volume of tourism activity in a region necessitates an increased need for natural and cultural landscape resources that can be used as tourist attractions.

The existence of nature tourism as a tourism product plays a crucial role in contributing to the national tourism industry and impacting a country's economy. Nature tourism can be a tool to encourage Foreign Direct Investment (FDI), thus increasing the multiplier effect on economic activity. The concept of the multiplier effect is based on the interconnectedness of various economic sectors and their dependence on the local economy. The sustainability of tourism activities in a region significantly impacts the viability of the economy (Faulkner, 1997).

The development of tourist areas in Karanganyar is essentially aimed at supporting tourism development, which is expected to contribute to revenue from the tourism sector. Tourism is a major source of income for the Karanganyar region. Proper management of the Grojogan Sewu Nature Reserve (TWA) has resulted in an increase in tourist visits year after year, thereby increasing local government revenue. However, the large number of tourists requires adequate facilities and infrastructure, including accommodation or hotels, restaurants, shops or kiosks, transportation services, and craft businesses. This provides opportunities for the surrounding community to develop businesses and create employment opportunities, thereby overcoming dependence on subsistence farming and ultimately increasing community income.

The development of the Grojogan Sewu Nature Reserve, supported by its cool and beautiful mountain atmosphere and controlled security, has attracted tourists not only to visit but also to purchase land and build resorts or villas around the tourist site. Several entrepreneurs have capitalized on this situation to develop residential areas around the Grojogan Sewu Nature Reserve. This has resulted in rising land prices, prompting many local residents to sell their land and property. As a result, many luxury villas and housing complexes have been built alongside shops and houses not owned by local residents.

The large population living outside the area not only impacts the community's socioeconomic status but also impacts the cultural sector, including levels of community participation and mutual cooperation, communication between residents, and educational and social norms. The Tawangmangu community still strongly defines and colors daily life with the teachings of Prince Samber Nyowo or Raden Mas Said (Kanjeng Gusti Pangeran Adipati Arya Mangkunagara I), whose Karanganyar Regency was a region of struggle against Dutch colonialism at the time. In various community meetings, these principles are consistently presented as a reminder and foundation for

various social activities and developments, not only at the village level but have even become part of the district's cultural heritage.

The development of the concept of sharia tourism began with the emergence of pilgrimage and religious tourism (pilgrim tourism/spiritual tourism). In 1967, the World Tourism Organization (UNWTO) held a conference in Cordoba, Spain, entitled "Tourism and Religions: A Contribution to the Dialogue of Cultures, Religions, and Civilizations" (UNWTO, 2011). Pilgrimage tourism encompasses tourism activities motivated by specific religious values, such as Hinduism, Buddhism, Christianity, Islam, and others. Over time, this tourism phenomenon has expanded beyond specific types of pilgrimage/religious tourism to include new forms embracing universal values such as local wisdom, community benefits, and educational elements. Therefore, it is not impossible for Muslim tourists to become a growing segment of the global tourism arena.

The Tawangmangu community is predominantly Muslim. In their daily activities, including interactions, communication, social and economic activities, as well as tourism services and environmental management, religious law, culture, and norms remain relevant. serve as a foundation/guideline and guideline for life. In business and work opportunities, as well as various activities, both in interactions with fellow residents and tourists, these norms remain a strong foundation for their activities. Therefore, can the management of these ecotourism resources be categorized as Sharia tourism? Researchers will examine this in depth.

The purpose of this study is to analyze the impact of the development of the Grojogan Sewu National Park ecotourism on community income, employment and business opportunities, and community land use. It also analyzes the reconstruction of Sharia-based ecotourism resources from the perspective of ecotourism development, environmental management systems, destination competitiveness, and the preservation of socio-cultural values and local wisdom.

LITERATURE REVIEW

Resources

Resources are anything within an ecosystem that has value when processed and used by humans (Blunden, 1985). Resources include living or nonliving objects or materials that can be used by humans for their survival, health, and well-being (Coates, 1981). In this regard, Sumaatmadja (1996) differentiates resources into natural resources and human resources.

According to Boniface and Cooper (1987), tourism resources have several characteristics: (a) they are tangible and have economic value for the tourism industry; (b) tourism resources generally cannot be used in isolation or exclusively. These resources are part of other functions such as agriculture, lakes, forestry, or local populations; (c) tourism resources are perishable and vulnerable to changes in pressure and tourists.

Gee et al. (1984) state that resources that can become tourist attractions can include (a) natural resources such as climate, beaches, and mountains; (b) cultural resources in the form of historical sites, museums, monuments, theaters, and the community itself; (c) recreational resources, facilities such as parks; (d) events such as carnivals; (e) certain activities such as gambling, shopping; (f) psychological attractions, such as sex, adventure, and so on. Law No. 9 of 1990 concerning Tourism, Chapter IV, Article 4, states that tourist objects and attractions consist of: (a) objects and attractions created by God Almighty, which are in the form of natural conditions and flora and

fauna; and (b) objects and attractions created by humans, such as museums, historical relics, water tourism, water tourism, hunting tourism, water tourism, nature tourism, recreational parks, and entertainment venues.

