



Strengthening the Halal Blue Economy through Festival-Based Tourism: A Maqasid Sharia Framework for the Gresik Milkfish Festival

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ABSTRACT

The implementation of the milkfish festival tourism in Gresik can help strengthen the halal blue economy, especially since Gresik has strong fishery and marine potential. As a result, many people in Gresik depend on these marine products for their livelihoods. This study aims to analyze efforts to strengthen the halal blue economy through the Gresik milkfish festival from the perspective of maqasid sharia. The approach used descriptive qualitative. Data were collected through the interview and observation, and analyzed using the maqasid sharia theory of al-Ghazali and al-Shatibi. The results found that all blue economy indicators at the Gresik milkfish festival align completely with all aspect of maqasid sharia, namely hifdz al-Din, hifdz al-Nafs, hifdz al-Nasl, hifdz al-Aql, and hifdz al-Maal. These Blue-economy indicators are classified as daruriyyat and hajiyyat. Specifically, efforts to create a sustainable fishery future, manage coastal and marine assets, and combat plastic pollution from land to the sea fall under the dharuriyat level. Meanwhile, the development of Indonesia's tourism potential, the existence of integrated policies, and the integration of fishery, ecosystem, tourism, and waste data are aspects of maqasid sharia at the hajiyyat level. The implication of this research is finding a priority scale to strengthen the blue economy in Gresik using a maqasid sharia perspective. Practically, this research also provides useful information for the local government to prioritize their activities in strengthening the halal blue economy.

Keywords: milkfish festival, halal blue economy, sustainable tourism, gresik, maqasid sharia

INTRODUCTION

Global economic development is increasingly directed toward green economy and blue economy concepts.¹ The green economy focuses on economic development through the use of natural ecosystems as green energy substitutes for fossil-based energy.² This approach has become a policy trend in developed nations, especially in Europe, which has limited renewable natural resources.³ Meanwhile, the blue economy as an extension of the green economy focuses on the sustainable use of marine resources. It aims to increase economic growth to improve welfare and create employment opportunities while preserving the quality of the marine ecosystems.⁴

In Indonesia context, government policy regarding the blue economy is outlined in Law Number 11 of 2020 concerning Job Creation and the implementation of a sustainable blue economy (UU Job Creation) which was later revealed in government regulation (PP) Number 21 of 2021 concerning the Implementation of Marine Spatial Planning, and PP Number 27 concerning the Implementation of the Maritime Affairs and Fisheries Sector.⁵ The World Bank's recommendations for the implementation of a blue economy in Indonesia are outlined in the concept of a sustainable ocean platform.⁶

The recommendations for implementing the World Bank's blue economy include creating a sustainable and productive future for fisheries, managing coastal and marine assets, developing tourism potential, combating plastic pollution from sources to sea, establishing integrated blue economy policies, and integrating data on fisheries, ecosystems, tourism, and waste.⁷ In line with these recommendations, Lee stated that the success of the blue economy depends on community involvement, resource efficiency, waste minimization, and double added value.⁸ The Gresik Milkfish Festival involves various segments of society, including local communities, entrepreneurs, bureaucrats, and organizational

¹ Jay S Golden et al., 'Making Sure the Blue Economy Is Green', *Nature Ecology & Evolution* 1, no. 2 (January 2017): 17, accessed March 23, 2025, <https://www.nature.com/articles/s41559-016-0017>.

² Weiliang Chen et al., 'The Impact of High-Tech Industry Agglomeration on Green Economy Efficiency – Evidence from the Yangtze River Economic Belt', *Sustainability* 11, no. 19 (September 2019): 5189.

³ Lilia Matraeva et al., 'Improvement of {Russian} Energy Efficiency Strategy within the Framework of "Green Economy" Concept (Based on the Analysis of Experience of Foreign Countries)', *Energy Policy* 125 (February 2019): 478–486, accessed March 23, 2025, <https://linkinghub.elsevier.com/retrieve/pii/S0301421518307031>.

⁴ 'Oceans for Prosperity: Reforms for a Blue Economy in Indonesia', *World Bank*.

⁵ Ministry of Marine Affairs and Fisheries of Indonesia, 'The Indonesian Government's Policy', 2024, <https://gresikkab.bps.go.id/publication/2024/02/26/00199c3a4f9ee46455ee4f1e/kabupaten-gresik-dalam-angka-2024.html>.

