



# Ecotourism as an Islamic Representative on Conservation

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**Abstract:** The tourism industry not only has an economic impact but also on the environment. The current trend is that increased tourism activity correlates with the deterioration of environmental quality. Ecotourism is one of the efforts to compromise economic needs and ecological interests. One of the main pillars of ecotourism is conservation. Environmental conservation reflects Islamic rules on the horizontal relationship between fellow beings. At least 20 verses in the Qur'an relate to the environment and ecological sustainability. Some of the words of the Prophet Muhammad also affirmed the importance of conserving the environment. This research seeks to correlate conservation principles and elements in the ecotourism concept and Islamic views on environmental conservation. This research is a type of literature review. The universal nature of the Qur'an and the Prophet's Word makes the principles of Islamic rules relevant to apply in responsible tourism development. Ecotourism has become a representation of Islamic policy, especially in environmental conservation in the tourism industry. Contextualizing the concept of ecotourism through an Islamic approach is an opportunity to approach the idea of ecotourism to increase the effectiveness of its acceptance in religious Muslim majority communities such as Indonesian society.

**Keywords:** Ecotourism, Environment, Islamic Policy.

## 1. Introduction

The tourism is not a flawless industry. The tourism sector, despite its immense economic potential, faces serious risks, particularly in terms of environmental sustainability. The economy and the environment are continually working against each other. The economy-environment integration is characterized as a negative integration, in which a decrease on one side is always seen as the result of an increase on the other. The term "ecotourism" was coined in response to the massive environmental damage caused by mass tourism. Ecotourism is a sort of environmentally responsible tourism. Ecotourism attempts to arbitrate between economic needs and environmental concerns through its idea. Ecotourism is based on the notion of a win-win situation in which economic gains can be realized while environmental damage is reduced.

As a result, ecotourism can be thought of as the most appropriate tourist concept to use. However, because of this ideal concept, implementing ecotourism, particularly in Indonesia, is difficult, if not impossible. This is evidenced by the fact that, despite Indonesia's vast natural and environmental potential, which spans practically all of the country's regions, only one has been designated as an ecotourism destination by the international ecotourism community (TIES). This is because ecotourism, which promotes conservation elements while restricting the amount of tourist trips, goes against human nature, which is opportunistic.

The environmental approach has not succeeded in persuading Indonesians to embrace the concept of ecotourism. The practical aspect of human nature, which sees the environment as a necessity (Marsh, 1996; Faizin, 2016), leads to apathy toward the concerns posed by environmental degradation caused by tourism activities. As a result, a more comprehensive approach is required for the ecotourism concept to be more widely embraced and utilized in Indonesia's tourism growth. Prioritizing a religious approach is one of them. Religion, according to Karl Marx's idea, is a justification of escaping reality. When social realities, such as economic conditions, fail to meet expectations, people turn to religion as a source of comfort and a new objective in their lives.

In Indonesia, Islam is the majority religion, with 87 percent of the population being Muslims. Environmental sustainability is one of the most important topics in Islamic law. Moreover, do not cause damage on the world after Allah has mended it, Allah says in Surah Al-A'raf verse 56. This demonstrates that the notion of ecotourism, which promotes environmentally friendly practices, is more in line with Islamic guidance. Indonesian culture is also recognized for being religious. According to the results of a poll conducted by the World Atlas, Indonesia ranks fourth among the countries with the most religious people in the world. For the majority of Indonesians, the promise of heaven's delights remains alluring, while the fear of hell's agony remains terrifying. As a result, the ecotourism concept campaign will be more effective if it is able to synergize with environmental notions in religious teachings, allowing attempts to implement the ecotourism concept to be regarded not only as an economic endeavor but also as a form of proximity to the Creator.

The religiosity of Indonesian society has yet to be manifested in daily behavior, especially in the aspect of concern for the environment, which is truly one of the Islamic religious principles expressed in the proverb "Cleanliness is part of faith". This research seeks to find a correlation between conservation principles and

elements in the ecotourism concept and Islamic views on environmental conservation. The synergy between environmental preservation and religious teachings about preserving the environment will offer an alternative approach so that environmental awareness among the community increases, which will impact better public acceptance of the concept of ecotourism.

## 2. Methodology

This research is a type of literature review. The secondary data used in this study was found by looking up relevant documents. The data found is then analyzed narratively, and the results are presented in descriptive form.

