



## Designing an Islamic Blue Economy-Based Salt Sector Development Strategy

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### ABSTRACT

**Introduction:** Salt produced using seawater is one of the topics discussed in the concept of blue economy. Blue economy refers to sustainable management in the maritime sector. Blue economy is in line with the Islamic economic system in its application because it is not only profit-oriented but also prioritises environmental sustainability for sustainable economic activities. This article discusses salt management in one of the regions in Madura known as Kampung Garam. The purpose of this study is to provide a deeper understanding of the blue economy in the salt sector from an Islamic economic perspective in Kampung Garam.

**Methods:** This study used a qualitative descriptive method by conducting direct observation, interviews, and documentation with salt farmers and land managers.

**Results:** The results of the study indicate that management in Kampung Garam has begun to meet four blue economy indicators, namely efficient use of natural resources, zero waste, social awareness, and diverse income streams.

**Conclusion and suggestion:** However, salt management in Kampung Garam can still be improved to have a more significant impact on the community in Kampung Garam.

**Keyword:** Salt; Blue Economy; Islamic Economy.

**Paper type:** Research paper

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## A. INTRODUCTION

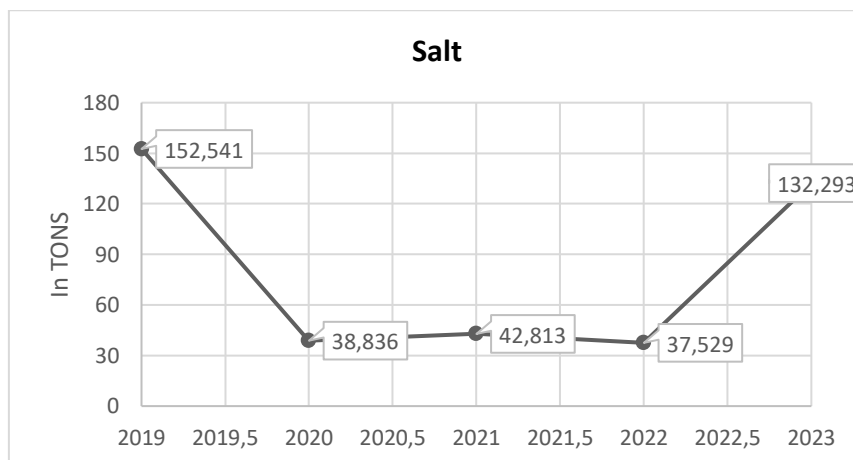
Indonesia's geographical position plays a strategic role because it is located at the crossroads of important global transport routes. In addition, Indonesia's location at the intersection of the Indian Ocean and the Pacific Ocean makes its maritime territory an important route for international shipping (Duha & Saputro, 2022). Indonesia is known as a maritime country with around 17,000 islands. Therefore, it is very important for Indonesia to be able to manage and utilise its natural resources, especially those found in the sea. The sea can serve as an alternative for Indonesia to boost its national economy. However, it is important to preserve marine ecosystems as part of efforts toward sustainable economic development in the maritime sector. In economics, the utilisation and preservation of marine ecosystems for economic growth, improved well-being, and livelihoods are known as the Blue Economy (Maeyangsari, 2023).

Blue economy development is implemented based on four pillars, namely the integration of land and sea development; increasing value and competitiveness through

innovation; clean, inclusive, and sustainable development; and improving the quality of life of the community in a fair, equitable, and appropriate manner. The implementation of the blue economy presents significant opportunities for maritime nations like Indonesia to support the well-being of their people through marine areas, ensuring that Indonesia does not solely rely on land-based areas for the welfare of its citizens (Setyawati et al., 2021). One of the economic opportunities in the maritime sector is salt.

Salt is a very important commodity for human life. In general, salt is divided into two types, namely consumption salt and industrial salt. Consumption salt is salt that is used as a raw material for food and other consumer goods. Industrial salt is salt that is used as a raw material for industrial activities (Aris et al., 2022). Salt is one of the marine resources that is beneficial to human life, thus occupying a strategic position alongside rice (Joka & Kune, 2021). According to data from the Ministry of National Development Planning (Bappenas), demand for salt in Indonesia increased from 4.5 million metric tons in 2022 to 5 million metric tons in 2023 (Kementerian PPN/Bappenas, 2023). The implementation of the blue economy in Indonesia, particularly in the salt sector, is still not optimal. According to data from the Central Statistics Agency (BPS), Indonesia imported 2.8 million tonnes of salt with a total value of IDR 1.35 trillion in 2023 (Badan Pusat Statistik, 2023) because the production of farmers and cooperatives was insufficient to meet domestic consumption and industrial needs. This poses a challenge for the salt sector, as Indonesia, being an archipelagic nation, continues to import salt from abroad despite seawater being the primary raw material for salt production. Therefore, optimal attention and support from the government are needed for the maritime economy, particularly the salt sector. One region in Indonesia with significant economic potential in the salt sector is Madura Island.

Madura Island is an island located east of Java. This region, also known as Salt Island, is separated from Java by a strait, namely the Madura Strait (Syamsuddin, 2019). Madura Island currently has four regencies, namely Sumenep Regency, Pamekasan Regency, Sampang Regency, and Bangkalan Regency (Arafah Pramasto Sastrosubroto, 2018). As a region with a majority of residents who depend on the sea, many residents of Madura Island also rely on marine areas as their main source of livelihood, including as salt farmers. Therefore, it is important to manage marine areas properly in order to protect the main source of income for the majority of Madura's residents.



Source: (Kementerian Kelautan dan Perikanan, 2024).

Figure 1. Total Salt Production of Pamekasan Regency.

The graph above shows that salt production from 2019 to 2023 has fluctuated, reflecting the ups and downs of salt production from year to year. In fact, salt production experienced a very significant decline from 2019 to 2020. And during the three years from 2020 to 2022, salt production in Pamekasan Regency did not experience any significant increase or decrease. A significant increase in salt production was recorded in 2023, with production reaching 132,293 tonnes, compared to only 37,529 tonnes in the previous year. In Pamekasan Regency, there is a village known as Kampung Garam, located in Pademawu District. This investigation will discuss salt management in Kampung Garam, which is famous for its salt production.