⁶ 'Oceans for Prosperity'.

⁷ Ibid.

⁸ Ki-Hoon Lee, Junsung Noh, and Jong Seong Khim, 'The Blue Economy and the United Nations' Sustainable Development Goals: Challenges and Opportunities', *Environment International* 137 (April 2020): 105528.

activists. With the involvement of all components of society, activities that support the strengthening of the blue economy have a significant impact.⁹

Previous literature on the blue economy includes several international and local studies. Kathijotes examines the implementation of the blue economy as an effort to shift resources from scarcity to abundance and address environmental problems.¹⁰ Soma et al., recommend sustaining blue economy development through collaborative, inclusive, and high trust initiatives.¹¹ Van Den Burg et al suggest aligning marine industry growth with the dimensions of blue economic development.¹² Keen et al focus on designing comprehensive blue economy frameworks to achieve sustainable marine management.¹³ Similarly, Sarker et al., developed a framework to deliver the blue economy in line with the Sustainable Development Goals (SDGs) program.¹⁴

Gresik Milkfish Festival is an event that sustainably develops the fisheries sector while promoting tourism. Due to the close relationship between production and consumption factors, festivals in the fisheries sector can effectively drive the local economy.¹⁵ This festival is an important event for traditional milkfish farmers in Gresik. Specifically, farmers cultivate large and jumbo milkfish in ponds to showcase at the event, where they also trade their harvests... The larger the milkfish, the more expensive the price. To get large and even jumbo size, farmers often cultivate milkfish for years. Consequently, the milkfish festival serve as the peak event for traditional milkfish farming in Gresik.. This traditional milkfish cultivation is environmentally friendly because its management relies on the natural seawater circulation,, and the fish's main food source comes directly from sea, keep it free from harmful chemical.¹⁶

⁹ Farish Alshubiri, 'The Blue Economy of The GCC Region: Sustainability and Security', *Marice Policy* 116 (2020).

¹⁰ Nicholas Kathijotes, 'Keynote: Blue Economy - Environmental and Behavioural Aspects Towards Sustainable Coastal Development', *Procedia - Social and Behavioral Sciences* 101 (November 2013): 7-13.

¹¹ Katrine Soma, Jan Van Tatenhove, and Judith Van Leeuwen, 'Marine Governance in a European Context: Regionalization, Integration and Cooperation for Ecosystem-Based Management', *Ocean & Coastal Management* 117 (November 2015): 4-13.

¹² S.W.K. Van Den Burg et al., 'Assessment of the Geographical Potential for Co-Use of Marine Space, Based on Operational Boundaries for Blue Growth Sectors', *Marine Policy* 100 (February 2019): 43-57.

¹³ Meg R. Keen, Anne-Maree Schwarz, and Lysa Wini-Simeon, 'Towards Defining the Blue Economy: Practical Lessons from Pacific Ocean Governance', *Marine Policy* 88 (February 2018): 333-341.

¹⁴ Subrata Sarker et al., 'From Science to Action: Exploring the Potentials of Blue Economy for Enhancing Economic Sustainability in Bangladesh', *Ocean & Coastal Management* 157 (May 2018): 180-192.

¹⁵ Yi-Chieh Jessica Lin and Theodore C. Bestor, 'Embedding Food in Place and Rural Development: Insights from the Bluefin Tuna Cultural Festival in Donggang, Taiwan', *Journal of Rural Studies* 79 (October 2020): 373-381.

¹⁶ M. Fatkhur Rohman, Moses Laksono Singgih, and Udisubakti Ciptomulyono, 'Goal Programming Model for Optimizing The Management of Brackish Water Milkfish Ponds in Gresik', *IPTEK Journal of Proceedings Series 0*, no. 6 (October 2021): 526.

The Milkfish Festival is an annual tradition preserved by the Gresik regency government. According to the Indonesian Encyclopedia, the origins of the *Bandeng* (milkfish) market tradition are associated with Sunan Giri. Sunan Giri is one of the nine guardians (*Wali Songo*) who spread Islam in Indonesia. As Wu's noted, culture can serve as a means to develop local potential.¹⁷ In some literature, it is stated that cultural events are also tourist attractions^{18,19} Cultural events act as a means to promote regional tourism,²⁰ and hold significant potential tourism.²¹

Tourism that is being promoted globally and nationally is sustainable tourism.²² Sustainable tourism is a global and national commitment in an effort to develop tourism that utilizes optimal environmental resources, respects the socio-cultural originality of the local community, and ensures viable and long-term economic activities.²³ The Gresik Milkfish Festival is a cultural event that meets the principles of sustainability. Through the festival, the production and marketing of aquaculture products can increase, creating a sustainable, long-term economic activity. activities.

