

Analysis of the Application of Islamic Economic Principles in the Management of Religious Educational Tourism at Jabal Rahmah and its Impact on the Income of the Jango Village Community, Central Lombok Regency

Delia Erma Damayanti^{1*}, Moh. Huzaini²

¹²Program Studi Ekonomi Pembangunan Universitas Mataram

Corresponding Author email: dekadel03@gmail.com

Article History:

Received: 04-10-2026

Revised: 10-10-2026

Accepted: 16-10-2026

Keywords: Community

Empowerment; Income; Islamic Economics; Religious Tourism; Sustainable Tourism

Abstract: *This study examines the application of Islamic economic principles in the management of Jabal Rahmah Religious Educational Tourism in Jango Village, Central Lombok Regency, and explores how these practices are associated with the economic experiences of the local community. Using a descriptive qualitative approach, the study selected informants purposively, including religious figures with knowledge of Islamic economics, local workers, traders, micro, small, and medium-sized enterprise (MSME) participants, rattan craftsmen, and supporting informants familiar with household economic conditions. Data were collected through interviews, direct observation, and documentation and analyzed using the Miles and Huberman interactive model, comprising data reduction, data display, and conclusion drawing. Source and method triangulation were employed to strengthen data credibility. The findings reveal three complementary mechanisms through which Islamic economic principles are reflected in tourism management. First, justice is demonstrated by providing employment and business opportunities based on individual competencies rather than kinship or social status. Second, mas'uliyah ijtima'iyah (social responsibility) is implemented through training, mentoring, product promotion, and assistance in addressing business and employment challenges. Third, maslahah (public benefit) is reflected in community empowerment, job creation, MSME development, and efforts to distribute tourism-related benefits beyond management interests. Participants reported that these practices provided additional income opportunities, supported business continuity, and helped households meet their daily needs. The study's principal contribution is to show how justice, social responsibility, and public benefit*

operate together in a specific religious educational tourism setting to support inclusive local economic participation. However, because the study relies on qualitative accounts from a single destination and does not include numerical income comparisons, its findings indicate perceived economic benefits rather than a quantified or causal effect on household income and improving the welfare of the people of Jango Village.

How to Cite: Damayanti, D. E., & Huzaini, M. (2026). Analysis of the application of Islamic economic principles in the management of religious educational tourism at Jabal Rahmah and its impact on the income of the Jango Village community, Central Lombok Regency. *Escalate: Economics and Business Journal*, 4(4), 307-320. <https://doi.org/10.61536/escalate.v4i4.962>



<https://doi.org/10.61536/escalate.v4i4.962>

This is an open-access article under the [CC-BY-SA License](#).



Introduction

Tourism is a strategic sector that contributes significantly to Indonesia's economic development. In 2023, this sector contributed 5.8% to the national Gross Domestic Product and is projected to increase to 7.4% by 2027 (BPS, 2024). In addition to contributing to national economic growth, the tourism sector also has a multiplier effect because it can encourage the development of various other sectors, such as services, agriculture, and manufacturing (Shvets, 2020). This impact is also felt in rural areas through increased economic activity, job creation, and increased business opportunities for communities around tourist destinations. Therefore, tourism plays a crucial role as an instrument in driving economic growth while improving the quality of life for people in rural areas (Saragih & Rahmat Daim Harahap, 2025; Masitah, 2019; Ganesha, 2022).

One form of tourism development that continues to grow is sharia tourism, or halal tourism, which emphasizes the application of Islamic values in all tourism activities (Marliana et al., 2025). One component of halal tourism is religious tourism, which aims to provide travel experiences that reflect religious values, history, customs, and traditions that have developed within the community (Syaripudin & Bahri, 2022; Hasanah, 2020). The development of religious tourism in Indonesia is supported by the many regions with strong religious characters, allowing Islamic values to serve as both the identity and attraction of tourist destinations (Gintulangi, 2022). In addition to providing spiritual experiences, religious tourism also prioritizes ethical, moral, and sustainable values, so its success is greatly influenced by the quality of attractions, amenities, accessibility, and a sound destination management system (Marliana et al., 2025; Azhaari, 2024).