Ecotourism

Ecotourism is a form of tourism managed with a conservation approach (Fandeli, 2000). Conservation is an effort to maintain the utilization of natural resources for the present and future. An ecotourism approach must ensure the continuity of ecological processes for life support systems, protect biodiversity, and ensure the sustainability and utilization of species and their ecosystems. The existence of ecotourism in the era of sustainable development is a mission to develop alternative tourism that has minimal negative impacts on both the environment and socio-cultural aspects.

According to Damanik & Weber (2006), ecotourism is nature tourism conducted responsibly by preserving the environment and improving the welfare of local communities. From this definition, ecotourism can be viewed from three perspectives: first, ecotourism as a product; second, ecotourism as a market; and third, ecotourism as a development approach. From the above definition, several ecotourism principles can be identified as follows:

1. Reducing the negative impacts of damage or pollution to the environment and local culture resulting from tourism activities.
2. Building awareness and appreciation for the environment and culture of tourist destinations, both among tourists themselves, local communities, and other tourism stakeholders.
3. Offering direct positive experiences for tourists and local communities through more intensive cultural contact and collaboration in maintenance or conservation.
4. Providing direct financial benefits for conservation goals through contributions or additional expenditures by tourists.
5. Increasing social, environmental, and political awareness at tourist destinations.
6. Providing financial benefits and empowerment for local communities by creating tourism products that promote local values.
7. Respecting human rights and labor agreements, by granting tourists and local communities the freedom to enjoy a tourist attraction as a human right, and subject to fair and agreed-upon rules in the implementation of tourism transactions.

According to Law No. 10 of 2009 concerning tourism, tourism is the activity of traveling to a specific location for recreation, personal development, and learning about the uniqueness of the tourist attraction (travel). Ecotourism or ecological tourism according to Pendit (2006) is a journey or visit to a region that is naturally relatively undisturbed, with the intention of truly objectively seeing, studying, admiring the face of the beauty of nature, flora, fauna, including cultural aspects both past and present that may be found in the region. The term ecotourism (Ministry of Tourism in 2009) can be interpreted as a tourist trip to a remote area with the aim of enjoying and studying nature, history and culture in an area, where the tourism pattern is to help the local economy and support nature conservation. The actors and experts Ecotourism experts agree to emphasize that ecotourism patterns must minimize negative impacts on the environment, local culture, and the economy, while increasing local incomes and conservation values.

Ecotourism Development

Development is any effort to improve current and future operations by providing information, influencing attitudes, or enhancing skills (Moekiyat, 1999). Purwoko (1991) states that, from a development perspective, development has the following scope: (a) Exploring and utilizing resource potential; (b) Expanding and improving existing buildings and activities; (c) Undertaking new construction of specific objects.

Based on these various definitions, development can be defined as a process, effort, and action to explore/utilize, expand/improve the potential of an area/project to improve, progress, and perfection, both now and in the future.

Based on the definitions of ecotourism development and definition outlined above, it can be concluded that ecotourism development is an activity or process undertaken through a specific process to transform an area into a responsible travel destination by preserving the environment and improving the welfare of local communities. In other words, ecotourism development can also be defined as an activity or process undertaken through a specific process to improve a tourist destination.

Sharia Tourism

The concept of Sharia tourism is the process of implementing Islamic values into tourism activities. The basic concept of Sharia tourism is the interpretation of all tourism activities, including accommodation, transportation, food and beverages, financial systems, and facilities and service providers, which must be sound and prudent (Priyadi, 2016). The principles of Sharia-based tourism development include: a. Sharia-compliant tourism facilities should be located near tourist locations (preferably within the tourist area). b. Sharia-compliant facilities and services should be owned and operated by the local community surrounding the tourist area. c. Sharia-compliant tourism development must be in accordance with the noble values and local cultural wisdom that still exist and are valid. Sharia tourism is broader than religious tourism. Spiritual tourism, or religious tourism, is tourism based on the symbols of Islamic activities. As advocated by the World Tourism Organization (WTO), consumers of Sharia tourism are not limited to Muslims, but include all tourists, even non-Muslims, who want to experience local wisdom (Jaelani, 2017).

