

Explore Community-Based Tourism with Hybrid Organization Development and Use Based On Islamic Perspective: Community-Based Tourism

By

Yuni Rimawati

Trunojoyo University, Madura, East Java Indonesia

*Corresponding Author: yuni.rimawati@trunojoyo.ac.id yunitrunojoyo@gmail.com

Rita Yuliana

Trunojoyo University, Madura, East Java Indonesia

Emi Rahmawati

Trunojoyo University, Madura, East Java Indonesia

Abstract

Background

Community-based tourism is a form of tourism legality based on community organizations in Indonesia. Tourism in Indonesia itself has emerged with reference to beliefs such as Islam.

Aims

Therefore, this research was prepared with the aim of exploring the activities, institutional structure, and process of the running of the Payung Kuning Pokdarwis with the Hybrid Organization construction as a form of tourism based on an Islamic perspective.

Results

The results show that Pokdarwis Payung Kuning is a return on investment that has an impact on nature conservation where the company's CSR funds work together with the local community. In addition, this impactful investment can give birth to Labuhan Coral Reef Conservation Marine Tourism whose economic benefits can be felt by members of the Payung Kuning Pokdarwis and the surrounding community. On the other hand, Labuhan Coral Reef Marine Tourism Conservation raises awareness of the benefits of nature conservation for the wider community.

Conclusion

Therefore, it can be concluded that the Islamic perspective has succeeded in mitigating latent differences that can become conflicts between organizations and face a pandemic.

Keywords: Community-based tourism, hybrid organizations, Islamic perspective, nature conservation, pandemic.

Introduction

The issue of climate change has become the awareness of various circles, including community groups, companies, and governments. Collaboration between communities, companies, and governments on the issue of climate change is also supported by nature conservation. Further developments, to make a positive contribution to the economy of the surrounding community, nature conservation was developed into a tourist destination because

the climate and natural resources are the main tourist attractions for the regional economy (Kaján & Saarinen, 2013). On the other hand, the industry directly affected by climate change is tourism (Chettiparamb & Kokkranikal, 2012; Forster et al., 2014; Kaján & Saarinen, 2013; Stone, 2015). Based on numerous studies on awareness about climate change, Turnbull (2021) provides a view of how Islamic teachings can help global environmental justice. In his study Turnbull (2021) used Islamic law from Indonesia as an example.

Community-based tourism (Pokdarwis – Kelompok Sadar Wisata in bahasa) is a form of Community-Based Tourism (CBT) that is becoming a phenomenon in Indonesia. Pokdarwis is also a form of public awareness on the issue of climate change. Pokdarwis is one of the components in kat society that has an important role and contribution in developing tourism in the region (Kementerian Pariwisata dan Ekonomi Kreatif, 2012). The study of Pokdarwis seen from the side as CBT has been widely conducted, among others by Putri & Adinia (2018) discussing Pokdarwis communication patterns with stakeholders, Syuhada & Dewanti (2020) focus on strategies carried out by Pokdarwis, and Assidiq et al. (2021) which examines the role of Pokdarwis in developing halal tourism.

Madura is one of the islands in Indonesia, with an area of 4,250 km² adjacents to Bali, which is 5,780 km². Suppose the economy of the people of Bali is very vulnerable to the effects of climate change because the tourism industry is massive (Rahmawati et al., 2019). In that case, Madura faces climate change indirectly because the tourism industry in Madura is less developed. Madura is better known for producing salt, with most of its people being Muslims. The appeal of the people of Madura to the current issue of climate change is excellent with the emergence of community activities and non-profit organizations raising this issue, including Pokdarwis Payung Kuning.

Pokdarwis Payung Kuning manages tourist attractions as a form of "commercialization" of mangrove landskips. The uniqueness of mangrove tourism managed by Pokdarwis Payung Kuning is not a natural landscape, but the result of nature conservation carried out by CBT with the support of corporate CSR funds. We see Pokdarwis Payung Kuning only as CBT but also as a form of the legality of community involvement and active role in planning and developing tourism, together with other relevant stakeholders, namely government and private. Most Pokdarwis Payung Kuning stakeholders are Muslims. Based on the purposes of the establishment and the system being implemented, we identified Pokdarwis as Hybrid Organizations (HO) run by CBT.