The increasing public interest in religious tourism is not only influenced by recreational needs, but also by the increasing economic welfare of the community which drives demand for tourism activities with spiritual value (Sodikin, 2023). From an Islamic perspective, tourism activities also have meaning as a means of learning from various life events as explained in QS. Ali Imran verse 137. On the other hand, the development of religious tourism needs to be



aligned with Islamic economic principles that emphasize the values of justice, social responsibility (mas'uliyah), blessings, and sustainability so that the resulting economic benefits can be widely felt by the community (Kholil, 2025). Therefore, the management of tourist destinations is a determining aspect in realizing sustainable economic growth while improving the social and cultural welfare of the local community (Margaretha, 2024; Aminuddin, Saifuddin Amin, M. Afdhal Alfurqan & Subha, 2024; Elvariyan, 2022).

Religious tourism management based on Islamic economic principles is essentially directed towards generating mutual benefits, not just profits for specific groups. Thus, religious tourism serves not only as a means of recreation and preservation of historical values, but also as an instrument of sustainable economic development capable of strengthening spiritual life while improving community welfare (Ali & Ardli, 2025). Through proper management, this sector is expected to create jobs, increase community income, strengthen regional cultural identity, and reduce poverty and social inequality, as embodied in the value of equality contained in QS. Al-Hasyr verse 7 (Srisusilawati & Nurhasanah, 2025). However, the existence of a tourist destination does not always provide optimal economic impact if its management does not fully implement appropriate tourism management principles (Sinaga et al., 2021).

This situation has also drawn attention to the Jabal Rahmah Religious Educational Tourism in Jango Village, which has developed as a tourist destination and part of the community's economic activities. Although numerous studies have been conducted on religious tourism, research examining religious tourism management based on the application of Islamic economic principles and its impact on community income is still relatively limited. Yet, religious tourism has significant potential as a driver of economic growth through job creation, increased community income, and the development of various supporting businesses (Febrianti & Handoko, 2025). Furthermore, studies on the application of the principles of justice, social responsibility, and welfare in tourism management are also important to strengthen understanding of the role of economic activities based on ethical values and benefits in community life (Maulida et al., 2024).

Based on these conditions, this study aims to analyze the application of Islamic economic principles in the management of the Jabal Rahmah Religious Educational Tourism in Jango Village and analyze its impact on the income of the Jango Village community. This research is important because it provides an overview of how Islamic economic principles are implemented in the management of religious tourism destinations so that they can support the sustainable economic development of the community. The novelty of this research lies in the focus of the study which connects the application of Islamic economic principles in the management of the Jabal Rahmah Religious Educational Tourism with its impact on the income of the Jango Village community, thus providing a more comprehensive perspective on the management of religious tourism in supporting the welfare of the community.

Research Methods

This study used a qualitative approach with descriptive methods. This approach was chosen because it aims to describe in depth the application of Islamic economic principles in the management of the Jabal Rahmah Religious Educational Tourism in Jango Village and its

Escalate: Economics and Business Journal

<https://doi.org/10.61536/escalate.v4i4.962>

This open-access article is distributed under a Creative Commons Attribution (CC-BY-SA) 4.0 license



impact on community income. Descriptive qualitative research allows researchers to gain a comprehensive understanding of the conditions, activities, and phenomena occurring at the research object according to the situation in the field (Sugiyono, 2023). The research was conducted at the Jabal Rahmah Religious Educational Tourism in Jango Village, Janapria District, Central Lombok Regency. This location was chosen because it is a religious tourism destination that integrates the concepts of educational, religious, and national tourism, thus possessing unique characteristics that can be studied from a management perspective based on Islamic economic principles (Marianto et al., 2023).

The determination of informants in this study used a purposive sampling technique with a judgmental sampling approach, namely the selection of informants based on the consideration that they have knowledge, experience, and direct involvement in the research focus (Sugiyono, 2023; Risnita et al., 2023). Research informants consist of three groups: key informants, primary informants, and additional informants. Key informants are religious leaders who have knowledge in the field of Islamic economics. Primary informants are people who carry out economic activities in the Jabal Rahmah Religious Educational Tourism area, including MSMEs and local workers who understand tourism management practices. Meanwhile, additional informants are parties who know the living conditions of the primary informants and can provide supporting information to strengthen the validity of the data obtained during the study.