In practice, the concept of Sharia tourism involves selecting tourist destinations that uphold Islamic Sharia principles, and this is a primary consideration (Sofyan, 2012). Every destination must comply with Islamic principles. For example, adequate prayer facilities, such as prayer mats, mukenas (prayer robes), and sarongs, are provided, and are kept clean and meet the needs. Other supporting aspects include women- and child-friendly mosques. To meet the needs of Muslim women, mosques are designed with more space for women. Furthermore, a complementary community environment contributes to the creation of halal tourism destinations that comply with Sharia principles. The Ministry of Tourism and Creative Economy and the National Sharia Council of the Indonesian Ulema Council (Sofyan, 2012) have established the following criteria for sharia tourism:

- a. Aims for social welfare.
- b. Aims for refreshment, education, and peace.
- c. Avoids superstition and polytheism.
- d. Avoids bad behavior, such as adultery, pornography, alcohol, drugs, and gambling.
- e. Pays attention to behavior, ethics, and noble human values, such as avoiding indifference and immorality.

- f. Pays attention to security, trustworthiness, and tranquility.
- g. Has an inclusive and universal character.
- h. Pays attention to environmental conservation.
- i. Upholds socio-cultural values and local wisdom.

Some objects in halal tourism can include: nature tourism, cultural tourism, religious tourism, nature reserves (national parks), ecotourism, and artificial tourism interpreted in accordance with Islamic principles. Sharia tourism destinations cannot actually be classified specifically, but to meet the standards for Sharia tourism, there must be facilities that support the needs of Muslim tourists.

METHODS

This research, based on the location of the data sources, is considered field research (Tanzeh, 2019). However, based on the approach used, it is considered qualitative research. The primary data source and research results obtained in qualitative research are words or statements based on actual conditions. Qualitative research, according to Bodgan and Taylor, is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Moeleong, 1997).

Descriptive research, on the other hand, is research that attempts to systematically, factually, and accurately perceive existing facts. The data collected are in the form of words, images, and not numbers. Therefore, the research report will contain data citations to illustrate the presentation of the report. This data comes from interview transcripts, field notes, photographs, personal documents, notes or memos, and other official documents (Moeleong, 2017).

The use of a descriptive qualitative approach is highly appropriate because, considering the focus of this research, it aims to provide a realistic picture of what has been done or is being done on the research object. Given that the data sources used in this study include words, field notes, photographs, personal documents, notes or memos, and other official documents, the results obtained can also be interpreted.

The presence of the researcher in the field as a key research instrument is absolutely necessary because it is related to accurate and complete data collection. This aligns with Sugiyono's opinion that "humans are the key instrument" (Sugiyono, 2008). The researcher is the primary data collector (key instrument) because using non-human tools makes it impossible to adjust to the reality in the field (Tanzeh, 2019). Therefore, the validity and reliability of qualitative data depend on the researcher's methodological skills, sensitivity, and integration (Oetomo, 2007). A characteristic of qualitative research is the direct involvement of people in the research. This is done to understand an event, its frequency, and what people say about it (Suyitno, 2006).

In this study, the researcher will use three methods to collect data: participant observation, in-depth interviews, and documentation to corroborate existing data. During the study, the researcher also utilized notebooks, journals, and recording media, including cameras. The researcher's presence at the research site supports data validity. Therefore, the researcher consistently conducts direct observations at the research site.

The research site is where the researcher conducts research to capture phenomena or events that are expected to occur within the object of study in order to obtain accurate data. The location being studied is the Grojogan Sewu Tawangmangu Natural Tourism Park (TWA).

The population used in this study is residents living around the tourism development site and who tend to make significant contributions, both financially to the

local government and community, as well as in terms of land and environmental use. This includes the residents of Kalisoro Village, Tawangmangu District, Karanganyar Regency, who live near the Grojogan Sewu Tawangmangu natural tourism site.

RESULTS AND DISCUSSION

The Impact of the Development of the Grojogan Sewu TWA on Community Income

Distribution of income received by the head of the family in each Respondent's job, in general, the income they earn from their main job or side job at this time can meet their basic needs, including in the types of civil servant/military/police jobs, craftsmen, farmers, self-employed and in the types of service jobs, while those who earn more are in the types of self-employed and service jobs.

Income	Civil Servants		Farmers		Craftsmen		Self-Employed		Service Providers	
	Total	%	Total	%	Total	%	Total	%	Total	%
Decreased	27	29,67	4	23,53	10	21,74	26	22,22	11	15,28
Remained	64	70,33	13	76,47	36	78,26	91	77,78	61	84,72
Increased	-	-	-	-	-	-	-	-	-	-
Total	91		17	100	46	100	117	100	72	100

Table: Income with Tourism Development

The development of the Grojogan Sewu Nature Reserve has generally resulted in an increase in income. None of the respondents, regardless of occupation, reported a decrease in income due to tourism activities.

Some respondents, regardless of occupation, stated that their income remained stable. This was due to the declining value of the currency, marked by the increase in prices for almost all goods, resulting in a decrease in working capital. Furthermore, some individuals have opened similar businesses, increasing competition and increasing the number of providers for tourist needs, leading to a decrease in demand.