In previous research on the blue economy, such as the article entitled ‘A Systematic Review: Mirrors on the Wall, What's the Link Between the Blue Economy and Community Development?’, it is explained that the blue economy is highly dependent on the cooperation of local communities in protecting the environment, especially the sea, for a sustainable economy. Additionally, stakeholders managing maritime governance have a significant influence in transforming components into a new economic concept that can drive economic growth. One such study is titled “The Challenge of Blue Economy in ASEAN 2023: Climate Change and Regional Security,” which explains how countries within the ASEAN community are adopting the blue economy under the conditions of climate change and threats to regional security. Member countries also face threats to regional security, both through legal action and cooperation. This literature explains the importance of carefully considering the implications of climate change and security in the region in order to achieve a sustainable and resilient future. None of the above studies on the blue economy explain the blue economy in the salt industry from an Islamic economic perspective. This article will discuss issues related to salt management that affect the sustainability of marine ecosystems, the role of the government in realising the concept of the blue economy, and cooperation among salt farmers from an Islamic economic perspective.

From an Islamic economic perspective, in managing natural resources, including the maritime sector, it is very important to consider the preservation of the surrounding environment. Allah commands mankind to use natural resources moderately and prohibits actions that could damage natural resources (Ismail, 2023). This shows the importance of protecting our environment, including economic sustainability. This article will explain the term blue economy in the context of Madura Island, specifically in Pademawu District, Pamekasan Regency, from an Islamic economic perspective. The absence of discussion on the blue economy in the salt industry from an Islamic economic perspective is the reason why the author chose this topic to write about, so that this article will serve as a starting point for further study on the subject. This article examines the impact of the blue economy in the salt sector on sustainable economics and its relationship with Islamic economics, as seen through salt management by salt farmers. The research is based on previous literature and studies, which generally only discuss the blue economy from an environmental or general policy perspective. This study integrates Islamic economic principles with salt sector management strategies based on the blue economy. The findings discussed here adopt a unique approach by linking the concepts of *maqashid syariah* and the triple bottom line as measures of sustainability, thereby enriching academic discourse while providing an ethical and practical foundation for maritime economic development. Thus, the research presented here serves as a first step in bridging the

gap between sustainable Islamic economic practices in the maritime sector, which to date have not been extensively explored empirically.

### **Literatur Gap**

The present research aims to integrate the blue economy with the Islamic economy in the salt sector. This is driven by the lack of discussion on the blue economy in the salt sector using an Islamic economic approach to achieve sustainability. In a study conducted by I Muhandhis et al., it is explained that to increase farmers' income, a land intensification scenario using technology is used (Muhandhis et al., 2020). However, This article focuses solely on the welfare of salt farmers without considering the marine ecosystem in the sustainability of the blue economy in the use of technology. Another study conducted by Sumarmi et al. discusses the economic empowerment of coastal communities through blue economy-based tourism. This previous study discusses the potential of Klatak Beach to be developed into blue economy-based tourism (SUMARMI et al., 2020). Although discussing aspects of the blue economy, this research focuses on the tourism sector, which has been widely discussed in other studies. Other studies discussing the blue economy have found that neon tetra fish farming has potential from a blue economy perspective. These studies also highlight the importance of policies that support the blue economy and collaboration between relevant stakeholders in maximising existing potential. (Setiyowati et al., 2022). Discussions about the blue economy often focus on familiar sectors such as fisheries, tourism, or maritime transport. Therefore, this article discusses the blue economy in a sector that is rarely discussed, namely the salt sector.

In the case of salt farmers, research conducted in Dresi Kulon Village discussed the dynamics of the lives of salt farmers living in Dresi Kulon Village. The results of the study explained that in order to face the challenges they faced, salt farmers implemented survival mechanisms. In addition, salt farmers also utilised all types of relationships they had as a strategy for survival amid unstable economic conditions (Sofian et al., 2021). However, this study does not include blue economy principles as a strategy to address potential challenges and improve the economic resilience of salt farmers.

Regarding the relationship between the blue economy and Islamic economics, previous research conducted by Putri Rizka Citaningati and Tri Alfianto emphasises that the concept of the blue economy is in line with the principles of *fiqh bi'ah*. It focuses more on the fisheries and aquaculture sectors for sustainable economic development. (Citaningati & Alfianto, 2024). Therefore, researchers took advantage of the gap in the existing literature to conduct this study. This paper discusses a rarely discussed blue economy sector, namely the salt sector. In addition, it integrates the blue economy of the salt sector with Islamic economics through *maqashid syariah*, which has not been discussed in previous studies.

## **B. THEORETICAL STUDY**

### **Blue Economy**

The blue economy is an approach to the economy that combines maritime development with the aim of optimising the use of technology to improve the utilisation of marine resources (Sari & Muslimah, 2020). The blue economy is the environmentally friendly use of marine resources to support economic development, improve welfare and employment, while

maintaining the sustainability of marine biodiversity, in order to realise the triple bottom line vision which aims to maximise economic, social and environmental benefits (Edward R. Urban Jr., 2022). The blue economy is a new approach that aims to promote economic growth and development through the marine and fisheries sectors, while preserving marine and coastal resources and the environment (Fahrurrozi, 2020). The indicators of blue economy success consist of four indicators, namely natural resource efficiency, zero waste, social awareness, and double income. The blue economy is applied in various fields, including:

#### 1. Fisheries and Aquaculture Sector

The maritime sector is the backbone of blue economy implementation in Indonesia. Blue economy implementation in the fisheries sector includes mitigating illegal fishing through policies such as catch quotas or measured catch quotas, as well as sustainable fisheries certification (Meliala, 2024). Aquaculture is the cultivation, maintenance, and harvesting of aquatic organisms such as fish, molluscs, algae, and others. Aquaculture is also known as aquaculture. In the implementation of the blue economy, aquaculture promotes environmentally friendly aquaculture and zero waste management.

