



Review of *Maqashid Syariah* on the Welfare of Local Wisdom Tourism Managers, Sumenep District, Madura, East Java

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Abstract. Tourism is one sector that can increase the country's foreign exchange for the welfare of the Indonesian people. In Madura, especially in the Sumenep district, there is tourism potential, both natural and very rich in culture, such as in Gili Labak, Gili Genting and Gili Iyang. This study aimed to determine the level of welfare of tourism managers with local wisdom in Sumenep Regency from the perspective of *Maqashid al-syariah*. This type of research was generally a qualitative descriptive-analytical with a sociological approach. The kind of data in this research was field research data with participatory observation techniques, in-depth interviews, and documentation studies. The places chosen as research locations were three tourist destinations in Gili Labak, Gili Genting and Gili Iyang. Sources of data from informants, namely managers and the community. The study results showed that community-based tourism with local wisdom can improve and elevate the standard of living and welfare of the people around these destinations. This can be measured from a review of *Maqashid* sharia which includes *hifz al-din* (maintenance of religion), *hifz al-nafs* (care of soul/life), *hifz al-'aql* (maintenance of reason/thought), *hifz al-nasl* (care of descendants), and *hifz al-mal* (care of property). These masalah aspects have been felt and enjoyed by tourism actors in destination areas, especially Gili Labak, Gili Genting and Gili Iyang.

Keywords: Maqashid sharia, local wisdom tourism, welfare

1 Introduction

In the current era, the tourism sector is one of a country's primary sources of income, so governments are developing their tourism sector. Some developed tourism trends are Sharia tourism, halal tourism, religious tourism, and local wisdom tourism. The four terms have one breath, namely a tourism concept based on values in religious teachings, in this case, Islam. Sharia tourism, or halal tourism, has developed quite a lot in Indonesia. So in 2023, based on the 2023 Global Muslim Travel Index (GMTI) report, Indonesia is leveled first as the best halal tourist destination in the world, beating 140 other countries. This achievement increased from the previous year, which was in 2nd position, and Malaysia occupied the top job [1].

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As one of the regions in the Unitary State of the Republic of Indonesia, the island of Madura, located in the province of East Java, is also active in developing its tourism sector. So far, Madura is better known as the salt island because many people work as salt farmers and are the largest salt producer in Indonesia. However, it turns out that Madura Island also has a lot of tourism potentials, such as natural tourism potential, cultural tourism, and also historical tourism potential which is spread across four districts on Madura Island, which include Bangkalan Regency, Sampang Regency, Pamekasan Regency and Sumenep Regency. These tourist objects can be an attraction for tourists visiting Madura, both local and foreign.

The concept of developing tourism on the island of Madura is adjusted to the policies of the respective Regional Governments. Especially for Sumenep Regency, the tourism model developed is local wisdom tourism. Sumenep Regency is an area that is half of its territory surrounded by beaches and has hundreds of islands, both inhabited and uninhabited. Sumenep Regency is a district with the most tourist objects in Madura. It has its attractiveness, such as Gili Labak, with its natural potential in the form of beaches, white sand and beautiful coral reefs. Gili Genting with the possibility of a beach shaped like a number nine and a stretch of white sand. Gili Iyang, with its oxygen attraction which is one of the best in the world, in addition to rock tourism, caves and beaches.

The three tourist destinations' management model differs from other natural attractions in Sumenep Regency, such as Lombang Beach, Slopeng Beach and Badur Beach. The island community manages the three tourism destinations, and the one responsible is the head of the village. With direct management from the local community, the government expects that equal income and social welfare distribution will be realized more quickly.

Regarding welfare, Islamic teachings also recognize this concept known as the *falah* concept. *Falah*, meant in Islamic teachings, is perfect welfare, namely physical and spiritual prosperity, the world and the hereafter. To achieve this prosperity, Islam regulates activities in the form of daily worship, which is helpful to attain inner and, subsequently, well-being and all aspects of human life. In Islam, there are five indicators used to measure this level of welfare, namely *hifzal-din* (maintenance of religion), *hifzal-nafs* (care of soul/life), *hifzal-'aql* (maintenance of reason/thought), *hifzal-nasl* (care of descendants), and *hifzal-mal* (preservation of property) which is then called *maqasid al-shari'ah*.

With the implementation of local wisdom tourism in Sumenep Regency, which is a new idea in the tourism development and marketing model, it is exciting to research to answer these problems, mainly related to the level of welfare of local wisdom tourism managers from the perspective of *maqasid al-shari'ah*. This article tries to answer by explaining the findings in the field and analyzing their impact from the perspective of *maqasid al-shari'ah*.