Battilana & Lee (2014) introduced and developed the concept of Hybrid Organizations (HO) while defining them in their activities, structures, processes, and meanings. Yang & Wu sees social enterprises (SE) as a form of HO and build propositions based on the legitimacy point of view of the organization. Douglas et al. (2018) researched several HO's in Fiji. Douglas et al. (2018) concluded that HO in Fiji adopted a different form and operated with an operationalized communitarian philosophy as a commitment to the common good with an ethic of caring. In its development, HO also runs economic activities (entrepreneurship). Bull & Ridley-Duff (2019) developed a hybrid SE business model theory reframed due to ethical and entrepreneurial intentions.

Our research aims to explore the activities, institutional structures, and processes of running the Pokdarwis Payung Kuning with the meaning of HO developed by Battilana & Lee (2014) and the underlying ethical framework. The theoretical implications of this study are a comprehensive picture of the meaning of activities, structures, processes, and ethics of running CBT-based nature conservation activities (not natural landskips) with HO

construction. So, this theoretical contribution is expected to make a practical contribution to CBT stakeholders who focus on nature conservation.

Materials and Method

To answer the previously stated research objectives, we use phenomenology methods. This is because we explore the activities, institutional structures, and processes carried out on an HO run by CBT by understanding it from the point of view of the main perpetrator. This is by Creswell (2007), who states phenomenological studies describe a meaning for some individuals based on their life experiences of a concept or phenomenon to reduce it to a description of its universal essence.

Our research object at Pokdarwis Payung Kuning is the mangrove conservation nature landscape tourism manager, Labuhan Coral Reef Conservation Marine Tourism. Labuhan Coral Reef Conservation Marine Tourism exists because of nature conservation activities carried out by the community. Early in conducting initial conservation activities and pioneering Labuhan Coral Reef Conservation Marine Tourism, Pokdarwis Payung Kuning received funding from the company CRS.

The data of this research were mainly obtained from interviews and strengthened by observation and document tracing. Our interviews were conducted 3 times. One of our important informants is Mr. Sahril where he is a Muslim. Initially, Mr Sahril was the initiator of nature conservation in his area, which developed into Pokdarwis and currently, he is the head of Pokdarwis Payung Kuning. We also conduct interviews of other parties involved in the management of the Payung Kuning to strengthen information from the main informant as a form of data triangulation. Our interview was conducted with mix structure.

Result and Discussion

History of the Formation and Management of Pokdarwis Payung Kuning

We describe Pokdarwis Payung Kuning as HO who manages Labuhan Marine Tourism Park. This is because the parties involved start from the initiation and management stage to the present. The existence of Labuhan marine tourism originated from the CSR funds of PT. Pertamina Hulu Energi (PHE) was built by PHE West Madura Offshore (WMO) in Labuhan Village through the community development program. The activities of the PHE WMO community development program have been started since 2012 by building pancong, which is a sign of the existence of coral reefs. This pancong serves fishing boats do not hit coral reefs in the sea Labuhan Village Area. In 2013 PHE WMO conducted nature conservation by planting mangroves and firs. The sustainability of this conservation is not maximal because it has not involved the surrounding community, so there is less awareness from the community to maintain and preserve mangroves and firs that have been planted.

In 2014, PHE WMO's focus in Labuhan Village focused on the community as a driving force for nature conservation by including eight members of the community to participate in training on environmental conservation, primarily focusing on the cultivation of mangrove and fir in Mangrove Center Tuban (MCT) in Tuban area. Then these eight people formed the Farmers Group "Mangrove Sejahtera" with the key leader Mr Sahril.

In the following years, in collaboration with the academic community of Institut Sepuluh November Surabaya (ITS), PHE WMO conducted assistance to Farmers Group

Mangrove Sejahtera in terms of mangrove and fir cultivation as well as building public awareness about the benefits of environmental conservation. Mr Sahril's strategy to maintain the continued conservation is to make conservation land a tourist destination, as he saw in MCT Tuban. In 2016, Farmers Group Mangrove Sejahtera successfully established (Taman Pendidikan Mangrove Anak Usia Dini in Bahasa) in Labuhan Village Sepulu Subdistrict, Bangkalan Regency. But in its development, there are conflicts related to land ownership.