#### 2. Renewable Energy

Renewable energy in the blue economy depends on utilising the maritime sector to optimise renewable energy. Energy sources such as wave and wind energy can be utilised to achieve a sustainable economy as proposed by the blue economy. The blue economy offers great opportunities to reduce energy dependence, improve energy security and diversification, and support sustainable economic development, social development and quality of life (Pires Manso et al., 2023).

#### 3. Maritime Tourism

Maritime tourism is a tourism activity that utilises the potential of the marine and coastal environment as its main attraction. The concept of maritime tourism is based on the uniqueness of nature, ecosystem characteristics, unique arts and culture, and the community as its fundamental motivation. Maritime tourism activities are carried out in waters, both on the surface and underwater. Maritime tourism is one of the tourism sub-sectors (Napitupulu et al., 2024). The application of the blue economy in maritime tourism can be seen through the contribution of maritime tourism to the economy through economic growth, improved local economic performance, promotion of maritime economic activities, and environmental protection.

#### 4. Maritime Transportation

The application of the blue economy in maritime transport can be seen through the use of technologies such as autonomous ships and the Internet of Things (IoT) in the maritime industry. The impact of technological transformation on maritime transport includes faster flow of goods, shorter delivery times, and lower logistics costs. The implications of technological transformation in maritime transport for the blue economy include increased transport efficiency, innovation in the maritime industry and technology-based blue economy, sustainable use of marine resources, and improved accessibility (Baihaqie & Susilastuty, 2024).

## Islamic Economics

Islamic economics, according to Khursid Ahmad, is a systematic attempt to understand economic issues and human behaviour related to those issues from an Islamic perspective (Itang, 2015). According to Muhammad Abdul Manan, Islamic economics is a social science that studies economic issues in societies imbued with Islamic values (Rozalinda, 2014). From these two definitions, it can be concluded that Islamic economics is a discipline that discusses economic issues inspired by Islamic values. In the process of determining Islamic economic law, Islamic economic law sources play a very important role in conducting *ijtihad* to make legal decisions in economic matters. Although there are often differences of opinion among scholars, the principles for determining the law from all scholars always originate from the Qur'an and Hadith. Additionally, sources of Islamic economic law may also originate from scholars' *ijtihad* that does not contradict the Quran and Hadith. Scholars in determining Islamic economic law also prioritise the principle of *maslahat*, which prioritises the public interest over individual interests (Andiko et al., 2018).

The goal of Islamic economics is to realise a comprehensive Islam in economic terms by achieving *maslahah* or *falah* (welfare) for all of humanity. The concept of *maqashid syariah* is very important in achieving this goal. *Maqashid syariah* represents the ultimate goal of Islamic law, which is designed to provide benefits (*maslahah*) and avoid harm (*mafsadah*) to humanity. This concept offers a comprehensive philosophical framework to ensure a balance between worldly and spiritual needs while maintaining the holistic welfare of society (Arum et al., 2024). *Maqashid syariah* in Islamic economics plays a role in representing things that are beneficial to humanity in economic activities without deviating from the essence of Islamic teachings, because *maqashid syariah* is a bridge between Allah's will and human desires (Adzkiya', 2020). There are five basic principles that form the objectives of Sharia law, known as *al-kulliyat al-khams* (five basic principles) (Hermanto, 2022) which consist of:

1. *Hifdz al-din* (Protection of religious beliefs).
2. *Hifdz al-nafs* (Protection of life).
3. *Hifdz al-'aql* (Protection of reason or intellect).
4. *Hifdz al-nasl* (Protection of offspring).
5. *Hifdz al-mal* (Protection of property).

These five basic principles also need to be considered in formulating laws in Islamic economics, one of which is in the application of the blue economy concept. The blue economy concept, which emphasises harmony and balance between seeking worldly benefits while protecting the environment, is very much in line with the Islamic economic system, which is not only profit-oriented but also benefit-oriented. In QS. An-nahl verse 14, which reads:

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لَكُمْ لَتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

Meaning: *And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.*

The above verse indicates that humans are permitted to utilise marine resources appropriately. The appropriate utilisation of marine resources for human needs is an effort to

protect life from the perspective of *maqashid syariah*. From the perspective of *maqashid syariah*, it is permissible to utilise marine resources while preserving the marine ecosystem for sustainable utilisation so that it can be utilised in the long term. The following will outline a conceptual framework that illustrates the integration between the blue economy, *maqashid syariah*, the triple bottom line approach, Islamic social values, and the ultimate goal of achieving *falah*.