2 Research Methods

This research was qualitative, descriptive-analytical, with a sociological approach. The type of data was taken from the field (field research). There were two methods of data collection, namely: directed and in-depth interviews conducted with several informants,

including village heads, the community (boatmen, guides (tour guides) and traders around Gili Labak beach, Gili Genting and Gili Iyang, district government Sumenep, namely the head of the Culture and Tourism Office Documentation, especially data from the Culture and Tourism Office of Sumenep Regency

The author's data analysis technique used the Miles and Huberman theory through 3 (three) stages, namely: data reduction; in this case, the researcher collected information through interviews related to tourism-related informants in Sumenep Regency. The presentation of data in this study was by describing the research results that researcher conducted during observations and interviews. Drawing conclusions, conclusions or verification in this study were the research results carried out in short and easy-to-understand statements.

3 Results and Discussion

3.1 Understanding the Concept of Local Wisdom Tourism in Sumenep Regency

Definition of Local Wisdom Tourism. The word tourism with local wisdom consists of three syllables, each of which has a meaning in language and terms. In the Big Indonesian Dictionary, the word tourism means something related to travel for recreation, travel, and tourism. RI Law number 10 of 2009 concerning tourism explains that tourism is a travel activity carried out by a person or group of people by visiting certain places for recreational purposes, personal development, or studying the uniqueness of tourist attractions that are visited temporarily.

The word wisdom means wisdom, intelligence. While the word local means a vast space, occurs (applies, exists, and so on) in one place, not evenly distributed, local, somewhere (about making, producing, growing, living, and so on), local. In terms, local wisdom is the view of the life of a community in a particular area regarding the natural environment in which they live. This view of life is usually a view of life that has been deeply rooted in the beliefs of the people in the region for tens or even hundreds of years [2]. Suppose the words tourism and local wisdom are combined into one term, which indicates a new terminology. In that case, local wisdom tourism is a tourism activity based on the values, view of life and culture of the people in the tourist area.

Community Culture in Sumenep Regency. Madura is an island where almost all of its citizens are Muslims. Madurese Islam is a unique model of Islam because it is cultural. Islam as a religion has integrated with the culture of the Madurese people. This is reflected in the customs and culture embedded in Islamic values. In its development, Islam and Madurese customs have become a unit that is difficult to separate, although they can still be distinguished from one another. This close blend of Islam and Madurese culture influences the people's way of life, as is the case in Sumenep Regency, which is part of Madura [3].

Sumenep Regency is an area whose people's lives have a palace background so that not only Islamic values are firmly embedded in their lifestyle but also cultures such as the Muang Sangkal Dance and the Dhalang Mask, customs such as the terms "Phepak,

Phepuk, Guru, Rato" (Mr Mother, Guru, King and God), traditions such as Nyadar and Petik Laut. The diversity owned by Sumenep Regency makes the Government take a policy in preserving and introducing its uniqueness by promoting it through the offer of Sumenep Regency Tourism Destinations. The diversity of customs, culture, traditions and religious life of the Sumenep people is integrated into local wisdom.

The basis of Local Wisdom Tourism is the choice in Sumenep Regency. Tourism with local wisdom in Sumenep Regency is the system chosen by the government in introducing its tourism through very long considerations and debates. Stakeholders have put forward many options related to naming the desired tourism concept, including Sharia-based tourism management. This offer was put forward to follow the trend of the world tourism market. Only then fear arose with the term "Syariah." Foreign tourists wanted to avoid coming to Sumenep Regency. Another option is the terminology of halal tourism, as has been implemented in Thailand [4] and West Nusa Tenggara and the last option is the term local wisdom-based tourism as mandated by Law number 10 of 2009 concerning tourism which contains the principles of implementing tourism in Chapter III in point (b) reads, "Upholding human rights, cultural diversity and local wisdom." [5]

Based on the tourism law and other legal considerations, BAPPEDA of Sumenep Regency prepares and approves the Sumenep Regency Tourism Development Master Plan for 2018-2025, which contains part of the vision and mission and goals where the mission reads:

"The Realization of Sumenep Regency as a Leading Tourism Destination that is Cultured, Sustainable Competitive and Capable of Encouraging Regional Development for Community Welfare"

While the primary reference for the Department of Tourism, Culture and Sports in managing tourism in Sumenep Regency is Regional Regulation No. 6 of 2014 concerning the Preservation of cultural heritage, local wisdom tourism implemented by Sumenep Regency is one way to maintain local culture and customs that their ancestors have passed down because these ancestral customs are very thick with Islamic values, so even this local wisdom tourism is full of Islamic values.

The Role of Local Wisdom Tourism on the Development of Sumenep Regency.

With the government's steps towards managing tourism with the character of local wisdom, stakeholders and the community can take an active role in tourism in Sumenep, as information submitted by the research source, namely the deputy chairperson of Commission IV of the Sumenep Regional People's Legislative Council.

"So that the locality and the community have an active participation in managing this industry, local wisdom means, 1) Not eliminating locality, 2) The local public is affected economically, 3) The local public is involved in engineering the future of tourism in their respective areas." (Interview with Deputy Commission IV of the Regional Representatives Council of Sumenep Regency)

Tourism with local wisdom is a step taken by the government to introduce to the world that in Sumenep Regency, there is a miniature archipelago. This was conveyed

by the Head of the Tourism Section of Sumenep Regency when he was interviewed at the Office of Tourism, Culture and Sports.