Figure 1: Site suitability map for Labuhan Coral Reef Conservation Marine Tourism (Labuhan Coral Reef Conservation Marine Tourism in Bahasa)

Source: Authors' analysis, 2021

Studying the conflict, the Mangrove Sejahtera Farmers Group pioneered the conservation of mangroves and firs on land whose status belonged to the village under the auspices of Perhutani. In 2018, Labuhan Coral Reef Conservation Marine Tourism (Labuhan Coral Reef Conservation Marine Tourism in Bahasa) was born in Masaran Hamlet, Labuhan Village, Sepulu Subdistrict, Bangkalan Regency and Mangrove Sejahtera Farmers Group transformed into Pokdarwis Payung Kuning. The focus of Pokdarwis Payung Kuning activities is to manage Labuhan Coral Reef Conservation Marine Tourism as a form of economic independence of mangrove and coral reef conservation conducted there. The exciting thing we found was when we confirmed the success of Mr Sahril growing mangroves and firs on two lands, here is his answer:

"The God who is omniscient, we must only know his knowledge, the science of planting."

Referring to Battilana & Lee (2014), HO comes from the practice of "impact investing." Investments are made to generate positive social impact and financial benefits. Investment conducted by PHE WMO with its CRS funds for nature conservation by involving community groups giving birth to CBT that manages nature conservation in a business manner and brings economic benefits for its independence. The implementation that takes place here is different actors and CSR concepts with Rahmawati et al., (2019). If, in Rahmawati et al., (2019) the CSR for the tourism industry with the initial goal of building the adaptive capabilities of the community to climate change, which we found in Pokdarwis Payung Kuning actor investment impact through its CSR is not a tourism industry with the aim of nature conservation that can give birth to the community-based tourism industry. The formation of Pokdarwis Payung Kuning and Labuhan Coral Reef Conservation Marine Tourism is in conjunction with the findings of Zagarkhorloo et al. (2021), which concluded there is an imbalance between social, economic, and environmental performance.

The exciting thing about this history is the awareness of Mr Sahril in nature conservation even when there is a conflict overlaid so that he must restart the construction of landslip for tourism, following his explanation:

"It's okay, right there (Early Childhood Mangrove Education Labuhan Village, red) planting, here (Labuhan Coral Reef Conservation Marine Tourism) also planted. The one there is itself, yes there used to be no money after there was money oh this is mine, that's mine, that used to be. The important thing is that both roads are maintained, equally positively impacted. Think of it as contributing to nature because nature gives a lot to us. I used to work wood, illegal logging, although I did not know what I used to buy. Well, after understanding me in this heart, I used to ruin. I am currently recovering. My journey has been long (in awareness of nature). Six months after I was convicted related to illegal logging, at that time, I pondered about nature. Practice patience and forgiveness. So, it all has a silver lining. Whatever it is, we must be sincere that it is all from God, not solely our will."

Mr Sahril understood planting trees as a "restoring" both to nature and to Mr Sahril himself. Despite the conflict and starting again, he lived patiently and sincerely. So that the vision of managing Labuhan Coral Reef Conservation Marine Tourism not only commercial activities but also to overcome social problems, in this case, nature conservation. Mr Sahril's awareness of the actions of "God Almighty", "restoring" by living it with "patience" is a simple form of thinking Turnbull (2021) that the Islamic perspective can provide a boost in the preservation of nature.

The construction of HO Pokdarwis Payung Kuning is the opposite of HO Douglas et al (2018). HO at Fuji in Douglas et al. (2018), the initial goal of its activities is improving social and economic well-being for individuals that ultimately offers opportunities for the future, advancing leadership skills and preserving the environment. While what Pokdarwis Payung Kuning does is the opposite, aiming to preserve nature by building awareness and community skills in the end, offering opportunities to improve social and economic welfare.

The experience of conflict due to the legality of land ownership at the beginning of pioneering conservation into a tourist destination made Mr Sahril and the Mangrove Sejahtera Farmers Group transform with the legality of Pokdarwis Payung Kuning by choosing village-owned land and good management by recording administration and finance. Labuhan Coral Reef Conservation Marine Tourism managed by Pokdarwis Payung Kuning until now still gets coaching and development funds from PHE WMO because it can prove independence and responsibility to maintain trust. This cannot be separated from the values instilled by Mr Sahril, following the excerpt of the interview with him:

"I give a warning, and we study groups, must be clever to support this group instead of living from this group."