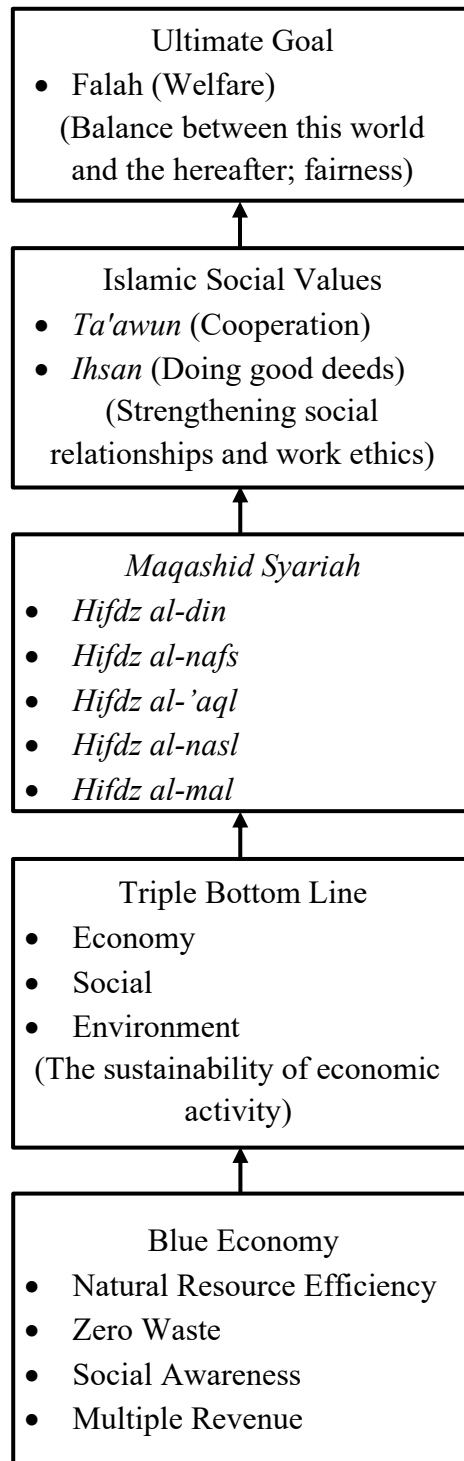


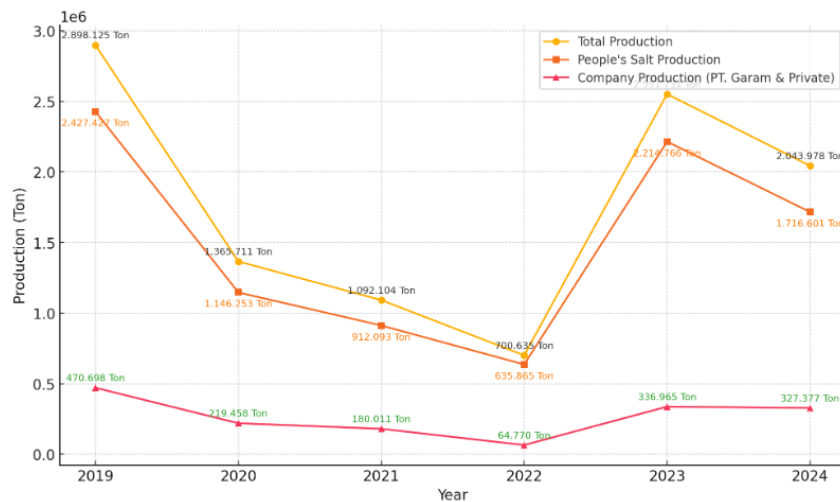
Figure 2. Conceptual Framework

Figure 2 shows the conceptual framework that serves as a reference for the implementation of the blue economy in salt villages. In determining the sustainable impact of the blue economy in the salt sector, *maqashid syariah*, triple bottom line, and Islamic social values are used. *Maqashid syariah* is used to determine the compatibility between the implementation of the blue economy and Islamic economics using five basic principles. The triple bottom line concept is used to assess the impact of blue economy implementation from three aspects: economic, social, and environmental. Meanwhile, Islamic social values serve as a reference for the implementation of Islamic economics outside of *maqashid syariah*, namely *ta'awun* and *ihsan*. All of these references are used as a framework for assessing the impact of the salt sector on the ultimate goal of achieving economic prosperity (*falah*) in salt villages. The use of a conceptual framework resembling an inverted pyramid has several meanings, namely:

1. Field practice as a foundation, namely the blue economy.
2. Reflecting the vertical journey from the world to the hereafter, namely from salt management to achieving *falah*.

### Salt Sector within Blue Economy

Among the various commodities available in Indonesia, salt has strategic value. The demand for salt in Indonesia is very high every year. The high demand for salt is not only due to daily household consumption needs, but also for industrial purposes (Fuad et al., 2022).



Source: (Kementerian Kelautan dan Perikanan Republik Indonesia, 2023)

Figure 4. Salt Production in Indonesia

The graph above shows total domestic salt production from 2019 to 2024. Domestic salt production in 2020 experienced a significant decline compared to 2019 and continued to decline until 2022. In the following years, salt production increased, reaching a total of 2,551,730.97 tonnes in 2023 and 2,043,978 tonnes in 2024. Domestic salt production is still dominated by traditional salt. This highlights the importance of government attention in improving the welfare of salt farmers through regulations that support the development of salt production in the future. This is because salt production in Indonesia is still insufficient to meet domestic demand, as seen from Indonesia's dependence on salt imports from abroad.

Therefore, to end dependence on salt imports, President Prabowo Subianto issued Presidential Regulation (Perpres) No. 17 of 2025 concerning the Acceleration of National Salt Production Development. This Perpres was issued with the aim of achieving salt self-sufficiency by 2027 and increasing domestic salt production efforts to meet national salt needs. This demonstrates that the government considers the salt sector to be an important sector for the Indonesian nation and requires attention to enhance the country's economic independence and reduce reliance on imports.

Salt as a commodity is classified as a marine resource-based commodity, i.e. an economic good produced directly or indirectly from marine or coastal ecosystems. Within the framework of the blue economy, salt commodities are not only valued based on their selling price, but also based on how they are produced, managed, and preserved in a sustainable manner. In the production and management of salt within the context of the blue economy, the principles of the blue economy must be adhered to. These principles must be fulfilled to achieve a balance between profit and the sustainability of marine ecosystems.

In terms of natural resource utilisation, the salt sector utilises non-living marine resources, namely seawater, as its main raw material. Additionally, waste generated from the production and management of salt should be optimally utilised, such as through recycling to produce salt, diversifying into economically valuable products from waste, or other methods. Collaboration or partnerships are also crucial, given the inherent social nature of humans. Collaboration can be carried out among farmers or between farmers and the government. Support from the government, both local and central, is vital in the form of regulatory support that benefits salt farmers and facility assistance for salt farmers. By strengthening cooperation among all parties, efficiently utilising resources, and protecting marine ecosystems, the potential of salt can be maximised, and sustainability can be achieved. This sustainability can also be identified using the triple bottom line approach, which integrates economic, environmental, and social aspects.