"So, in the future, Sumenep may become miniature archipelago tourism because what do you think? We have sea tourism, we have mountain tourism, religious tourism we have tourism, historical tourism, have even health that other regions don't have we don't have, one that we haven't had until now, but that makes it possible in the future, bringing cool weather like Malang. (Interview with Head of Tourism Disparbudpora Sumenep Regency)

From this explanation, the researcher collected information from documents owned by the Tourism, Culture and Sports Office of Sumenep Regency regarding the tourist destinations offered by Sumenep Regency, approximately 68 tourist destinations, including religious tourism, beach tourism, nature tourism, community craft tourism, attractions culture, traditional arts as well as culinary tourism and snacks [6]. However, of the many tourist destinations owned by Sumenep Regency, the government could be more active in management and empowerment.

Tourism Management in Sumenep According to the Government. Based on interviews with several parties, this local wisdom tourism focuses on how to design the tourist zone and how local and foreign tourists can still enjoy the cultural heritage in Sumenep without eliminating religious values in its implementation. While tourism support facilities have yet to be touched optimally, they even consider hotels and other facilities not part of tourism. Of course, when using the concept of tourism with local wisdom with Islamic values, tourism-supporting facilities must also align with the commitment to Islamic teachings.

3.2 *Maqashid Sharia Theory*

Maqhasid Syaria is the goal desired by Islamic law, namely benefit. According to Ibn Qayyim Al-Gauziyah, Islamic law aims to realize the benefit of the servant in this world and the hereafter. According to him, all laws contain justice, mercy, benefit and wisdom. If they come out of the four values they contain, then the law cannot be called Islamic law [7].

Imam *Asy-Syathibi* also stated the same thing. He emphasized that all obligations were created to realize the servant's benefit. None of God's laws is without purpose. Laws with no purpose are the same as *taklif ma la yutaq* (imposing something that cannot be implemented) [8].

To realize the benefit of the world and the hereafter, the *ushul fiqh* scholars formulated the objectives of Islamic law into five missions. All of these missions must be maintained to preserve and guarantee the realization of benefits. The five missions (*Maqashid ash-shari'ah/Maqashid al-khamsah*) are maintaining religion, soul, mind, lineage and property [9].

To realize and maintain the five basic elements, Ash-Syatibi divides into three levels, *الضَّرُورِيَّاتِ مَقَاصِدُ*, *الْحَاجِّيَّاتِ مَقَاصِدُ* and *التَّحْسِينِيَّاتِ مَقَاصِدُ*. [10] This grouping is based on needs and priorities. The importance and significance of the order of these levels will be seen hierarchically when each level contradicts one another. In this context, the condition or level of *dharuriyat* levels first, followed by *hajiyyat* and *tahsiniyat*.

The *dharuriyat* level maintains essential needs for human life. If these needs are met, it will ensure the existence of the five goals above. While the *hajiyyat* level is not threatening, it creates difficulties for humans. Furthermore, at the *tahsiniyat* level, some need to support increasing one's dignity in society and before Allah SWT. For example, in maintaining religious elements, the *dlaruriyat* aspect includes establishing prayer, prayer is a *dharuriyyat* aspect, the obligation to face the Qiblah is an aspect of *hajiyyat*, and covering the genitals is an aspect of *tahsiniyat* [10]. These three levels, in essence, are trying to maintain the five missions of Islamic law.

To get a comprehensive picture of the objectives of this *shari'ah*, the five main missions will be explained according to their respective needs and priorities[11]:

Guarding The Religion (حَفْظُ الدِّينِ). Guarding or maintaining religion, based on their interests can be divided into three levels:

1. Maintaining religion at *dharuriyat* level
It is maintaining and carrying out religious obligations included in the primary level, such as carrying out the five daily prayers. If prayer is neglected, the existence of religion will be threatened.
2. Maintaining religion in the *hajiyyat* leveling
It carries out religious provisions to avoid difficulties, such as congregational and qashar prayers for travelling people. If this provision is not implemented, it will not threaten the existence of religion but will only make things difficult for those who do.
3. Maintaining religion at the level of *tahsiniyat*
It is following religious instructions to uphold human dignity and complete the implementation of obligations to God. for example, covering the genitals, both inside and outside of prayer, and cleaning the body of clothes and places. These three are often related to commendable morals. If this is not possible, then this will not threaten the existence of religion, nor will it be difficult for those who do it.

Guarding The Soul (حَفْظُ النَّفْسِ). Nurturing the soul, based on the level of importance, can be divided into three levels:

1. Maintaining the soul in *dlaruriyat* level
Such as meeting basic needs in the form of food to sustain life. If this basic need is ignored, it will threaten the existence of the human soul.
2. Nurturing the soul, in the level of *hajiyyat*,
For example, hunting animals and fish in the Belawan Sea is permissible to enjoy delicious and halal food. If this activity is neglected, it will not threaten human existence but only complicate his life.
3. Maintaining the level of *tahsiniyat*
Just as eating and drinking procedures are stipulated, this activity is only related to decency and ethics, in no way threatens the existence of the human soul, nor complicates one's life.