Mr Sahril is a Muslim, and all members of Pokdarwis Payung Kuning and MSMEs involved and the surrounding community, are Muslims. Mr Sahril, in leading and managing organizations based on the teachings of religion Islam, such as applying a system of deliberation, profit sharing (for income), also involves witnessing the greeting of decisions and transactions. These things are the teachings of Islam in terms of peace and transactions, following the explanation of Mr Sahril:

"We have an active member of seven people, working at the parking area and the entrance. Here the system divides the results between the working and the Pokdarwis cash. The

cash is just in case for what it needs. Members manage Pokdarwis cash with a clear record of cash flow. There is a policy if the catch on that day is not large, for example, only Rp. 100,000 then divided on members who work on that day only (no revenue share to cash). But at any time, cash can be a large division due to a need, for example. Force was an income of Rp 1.6 million in 2 days because of the camp group, but the water pump was damaged after that. Lalu we immediately deliberation, the manager of 2 people and the committee who want to pay. Why the manager is not alone, because if there is a transaction should not be alone at least two people, there must be witnesses. The agreement takes precedence for pump needs first; it turns out that it takes IDR Eight hundred thousand to buy water pumps, buy pipes and others. The rest is divided."

The management of HO based on religious teachings also occurs in HO form community enterprise in Douglas et al. (2018), which is affiliated with the Fiji Council of Churches, and in Tunku Abdul Rahman et al. (2021) how traditional spiritual values form attitudes of cultural and natural preservation. The alignment of individual identities that occur in the Pokdarwis Payung Kuning with the spirit of religiosity is indicated to reduce latent differences that can become interpersonal conflicts.

Pokdarwis Payung Kuning has been promoted by maximizing social media and working with other parties, such as cadet reefs, tourism agencies and tourism management networks. In addition, the manager also conducts promos through group visits. This is also done by Nurvianti&Hastuti (2021), Putri &Adinia (2018), dan Sarinastiti&Wicaksono (2021).

Stakeholders CBT Payung Kuning

There are currently 31 people involved (including seven active members) in economic turnover in Labuhan Coral Reef Conservation Marine Tourism. The economic impact felt by this community brings the impact of their participation in maintaining the environmental sustainability of mangrove conservation.

"MSMEs who sell at tourist sites have not levied a levy because they are the people of Masaran, maintenance and cleanliness that awareness together."

In addition to the above assistance, based on the information of Mr Imam, secretary of Pokdarwis Payung Kuning, with the development of Labuhan Coral Reef Conservation Marine Tourism attracted government agencies to contribute to the form of asset grants and the development of management skills. We then searched for documents related to the recording of the asset grant. Based on our search, Labuhan Coral Reef Conservation Marine Tourism has received: 1) the construction of marine halls and tanks at tourist sites from 1) village government; 2) Umbrella shade for MSMEs and visitors from the MSME Cooperative Service; 3) Cleaning support equipment and waste processing from the Provincial Government; 4) Other parties such as the Police through the Police in the form of fiscal stimulus during the pandemic for MSMEs who sell there.

Pokdarwis Payung Kuning collaborates with the Madura Mangrove Care Group (KPM) to self-help mangrove seed banks. Mangrove seeds produced in addition to being used for their own circles can also be sold as a business line Pokdarwis Payung Kuning. Contributions and work with various parties in line with Overbeek & Harms (2011), Byczek (2011), and Nurvianti & Hastuti(2021).

Pokdarwis Payung Kuning, until now, still gets help from PHE WMO in the form of territorial training and nature conservation. According to Mr Imam, Secretary of

PokdarwisPayungKuning, assistance from PHE WMO is a pure grant, and PHE WMO does not interfere in financial and management affairs. There are only regular visits from PHE WMO as a form of evaluation of sustainability cooperation.

PHE WMO as initiator and grantor does not limit the parties involved in managing Labuhan Coral Reef Conservation Marine Tourism. Restrictions on interested parties are carried out on the awareness of The Pokdarwis Payung Kuning as expressed by Mr Sahril:

"Only if the term there are people who want to invest that, yes the term will ask how much tenpercent is that. We don't want anything like that. Yes, everything is a group managed. The reason was that let us be independent."

The steps Mr Sahril took illustrates the critical design of HO to align incentives for organizational members that reflect organizational goals (Battilana & Lee, 2014) and the conceptual relationships between socio-ecological systems (Gallopín, 2006).