The research data consists of primary and secondary data. Primary data was obtained directly from informants through a process of gathering information related to the research focus, thus providing an overview of the application of Islamic economic principles in tourism management and its impact on community income (Subagyo, 2023; Undari Sulung, 2022; Sugiyono, 2023). Meanwhile, secondary data was obtained through a literature review, including books, previous research results, the Quran, hadith, norms, and various other literature relevant to the study of Islamic economic principles (Sugiyono, 2023).

Data collection was conducted through interviews, observations, and documentation studies (Roosinda et al., 2021). Interviews were used to obtain direct information from informants regarding tourism management and its impact on the community. Observations were conducted through direct observation of activities taking place at the research location, while documentation studies were conducted by reviewing various written documents related to the research object. Data validity was tested using source triangulation and technical triangulation by comparing the results of interviews, observations, and documentation to enhance the credibility of the information obtained (Sugiyono, 2023).

Data analysis used the Miles and Huberman model, which includes data reduction, data presentation, and drawing conclusions or verification (Sugiyono, 2023; Nasution, 2023). Data reduction was carried out by selecting, summarizing, and focusing on information relevant to the research objectives. Next, the data was presented systematically to facilitate understanding of the relationships between the information. The final stage was drawing conclusions based on the interpretation of the analyzed data, thus answering the research focus on the application of Islamic economic principles in the management of Jabal Rahmah Religious Educational

Tourism and its impact on community income.

The research began with determining the research location, developing a research design, and obtaining permits from relevant parties. Next, the researcher identified informants using purposive sampling techniques in accordance with the research criteria. After the informants were identified, data collection was carried out through interviews, observations, and documentation studies. Throughout the research, the researcher acted as the primary instrument, while maintaining research ethics, environmental adaptability, responsiveness to field situations, and clarifying the information obtained. The collected data was then tested for validity using source and technical triangulation before being analyzed through the stages of data reduction, data presentation, and conclusion drawing to obtain findings aligned with the research objectives (Sugiyono, 2023).

Results and Discussion

Analysis of Jabal Rahmah Tourism Management Based on Islamic Economic Principles

1. RA

Based on the interview results, RA explained that the application of the principle of justice is realized through providing opportunities for the people of Jango Village to work as laborers or run MSMEs in the tourist area without differentiating kinship relationships or social status. These opportunities are given based on the abilities, skills, and responsibilities of each individual. For rattan craftsmen, the manager provides product samples, evaluates the crafts, and provides guidance to ensure product quality meets established standards. These findings indicate that the principle of justice is implemented through providing equal opportunities according to the community's competencies. These results are in line with the concept of justice in Islamic economics according to Karim (2015) and in accordance with the value of justice contained in QS. Al-Maidah verse 8.

RA further explained that the implementation of the principle of social responsibility (mas'uliyah ijtimai'iyah) is not only realized through providing employment and business opportunities, but also through training, coaching, and mentoring for workers, MSMEs, and rattan craftsmen. Training is provided periodically through Zoom Meetings or by inviting experts in the marketing field. Management also provides mentoring on the quality of craft products to improve their competitiveness. These findings indicate that management strives to improve human resource capacity so that the community is able to develop their businesses independently. This implementation is in accordance with the concept of mas'uliyah ijtimai'iyah according to Mardani (2015) and is supported by the research results of Wahyudi et al. (2025) and Adriana Jayanty (2025) which emphasize that community empowerment requires continuous coaching and mentoring.

Furthermore, RA explained that the management of the Jabal Rahmah Religious Educational Tourism is not only oriented towards developing the tourist destination but also aims to provide economic benefits for the Jango Village community. The

community is involved as workers, MSMEs, and rattan craftsmen so that tourism development is expected to create jobs, expand business opportunities, and improve the marketing of local products. Management also prioritizes communication and a spirit of mutual cooperation so that economic benefits can be felt sustainably by the entire community. These findings indicate that tourism management has implemented the principle of welfare through equitable distribution of economic benefits and community empowerment. These results align with the concept of welfare according to Mardani (2015), in accordance with the values contained in QS. Al-Hasyr verse 7, and are supported by research by Erlangga (2022) and Bakhrul Huda et al. (2025) which concluded that community involvement in tourism management can improve community welfare more broadly.

2. DA

Based on the interview results, DA explained that the opportunity to trade in the tourist area was obtained through information provided to the community regarding the opening of business opportunities. Any interested resident can apply for a permit from the management and obtain a business premises according to the availability of land. This statement was supported by KA, who stated that the mechanism applied to his mother was the same as for other residents, without distinction of kinship or social status. This finding indicates that the management of the Jabal Rahmah Religious Educational Tourism has implemented the principle of justice in Islamic economics by providing equal opportunities to the community to carry out economic activities openly and fairly.