## 3. Results and Discussion

### MEEn's Nature as a Caliph

It is normal for humans to rise to the position of caliphs or managers of the earth's riches. Humans have the ability to use the outcomes of natural resources in terms of plantations, mining, and marine items (Amin, 2016). People have been made caliphs on earth by Allah SWT (Q.S. 2:30), and all that is on earth has been made for humans (Q.S. 2:29). This signifies that humans have the authority to control the world and all of its contents in accordance with Allah SWT's will and regulations (Syukur & Qodim, 2017). And it is He who has appointed you rulers over the earth and elevated some of you several degrees above others in order to put you to the test over what He has given you. Your Lord, truly, is quick in agony and verily, He is Merciful and Forgiving (Surah al-An'am (6): 165). Indeed, We have given a mandate to the heavens, the earth, and the mountains, and they are all reluctant to carry it out because they are afraid of betraying him, but the people carried it out. Humans are, indeed, both unfair and foolish (Q.S. Al-Ahzab (33): 72).

One of the absolute needs in contemplating environmental care with the goal of improving (ishlah) human life is to prioritize the benefit of the people (Mangunjaya, 2005). Humans, as caliphs on Earth, are responsible for promoting world peace, wealth, and welfare. Three times in the Qur'an, the editorial composition "Laa tufsiduuna fi al-ard" is found, specifically in Q.S. 2:11, 7:56, and 85. As a result, if people are unable to preserve the natural world, Islam considers them to have failed in their role as caliphs (Farkhani, 2007).

### The Concept of Environment in Islam

Islam as a religion governs not only human interactions with God, but also their interactions with other beings, including the environment (Hamdi, 2013). The Qur'an and the Prophet's Sunnah, which are also known as the main arguments of Islamic law, are the origins of law in Islam, and the supporting arguments agreed upon by scholars are *ijma'* (agreement) and *qiyas* (analogy) (Effendi and Zein, 2005; Faizin, 2016). And do not cause mischief in the world after Allah has mended it, declares Allah in Surah Al-A'raf verse 56. And with fear and hope, pray to Him. Indeed, Allah's kindness is close to people who do well (Mangunjaya, 2005). Planting a tree is a charity whose reward will continue to flow until the Day of Judgment, as evidenced by the hadith transmitted by Abu Daud, which says: Planting a tree is a charity whose reward will continue to flow until the Day of Judgment (Syukur & Qodim, 2017). "It is not permissible for a Muslim to grow a tree or a plant and then have birds, humans, or animals consume it, unless he receives the reward of charity," declared Rasulullah (SAW) (Hamdi, 2013). Parsons in Indonesia have also contributed their perspectives on environmental sustainability, such as a collection of discussions by Nahdlatul Ulama in 2004 that resulted in a book titled *fiqh al-bi'ah* covering the themes of Islam and the Environment, and Muhammadiyah clerics in the Muhammadiyah Environmental Council have compiled a book titled *Environmental Theology* (Faizin, 2016).

Protecting the environment is one of the *kulliyat al-khams*' aims, which include *hifzu al-nafs* (protecting the soul), *hifzu al-aql* (protecting the mind), *hifzu al-mal* (protecting wealth/property), *hifzu al-nasb* (preserving children), and *hifzu al-din* (protecting religion) (Hamdi, 2013). Human survival is aided by the environment, both biotic and abiotic. According to the Quran, Adam a.s. and people were created from the earth (Q.S. 3: 59), after which they reproduced (Q.S. 30: 20). Humans, animals, and plants that dwell on the ground are inextricably linked to the soil. Water is the wellspring of life for all living creatures on the planet (Q.S. 21: 30). Water makes the arid earth productive (Q.S. 22: 5), bringing life back to a once-dead country (Q.S. 43:11). Allah SWT sends rainwater to develop various types of plants (Q.S. 20: 53) that are helpful to humanity and other living beings (Q.S. 10: 24). Allah also produces plant grains and fruit seeds (Qur'an 6: 95) so that they are green, appealing to the eye (Surah 22:5), bloom, bear fruit (Qur'an 6: 99), and provide food for cattle (Surah 16:10) and humans. Humans were created for the purpose of either employing livestock animals (Q.S. 6: 5) or eating and enjoying their meat as sustenance from Allah SWT (Q.S. 6: 142) or drinking their milk (Q.S. 16: 66). Similarly, game animals and those from the sea are legal for human food (Q.S. 5: 96) (Syukur & Qodim, 2017).