Pandemics, Continuity of Effort and Religiosity Awareness

We explore further how Labuhan Coral Reef Conservation Marine Tourism can survive during a pandemic that has lasted almost two years. The key is the togetherness of the manager of Pokdarwis Payung Kuning and the MSMEs involved. The participation of MSMEs in maintaining Labuhan Coral Reef Conservation Marine Tourism can directly save operational costs. This is impressive when we visited Labuhan Coral Reef Conservation Marine Tourism when restrictions on activities due to pandemics, the cleanliness and comfort of this place are exceptionally maintained, and MSMEs are still there who sell to liven up the atmosphere even though it is quiet visitors.

"The rest of the Covid is only 10% to 30%. I how, the term here is like we-we managers will not spend capital. It's important to be grateful (with a laugh). A little bit grateful." Mr Imam's explanation.

"During the pandemic, the number of visitors remaining 30-10% only, even had a full close for three months. MSMEs who sell the tourist sites have not levied a levy on the grounds that they are the people of Masaran (Village of Labuhan Coral Reef Conservation Marine Tourism Location, red). Maintenance and cleanliness the responsibility of the Joint (manager and MSMEs, red). For those who sell, I ask that there are still those who sell even though the conditions are quiet so that if there are visitors here who are not disappointed, the windfall is not changed, and the windfall must be picked up. For example, yesterday was not crowded, the sale of which is only for people is to come here the police chief asked for data on 4 MSMEs. Then I took that picture of those four people. We got help from the Police. We are also asked in terms if this pandemic is not here. Same all. If here the income impact of covid sometimes the colleagues are fishing, looking for squid, looking for fish. This is the term thankful that there is still this sea." Mr Sahril's explanation.

Religiosity awareness is very close to the manager of The Pokdarwis Payung Kuning, not only in running the organization as expressed above, even in all that happens in life. His religiosity consciousnesses expressed with "a little gratitude", "the windfall is not exchanged, and the windfall must be picked up", "thankfully there is still this sea". This confirms Turnbull's idea (2021) that the emphasis on faith in Islam is not only another immaterial, transcendent belief system but should be regarded as a "total system" and a way of life, including promoting environmental justice within the scope of climate change.

Conclusion

Our conclusion to this study related to Pokdarwis Payung Kuning because of natural conservation collaboration between private companies through CSR funds with CBT. This collaboration gave birth Labuhan Coral Reef Conservation Marine Tourism, the Joint's responsible tourism, to have an economic impact on members and the surrounding community. This economic impact increases the participation of the community in the preservation of mangrove conservation in its environment. At the same time, several studies of the tourism industry can damage the environment. Therefore, it can be concluded that the Islamic perspective has succeeded in mitigating latent differences that can become conflicts between organizations and face a pandemic.

Limitations and Suggestions for Future Research

Pokdarwis Payung Kuning does not have documentation in photos that can describe the "journey" of its existence. So, we could not get any visual constructs from the informants' explanations. We sometimes feel uncomfortable when we do data collection, and our guess is because we have not known informal before. To get a more comprehensive picture, we suggest further research with the same focus using other methods, such as ethnography involving members of local community researchers.

Acknowledgements

LPPM Trunojoyo University supported this work with Mandiri Research Grant 2021, grand number 2938/UN46.4.1/PT.01.03/2021. The authors wish to thank the respondents at Pokdarwis Payung Kuning for participating in this research.

References

- Assidiq, K. A., Hermanto, H., & Rinuastuti, B. H. (2021). Peran Pokdarwis Dalam Upaya Mengembangkan Pariwisata Halal Di Desa Setanggor. *Jmm Unram. Master Of Management Journal*, 10(1A), 58. <https://doi.org/10.29303/jmm.v10i1A.630>
- Battilana, J., & Lee, M. (2014). Advancing Research on Hybrid Organizing – Insights from the Study of Social Enterprises. *Academy of Management Annals*, 8(1), 397–441. <https://doi.org/10.5465/19416520.2014.893615>
- Bull, M., & Ridley-Duff, R. (2019). Towards an Appreciation of Ethics in Social Enterprise Business Models. *Journal of Business Ethics*, 159(3), 619–634. <https://doi.org/10.1007/s10551-018-3794-5>
- Byczek, C. (2011). Blessings for All? Community-Based Ecotourism in Bali Between Global, National, and Local Interests – A Case Study. 27.
- Chettiparamb, A., & Kokkranikal, J. (2012). Responsible Tourism And Sustainability: The Case Of Kumarakom In Kerala, India. *Journal of Policy Research in Tourism, Leisure and Events*, 4(3), 302–326. <https://doi.org/10.1080/19407963.2012.711088>
- Creswell, J. W. (2007). *Qualitative Inquiry & Research Design: Choosing Among Five Approaches* (2nd ed). Sage Publications.
- Douglas, H., Eti-Tofinga, B., & Singh, G. (2018). Hybrid Organisations Contributing to Wellbeing in Small Pacific Island Countries. *Sustainability Accounting, Management and Policy Journal*, 9(4), 490–514. <https://doi.org/10.1108/SAMPJ-08-2017-0081>