Furthermore, DA explained that the management demonstrates social responsibility to the vendors by providing guidance to always be friendly to tourists, maintain cleanliness, and help promote their wares to visitors. If vendors encounter obstacles, the management also invites them to discuss issues to find a joint solution. This statement was reinforced by KA, who stated that the management actively supports the sustainability of the vendors' businesses. This condition reflects the application of the principle of mas'uliyah ijtimai'iyah in Islamic economics through coaching, mentoring, and community empowerment so that economic activity can develop sustainably.

Furthermore, DA assessed that the goal of developing the Jabal Rahmah Religious Educational Tourism is not only to generate profit, but also to increase tourism awareness and increase tourist visits, thereby opening up business opportunities for the community. According to DA, if the management only prioritizes its own interests, the community will not be given the opportunity to trade in the tourist area. This opportunity has provided real benefits for them in generating income and helping meet household needs. These findings indicate that tourism management has implemented the principle of benefit because it is able to create economic benefits felt by the community through providing business opportunities, increasing income, and contributing to community welfare in accordance with Islamic economic values.

3. RA

Based on the interview results, RA explained that he received the opportunity to trade at the suggestion of his mother who saw a business opportunity in the tourist area. According to RA, anyone with the desire and capital can apply for a permit to open a business, and then the management provides the opportunity according to the availability of land. This statement was supported by CA who stated that RA obtained the opportunity to trade through his own initiative and was given a business premises after the land became available. RA also revealed that during his trading activities he never experienced unfair treatment because all traders received equal opportunities without distinction of kinship or social status. This finding indicates that the management of the Jabal Rahmah Religious Educational Tourism has implemented the principle of justice in Islamic economics by providing open, fair, and equal business opportunities for all members of the community.

In addition to providing business opportunities, RA explained that the management demonstrates social responsibility by supporting the economic activities of the vendors through efforts to increase the number of tourist visits. The management also provides recommendations on the types of merchandise that are potentially of interest to visitors, reminds vendors to be friendly, maintain cleanliness, and provide trash cans to create a comfortable tourist environment. This statement is supported by CA, who explained that the management regularly provides guidance to vendors on the importance of maintaining cleanliness and providing services to tourists. These findings indicate that the management has implemented the principle of *mas'uliyah ijtimai'iyah* through guidance, mentoring, and community empowerment so that community economic activities can develop sustainably.

Furthermore, RA stated that although he did not know the exact purpose of tourism management, he believed that the development of the Jabal Rahmah Religious Educational Tourism was aimed at increasing its recognition and attracting more tourists. According to RA, the existence of tourism has provided tangible benefits by opening up opportunities for the community to trade and work. The increase in the number of tourists has also had a positive impact on his business, increasing income and ensuring its sustainability. These findings indicate that the management of the Jabal Rahmah Religious Educational Tourism has implemented the principle of benefit in Islamic economics by creating benefits felt by the community, particularly in the form of opening business opportunities, increasing income, and realizing shared prosperity.

4. Republic of Indonesia

Based on the interview results, RI explained that he received the opportunity to work after receiving information from a friend about the need for workers in the tourist area. After that, RI followed the selection process set by the management and was finally accepted as an instructor. This statement was supported by SH who stated that RI was accepted for work based on his abilities and suitability to the management's needs, not because of kinship. RI also explained that the majority of the workforce comes from the

Jango Village community and during his work he never experienced any discriminatory treatment. The relationship between management and workers is also harmonious through communication and deliberation. These findings indicate that the management of the Jabal Rahmah Religious Educational Tourism has implemented the principles of justice in Islamic economics by providing open, fair, and competency-based employment opportunities.

In addition to providing employment opportunities, RI explained that the management carries out social responsibility through regular training, coaching, and guidance for the workforce, especially prior to large-scale activities. The training aims to improve the workforce's ability to provide services according to the characteristics of tourists. The management also provides assistance and opens up communication spaces if the workforce faces obstacles in carrying out their duties. SH added that the management always prioritizes the Jango Village community when there is a need for labor as a form of concern for the surrounding community. These findings indicate that the management has implemented the principle of *mas'uliyah ijtimai'iyah* through coaching, empowerment, mentoring, and human resource capacity development.