Amin (2016) discusses various Qur'anic passages about the role of the environment, including verse 99 of the letter Al-An'am: And it is He who sends rain from the sky, which we use to grow all kinds of plants, which we then bring out. Green plants are a type of plant. We bring various grains from the foliage, and we unravel the drooping stalks and vines from the palm trees, and (we also bring out) olives and pomegranates, both alike and unlike. When the tree bears fruit, pay attention to its ripeness as well as the fruit itself. For those who believe, there are signs (of Allah's power) in it, and verse 14: And it is He Who made uplifted and untethered gardens, date palms, crops of varying fruit, olives and pomegranates that are alike (shape and color) but not the same (taste). Eat the fruit (which varies) when he bears fruit, and perform his rights on the day of reaping the benefits (by offering alms to the poor); and don't go overboard. Those who are excessive are despised by Allah. And verse 12 of Surah Al-Jatsiyah: And it is He, Allah, who has subjugated the sea (for you) so that you may eat fresh meat (fish) from it and remove your jewelry from the water; and you see the ark sailing on it, and that you may seek (benefit) from His gift and express gratitude.

There are no animals on the planet and no birds with two wings, but they are all people (just like you). Then they are gathered to God since we have not forgotten anything in the Bible (Q.S. Al-An'am (6): 38) (Mangunjaya, 2005). Human acts, on the other hand, have caused many types of damage on Earth, both on land and at sea (Surah Ar-Rum (30): 41), and only hypocrites have caused damage to crops and livestock (Surah Al-Baqarah: 2): 205) (Syukur & Qodim, 2017). Muslims are also forbidden from obeying directives from leaders who disregard environmental sustainability concerns. And do not follow the directions of those who go above the bounds, who wreak havoc on the world and refuse to mend it (Q.S. Asy-Su'aara (26): 151-152). Who will point out those whom Allah has guided astray if the wrongdoers follow their emotions without knowledge? And there is no one to help them (Q.S. Ar-Ruum (30): 29). The heavens and the earth, as well as everything between them, would perish if the truth followed their inclinations (Q.S. Al-Mu'minin (23): 71) (Mangunjaya, 2005). Humans must be protected against damage, both from themselves and from others, and should not harm others (Faizin, 2016).

In his book *Ri'ayatul Bi'ah fi Shari'atil Islam*, Dr. Yusuf Al-Qardhawi emphasizes that fiqh is highly worried about these environmental difficulties. The discussion of thaharah (cleanliness), ihya al-mawat (opening unused land), al-musaqat and al-muzara'ah (use of other people's land), laws related to the sale, purchase, and ownership of water, fire, and salt, pet rights, and other discussions related to the environment that surrounds humans can all be found in classical fiqh literature (Hamdi, 2013). Surah Al-Waqi'ah (56) verse 70 asks why we can't be appreciative for Allah's water favors. It's a caution to utilize water properly and take care of all things that have a water carrying capacity so that the benefits of water don't turn into a calamity (Farkhani, 2007). The destruction of the environment is a mirror of humanity's ultimate spiritual problem (Zuhdi, 2012; Faizin, 2016).

Efforts to address the environmental catastrophe encompass not just technical issues, but also economic, political, legal, and socio-cultural concerns. As a result, attempts must be resolved from multiple perspectives, one of which is the perspective of fiqh, which serves as a link between ethics (human behavior) and legal rules for the sake of the universe's protection (cosmos) (Hamdi, 2013). Religious rules are thought to be more successful than moral norms because they incorporate components of threat, assertiveness, and more importantly, elements of trust (Asshiddiqie and Safa'at, 2012; Faizin, 2016). However, as a first step toward overcoming this, suitable legislative tools must be created, as well as an agenda for implementing sustainable development that does not harm the environment (environmentally friendly) or natural resources (more physical) (Absori, 2000; Farkhani, 2007). Dr. Yusuf Qardhawi stressed the application of punishment in the form of detention (At-Ta'zir) for perpetrators of environmental degradation defined by the government (Waliyyul amr) in this context of environmental preservation (Hamdi, 2013).