- Forster, J., Lake, I. R., Watkinson, A. R., & Gill, J. A. (2014). Marine Dependent Livelihoods And Resilience To Environmental Change: A Case Study Of Anguilla. *Marine Policy*, 45, 204–212. <https://doi.org/10.1016/j.marpol.2013.10.017>
- Gallopín, G. C. (2006). Linkages Between Vulnerability, Resilience, And Adaptive Capacity. *Global Environmental Change*, 16(3), 293–303. <https://doi.org/10.1016/j.gloenvcha.2006.02.004>
- Kaján, E., & Saarinen, J. (2013). Tourism, Climate Change And Adaptation: A Review. *Current Issues in Tourism*, 16(2), 167–195. <https://doi.org/10.1080/13683500.2013.774323>
- Kementerian Pariwisata dan Ekonomi Kreatif. (2012). *Buku Pedoman Kelompok Sadar Wisata*. 56.
- Nurvianti, N., & Hastuti, H. (2021). Community Participation In The Development Of Taman Sari Tourism Village, Yogyakarta, Indonesia. *Journal Of Sustainability Science And Management*, 16(5), 263–287. <https://doi.org/10.46754/jssm.2021.07.017>
- Overbeek, G., & Harms, B. (2011). From Sponsor To Partner: NGO–Business Alliances That Support Nature Conservation In The Netherlands. *Journal of Integrative Environmental Sciences*, 8(4), 253–266. <https://doi.org/10.1080/1943815X.2011.608071>
- Putri, F. A., & Adinia, N. C. (2018). The Role of Communication in Sustainable Development Tourism: A Case Study on Community-based Tourism (Pokdarwis) in Nglanggeran Village. *Jurnal Komunikasi Indonesia*, 7(2), 153–161. <https://doi.org/10.7454/jki.v7i2.9795>
- Rahmawati, P. I., Jiang, M., & DeLacy, T. (2019). Framework For Stakeholder Collaboration In Harnessing Corporate Social Responsibility Implementation In Tourist Destination To Build Community Adaptive Capacity To Climate Change. *Corporate Social Responsibility and Environmental Management*, csr.1745. <https://doi.org/10.1002/csr.1745>
- Sarinastiti, E. N., & Wicaksono, M. S. (2021). Coastal Ecotourism Management For Sustainable Development In Panggul, Trenggalek Regency, East Java, Indonesia. *Journal Of Sustainability Science And Management*, 16(6), 256–273. <https://doi.org/10.46754/jssm.2021.08.022>
- Stone, M. T. (2015). Community-Based Ecotourism: A Collaborative Partnerships Perspective. *Journal of Ecotourism*, 14(2–3), 166–184. <https://doi.org/10.1080/14724049.2015.1023309>
- Syuhada, M. R. F., & Dewanti, D. S. (2020). Tourism Development Strategies on CBT of Pindul Cave, Gunungkidul Regency. *Journal of Economics Research and Social Sciences*, 4(2), 102–117. <https://doi.org/10.18196/jerss.v4i2.10112>
- Tunku Abdul Rahman, Kate Yng, T., Kaoteera, R., & Kamphaeng Phet Rajabhat University. (2021). Do Community Cultures And Traditions Influence On Nature Conservation Perspectives? A Case Of Khao Yai National Park In Thailand. *Journal Of Sustainability Science And Management*, 16(6), 228–242. <https://doi.org/10.46754/jssm.2021.08.020>
- Turnbull, E. (2021). What Islamic Contributions Have Been Made To Climate Change Action And How Useful Are They In Promoting Environmental Justice? *Journal of Financial Crime*, 28(4), 1032–1043. <https://doi.org/10.1108/JFC-10-2020-0208>
- Zagarkhorloo, U., Heijman, W., Dries, L., & Batjargal, B. (2021). Managing Herder-Community-Based Tourism: An Institutional Framework for an Integrated Social–Ecological System. *Sustainability*, 13(7), 4001. <https://doi.org/10.3390/su13074001>