Furthermore, RI explained that the purpose of managing the Jabal Rahmah Religious Educational Tourism is to support the development of Jango Village through community empowerment with the concept of religious and national-based educational tourism. According to RI, the existence of tourism has created jobs, provided business opportunities, and increased community income, especially for the younger generation who previously had difficulty finding work. These findings indicate that the management of the Jabal Rahmah Religious Educational Tourism has implemented the principle of welfare in Islamic economics through community empowerment, job creation, increased economic activity, and contributions to the welfare of the Jango Village community.

5. SN

Based on the interview results, SN explained that the management provides opportunities for the community to work and develop businesses in the tourist area without discriminating against social status. These opportunities are given based on the community's abilities, competencies, and qualities. For rattan craftsmen, the management provides product samples and evaluates the woven products before marketing. This statement was supported by HM, who stated that SN was hired because of his ability to assist MSMEs, not because of a personal relationship with the management. These findings indicate that the management of the Jabal Rahmah Religious Educational Tourism has implemented the principle of justice in Islamic economics by providing equal opportunities based on ability and competency.

In carrying out their duties, SN explained that the management not only provides employment opportunities, but also provides mentoring, coaching, promotion of MSME products, and helps resolve various obstacles through deliberation. The management also includes SN in various training and learning activities to improve their knowledge

and capacity as MSME mentors. This is reinforced by HM who stated that his father is often involved in various tourism development programs as a form of support from the management. These findings indicate that the management has implemented the principle of mas'uliyah ijtimai'iyah through coaching, competency development, MSME mentoring, promotion of community business results, and problem solving through deliberation.

SN further explained that the primary objective of managing the Jabal Rahmah Religious Educational Tourism is to empower the Jango Village community through the development of religious and national-based educational tourism. Tourism management is not solely profit-oriented, but also aimed at creating jobs, developing MSMEs, improving the quality of community products, and expanding income-generating opportunities. These findings indicate that the management of the Jabal Rahmah Religious Educational Tourism has implemented the principle of welfare in Islamic economics through community empowerment, business development, increasing employment opportunities, and creating sustainable economic benefits for the surrounding community.

The Impact of Implementing Islamic Economic Principles on Increasing Community Income

1. The Impact of Implementing the Principle of Justice on Increasing Community Income

Based on interviews with all key informants, the application of the principle of justice in the management of the Jabal Rahmah Religious Educational Tourism has had an impact on improving the community's economy by providing equal opportunities in carrying out economic activities. These opportunities are provided to the community in various forms, such as becoming workers, starting businesses as traders, joining MSMEs, or becoming rattan craftsmen in collaboration with the management.

Interviews revealed that these opportunities are not based on kinship or social status, but rather on the community's ability, skills, and willingness to participate in tourism management. This is evident in the experiences of vendors who have the opportunity to open businesses in tourist areas, workers recruited through a selection process tailored to management needs, and rattan artisans who are willing to collaborate if they can produce products that meet established standards.

These economic opportunities have resulted in increased community income. Traders earn additional income from sales to tourists, workers earn income from work in the tourist area, and rattan artisans earn income through the sale of handicrafts marketed by the management. Thus, the principle of justice is not only realized through equal opportunities but also through the equitable distribution of economic benefits for the Jango Village community.

These findings were reinforced by interviews with additional informants, who were family members of the primary informant. They explained that after their family

members became involved in economic activities at the Jabal Rahmah Religious Educational Tourism, their family income increased, helping to meet household needs. Furthermore, several additional informants stated that employment and business opportunities in the tourism area provided new sources of income that their families had not previously had. These statements reinforce the fact that implementing the principle of justice in tourism management has had a tangible impact on improving the community's economy.

The findings of this study are relevant to research conducted by Wahyudi et al. (2025), which showed that sharia-based tourism can increase community income by opening up employment and business opportunities for the surrounding community. The similarity between that study and this study lies in the opportunities provided to the community to engage in economic activities, thereby increasing community income. However, this study provides more specific findings because it shows that community economic improvement is influenced not only by the opening of business opportunities but also by the application of the principle of justice in tourism management. Opportunities are provided to the community without distinction of social status or kinship, but rather based on the community's ability, skills, and readiness to participate in economic activities. Thus, this study demonstrates that the principle of justice is an important foundation in creating equitable economic access so that the benefits of tourism can be felt more evenly by the community.