Guarding The Mind (حَفْظُ الْعَقْلِ). Maintaining reason, in terms of importance, can be divided into three levels:

1. Maintaining reason in the level of *dlaruriyat*
It is forbidden to drink liquor. If this provision is not heeded, it will result in the threat of the existence of reason.
2. Maintaining reason in the *hajiyyat* level
As recommended according to science. If this were done, it would not damage one's mind but would make it difficult for one to develop knowledge.
3. Maintaining reason in the level of *tahsiniyat*
Like avoiding imagining or listening to something that is not useful, this is closely related to ethics and will not directly threaten the existence of reason.

Guarding The Wealth (حَفْظُ الْمَالِ). In terms of importance, maintaining assets can be divided into three levels:

1. Maintaining assets at the *dlaruriyat* level
Like the Shari'a concerning procedures for owning assets and prohibiting illegally taking other people's assets, if these rules are violated, it will threaten the existence of assets.
2. Maintaining wealth in the level of *hajiyyat*
Like the Shari'a about buying and selling by greeting, assets will be protected if this method is used, making it difficult for people who need capital.
3. Maintaining assets in the *tahsiniyat* level
Such as provisions regarding avoiding deception or fraud. This is closely related to muamalah ethics or business ethics. This will also affect the legitimacy of the sale and purchase because this third level is required for the second and first levels.

Guarding The Descendants (حَفْظُ النَّسْلِ). Caring for descendant, in terms of the level of need, can be divided into three levels:

1. Maintaining descendants in the *dlaruriyat* level
As it is prescribed to marry and forbidden to commit adultery. If this activity is neglected, the existence of descendants will be threatened.
2. Maintaining descendants in *hajiyyat* level
Such as the stipulation of the dowry for the husband at the time of the marriage contract and giving him the right to divorce. If the dowry is not stated at the time of the contract, the husband will experience difficulties because he has to pay the dowry mitsil. In contrast, in the case of divorce, the husband will experience difficulties if he does not use his talaq rights, even though the situation in his household is not harmonious.
3. Maintaining descendants in the *tahsiniyat* level
As prescribed, khitbah or walimah in marriage. This is done to complete the marriage activities. If this is neglected, it will not threaten the existence of the descendant, nor will it make it difficult for the people who do the marriage.

3.3 Three Tourism Destinations in Sumenep Regency

Gili Labak Beach Tourism. Gili Labak is a small island located southeast of Puteran Island and Madura Island. Administratively, this island belongs to the Talango District, Sumenep Regency, East Java. Talango District is on Puteran Island. The island spans 5 hectares and can be surrounded in less than an hour. Gili Labak Island has only one RT with 60 households. Gili Labak beach tourism began to introduce its tourist objects in 2015. Until now, Gili Labak has provided diving and snorkelling facilities and integrated health and security post facilities. Other facilities that have been built are bathrooms and toilets. This tourist area has a mosque and several food and beverage stalls. And there are also selfie facilities and seats equipped with umbrellas to enjoy the beauty of the beach. This tourist attraction also provides lodging.

Initially, Gili Labak visitor data was introduced to reach thousands in one day, especially Saturday, Sunday, and national holidays. Still, at this time, visitors have started to decrease to only hundreds in one day. (Interview with Mr Abdul Jalil, the head of the RT as well as tourism manager on Gili Labak Island, Sumenep Regency)

The people's income from this tour has begun to increase, especially on Saturdays, Sundays, and national holidays. However, there are still many people, especially young people, who prefer to go to big cities like the person in charge of this tourist attraction, and for now, the person in charge is left to the local RT. Although the island of Gili Labak has started to decline in visitors, the condition of the beach is still maintained, such as the cleanliness of the sand, water and the surrounding area.

The problem that must be addressed is the means of promotion and awareness of local youth to be abler to develop this tourist attraction, Gili Labak is a lovely island, but the access is quite far, about almost two hours' drive from Tanjung Harbor, Saronggi sub-district by a fishing boat, making many tourists feeling tired coupled with erratic waves. However, feeling tired and afraid of big waves will disappear instantly when you arrive on this Gili Labak island. As for the needs of the facilities, there are still many for now.

The facilities currently being built are ports and freshwater facilities as well as repairs to existing facilities and the need for health and security personnel who can be on standby every day, unlike now, where there are only Saturdays and Sundays and national holidays.

The income of the local community from this tourist attraction begins to increase on Saturdays, Sundays, and other holidays. While the number of visitors per month depends on the long holiday, this also increases according to the number of visitors. The existence of this tourist attraction is very beneficial for the local community. Because all people start to be able to open a new business, another benefit that can be obtained from Gili Labak tourism is that the atmosphere is more crowded, unlike ordinary days, which are quiet because of the small number of residents who live.