Allah SWT explains human nature's disregard for environmental sustainability in Surah Al-Baqarah verse 30, which reads: "Remember when your Lord declared to the Angels: "Indeed, I intend to make a caliph on earth." "Why do you wish to make (the caliph) on earth someone who will cause mischief and shed blood, despite the fact that we continually exalt you by praising and purifying you?" they said. "Verily, I know what you do not know," God said. However, Allah warns in Al-Jatsiyah verse 4: And there are signs (of Allah's strength) in your creation and the creeping things that are distributed (on the earth) for those who believe. As a result, it is critical that we maintain the environment as a sign of our submission to Allah's directives, including in the sector of tourism. Economic problems, on the other hand, frequently lead to a disregard for Islamic teachings on environmental conservation, making natural resource exploitation the only way to maintain economic stability (Tucker and Grim, 2003; Amin, 2016).

### **Ecotourism and Environment Conservancy**

In the midst of the sustainable tourism paradigm, ecotourism evolved as one of the answers to assist safeguard tourism sites' cultural and natural resources, creating local economic possibilities, and raising environmental awareness among passengers (Fallon and Kriwoken, 2003; Bhuiyan et al., 2011). Ecotourism was created as a way to mitigate detrimental effects on natural ecosystems (Turtureanu et al., 2011), and it is believed to benefit both environmental protection and economic development (Tsaur and Lin, 2005; Barzekar et al., 2011). Ceballos-Lescurain coined the term "ecotourism" in 1987, describing it as a tourism activity carried out in areas that have

not been heavily polluted with the goal of studying, appreciating, and also enjoying the state of nature and its flora and fauna, as well as the cultural manifestation of the people who live there (Cosmescu and Cosmescu, 2007), which would boost tourists' environmental awareness (Ziffer, 1989; Erdogan and Erdogan, 2012). Ecotourism, in principle, aims to promote environmental sustainability through educational activities, while simultaneously acting as a preventative measure against cultural extinction and providing economic benefits (Cobbinah, 2015).

Ecotourism is defined as "responsible travel to natural areas for the purpose of conserving the environment and improving the welfare of local residents" (TIES, 1990), as well as "interpretation and education" (TIES, 2015), it implemented by paying attention to, caring for, and always protecting the tourist area to reduce the negative impact of tourism operations by providing information to tourists, increasing revenue for conservation efforts, increasing community welfare and political power, and increasing respect for human rights and cultures of other communities (Honey, 1999; Pertovska, et al., 2009), is fundamentally meant to promote sustainable tourism (Satria, 2009) by incorporating features such as nature, adventure, alternative, or green tourism (Fallon and Kriwoken, 2003; Bhuiyan, et al., 2011).

The use of natural resources in conjunction with the development of the concept of sustainable tourism is a hot topic in the tourism literature right now (Hassan, 2000; Bhuiyan, et al., 2011). Sustainable development is viewed as a method for striking a balance between natural resource protection and development, as well as a tool for social justice (Lim and McAleer, 2004; Barzekar, et al., 2011). Ecotourism is portrayed as a tool for conservation and sustainable development in these normative and prescriptive discourses, particularly in locations where local people are required to forego the use of consumptive resources for the benefit of others (Wallace and Pierce, 1996; Erdogan and Erdogan, 2012). In order to achieve the aims of sustainable development in ecotourism, ecotourism management must: (1) Has a minimal negative influence on the protected natural resources; (2) Participate in the planning, development, implementation, and monitoring phases with stakeholders (individuals, communities, ecotourists, travel agencies, and government organizations); (3) Respect local culture and traditions; (4) Create a source of income that is both sustainable and equitable for local communities and other stakeholders; (5) Generating revenue for the conservation of protected areas; (5) Educate all stakeholders about their role in conservation (Pertovska, et al., 2009).

Ecotourism is a type of tourism that interprets conservation activities, as well as learning about and appreciating the natural and cultural environment (Yakob, et al., 2011). Ecotourism is viewed in a variety of ways, including nature conservation and cultural historical heritage; empowerment and prioritization of financial benefits for local communities; environmental friendliness; and respect for guests through teaching about the natural and cultural surroundings (Ah-Choy, 2010; Bhuiyan, et al., 2011). Ecotourism activities take place in historically significant tourist destinations or in natural settings (Hvenegaard, 1994; Erdogan and Erdogan, 2012). Ecotourism must be able to guarantee environmental sustainability, namely ensuring the continuity of ecological processes that support living systems, protect biodiversity, and ensure the sustainability and utilization of species and their ecosystems (Purwanto, 2013), with a strong focus on the learning process through interpretation of local ecology, ecosystems, and cultural heritage (Bhuiyan, et al., 2011). Ecotourists participate in tourism activities that do not abuse animals or natural resources, and the funds raised from their trips are used to help preserve the environment at the destination (Cosmescu and Cosmescu, 2007). Ecotourism is a type of tourism that focuses on the natural environment and includes nature tourism, wilderness tourism, eco-tourism, and sustainable tourism (Yakob et al, 2011).