### **C. METHODOLOGY**

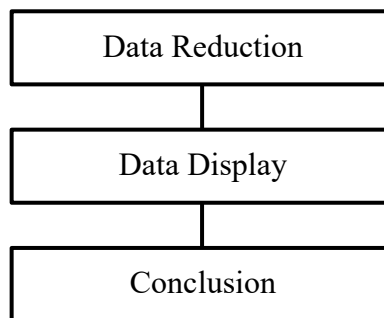
This study analyses salt management in Kampung Garam, Pademawu Subdistrict, Pamekasan Regency, using an integrated blue economy approach with Islamic economics. A case study using a qualitative-descriptive approach was adopted in completing the research. Qualitative methods are research processes based on perceptions of a phenomenon, where data analysis produces descriptive analyses in the form of verbal statements from the research object (Sahir, 2021). Primary data was obtained through interviews, observations, and documentation. Interviews were conducted using semi-structured interview methods with salt farmers and landowners. Informants are experts in salt management and salt field owners who live or reside in the Kampung Garam area.

The interview questions were based on four blue economy indicators, namely natural resource efficiency, zero waste, social awareness, and double income. Each indicator was converted into several questions, such as "How can the salt production process be made more efficient?", "Is there any waste from the salt production process and how do you deal with it?", and "Is there any form of cooperation between salt farmers here?". Field observations were conducted using a non-interventional participatory method, which included direct observation

of the salt production process, the equipment used, the distribution flow of the harvest, and social interactions between farmers. The types of documents reviewed in this case include secondary documents obtained from relevant institutions such as the Ministry of Maritime Affairs and Fisheries, data from the Central Statistics Agency (BPS) related to national and regional salt production, and Presidential Regulation No. 17 of 2025 concerning the Acceleration of National Salt Development. These documents were used to complement field data and strengthen the analysis of the application of blue economy principles in the salt sector in Kampung Garam.

The number of informants for this study was eight people, consisting of four farmers, two landowners, and two people who were both farmers and landowners. In determining the sample to be taken, the researcher used several criteria, namely: (1) Informants must live in Kampung Garam; (2) Informants must be salt farmers (salt pond farmers), salt pond landowners, or farmers who are also salt pond landowners; (3) Informants must be trustworthy, with their credibility confirmed by the surrounding community; and (4) Informants must be experts in salt production with at least 10 years of experience in the salt pond business. After conducting the interview sessions, the researchers also observed the salt ponds used for salt production to verify the accuracy of the information provided by the informants. This was done to reinforce the information obtained from the informants and ensure the reliability of the researchers' findings.

The tools used in the interviews included documentation and audio recordings during the interviews. After obtaining the data in the field, data analysis was carried out as follows:



Source: (Saleh, 2017).

Figure 3. Data Analysis Process

The data analysis process begins with data reduction due to the large amount of data obtained. Data reduction means simplifying, selecting important points, and focusing on key points from the data obtained. After the data reduction process is complete, the next step is data presentation. In qualitative research, data is typically presented in the form of narrative text. After completing these two stages, conclusions are drawn from the data that has been obtained and analysed.

Data validity is determined using member checking or verification by participants. Member checking is a data verification process used by researchers with participants as data sources to determine consistency between the data obtained by researchers and the data provided by informants. If there is consistency between the data obtained by the researcher and the data provided by the informant, and all parties agree that the data is accurate, then the data can be considered valid, indicating that the data is increasingly reliable/credible. However, if

the data obtained by the researcher, which has undergone various interpretation processes, is not approved by the data provider/informant, it is important to hold further discussions with the informant (Abubakar, 2021).

## D. RESULT

### Implementation of the Blue Economy in the Salt Sector in Pademawu

The blue economy focuses on creating wealth from maritime activities in a way that protects and preserves marine ecosystems. This concept is linked to growing global interest in growth driven by water resources. The blue economy is commercially viable marine development. The blue economy concept will generate economic activity and employment at sea, as well as diverse uses of marine space through the integration of various industries (Martínez-Vázquez et al., 2021). Pamekasan Regency is a regency on Madura Island with a coastline of 52 km and 34 km of southern coastline covering four coastal areas, namely Tlanakan, Pademawu, Larangan, and Galis Districts (Fahrurrozi et al., 2023). The concept of blue economy can be seen in the salt sub-sector in Pademawu Subdistrict, Pamekasan Regency, which is known as Kampung Garam (Salt Village). The concept of blue economy provides salt management with higher efficiency, an easy and environmentally friendly approach, and the use of tools that do not damage the environment. This is not only economically beneficial for salt farmers but also for the environment. The implementation of the blue economy in the salt sub-sector in Kampung Garam is carried out as follows:

#### 1. Natural Resource Efficiency

Natural resource efficiency is the efficient and optimal use of natural resources at a sustainable level while reducing harmful impacts on nature. The efficiency of natural salt management in Pademawu Subdistrict can be seen from the following indicators:

##### a. Efficient utilisation of marine resources

The salt village community utilises marine resources, namely seawater, to produce salt. The salt produced can be table salt or industrial salt. The residents of the salt village utilise their proximity to the sea as their primary source of income by producing salt. In addition to seawater, farmers utilise the land there as a place to convert seawater into salt. Salt farmers fully utilise the natural resources they have to produce salt and do not engage in activities that cause waste of natural resources, thereby making resource utilisation more efficient (resource efficiency).

##### b. Does not use harmful emissions

Salt farmers in salt villages use tools that do not damage the environment. Salt farmers use tools such as windmills, safe and non-damaging drying machines, and various other traditional tools. Farmers are committed to running their businesses using facilities that do not damage the surrounding environment so that the environment remains protected from damage. According to Informant A (who wishes to remain anonymous), a salt farmer who has managed a salt pond for 10 years, stated: "We do not use chemicals or heavy machinery that can damage the soil or water. All our processes use traditional tools. We believe that if the sea is damaged, we cannot survive either." Landowners also oppose the use of tools that can damage the land they own, as this not only causes losses for the landowners but also results in losses for the surrounding

community. Salt farmers continue to use traditional tools in the salt production process due to limited access to environmentally friendly technology. This aligns with the concept of the blue economy, which involves economic activities that do not cause harmful impacts on the environment. Avoiding the use of harmful emissions to prevent environmental damage is crucial for the development of a sustainable economy.

c. Not disturbing the natural ecosystem

By observing the tools used during the salt processing process, it is clear that no damage is caused by economic activities. In every process of converting seawater into salt, salt farmers ensure that no environmental damage occurs as a result of their economic activities. A salt farmer interviewed explained, "In this salt production activity, it is ensured that nothing can damage the ecosystem." The landowner also explained that during salt production activities, there has never been anything that caused damage to the ecosystem in Salt Village.