As for Gili Labak tourism income, researchers cannot obtain valid information due to management that could be more optimal and the lack of data collection on tourists. However, the community's income from the interviewed respondents showed various variations. An interview with Mr Amir (a stall owner) shows that the income earned in one month is 2.8 million rupiahs with an expenditure of 2.7 million. Interview with Mrs Masithah (owner of a food stall and instant noodles), the income earned in one month is 4 million rupiahs with an expenditure of 3.5 million rupiahs. Interview with Marwa's

mother (a convenience store owner), the income earned in one month is 5 million rupiahs with 4 million rupiahs' expenditure.

From the data above, on average, the income of people in the Gili Labak tourist area is around 2-4 million. This means that they cover their living needs and can even save funds if an average of 500 thousand rupiahs.

Gili Genting/Sembilan Beach. Gili Genting Island is located in the Sumenep Regency area and southeast of Madura Island, with an area of 30.31 square kilometres. Gili Genting is a sub-district formed on April 7, 1982, due to the expansion of the Bluto sub-district (sub-district south of Sumenep City). The Gili Genting sub-district includes the villages of Aenganyar, Bringsang, Galis, Gedugan, Jete Banbaru, Banmaleng and Lombang. Each of these areas is located on Gili Genting and Gili Raja, with the population of these islands being indigenous tribes from Madura.

Sembilan Beach Tourism is located in Bringsang Village, District or Gili Genting Islands, Sumenep Regency. In the Madura area, Sumenep Regency is already famous as a mainstay of local tourist attractions. Therefore, it is unsurprising that this area has earned the nickname "The Soul of Madura". Sembilan, Gili Genting Beach Tourism was introduced in 2015 by the village head of Bringsang, the village head and founding father of Pantai Sembilan tourism. This beach is managed through BUMDES (Village Owned Enterprises) and handled by the village head in developing this tourist attraction.

Until now, Sembilan Beach has provided banana boat facilities and luxury accommodations that can be rented in the range of 300-700 thousand 24 hours. And there are bathrooms and toilets, selfie facilities and pavilions. This tourist attraction is also close to the mosque, which is approximately 100 meters from the tourist attraction. While the number of visitors from when it was introduced until 2018 has consistently increased, in 2019, visitors have stagnated, like in 2018. One of the reasons for the village head is that he is trying to contribute less than one hundred percent in this one year. The plan for the village head was to see if he could go on without him.

The income of the manager of Pantai Sembilan in just two days exceeds 10 million, so in one month, it is at 150 million. This large number is influenced by the lodging provided due to the habit of visitors staying in large numbers. The number of lodgings provided reaches 20, plus the banana boat.

The local community's income from this tourist attraction increases on weekends (Saturday and Sunday) and other holidays, while monthly income depends on long holidays. Revenue will increase according to the number of visitors. The existence of this tourist object is very beneficial for the surrounding community because all people can start to open new businesses.

This can be seen from interviews with several traders in this Pantai Sembilan tour. An interview with Mrs Suhartini (the tavern owner) shows that the income earned in one month is 6 million rupiahs with an expenditure of 5 million. An interview with Mr Sahrul (the shop owner) shows that his monthly income is 4.5 million rupiahs with an expenditure of 4 million. An interview with Mrs Novitasari (owner of a Fruit Juice stall) showed that the income earned in one month was 5 million rupiahs with an expenditure of 4 million. So that the average income of people in the Gili Labak tourist area is

around 4-5 million rupiah per month. They can cover their daily needs and can even save funds if an average of 500 thousand rupiahs.

The problem for now clearly still needs to be solved because every previous problem that many visitors complained about has now begun to be repaired, including the appearance of the port and bridge access from the port to the beach which has been provided. For now, the need for facilities is promotional assistance worldwide in Madura, especially in Sumenep. There are magnificent beaches and have provided lodging with beachfront locations.

Gili Iyang. The Gili Iyang tourist attraction is in Dungkek Village, Dungkek District, Sumenep Regency. Still related to Gili Labak, this island is about 28 km from the centre of Sumenep Regency. Gili Iyang Island is the world's best oxygen point, with rock tourism, caves and beaches. This tourist object was introduced in 2016 yesterday, and many visitors have come, especially to the oxygen point, such as the governor of East Java, the Regent of Sumenep and the Minister of Sports as well as foreign tourists, Malaysia, Thailand and other countries.

This area's Tourism development is still managed by individuals who own the land. For the oxygen point itself, there are still toilet and gazebo facilities as well as posts that need to be fixed and other facilities that need to be completed because tourist attractions on this island are still managed individually and use little capital. This is evidenced by access roads and facilities that are still simple, using tree branches and bamboo, which still need improvement.

Visitors on this island are still not optimal because the management and facilities provided need to be improved. From year to year, it is still stagnant, with no significant development. The income of the people in the surrounding areas is also similar to usual because, on average, people only sell perfunctorily, and the people who had formed tourism awareness groups have also just started up. However, although the management is still simple and individual, people can still enjoy income from tourism in Gili Iyang.