The Impact of the Development of the Grojogan Sewu TWA on Employment Opportunities

No	Type of work	Side job											
		Main Salary		Craftsman		Service		Farmer		Entrepreneur/trader		Total	
		Tot al	%	Tot al	%	Tot al	%	Tot al	%	Tot al	%	Tot al	%
1	Craftsman	46	13,41	-	-	13	25	8	19,04	20	37,04	41	24,26
2.	Service	72	20,99	-	-	-		8	19,04	15	27,78	23	13,61
3	Farmer	17	4,96	-	-	4	7,69	-		8	14,81	12	7,10
4	Self-employed/Tra der	117	34,11	6	28,57	26	50	19	45,25			51	30,18
5	Civil Servants/Indonesian National Police/Indonesian National Armed Forces	91	26,53	15	71,43	9	17,31	7	16,67	11	20,37	42	24,85
Total		343		100	21	100	52	100	42	100	54	100	169
													100

Table: Main and Secondary Livelihoods

The growing development of tourism has encouraged the growth of tourism-supporting activities, both as primary and secondary occupations, such as crafts, trade, and services. The study showed that most respondents had secondary jobs. The dominant tendency among those with secondary jobs was for those whose primary occupation was self-employed/traders, most of whom had secondary jobs in services and farming. The majority of respondents' secondary jobs were as traders/entrepreneurs and farmers. The high number of respondents with secondary jobs as self-employed/traders and farmers is due to the fact that the average self-employed person spends only 4-7 hours working effectively. Furthermore, self-employed/traders tend to have more capital or know how to obtain business capital, and they have strategic business/residence locations, which provide opportunities for them to pursue business.

Most people whose primary occupation is service have secondary jobs as self-employed because, in addition to their primary service work, they also operate various businesses within their homes. These business activities can be carried out by family members, and they generally do so after completing their primary jobs. In addition to working as entrepreneurs/traders, these service workers also engage in farming. This farming sideline is carried out jointly with family members. Like entrepreneurs/traders, those who work as farmers on the side generate a substantial income, although this income is sometimes uncertain due to the fluctuations in product prices.

An interesting finding from this study is that almost all of the residents studied, regardless of their primary occupation, have side jobs. This indicates that the development of the tourism sector provides opportunities for the surrounding population to pursue business opportunities to improve their standard of living. Side jobs represent business opportunities for residents due to the geographic location of their residence, which in turn stimulates them to work more hours in sectors other than their primary occupation.

Tourism development impacts the community, particularly on livelihoods/types of work and other economic activities. This opens up business opportunities, which in turn create employment opportunities for the surrounding community.

The large utilization of labor in service and self-employment types of work is a support for the development of tourism, especially as a provider of tourists' needs for various needs in addition to providing employment for the surrounding community.

The Impact of the Development of the Grojogan Sewu TWA on Community Land Use

No	Land Change	Type of work									
		Wiraswasta/ Pedagang		Farmer		Service		Craftsman		Civil Servants/Police/Indonesian Military	
		Jml	%	Jml	%	Jml	%	Jml	%	Jml	%
1	Do not change	76	64,96	3	17,65	51	70,83	11	23,91	18	19,78
2	Partially changed	22	18,80	11	64,70	13	18,06	29	63,04	55	60,44

3	Change d	19	16,2	3	17,6	8	11,1	6	13,0	18	19,78
	Total	117	100	17	100	72	100	46	100	91	100

Table: Changes in Land Use and Utilization

Land use has undergone significant changes, particularly in the occupations of farmers, including housing, businesses, and agricultural land. Among artisans, changes have occurred. Most of these changes have involved the opening of new businesses, including restaurants, lodging/hotels, and grocery stores/kiosks. New businesses and homes have also been established on previously vacant land or land that was previously occupied by residential areas.

Tourism development has had a significant impact on land use change. This is clear evidence that tourism activities impact land use change. Across all occupations, respondents saw a decrease in the use of land for residential purposes. Generally, they used their homes for both residential and business purposes. Previously vacant land has also been converted into productive land, either for agricultural purposes or for business purposes.

Land use change generally focuses on productive economic activities, which are expected to increase income, although some changes are due to environmental reasons. This change occurs because the increasing number of tourists has encouraged local communities to open new businesses to increase income, both as side jobs and as primary employment.

Development of Ecotourism Resources Based on Sharia Tourism

The concept of sharia tourism is a process of implementing Islamic values into tourism activities. The basic concept of sharia tourism is the interpretation of all tourism activities, including accommodation, transportation, food and beverages, financial systems, and facilities and service providers, all with good and prudent management (Priyadi, 2016).