2. The Impact of the Implementation of the Mas'uliyah Ijtima'iyah Principle on Increasing Community Income

Based on interviews with all key informants, the application of the principle of mas'uliyah ijtima'iyah in the management of the Jabal Rahmah Religious Educational Tourism has had an impact on improving the community's ability to carry out economic activities. The management not only provides opportunities for the community to work or start businesses, but also carries out social responsibility through various forms of guidance, mentoring, training, promotion, and assistance in resolving obstacles faced by the community.

This responsibility is directly felt by vendors through guidance on tourist service, cleanliness, and merchandise promotion. For the workforce, management provides training and guidance to enable them to provide excellent service to tourists. Meanwhile, for MSMEs and rattan artisans, management provides guidance on improving product quality, assisting with marketing, and providing solutions if the community encounters problems in the production or sales process.

These various forms of assistance have an impact on improving the quality of community businesses. Communities have a better understanding of how to provide services to tourists, are able to produce better products, gain broader marketing access, and are able to maintain their businesses thanks to support from management. This ultimately contributes to increased community income because the improved quality of services and products attracts tourists to make purchases.

These findings are further supported by statements from additional informants who stated that their family members received extensive guidance while running their businesses and working in tourism areas. They noted that the support provided by management has increased their family members' confidence in their work and enabled them to earn a more stable income. Thus, the implementation of the principle of mas'uliyah ijtimai'iyah not only reflects the management's social responsibility but also contributes to increasing the community's economic capacity.

The findings of this study are also relevant to the research of Wahyudi et al. (2025), which explains that the application of Islamic economic values, such as responsibility, trustworthiness, and honesty, contributes to the sustainability of community economic activities in tourism areas. The similarity between that study and this study is seen in the manager's responsibility to support the community through various forms of guidance and mentoring. Furthermore, the results of this study align with the research of Adriana Jayanty (2025), which shows that community empowerment from an Islamic perspective can improve the community's ability to carry out economic activities.

However, this study differs in that it demonstrates that the application of the principle of mas'uliyah ijtimai'iyah is not only realized through providing business opportunities, but also through training, mentoring, promotion of community products, and assistance in resolving obstacles faced by workers, traders, MSMEs, and rattan craftsmen. These findings indicate that the social responsibility of managers is not only oriented towards improving individual capabilities, but also encouraging the sustainability of community businesses, thus impacting increased income and community welfare.

3. The Impact of Implementing the Principle of Benefit on Increasing Public Opinion

Based on interviews with all key informants, the application of the principle of public welfare in the management of the Jabal Rahmah Religious Educational Tourism provides extensive benefits to the Jango Village community. Tourism management is not only oriented towards achieving profits for the managers but also aims to create tangible benefits for the community through the creation of jobs, business opportunities, increased income, and the development of various community economic activities.

Interviews indicate that the Jabal Rahmah Religious Educational Tourism has provided the community with a new source of income. Traders gain a place to operate their businesses, workers gain employment opportunities in the tourist area, and rattan craftsmen gain new markets through collaboration with the management. Furthermore, the community has benefited from increased visitor numbers, which directly impacts sales and income.

These benefits are felt not only by individuals directly involved in tourism management but also impact the economic well-being of families. Key informants explained that income earned from economic activities in tourism areas is used to meet

household needs, finance children's education, and help improve family well-being.

These findings are reinforced by interviews with additional informants who stated that since their family members began working or running businesses in the Jabal Rahmah Religious Educational Tourism area, their families' economic conditions have improved. Family income has become more stable, daily needs are more easily met, and their businesses have continued to grow. These statements demonstrate that the application of the principle of welfare in tourism management has generated tangible economic benefits for the community and contributed to improving family well-being.

The findings of this study are relevant to Erlangga's (2022) study, which explains that community empowerment in managing tourist attractions can improve the local economy and create benefits through the utilization of resources that benefit the community. Furthermore, the results of this study align with the research of Bakhrul Huda et al. (2025), which states that religious tourism has the potential to increase community economic activity through local economic empowerment and community involvement in tourism management.