This can be seen from interviews with several people who are traders. Like the interview with Mrs Muri'a (the convenience store owner), she can earn as much as 4 million rupiahs in one month by spending 3 million rupiahs. An interview with Mr Mioto (a mineral water trader) shows that the income earned in one month is 2.8 million rupiahs with an expenditure of 1.5 million. An interview with Mrs Muhani (the owner of a rujak stall) shows that the income earned in one month is 3 million rupiahs with an expenditure of 2.8 million. So that the average income of people in the tourist area of Gili Labak is around 2.8 - 4 million rupiah per month. They can cover their daily needs and can even save funds if an average of 1 million rupiahs.

The local community's income from this tourist attraction begins to increase on Saturdays, Sundays, and other holidays. Depending on the long holiday, income dramatically increases for the month according to the number of visitors. The existence of this tourist attraction is very beneficial for the local community because all people start to be able to open a new business.

The problem that needs to be resolved is that the land cannot be fully managed, and the people who own the land do not want their land to be fully managed, so until now, and investors are still reluctant to finance it. The urgently needed facilities are road

access to Batu Cangeke, transportation facilities to each tourist attraction, and facilities in places around the tourist attraction and ports that still need to be improved in support.

3.4 Analysis of Maqasid al-Shari'ah on the Welfare of Local Wisdom Tourism Managers and Communities in Sumenep Regency

In analyzing and dissecting the level of welfare of local wisdom tourism managers and communities in 3 tourist attractions in the Sumenep district, namely Gili Labak, Gili Genting and Gili Iyang tourism, researchers used the theory of maqasid al-shari'ah. This theory is used as an analytical tool because maqasid al-shari' ah has five dimensions of welfare (mashlahatan) that must be maintained/maintained, namely *hifz al-din* (maintenance of religion), *hifz al-nafs* (care for the soul/life), *hifz al-'aql* (care for the mind/thought), *hifz al-nasl* (care for descendant), and *hifz al-mal* (maintenance of assets).

If we dissect the five aspects of *maqasid al-shari'ah*, they have a vast scope. Therefore, in this study, researchers will limit the analysis of the welfare of tourism managers and the community for implementing local wisdom tourism to only a few elements in each aspect. The aspects and elements can be seen in the following table.

Table 1. Elements in the five aspects of *maqasid al-shari'ah*

Maqasid al-shari'ah	Element
<i>Hifz al-din</i> (maintenance of religion)	The ability to maintain faith in Allah and His Messenger Can perform prayer, zakat, and fasting Cover genitals
<i>Hifz al-nafs</i> (maintenance of the soul / life)	Can meet the needs of food, clothing and shelter Can access health services Feeling safe at work
<i>Hifz al-'aql</i> (maintenance of reason/mind)	Educated Receive training in developing skills for tourism managers and the community to implement of local wisdom tourism Gain access to information to develop of knowledge about tourism with local wisdom
<i>Hifz al-nasl</i> (maintenance of descendant)	Family (income) Can pay for children's education
<i>Hifz al-mal</i> (maintenance of property)	Income sufficient for needs Transaction (not wronged and not wronged) Free from maysir, gharar and usury

Analysis of Maqasid al-Shari'ah on the Welfare of Local Wisdom Tourism Managers and Communities on Gili Labak Beach. Analysis of *Maqasid al-Shari'ah* on the welfare of local wisdom tourism managers and communities on Gili Labak Beach can be seen in the following matrix table:

Table 2. Analysis of *Maqasid al-Shari'ah* on Gili Labak Beach

Maqasid al-shari'ah	Element	Information
<i>Hifz al-din</i> (maintenance of religion)	The ability to maintain faith in Allah and His Messenger	Filled with the existence of a mosque in the tourist area
	Can perform prayer, zakat, and fasting	Fulfilled in aspects of prayer and zakat (fitrah)
	Cover genitals	Unfulfilled
<i>Hifz al-nafs</i> (maintenance of the soul / life)	Can meet the needs of food, clothing and shelter	Fulfilled, with sufficient income and still able to save
	Can access health services	Fulfilled with a health post
	Feeling safe at work	Fulfilled with a security post
<i>Hifz al-'aql</i> (maintenance of mind / thinking)	Educated	Fulfilled, with sufficient income and still able to save
	Receive training in developing skills for tourism managers and the community for the implementation of local wisdom tourism	Fulfilled
	Gain access to information for the development of knowledge about tourism with local wisdom	Fulfilled
<i>Hifz al-nasl</i> (maintenance of descendant)	Family (income)	Fulfilled with sufficient income and still able to save
	Can pay for children's education	Fulfilled with sufficient income and still able to save
<i>Hifz al-mal</i> (maintenance of assets)	Income sufficient for needs	Fulfilled by still being able to save funds
	Transaction (not wronged and not wronged)	Fulfilled, free and without coercion
	Free from maysir, gharar and usury	Fulfilled, cash transaction

From the matrix table above, it can be described that in the aspect of *Hifz al-din* (maintenance of religion), the three elements, on average, have been fulfilled. Only the aspect of covering the genitals has not been fulfilled, and this could be because of those who vary from a cultural and religious perspective. In addition, local wisdom in the Gili Labak tourist area also needs to provide strict or detailed rules related to this aspect. The key word that can be explained here is that with the existence of a mosque, maintenance in the field of religion will be easier to carry out, both with routine worship, which is carried out every day and recitation, which is carried out on a scheduled basis.