The Ministry of Tourism and Creative Economy and the National Sharia Council of the Indonesian Ulema Council (MUI) have established the following criteria for sharia tourism (Sofyan, 2012): a. Aims for social welfare, b. Aims for refreshment, education, and peace, c. Avoids superstition and polytheism, d. Avoids bad behavior, such as adultery, pornography, alcohol, drugs, and gambling. e. Pays attention to behavior, ethics, and noble human values, such as avoiding indifference and immorality. f. Pays attention to security, trustworthiness, and peace. g. Has an inclusive and universal character. h. Pays attention to environmental conservation. i. Upholds socio-cultural values and local wisdom.

Based on the concept of sharia tourism, the question arises, "Does the development of the Grojogan Sewu National Park ecotourism resources meet the standards of sharia tourism?" Therefore, it can be categorized as sharia-based ecotourism development. The following is the author's analysis to answer the above question.

a. Sharia-Based Ecotourism Resource Reconstruction from the Perspective of Ecotourism Development

Ecotourism development has a positive impact on the development of ecotourism resources. This result implies that tourism area development efforts are closely linked to other sectors because tourism is cross-sectoral, meaning it influences and is influenced by other sectors such as economics, politics, and technology. In other

words, the more cross-sectoral tourism is, the greater its economic impact. According to Sutarno (1986), factors supporting tourism development include: (a) potential (attractions), both natural and cultural; (b) the location of potential tourism assets to be developed as tourist products and attractions; (c) facilities, infrastructure, and infrastructure supporting the tourist objects to be developed; (d) the physical and environmental conditions of the potential resources to be developed as tourist attractions; and (e) the spatial planning patterns and policies of the relevant authorities.

Efforts to develop the Grojogan Sewu National Park (TWA) ecotourism area are carried out by providing the widest possible employment and business opportunities to the community, whether as farmers, entrepreneurs/self-employed, service providers, or craftsmen. This includes providing opportunities for the community and stakeholders to invest or increase investment in the Tawangmangu area, strengthening local wisdom in the form of manners, ethics, and politeness in daily interactions, both in speech and behavior. Preserving local culture, including traditional ceremonies, arts, and respect for religious ceremonies and traditional ceremonies passed down through generations, is crucial. Improving existing facilities in the ecotourism area, such as places of worship such as mosques or prayer rooms, and waste/cleanliness facilities, will maintain the aesthetics of the surrounding natural environment.

b. Sharia-Based Ecotourism Resource Reconstruction from an Environmental Management System Perspective

Environmental management systems have a positive impact on ecotourism development. According to Respati A (2017), ecotourism development outcomes must include environmental aspects that are managed in a balanced manner with economic aspects. Environmental policies include a commitment to pollution prevention, continuous improvement, compliance with environmental regulations and other requirements. Continuous monitoring and improvement of environmental procedures and quality are carried out in an integrated and sustainable manner. Environmental policies are documented and communicated to all stakeholders. Every internal and external organizational process consistently considers environmental aspects. Every environmental initiative (waste reduction, recycling) benefits the organization and the community. The use of natural resources such as energy and water, local and regional air pollution, global pollutants such as greenhouse gas emissions, and soil contamination are of concern to stakeholders.

This detail aligns with the actual conditions in the tourism development area within the research area. This demonstrates that the environmental management system has been implemented effectively.

c. Sharia-Based Ecotourism Resource Reconstruction in Terms of Destination Competitiveness

Destination competitiveness has a positive impact on ecotourism development. These results imply that existing development must foster a strong destination image. and directed at a clear target market (tourist groups); the use of easily accessible information systems and technology (e.g., the internet); tourism promotion is carried out effectively and efficiently; supporting facilities and infrastructure are adequate; ecotourism infrastructure is functioning well; the government has played a role in developing ecotourism areas, and community empowerment has been implemented in ecotourism development.

d. Reconstruction of Ecotourism Resources Based on Sharia Tourism, reviewed from the perspective of preserving socio-cultural values and local wisdom

The development of the Grojogan Sewu Nature Reserve (TWA) is carried out through improving various tourism facilities and infrastructure to facilitate access, with the aim of increasing tourist visits and boosting regional income. This is a central concern for the region. However, this infrastructure improvement must be accompanied by policies to improve the management and utilization of community-owned land surrounding the attraction area. Generally, community land is managed and utilized entirely by the community independently. Management of community-owned land surrounding the tourist attraction is currently managed directly by the community, including the allocation of fruit and plant stalls, food and souvenir stalls, lodging/hotels/homestays, restaurants, and parking areas. Some land is also used solely for agricultural purposes or even left unmanaged without any productive management. Land management systems are implemented in various ways, including profit-sharing partnerships, leases/contracts, self-management, and joint management with family or neighbors.

According to Faulkner (Respati A, 2017), the sustainability of tourism activities in an area is greatly influenced by the viability of its economy. Therefore, resource management must generate direct economic benefits for the local community in the form of economic growth enjoyed by the community.