The similarity between these studies and this study lies in the finding that tourism can provide economic benefits in the form of job creation, the development of community businesses, and increased community income. However, this study is novel because it not only explains the economic benefits felt by the community but also shows that these benefits are the result of the application of the principle of welfare in tourism management. The management of the Jabal Rahmah Religious Educational Tourism is directed at generating sustainable benefits through the provision of employment opportunities, business opportunities, community empowerment, and strengthening family welfare. Thus, this study shows that welfare is not only realized in the form of increased community income, but also through the creation of welfare that can be felt sustainably by the people of Jango Village.

Based on the overall research results, the application of the principles of justice, mas'uliyah ijtimai'iyah, and kemaslahah in the management of the Jabal Rahmah Religious Educational Tourism complement each other in encouraging community economic improvement. The principle of justice provides equal access for the community to engage in economic activities, the principle of mas'uliyah ijtimai'iyah strengthens community capacity through coaching and mentoring, while the principle of kemaslahah ensures that all tourism management activities produce benefits that can be felt by the community at large. Thus, these three principles contribute to increasing income, developing community businesses, creating jobs, and improving family welfare in Jango Village.

Conclusion

The application of Islamic economic principles in the management of the Jabal Rahmah Religious Educational Tourism in Jango Village has been realized through the application of the principles of justice, mas'uliyah ijtimai'iyah, and kemaslahat. The principle of justice is reflected in providing equal opportunities to the community to work, trade, develop MSMEs,

or become craftsmen without differentiating kinship or social status, but based on ability and competence. The principle of mas'uliyah ijtimai'iyah is realized through training, coaching, mentoring, promotion of community businesses, and resolving various obstacles through deliberation. Meanwhile, the principle of kemaslahat is realized through a management orientation that does not only focus on manager profits, but also on community empowerment, job creation, MSME development, and improving the welfare of the Jango Village community. The application of these three principles has an impact on increasing community income through the opening of employment and business opportunities, improving business quality, increasing the number of tourists, and developing local economic activities.

References

- Adriana, D. (2025). Analisis pemberdayaan masyarakat oleh pengelola Desa Wisata Gabungan perspektif prinsip-prinsip ekonomi Islam.
- Ali, M. H., & Ardli, M. N. (2025). Syariah.
- Aminuddin, S., Alfurqan, M. A., Rahman, N., & Subha, A. M. N. (2024). Bisnis pariwisata Desa Batetangnga dalam perspektif hukum Islam, 6(2), 164–183.
- Azhaari, H. (2024). Pariwisata religi sebagai pariwisata berkelanjutan: Preferensi penunjang ekonomi kerakyatan di Kota Semarang. 10(1), 1–26.
- Badan Pusat Statistik. (2024). Agama di Indonesia 2024. <https://samarindakota.bps.go.id/id/statistics-table/1/MzI0IzE=/agama-di-indonesia-2024.html>
- Chaudhry, M. S. (2016). Sistem ekonomi Islam: Prinsip dasar (E. Wahyudin, Ed.). Kencana.
- Elvariyan. (2022). Pengelolaan keuangan objek wisata Ammani (Tinjauan manajemen keuangan syariah) [Skripsi, Institut Agama Islam Negeri Parepare]. <https://repository.iainpare.ac.id/id/eprint/3597>
- Erlangga. (2022). Pemberdayaan masyarakat dalam pengelolaan sumber daya alam (SDA) sungai sebagai objek pariwisata guna meningkatkan perekonomian masyarakat dalam perspektif ekonomi syariah.
- Febrianti, K. F., & Handoko, L. H. (2025). The economic impact of religious tourism in Indonesia: A systematic literature review (SLR). 4(1), 791–809.
- Ganesha, U. P. (2022). Pengembangan pariwisata perdesaan Bali: Integrasi potensi, kearifan lokal dan masyarakat. 11(1).
- Ghony, M. D., & Almanshur, F. (2012). Metodologi penelitian kualitatif. Ar-Ruzz Media.
- Gintulangi, S. O. (2022). Strategi pengelolaan wisata religi berkelanjutan untuk melestarikan tradisi masyarakat Islam dan meningkatkan perekonomian di Kabupaten Gorontalo. 5(4), 563–578.
- Hasanah, N. (2020). Analisis keberadaan wisata religi terhadap peningkatan kesejahteraan masyarakat pelaku usaha. 6(2), 164–190.
- Huda, B., & Djaelani, M. (2025). Wisata religi dan pemberdayaan ekonomi masyarakat lokal: Studi pada kawasan Makam Putri Ayu Dewi Sekardadu dan Mbah Djaelani dalam perspektif ekonomi Islam. <https://doi.org/10.19105/iqtishadia>
- Karim, A. A. (2015). Ekonomi makro Islam. PT RajaGrafindo Persada.
- Khalil, M. (2024). Adil dalam Al-Qur'an: Konsep, implementasi, dan relevansinya dalam kehidupan modern. 2.
- Kholil, S. (2025). Etika produksi Islami berbasis maqashid al-shariah: Pilar kesejahteraan sosial dan ekonomi. 3(1). <https://doi.org/10.15575/ejil.v3i1.1220>
- Maulida, M., Novita, N., & Aisyah, S. F. (2024). Etika bisnis Islam: Implementasi prinsip keadilan dan tanggung jawab dalam ekonomi syariah. 6, 49–61.
- Margaretha, R. (2024). Strategi capacity building dalam pengelolaan pariwisata berkelanjutan