Ecotourism is strongly associated with experiences in distant locations or in nature that build an awareness and appreciation of the need to maintain the environment by preserving local resources, culture, economics, and society will always intersect with the preservation of local culture and customs (Fennell, 2008; Bhuiyan, et al., 2011). Ecotourism is an activity defined by natural activities rather than the location where it is carried out, therefore it does not refer to location or quantity, but rather to the nature of the use, organization, activities, and outcomes that constitute the notion of ecotourism (Erdogan and Erdogan, 2012). Ecotourism actors must try to do more than just minimize their impact by contributing to the health and quality of the natural tourism they visit. One of the challenges of developing ecotourism is to assist ecotourism actors in moving from a passive to a more active position, at the very least contributing to the sustainability of "eco-attractions" (Cosmescu and Cosmescu, 2007).

Ecotourism must be based on the concept of living commodities and direct encounter experiences, which will provide a positive value both for the preservation of the flora and fauna environment, economic benefits for the managing community, and a pleasant wild experience for tourists (Ni'am et al, 2021). Ecotourism activities must place a high emphasis on learning through the interpretation of local ecology, ecosystems, and cultural heritage, in order for ecotourism to improve the environment through enhancing tourism management in natural regions (Bhuiyan, et al., 2011). At their most basic level, management measures aimed to control interactions between tourists and the natural environment have two main goals: first, to protect the environment from negative consequences, and second, to provide and promote pleasant tourist experiences (Cosmescu and Cosmescu, 2007). Ecotourism is vitally needed to safeguard unique ecosystems and resources, whose survival may be jeopardized if extractive economic practices like mining are promoted as a development strategy (Purnaweni et al., 2018).

### Ecotourism in The Islamic Views

Humans have been aware of the need for environmental sustainability for a long time. Every traditional society's environmental wisdom is the first form of environmental consciousness. People adjust their lives to the rhythms of the natural world around them and create norms based on their shared experiences (Syukur and Qadim, 2016). However, with the passage of time and the clash of interests, most people's concern for environmental sustainability is waning (Farkhani, 2007). Environmental issues cause human attitudes, and because of the intensity of the spiritual crisis and the apotheosis of humanism, even Muslims do not always defend the environment (Zuhdi, 2012; Faizin, 2016). Religion must be regarded in light of its social environment, where religion serves a purpose in nature protection, which is essential for survival (Negi, 2005).

The current damage to water conservation is due to a lack of understanding of human ecology (Farkhani, 2007). Ecotourism, which promotes the concept of sustainable tourism, is a viable alternative for conserving and maintaining natural resources (Bhuiyan et al., 2011). Ecological indicators are one of the most essential indicators for ecotourism management (Kotwal et al., 2008; Barzekar et al., 2011), one of which is water. Water has a significant role in Islam as a measure of purification before performing mandatory prayer. Hence water conservation is also a type of devotion. Muslims are concerned about the water problem because Islam is intimately linked to water, particularly when a Muslim wishes to worship and engage in vertical communication with the Creator. Even in the case of religious conversion, someone who wishes to convert to Islam must first bathe, which means he must interact with water (Farkhani, 2007). According to Abdullah ibn Amr ibn al-Ash, Rasulullah passed past Sa'ad, who was performing ablution, and chastised him, saying, "Why are you wasting water, O Sa'ad?" "Is it not permissible for ablution to be excessive?" Sa'ad inquired. "Yes, it cannot be extravagant even if you do ablution in a flowing river" (Amin, 2016). It is known as *harim* in Islam, which is a non-disturbable area used to safeguard rivers, springs, agricultural land, and villages (Mangunjaya, 2005). "Fear three things that bring cursing: defecate in drains (water sources), in the middle of the road, and in the shadow," Rasulullah SAW remarked (Hamdi, 2013).