To achieve this balance, according to Respati A (2017), a land management system is necessary through a local community land management structure based on environmental resources. Some productive community-owned land, particularly agricultural land, parking lots, and a small portion of lodging, uses a joint/family management system, where the management system is based on the philosophy of local wisdom. Respati A (2017) explained that the cooperative system practiced by the community around the Grojogan Sewu Nature Reserve follows the local culture or wisdom they believe in, namely the Tri Dharma teachings, which can be described as follows:

1) Rumongso Melu Handarbeni;

Land management involves groups forming for a single plot of land and combined groups for multiple plots. The management system is carried out by these groups using a profit-sharing system. All members participate in planning, implementation/management, supervision, and evaluation of the management and marketing of the produce. All members must feel ownership, management, and responsibility for its success.

2) Wajib melu hangrungkebi (hanggondeli):

All group members are obligated to protect all land potential and all efforts made and are responsible for any obstacles and threats, whether originating from biological, non-biological, or human sources. All group members have an equal role and position in protecting the existing potential.

3) Mulat sariro hangroso wani,

Farmers' groups must be constantly vigilant about their individual and group competencies, and participate in the struggle based on their own competencies, based on the principles of fundamental truth, integrity, professionalism, innovation, and exemplary behavior. Courage to fight according to one's competencies will lead to success in achieving shared goals.

CONCLUSIONS

The results of this study indicate that ecotourism development impacts community income, employment and business opportunities, and land use in the study area. Ecotourism development has a positive impact on community income, employment and business opportunities, and land use, indicating that the study area has adaptive social, economic, and cultural characteristics. Sharia-based Ecotourism Resource Reconstruction, reviewed from the perspective of ecotourism development, environmental management systems, and destination competitiveness, as well as from the perspective of preserving socio-cultural values and local wisdom, has been integrated sustainably, along with the synergy of active stakeholder roles and collaboration with the community, resulting in holistic integration in land use and management in accordance with environmental potential and resources. This holistic integration is implemented synergistically with positive community contributions in the form of local wisdom (the teachings of Tri Dharma) and the government's role as stakeholder coordinator.

REFERENCES

- Abler, R.; John, S.A.; and Peter, G. 1977. *Spatial Organisation, the Geographer's View of the World*. London: Prentice-Hall International, Inc.
- Akil,S.2012. *Implementasi Kebijakan Sektoraldalam Pengembangan Pariwisata Berkelanjutandari Perspektif Penataan Ruang*. Jakarta: Dirjen Pariwisata.
- Andrik,P.,Roudhotul,J.,danWidyantoro.1998. *Daya Dukung Budayadalam Pengembangan Pariwisata di Surakarta*. Surakarta: Lembaga Pendidikan UNS.
- Austin, M.,Rax, H., and Thomas, C.E. 1987. *Human Geography*. New York: Wet Publishing Company.
- Ayala, H. 1997. Resort Ecotourism. *Cornell Hotel & Restaurant Administration Quarterly*. 384: 34-44.
- Azwar,S.2000. *Sikap Manusia: Teoridan Pengukurannya*.Yogyakarta: PustakaPelajar.
- Ballantine, J.L. and P.F., Eagles. 1994. Defining Canadian Ecotorism. *Journal of Sustainable Tourism*. 24.
- Brandon, K. 1993. Basic Steps Toward Encouraging Local Participation in Nature Tourism Projects. In K. Linberg& D.E. Hawkins Eds. *Ecotourism: A Guide for Planners and Managers*. Vermont: The Ecotourism Society.
- Beydha,I.2002. *Analisis Pengembangan Daerah Pariwisata (Studi Desa Pantai Sialang Buah di Kecamatan Teluk Mengkudu)*. Medan: USU Repository.
- Blij, H.J.De.and Alexander, B.M. 1998. *Human Geography*.5th Ed. New York: John Wiley and Sons.
- Boyd, S. & R.W., Butler. 1996. Managing Ecotourism: an Opportunity Spectrum Approach. *Tourism Management*. 178: 558-566.
- Cebalos, L.H. 1996. Tourism, Ecotourism, and Protected Areas. Switzerland: IUCN.
- Coates, D.R. 1981. *Environmental Geography*. New York: John Wiley and Sons.
- Cooper, C., John, F., David, G., and Stephen, W. 1993. *Tourism: Principles and Practice*. London: Pitman Publishing.
- Donna, T.H.L. 2006. *Perencanaan dan Perancangan Fasilitas Retret di Tawangmangu. Tugas Akhir*. Surakarta: Jurusan Arsitektur Fakultas Teknik Universitas Sebelas Maret.
- Duta Indonesia Djaja, PT. 1999. *Laporan Kegiatan Pengelolaan Taman Wisata Grojogan Sewu Tawangmangu*.