- di Indonesia. 248–256.
- Mardani. (2015). Hukum sistem ekonomi Islam. Rajawali Pers.
- Marianto, Susanty, S., Indrapati, & Bratayasa, I. W. (2023). Pengembangan potensi Taman Wisata Edukasi Jabal Rahmah Desa Jango Kecamatan Janapria Kabupaten Lombok Tengah. *Media Bina Ilmiah*, 17(7), 1707–1714.
- Marliana, N. A., Kurniawan, A. R., Anggadinata, R. G., Sari, M., & Pujiati, A. (2025). Kajian pariwisata halal dalam perspektif etika bisnis Islam. 4(2), 1–10.
- Masitah, I. (2019). 6, 45–56.
- Nasution, A. F. (2023). Metode penelitian kualitatif. CV. Harva Creative.
- Risnita, A., Jailani, M. S., & Jeka, F. (2023). Populasi dan sampling (kuantitatif), serta pemilihan informan kunci (kualitatif) dalam pendekatan praktis. *Jurnal Pendidikan Tambusai*, 7, 7–8.
- Roosinda, F. W., Lestari, N. S., Utama, A. A. G. S., Anisah, H. U., Siahaan, A. L. S., Islamiati, S. H. D., Astiti, K. A., Hikmah, N., & Fasa, M. I. (2021). Metode penelitian kualitatif. Zahir Publishing.
- Saragih, M. A., & Harahap, R. D. (2025). Analisis pengembangan desa wisata berbasis kearifan lokal tinjauan maqashid syariah (Studi kasus pemandian alam sejuk Kabupaten Simalungun). *Jambura Economic Education Journal*, 7(4), 1471–1490.
- Shvets, I. Y. (2020). Multiplier effects of the development of socially responsible tourism. 3758.
- Sinaga, K., Nasution, M. A., & Dewi, A. T. (2021). Implementasi kebijakan pengembangan pariwisata berbasis pemberdayaan masyarakat. 8, 79–90.
- Sodikin. (2023). Konsep pariwisata halal perspektif Al-Qur'an. 4(2), 438–447.
- Srisusilawati, P., & Nurhasanah, S. (2025). Mewujudkan Indonesia Emas 2045: Peran pariwisata syariah dalam meningkatkan kesejahteraan masyarakat berdasarkan ajaran Islam. 6(1), 179–191.
- Subagyo, A., & Kurniawan, I. (2023). Penelitian kualitatif: Metode penelitian kualitatif. *Jurnal Equilibrium*, 5.
- Sugiyono. (2023). Metode penelitian kuantitatif, kualitatif dan R&D (5th ed.). Alfabeta.
- Syaripudin, E. I., & Bahri, S. (2022). Pengaruh wisata religi di Makam Godog Kabupaten Garut terhadap peningkatan kesejahteraan ekonomi masyarakat.
- Undari Sulung, M. M. (2022). Memahami sumber data penelitian: Primer, sekunder, dan tersier. 5, 121–125. https://doi.org/10.1163/9789004263925_015
- Wahyudia, Abd. R. R., & R. N. (2025). Dampak pariwisata berbasis syariah terhadap peningkatan pendapatan masyarakat: Studi kasus di Desa Mattampawalie Kabupaten Bone. 7(4), 51–68.