Many ecotourism activities have sprouted up in forest areas such as National Parks (TN) and other protected areas, with the diversity of forest ecosystems and the presence of flora and animals serving as attractions. Forests are an important aspect of an ecosystem that supports human life and an integral part of a community's culture (Syukur and Qadim, 2016). Because forests are generally found in remote places, they often feature vast biological and ecological diversity as well as indigenous cultures, ecotourism regards forests as an essential area for protecting ecological systems and natural resources (Bhuiyan et al., 2011). Forests are also important from an Islamic perspective, where the existence of forests and their biodiversity are critical to human life and activity. *Hima'* is an area designated by the government as a sharia-protected region to preserve wildlife and forests (Mangunjaya, 2005). "Indeed, Allah's Messenger erected *Naqi'* as a conservation area, while Umar established *Saraf* and *Rabazah* as conservation areas" (Hamdi, 2013).

Ecotourism promotes the concept of Eco-friendly Activities in its attractions (Subbiah and Kannan, 2012), which means that the developed attractions do not interfere with the presence of flora and fauna in the surrounding area. The existence of a diverse flora and fauna is critical to preserving planetary equilibrium. As a result, the Prophet Muhammad SAW was extremely concerned about preserving flora and animals. The message sent by Abu Bakr Yazid bin Abu Sufyan, who wished to lead the war and not harm (damage) the ground, ruin structures, or slaughter women, demonstrates his concern for the environment and fellow living creatures, not harming the elderly, not cutting down or burning fruit-bearing trees, and not killing goats or camels for food (Muhtadi and Safei, 2012; Syukur and Qadim, 2016). "When a man is on a journey, he is thirsty," Rasulullah SAW stated, according to Abu Hurairah ra. He descended into a well and drank from it. Then he emerged. He was startled to discover a dog outside the well, which was licking the damp ground with its tongue. 'This dog has felt what I just felt,' the person stated. Then he returned to the well and filled his shoe with water, which he then brought up by chewing the shoe. He drank the dog when he got to the top. Allah praised him and pardoned his sins as a result of his deeds. "O Messenger of Allah, do we obtain a reward if we love animals?" the companions inquired. "Doing good to every creature will reap a reward," he stated (Hamdi, 2013).

Human control over nature in Islam is limited by the fact that this special position is a mandate from Allah SWT to humans with various tasks that become the "bridle" for humans in treating nature; that human power over nature is used as a means for humans to serve Allah SWT, not to exploit it arbitrarily to satisfy their greed (materialism) (Fata, 2014; Faizin, 2016). Traditional Islam has true care and affection for nature and its long-term viability to meet human needs while also reflecting its celestial beauty (Zuhdi, 2012). Ecotourism, which promotes the concept of sustainable tourism, is an alternate approach for preserving and maintaining a destination's natural and cultural resources while also providing economic opportunities for local communities and raising tourists' environmental awareness (Bhuiyan et al., 2011) by valuing and protecting the environment nature, culture, and local life, as well as interacting with the environment with the goal of learning (Wight, 1993; Weaver, 1999; Björk, 2007; Erdogan and Erdogan, 2012). Ecotourism has the potential to promote natural resource protection by raising public awareness of the importance of natural resources, which is why the conservation factor is so crucial in ecotourism (Yakob et al., 2011).

Because the environment is so strongly linked to Islamic considerations, environmental issues are a part of a Muslim's psyche. Humans destroy the environment due to a lack of socialization, making it difficult for the general population to realize that environmental protection is required in Islam (Hidayati, 2015). Environmental care initiatives with a religious bent will substantially aid the successful implementation of ecologically friendly tourism operations through the concept of ecotourism. In addition to emphasizing the hope for reward from the implementation of worship to God, teaching and preaching Islam should begin to emphasize ethical values in the context of social relations with fellow citizens and with a higher power (Syukur and Qadim, 2016). *"He created the sky without pillars as you see it, and He placed mountains (on the surface of) the ground so that you would not be shaken by the earth, and He raised all kinds of creatures in him." And then we bring down rain from the heavens, and all kinds of good things grow on it"* (Luqman, Q.S. (31); 10).

#### 4. Conclusion

Culture and views on spirituality (religion) offer potential strength in the context of achieving goals and responding to challenges in sustainable development (Witt, 2011). Islam is a religion of "rahmatan lil alamin," which is a blessing for the entire universe and its contents. Islamic religious teachings are very relevant for environmental conservation purposes. Islam is a noble religion, where its views ennoble even all creatures and their environment. Contextualizing the concept of ecotourism through an Islamic approach is an opportunity to approach the concept of ecotourism in order to increase the effectiveness of its acceptance in religious Muslim majority communities such as Indonesian society. This research is still very limited to literature studies. Research on the response to ecotourism practices through religious channels is highly expected to find an effort to optimize environmental awareness campaigns among the community.

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