- Gee, Chuck Y., Dexter J.L. Choy and Jaqmes C. Maken, 1984, *The Travel Industry*, Westport : AVI Publishing Com.
- Goodwin, H. 1997. *Terrestrial ecotourism*. In J. Minnery, et.al.eds. *Planning Sustainable Tourism*. Bandung: ITB Press.
- Harrison, H. 1995. The Profits of being yourself ecotourism. African Business 199:39.
- Horwich, R. et.al. 1993. *Ecotourism and community development: A view from Belize*. In K. Linberg & D. E. Hawkins (eds). *Ecotourism: A guide for planners and managers*. Vermont: The Ecotourism Society.
- Inkeep, 1984, *Tourism, Planning and Integrated Sustainable Development Approach*, New York : Van Norstand Reinhold.
- Isaac, M.; Kuuder, C.J.W. 2012. *Community-Based Ecotourism and Livelihood Enhancement in SiriguGhana*. International Journal of Humanities and Social Science. 2(18): 97-108.
- Koesnadi, H. 1997. *Hukum Tata Lingkungan*. Yogyakarta: Gadjah Mada University Press.
- Korano, J.K. 2005. *Penawaran dan Permintaan Wisata dalam Pengembangan Kepariwisataan di Tawangmangu*. Semarang: Universitas Diponegoro.
- Kumar, V. and Arvind, K. 2009. *Assessment of Socio-Economic Impact of Tourism /Eco-Tourism at Barabar and Nagarjuni (B and N) Hills in Bihar (India)*. Journal of Environmental Research and Development. 4(2): 601-610.
- Kustiari, M. 2015. *Inventarisasi Tumbuhan Survival pada Ketinggian Berbeda pada Jalur Diklatsar Tlogodlingo Kecamatan Tawangmangu, Karanganyar*. Surakarta: Prodi P. Biologi FKIP Universitas Muhammadiyah Surakarta.
- Maryani E. 2004, *Struktur Keruangan Pariwisata di Kawasan Inti Bandung Raya*. Yogyakarta : Disertasi, Universitas Gadjah Mada.
- Masyarakat Sejarawan Indonesia (MSI), 2014. *Sejarah dan Warisan Nilai-nilai Perjuangan Raden Mas Said*. Karanganyar: CV. Wachid Multimedia Production.
- Meric, H.J. and J. Hunt. 1998. *Ecotourist's motivational and demographic characteristics: a case of North Carolina travelers*. Journal of Travel Research 36(4):57-61.
- Moekiyat. 1999. *Metodologi Penelitian*. Jakarta: Ghalia Indonesia.
- Moeleong, Lexy J. (1997). *Metode Penelitian Kualitatif*. Bandung: Remaja Rosda Karya.
- Moertiyah K. 2008. *Dogma Raja-Raja Keraton Surakarta Hadiningrat Kaitannya dengan Pendidikan dan Pelestarian Lingkungan Hidup di Wilayah Kasunanan*. Tesis. Surakarta: Prodi Kependidikan dan Lingkungan Hidup Program Pascasarjana Universitas Sebelas Maret.
- Nandi. 2008. *Pariwisata dan Pengembangan Sumber Daya Manusia*. Jurnal "GEA" Jurusan Pendidikan Geografi. 8(1): 1-9.
- Nawawi Hadari. 1998. *Metode Penelitian Bidang Sosial*. Yogyakarta: Gadjah Mada University Press.
- NES. 1994. *National ecotourism strategy*. Canberra: Commonwealth Department of Tourism.
- Oetomo, Dede. (2007). *Metode Penelitian Sosial*. Jakarta: Kencana
- Oka A Yoeti. 1997. *Perencanaan dan Pengembangan Pariwisata*. Jakarta: Pradnya Paramita.
- Otto, S. 1987. *Ekologi Lingkungan Hidup dan Pembangunan*. Jakarta: Djambatan.
- Panos. 1995. *Ecotourism – ethical profits?*. African Business 199:36-38.
- Pearce, D.G., 1995, *Tourism Today a Geographical Analysis*, England : Longman.
- Radjiman, Suharyana, S.P., Prabawati, dan T., Wahadisutirta. 2000. *Perilaku Sosial Ekonomi Masyarakat Pedesaan Studi Kasus Pelaksanaan Upacara Dukutan di Desa*