2. Zero Waste

In the process of converting seawater into salt, waste is produced as a result of the failure of the seawater conversion process. Salt farmers in the salt village utilise this waste to be reprocessed into salt to prevent environmental pollution, ensuring that no waste is disposed of indiscriminately as it is reprocessed into salt. During observations at the salt pond site in Kampung Garam, researchers did not find any liquid or solid waste being directly discharged into the sea. All waste from the crystallisation process is collected and recycled by farmers for further production. With no waste being disposed of indiscriminately, it is hoped that the economic activities of the salt sector will become sustainable. This can also maximise the profits earned by salt farmers as no waste is disposed of. Landowners, as the parties who own the land used by salt farmers, also prohibit waste that can damage the land and the surrounding environment.

3. Social Awareness

The concept of social awareness means that in carrying out economic activities, there will be interaction between communities and between communities and the government. Salt farmers in salt villages practise mutual cooperation to help each other in their work. The concept of mutual assistance among salt farmers is implemented by helping each other in the process of storing finished salt. Salt farmers visit each other's salt ponds to facilitate salt storage at relatively low or even no cost. Interaction between the government and the community is evident in the assistance provided by the government to salt farmers, such as equipment and other resources. Cooperation between local governments at the village and district levels, relevant institutions, and stakeholders is indeed important to ensure more effective utilisation of the salt sector's outputs. This aligns with research conducted by Lisa Nursita, which highlights the importance of cooperation between village officials and the Mamuju District Fisheries and Marine Affairs Office, particularly in empowering communities to be more creative in utilising marine resources (Nursita, 2020).

4. Multiple Revenue

Income is one of the effects of output generated in economic activities. Several indicators in this principle are:

a. Creative and Innovative Industries in Profit Maximisation

Salt farmers in the salt village already know how to maximise the salt crystallisation process, initially using soil as a base and now using geomembranes (plastic pools). This change has affected the amount of salt crystallisation, from initially producing 5 tonnes of salt when using soil as a base to now being able to produce up to 7 tonnes of salt. Salt farmers also often make changes to the seawater flow process when they feel that salt production is not optimal. In their salt business, they always strive to create new innovations that can have a positive impact on their salt business. The goal of these innovations is to maximise the profits they can obtain from their salt business.

b. Increase in Revenue

Thanks to the creativity and innovation of salt farmers, their salt production has increased, thereby boosting their income. The income of communities in salt-producing villages largely comes from salt production. Communities in salt-producing villages have felt the impact of the development of the salt industry because, with the development of the salt industry, their income has also increased. This has brought prosperity to communities in salt-producing villages because, with the increase in community income, they can meet their daily needs.

c. Job Availability

In carrying out its economic activities, the salt industry in the salt village provides more job opportunities than those available to salt farmers. Members of the salt village community can become salt transporters after the salt crystallisation process is complete. Even during the process, they also provide opportunities for young people in the village to earn an income by working as salt transporters, which gives young people in the Salt Village the opportunity to have a job and earn an income.

## E. DISCUSSION

### Blue Economy from an Islamic Economic Perspective

The essence of the blue economy is the idea of optimising marine natural resources within ecological limits and decoupling socio-economic development from environmental degradation. The blue economy involves several interrelated sectors that utilise marine resources for economic growth through sustainable use (Sakhuja & Narula, 2017). The blue economy promotes growth through the sustainable use of marine resources, in line with Islamic principles of ecological management.

Humans are obliged to protect the environment when conducting economic activities. This is explained in Surah Al-A'raf verse 56, which prohibits actions that can damage nature, including in work or livelihoods. In carrying out economic activities, humans often engage in unethical actions, such as damaging the environment, and these are actions prohibited by religion. The environment was created by Allah SWT in the best possible way, in a harmonious and balanced state, and intended to be utilised to the fullest by humanity (Yunus et al., 2021). Damaging the natural ecosystem means damaging resources that should be utilised for sustainable welfare and for future generations. This also contradicts the concept of *maqashid syariah*, which considers *maslahah* (public interest) as its goal. Protecting nature while conducting economic activities is a way to achieve a sustainable economy, thereby having a

long-term impact on the economy. The concept of *ihسان* in Islamic economics is defined as efforts to preserve and maintain marine resources without causing damage that could threaten the marine ecosystem. Ethics in the use of natural resources for economic activities must also be considered to avoid overexploitation of natural resources and exploitation of natural resources produced. The blue economy has emerged as an effort to create a healthy maritime economic environment by balancing the pursuit of profits from the maritime sector, in this case the salt sector, with the preservation of the maritime ecosystem.

It is permissible to utilise natural resources, provided that certain limits are observed so as not to engage in excessive actions or exploit natural resources. Therefore, it is clear that everything on earth, including the oceans, can be utilised, including for economic activities, while still maintaining and preserving marine ecosystems. Verses regarding environmental protection are also mentioned in Surat Ar-Rum verse 41, which explains to humanity that the damage caused to land and sea is due to human behaviour, and humans will also bear the consequences of the damage they cause. Therefore, it is crucial to continue preserving nature, as this will directly impact human life itself. Therefore, the concept of the blue economy is an effort to build a marine economy that combines economic development, job creation, and marine protection. The blue economy has several principles. The general principles of the blue economy include:

#### 1. Natural Resource Efficiency

Natural resource efficiency encompasses various aspects that need to be achieved in blue economy development, namely: efficient use of marine resources; no harmful emissions; and no disruption to natural ecosystems.