The three elements have been fulfilled from the aspect of *Hifz al-nafs* (care for the soul/life). With the income earned by the manager and the community, they can meet their food, clothing and shelter needs. Access to health and safety at work is also fulfilled with the existence of health posts and security posts.

In the aspect of *Hifz al-'aql* (maintenance of reason/thought), no elements are analyzed. These three elements have been fulfilled. In the educational aspect, tourism managers in Gili Labak receive education and training in managing tourism. From the aspect of skills development training and access to information for development, it has been fulfilled with guidance from the Regional Government of East Java Province and also from the Tourism Office of Sumenep Regency even though it needs more attention

and improvement of facilities, access to transportation and most importantly, vigorous promotion.

In the aspect of *Hifz al-nasl* (care of descendant), two elements are measured, namely having a family (income) and being able to pay for children's education, both of which have been fulfilled. In the element of having a family, because the interviewee is already married, the measurement shifts to providing for the family. The family income can be fulfilled with the income earned and still being able to save. In the aspect of financing children's education, the children of managers and traders can continue their education up to senior high school, some even up to university.

From the aspect of *Hifz al-mal* (maintenance of assets), three elements are measured, and all three have been fulfilled. The income earned by the community is sufficient to meet family needs. Trade transactions are also free, there is no coercion and are carried out in cash, which automatically narrows the opportunities for *gharar*, *mairsir* and *usury*.

Analysis of Maqasid al-Shari'ah on the Welfare of Local Wisdom Tourism Managers and Communities on Gili Genting Beach. Analysis of Maqasid al-Shari'ah on the welfare of local wisdom tourism managers and communities on the Sembilan Gili Genting Beaches can be seen in the following matrix table:

Table 3. Analysis of *Maqasid al-Shari'ah* on the Sembilan Gili Genting Beaches

Maqasid al-shari'ah	Elements	Informations
<i>Hifz al-din</i> (maintenance of religion)	The ability to maintain faith in Allah and His Messenger	Fulfilled by the existence of a mosque which is 100 m from the beach tourism area
	Can perform prayer, zakat, and fasting	Fulfilled in aspects of prayer and zakat
	Cover genitals	Unfulfilled
<i>Hifz al-nafs</i> (maintenance of the soul / life)	Can meet the needs of food, clothing and shelter	Filled with income and still able to save
	Can access health services	Fulfilled with a health post
	Feeling safe at work	Fulfilled with a security post
<i>Hifz al-'aql</i> (maintenance of mind / thinking)	Educated	Fulfilled
	Receive training in developing skills for tourism managers and the community for the implementation of local wisdom tourism	Fulfilled
	Gain access to information for the development of knowledge about tourism with local wisdom	Fulfilled
<i>Hifz al-nasl</i> (maintenance of descendant)	Family (income)	Fulfilled
	Can pay for children's education	Fulfilled
<i>Hifz al-mal</i> (maintenance of assets)	Income sufficient for needs	Fulfilled by still being able to save funds
	Transaction (not wronged and not wronged)	Fulfilled, free and without coercion
	Free from maysir, gharar and usury	Fulfilled, cash transaction

From the matrix table above, it can be described that in the aspect of *Hifz al-din* (maintenance of religion), the three elements, on average, have been fulfilled. Only the aspect of covering the genitals has not been fulfilled, and this could be because of those who vary from a cultural and religious perspective. In addition, local wisdom in the Gili Labak tourist area also needs to provide strict or detailed rules related to this aspect. The key word that can be explained here is that with the existence of a mosque which is only 100 meters from beach tourism, maintenance in the religious field will be easier to carry out, both with routine worship, which is carried out every day and recitation which is carried out on a scheduled basis.

The three elements have been fulfilled from the aspect of *Hifz al-nafs* (care for the soul/life). With the income earned by the manager and the community, they can meet their food, clothing and shelter needs. Access to health and safety at work is also fulfilled with the existence of health posts and security posts.

In the aspect of *Hifz al-'aql* (maintenance of reason/thought), no elements are analyzed. These three elements have been fulfilled. In the educational aspect, tourism managers in Gili Labak receive education and training in managing tourism. From the aspect of skills development training and access to information for development, it has been fulfilled with the guidance from the Sumenep Regency Tourism Office because the Sembilan, Gili Gending Islands is a pilot project for tourism with local wisdom in Sumenep Regency.