- Nglurah Kelurahan Tawangmangu Kec. Tawangmangu. Laporan Penelitian Dasar.* Surakarta: Fakultas Sastra Universitas Sebelas Maret.
- Ramser, T. 2007. *Evaluating Ecotourism in Laikipia Kenya Assessing the Socio-Economic Impact and Conservation Attitudes*. Bern: University of Bern.
- Respati, A. 2001. *Pengaruh Pengembangan Pariwisata terhadap Lingkungan Sosial Ekonomi Masyarakat Sekitar Obyek Wisata Alam Grojogan Sewu Tawangmangu Karanganyar*. Tesis. Surakarta: Prodi Ilmu Lingkungan Program Pascasarjana Universitas Sebelas Maret.
- Respati, A. 2017. *The Reconstruction Of Ecotourism Model Based On Resources And Local Wisdom*. International Journal of Business, Economics and Law (IJBEL), Vol. 13, Issue 4, Agustus 2017.
- Ross, S.G.W. 1999. Ecotourism: towards congruence between theory and practice. *The Journal of Tourism Management* 20,123-132
- Singh, B.P. and Ravi, U. 2011. *Ecotourism and Its Effect on Wildlife of Pachmarhi Biosphere Reserve*. African Journal of Environmental Science and Technology. 5(9): 717-721.
- Siswantoro, H. 2012. Kajian Daya Dukung Lingkungan Wisata Alam Taman Wisata Alam Grojogan Sewu Kabupaten Karanganyar. Tesis tidak diterbitkan. Semarang: Universitas Diponegoro.
- Soedarsono, Agus Haryo. 2011. Kepahlawanan dan Inspirasi Pangeran Samber Nyawa. Jakarta: Kompas Media Nusantara.
- Sugiarti, R. 2000. Semiloka Nasional Konservasi Biodiversitas Untuk Perlindungan dan Penyeleman Plasma Nutfah di Pulau Jawa. Surakarta: Universitas Sebelas Maret.
- Sugiyono. (2008). Metode Penelitian Kualitatif, Kuantitatif, dan R&D. Bandung: Alfabeta.
- Sutarto, D., Padmaningrum, A., Wibowo. 2010. Kajian Kelembagaan Agribisnis Wortel untuk Mendukung Pengembangan Kawasan Agropolitan Suthomadasih di Kabupaten Karanganyar. Surakarta: Jurusan PKP Fakultas Pertanian UNS.
- Soemarwoto Otto. 1997. *Ekologi Lingkungan Hidup dan Pembangunan*. Jakarta: Djambatan.
- Tandjung, S.D. 1999. Amdal dan Audit Lingkungan. Surakarta: Bahan ajar, Program Studi Ilmu Lingkungan, Program Pasca Sarjana Universitas Sebelas Maret.
- Tanzeah, Ahmad. (2009). Pengantar Metode Penelitian. Yogyakarta: Teras.
- Tisdell, C. 2003. *Economic Aspects of Ecotourism: Wildlife-Based Tourism and Its Contribution to Nature*. Sri Lankan Journal of Agricultural Economics. 5(1): 83-94.
- Wagiran. 2014. Pengembangan Karakter Berbasis Kearifan Lokal Hamemayu Hayuning Bawana. Yogyakarta: Fakultas Teknik Universitas Negeri Yogyakarta.
- Whiteman, J. 1996. Ecotourism promotes, protects environment. *Forum for Applied Research and Public Policy* 11 (4): 96-111.
- Widyasanti, Y.M.R. 2003. Analisis Profil dan Ekspektasi Perkembangan Kegiatan Usaha Ekonomi Masyarakat di Tawangmangu (Kasus Pedagang Makanan, Minuman, dan Souvenir). Skripsi. Surakarta: Fakultas Ekonomi Universitas Sebelas Maret.
- Wight, P. 1993. Sustainable ecotourism: balancing economic, environmental and social goals within an ethical framework. *The Journal of Tourism Studies* 4 (2): 54-66.
- Wight, P. A. 1997. Ecotourism accommodation spectrum: does supply match the demand? *Tourism Management* 18(4): 209-220.

Peraturan-Peraturan

Keputusan Menteri Negara Lingkungan Hidup Nomor KEP-299/MENLH/11/1996 tanggal 4 November 1996 tentang Pedoman Teknis Kajian Aspek Sosial dalam Penyusunan Analisis Dampak Lingkungan.

Keputusan Menteri Pertanian No 305/Kpts/Um/1969 tentang Pemberian Hak Pengusahaan Taman Wisata Grojokan Sewu kepada Dewan Pariwisata Indonesia cq. PT Duta Indonesia Djaja seluas 20 Ha untuk Jangka Waktu 20 Tahun.

Peraturan Pemerintah No.18 tahun 1994 Tentang Pengusahaan Pariwisata Alam di Taman Nasional.Taman Hutan Raya dan Taman Wisata Alam.

Surat Keputusan Ditjen PNPA Nomor 51/Dj-IV/1988 tentang Perpanjangan Izin Pengusahaan Taman Wisata Grojokan Sewu kepada PT Duta Indonesia Djaja seluas 20 Ha untuk Jangka Waktu 20 Tahun.

Undang-undang Republik Indonesia Nomor 9 Tahun 1990 Tentang Kepariwisataan.