##### a. Efficient utilization of marine resources

In the blue economy, it is essential to utilise natural resources, including marine resources, efficiently in order to achieve blue economy goals. Efficient utilisation of marine resources to create economic activities that not only pursue profit but also protect the environment. In Surah Al-Baqarah verse 30, it is explained that humans were created as caliphs on earth by Allah SWT. Thus, humans are obliged to carry out Allah's teachings and avoid His prohibitions, including the prohibition of destroying the environment. Carrying out the tasks that Allah has given to humans on earth as best as possible is one form of worship to Allah. Humans have been entrusted with a heavy mandate: the mandate to develop and maintain the sustainability of the earth (Rasyad, 2022). As caliphs, humans are entrusted to use natural resources efficiently without excessive exploitation (Bsoul et al., 2022).

##### b. Does not use harmful emissions

The use of harmful emissions in the salt industry in the maritime economic sector can cause damage to nature. Allah has forbidden doing things that can cause damage in verse 205 of Surah Al-Baqarah. Allah SWT has provided all human needs, namely resources that come from nature. Humans can manage the resources given by Allah well. Allah forbids humans from doing or using anything that can harm the environment. Harmful emissions in salt production cause environmental damage, disrupt long-term economic sustainability, and negatively impact the survival of living beings on Earth.

c. Not disturbing the natural ecosystem

Islamic economics prohibits economic practices that could damage existing ecosystems. In carrying out salt production activities that utilise marine resources, the balance of the marine ecosystem must be maintained. This is also mentioned in Surah Al-Baqarah verse 164, which explains that everything that occurs in the universe, such as the alternation of night and day, and water falling from the sky, is the will of Allah SWT, who has established the entire ecosystem of the universe. Therefore, humans are prohibited from damaging existing ecosystems, including in economic activities. Disturbing or damaging the ecosystems created by Allah means violating Allah's commands and the mandate given to humans as stewards of the earth. Damaging the ecosystem violates Sharia's goal of maintaining public welfare by protecting nature and human well-being. Every Muslim is expected to be a source of goodness for their environment by preserving the ecosystem created by Allah. (Safriadi, 2021).

2. Zero-Waste

Zero waste means that the implementation of the blue economy must minimise the waste generated by economic activities and also utilise waste to create new products. The Prophet's Hadith states: From Abu Barzah radhiallahu anhu, I said, 'O Prophet of Allah, teach me something that I can take advantage of. He said, 'Remove the nuisance from the path of the Muslims'. (HR Imam Muslim). The hadith explains that removing anything that may obstruct the path of Muslims is highly recommended. By managing the waste generated from the salt production process, salt farmers have implemented this hadith because they have removed waste that could disrupt community life. Waste management in Garam Village has a positive impact because it not only eliminates substances that can damage the environment, but also improves the efficiency of marine resource use. Salt waste obtained from seawater is also guaranteed to be halal in its use, and salt waste remains halal as long as it is not mixed with haram substances. Thus, there is no waste that can cause environmental damage in salt production activities.

3. Social Awareness

The principle of social awareness means that in economic activities, there must be interaction between communities. This principle leads to the formation of partnerships between communities. The concept of social awareness is also explained in the Qur'an, Surah Ali Imran verse 103, which states that humans are obliged to live peacefully with one another and help each other in goodness, and prohibits division among communities. Based on this, in daily activities, including in the economic field, it is necessary to establish good partnerships between communities, between communities and the government, and between communities and stakeholders. *Ta'awun* or mutual assistance in Islamic economics means that in economic activities, it is necessary to help each other and build partnerships among stakeholders. This is a form of mutual concern among stakeholders by building sustainable synergy among them in the salt business.

In the context of the salt business in Pademawu, salt farmers collaborate with each other and with the government to improve efficiency and business results. The concept of social awareness is also found in the hadith of the Prophet, which reads: 'Abu Hurairah said, the Prophet said, 'Whoever releases from a Muslim one distress from some of the distress of the world, surely Allah will release his distress from some of the distress of the Day of

Resurrection; and whoever gives respite from a difficult person, surely Allah will make respite for him in this world and the hereafter; and whoever covers the disgrace of a Muslim, surely Allah will cover his disgrace in this world and the hereafter; Allah will always help a servant as long as the servant helps his brother.” (HR Muslim).

#### 4. Multiple Revenue

This principle focuses on income and the impact of economic activities on community welfare. This principle has several indicators, namely: the existence of innovative creative industries to increase production; increased community income; and increased employment opportunities.

##### a. Creative and Innovative Industry in Profit Maximisation

In the hadith of the Prophet, it is explained that: *“Whoever sets a good example in Islam will have his reward and the reward of those who follow him, without any deduction. And whoever sets a bad example in Islam will receive a sin and the sin of those who follow him, without any deduction.”* (HR Muslim)

From the above hadith of Muslim, it is clear that creativity is also encouraged in Islam. Creativity is an effort to continuously produce something new and better than what already exists. Creativity and innovation are also necessary while upholding Islamic values, maintaining morality, and avoiding things that violate the principles of Sharia law. In the salt business in Pademawu, creativity and innovation are still needed in business operations, such as product diversification, more efficient salt production, more suitable packaging, or other things that support the salt business to increase product sales.

##### b. Increased Revenue

The increase in community income shows that there is no monopoly in terms of wealth, in accordance with Allah's words in Surah Al-Hasyr verse 7, which prohibits monopoly because it causes injustice in the distribution of wealth, socio-economic inequality, and injustice. This implies that there must be equality in the distribution of wealth so that community income can increase and create social welfare. The economy should not revolve around a select few groups. Every human being on earth has the right to prosperity and to live with dignity. Monopolies cause economic instability because they depend on certain groups, thereby affecting those who do not have the means to improve their standard of living. In the salt business in Pademawu, salt farmers help each other and also provide employment opportunities for the surrounding community to increase the overall income of the community.

##### c. Availability of Jobs

Job availability is one of the efforts to reduce unemployment. In the context of salt farmers in Garam Village, they create jobs in the form of salt transport workers and treat workers well. This is an implementation of the concept of helping in goodness mentioned in Surah Al-Maidah verse 2, which means that humans should help one another in goodness and avoid helping in evil. Providing job opportunities to the local community is a form of assistance given by salt farmers to help the local community meet their daily needs.

In Islamic economics, the blue economy can also be analysed using the principles of *maqashid syariah*. The following table compares the blue economy in the salt sector with *maqashid syariah* and their correlation.