In the aspect of *Hifz al-nasl* (care of descendant), two elements are measured, namely having a family (income) and being able to pay for children's education, both of which have been fulfilled. In the element of having a family, because the interviewee is already married, the measurement shifts to providing for the family. The family income can be fulfilled with the income earned and still being able to save. In the aspect of financing children's education, the children of managers and traders can continue their education up to senior high school, some even up to university.

From the aspect of *Hifz al-mal* (maintenance of assets), three elements are measured, and all three have been fulfilled. The income earned by the community is sufficient to meet family needs. Trading transactions are also free. There is no coercion, and it is carried out in cash, automatically narrowing the opportunities for gharar, maisir and usury.

Analysis of Maqasid al-Shari'ah on the Welfare of Local Wisdom Tourism Managers and Communities on Gili Iyang Beach. Analysis of *Maqasid al-Shari'ah* on the welfare of local wisdom tourism managers and communities on Gili Iyang Beach can be seen in the following matrix table:

Table 4. Analysis of *Maqasid al-Shari'ah* on Gili Iyang Beach

Maqasid al-shari'ah	Element	Information
<i>Hifz al-din</i> (maintenance of religion)	The ability to maintain faith in Allah and His Messenger	Filled with the existence of a mosque in the tourist area
	Can perform prayer, zakat, and fasting	Fulfilled in aspects of prayer and zakat (fitrah)
	Cover genitals	Fulfilled

<i>Hifz al-nafs</i> (maintenance of the soul / life)	Can meet the needs of food, clothing and shelter	Filled with income and still able to save
	Can access health services	Fulfilled with a health post
	Feeling safe at work	Fulfilled with a security post
<i>Hifz al-'aql</i> (maintenance of mind / thinking)	Educated	Unfulfilled
	Receive training in developing skills for tourism managers and the community for the implementation of local wisdom tourism	Unfulfilled
	Gain access to information for the development of knowledge about tourism with local wisdom	Unfulfilled
<i>Hifz al-nasl</i> (maintenance of descendant)	Family	Fulfilled
	Can pay for children's education	Fulfilled
<i>Hifz al-mal</i> (maintenance of assets)	Income sufficient for needs	Fulfilled by still being able to save funds
	Transaction (not wronged and not wronged)	Fulfilled, free and without coercion
	Free from maysir, gharar and usury	Fulfilled, cash transaction

From the matrix table above, it can be described that in the aspect of *Hifz al-din* (maintenance of religion), the three elements on average have been fulfilled. Only the aspect of covering the genitals has not been fulfilled, this could be because of those who come come vary from a cultural and religious perspective. In addition, local wisdom in the Gili Labak tourist area also does not clearly provide strict or detailed rules related to this aspect. The key word that can be explained here is that with the existence of a mosque, maintenance in the field of religion will be easier to carry out, both with routine worship which is carried out every day and recitation which is carried out on a scheduled basis.

From the aspect of *Hifz al-nafs* (care for the soul/life), the three elements have been fulfilled. With the income earned by the manager and the community they can meet their needs for food, clothing and shelter. Access to health and safety at work is also fulfilled with the existence of health posts and security posts.

In the aspect of *Hifz al-'aql* (maintenance of reason/thought), there are three elements that are analyzed, these three elements have not been fulfilled. In the educational aspect, tourism managers in Gili Labak have not received education and training in managing tourism. From the aspect of skills development training and access to information for development has not been fulfilled. This is because the management of tourism in Gili I is individual in nature, not managed by the village or the government.

In the aspect of *Hifz al-nasl* (care of descendant) there are two elements that are measured, namely having a family (income) and being able to pay for children's education, both of which have been fulfilled. In the element of having a family, because the interviewee is already married, the measurement shifts to providing for the family. With the income earned and still being able to save, the family income can be fulfilled. In the aspect of financing children's education, the children of managers and traders can continue their education up to senior high school.

From the aspect of Hifz al-mal (maintenance of assets), there are three elements that are measured and all three have been fulfilled. The income earned by the community is sufficient to meet family needs. Trade transactions are also free, there is no coercion and are carried out in cash so that it automatically narrows the opportunities for gharar, maisir and usury

4 Conclusion

Tourism with local wisdom is a tourism policy carried out by the Sumenep Regency Government, meaning tourism that pays attention to the natural, cultural and socio-religious aspects of the Sumenep people. Some of the tourist objects that have been developed are Sembilan Gili Genting Beach, Gili Labak Beach and Gili Iyang. These three tourist objects were developed to increase PAD and the welfare of managers and the surrounding community. Tourism development in these three tourist objects impacts the income of managers and the surrounding community, especially on weekends (Saturday and Sunday) and other holiday moments. The long holiday is a harvest moment for tourism in these three objects because many tourists are arriving. Increased income certainly also affects the happiness of the local community. This can be seen from the analysis results based on the *Maqashid al-shariah* theory, both at the *dla-ruriyyat*, *hajiyyat*, and *tahsiniyyat* levels.

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