The Principles of <i>Maqashid Shariah</i>	Explanation in Islamic Economics	Compatibility in the Blue Economy
<i>Hifdz al-din</i> (Protection of religious beliefs)	Conducting economic activities that do not conflict with Islamic law and making the management of natural resources a form of worship.	The blue economy promotes the protection of God's creation through marine conservation, making marine management part of religious obedience.
<i>Hifdz al-nafs</i> (Protection of life)	Ensuring the survival of humanity by protecting the environment and the resources that support life.	The use of environmentally friendly and emission-free salt production equipment supports the safety and health of coastal communities.
<i>Hifdz al-'aql</i> (Protection of reason or intellect)	Avoiding activities that damage the mind and promoting ecological awareness and environmental education.	The blue economy promotes social awareness and education on sustainability.
<i>Hifdz al-nasl</i> (Protection of offspring)	Preserving the future generations by not damaging nature for the sake of sustainable welfare.	The blue economy emphasises zero waste and conservation of marine ecosystems so that the benefits of the sea can be passed on to future generations.
<i>Hifdz al-mal</i> (Protection of property)	Promoting fair, productive, and environmentally friendly economic activities, and ensuring equitable distribution of wealth.	Innovations such as the use of geomembranes increase salt yields, create new jobs, and raise village incomes without exploiting nature.

Table 1. Comparison of Blue Economy Principles with *Maqashid Syariah*.

The application of blue economy principles such as resource efficiency, zero waste, social awareness, and double income in the salt sector in salt villages shows that maritime sector management can be carried out in accordance with sharia principles, provided that it does not damage nature, considers ecosystem sustainability, and maintains economic justice. Thus, managing the salt sector with a blue economy approach based on Sharia objectives provides an opportunity to develop a sustainable and ethical maritime economy, treating the marine ecosystem as a trust that must not only be utilised but also preserved.

### Challenges of Implementing the Blue Economy

The application of blue economy principles in the salt sector in Kampung Garam can be seen in the process of producing and processing seawater into salt, which has been implemented in several aspects. However, there are still a number of challenges faced by salt farmers in the process of implementing the blue economy, namely:

1. Salt farmers' lack of knowledge about the blue economy and Islamic economy

Most salt farmers are unfamiliar with the concepts of blue economy, *maqashid syariah*, and triple bottom line. Farmers apply sustainable practices based on local

experience passed down from previous generations, rather than theoretical concepts. This causes a gap between practices in the field and knowledge-based strategies that reinforce them. This is why the use of technology that can simplify salt production and processing is minimal there.

## 2. Limited access to production technology

Limited access to environmentally friendly technology is one of the challenges in implementing a blue economy. Most farmers still use traditional tools because of the high cost of purchasing environmentally friendly equipment. The use of traditional tools slows down salt production productivity. In the production process, traditional methods and tools are highly dependent on weather conditions, so if the weather is not favourable, the production process will also be disrupted.

## 3. Dependence on weather conditions

Salt production is still heavily influenced by weather conditions. Prolonged rainy seasons can hinder the crystallisation process and reduce yields. If salt farmers' yields decline, this will have an impact on their income, which will also decline. Therefore, affordable technology is needed to reduce dependence on weather conditions so that salt farmers can access it.

## 4. Limited capital and access to financing

Salt farmers in Kampung Garam are generally small farmers with limited capital. They also do not have access to formal financial institutions for business financing. This hinders salt farmers from investing in the development of sustainable salt ponds and product innovation, which require substantial capital.

## 5. Inadequate and uneven government regulations

Government support is crucial for salt production. With government support in the form of supportive regulations and assistance with facilities and infrastructure for salt production, salt production will become more effective and efficient. Although there is already a presidential regulation on salt self-sufficiency, its implementation in the field is still uneven. Salt farmers must be supported with adequate regulations and facilities to increase domestic salt production so that salt self-sufficiency can be achieved.

Given the challenges in implementing the blue economy identified in the research findings, there are several important implications for stakeholders in the salt sector and the sharia-based maritime economy. First, local or regional governments need to empower salt farmers through training in blue economy and sharia economy literacy. Additionally, policies such as facilitating access to environmentally friendly technology and providing production assistance that can address issues of weather dependency will have a significant impact on the productivity and sustainability of salt businesses. Second, opening opportunities for Islamic financial institutions to develop special microfinance schemes for the salt sector. Islamic financial institutions can design financing products that support technological innovation in efficient salt production, waste management, and distribution, while upholding the values of *ta'awun* and *ihsan*.

## F. CONCLUSION

The blue economy is an economic concept that emphasises the sustainable management of marine resources and economic growth through the maritime sector. The blue economy is in line with the Islamic economic system, which focuses on environmental preservation in all economic activities. According to Islamic law, the management and utilisation of natural resources are permitted as long as the environment remains intact. Salt is one of the industries within the blue economy. Salt is a product produced through the crystallisation of seawater. The application of the blue economy concept in the salt sector in Garam Village, Pademawu District, includes: Efficient use of marine resources by salt farmers while using tools or materials that do not damage the surrounding environment, Zero Waste through recycling of waste generated from salt production, Social Awareness through community cooperation during the salt crystallisation process, and Double Income marked by increased income for the community in Garam Village due to large-scale salt production activities.

This research can be considered by policymakers in formulating future policies related to the blue economy, particularly in the salt sector. The main contribution that can be made in this discussion lies in its theoretical reflection, which combines the *maqashid syariah* framework with the triple bottom line as a tool for measuring the sustainability of the sharia-based salt sector. The results of this study recommend the need for regulations that support salt farmers in accessing environmentally friendly technology, improving blue economy and Islamic economy literacy among salt farmers so that they can develop the blue economy and Islamic economy in a practical manner. The uniqueness of this article lies in the selection of the salt sector, which is rarely given attention in blue economy studies, and its integration with the Islamic economic system. The limitations of this study lie in the research location, which is focused on one place, namely Kampung Garam, which may cause inconsistencies in the results if the research is conducted in different locations.

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