The Milkfish Festival is a typical Gresik cultural festival that actively contributes improving the local economy. Several researchers have studied the economic significance of milkfish in the Gresik Regency. Mulyawan et al., stated that the management of Gresik milkfish aquaculture can be continued considering its good potential.²⁴ Prastika, and Susanto explain that the business potential of Milkfish in Gresik is not only on a local scale but also nationally.²⁵ Lastly, Atmajawati et al., stated that the processed milkfish by MSME Gresik is

¹⁷ Ying-Ching Wu, 'Sacrificing Mackerel for Sustainability: Case Study of a Local Cultural Festival in Northeastern {Taiwan}', *Asian Education and Development Studies* 11, no. 2 (March 2022): 265-275, accessed March 23, 2025, <https://www.emerald.com/insight/content/doi/10.1108/AEDS-12-2020-0270/full/html>.

¹⁸ Dalia Amara, 'Events Tourism: A Potential to Build a Tourist Destination Branding: The Case of Cultural Events in Egypt', *International Journal of Heritage, Tourism and Hospitality* 11, no. 2 (September 2017): 1-12.

¹⁹ Donald Getz and Stephen J Page, 'Progress and Prospects for Event Tourism Research', *Tourism Management* 52 (February 2016): 593-631, accessed April 15, 2025, <https://linkinghub.elsevier.com/retrieve/pii/S0261517715000679>.

²⁰ Theano S. Terkenli and Vasiliki Georgoula, 'Tourism and Cultural Sustainability: Views and Prospects from Cyclades, Greece', *Sustainability* 14, no. 1 (December 2021): 307.

²¹ Nancy Duxbury et al., 'Creative Tourism Development Models towards Sustainable and Regenerative Tourism', *Sustainability* 13, no. 1 (December 2020): 2.

²² Megandaru Widhi Kawuryan et al., 'Sustainable Tourism Development in Indonesia: Bibliometric Review and Analysis', *Indonesian Journal of Geography* 54, no. 1 (April 2022).

²³ 'Keputusan Menteri Perencanaan Pembangunan Nasional/Kepala Badan Perencanaan Pembangunan Nasional Nomor KEP.11/M.PPN/HK/02/2022'.

²⁴ Irwan Mulyawan, Achmad Zamroni, and Fatriyandi Nur Priyatna, 'KAJIAN KEBERLANJUTAN PENGELOLAAN BUDIDAYA IKAN BANDENG DI GRESIK', *Jurnal Kebijakan Sosial Ekonomi Kelautan dan Perikanan* 6, no. 1 (February 2017): 25.

²⁵ Bunga Prastika and Aris Susanto, 'Milkfish Fish as a Business Opportunity Kalirejo Community, Gresik Regency', *Kontribusi (Research Dissemination for Community Development)* 1, no. 1 (January 2018): 47.

quite prospective.²⁶ Referring to its important role for the economy and cultural preservation, this milkfish festival is routinely held every year.

Strengthening the halal blue economy and sustainable tourism must continue. This is important because the sea-based economy has many derivatives such as aquaculture, management, fishery products, marine tourism, transportation, and others.²⁷ Strengthening the halal blue economy leads to the achievement of local community welfare, one of which is in the maritime tourism sector.²⁸ Gresik holds promising blue economy potential, as the area is highly suitable for traditional pond-based fish farming Gresik's traditional pond area of 32,412 hectares reaches 99.8% of the total existing pond area.²⁹

Previous studies have focused on developing blue economy sustainability and utilizing comprehensive framework for sustainable marine management. Meanwhile, this research focuses on exploring the World Bank's blue economy indicators to analyze the implementation of the Gresik Milkfish Festival. Furthermore a literature review on research that focuses on the tradition of the milkfish market or the Gresik Milkfish Festival found one study conducted on the meaning of price from the perspective of pond farmers and buyers at the Gresik milkfish auction.³⁰ Examining previous research provides information that research that discusses the blue economy is quite varied. Research that focuses on the milkfish festival also exists. However, existing research does not link the milkfish festival to strengthening the blue economy, especially during the pandemic.

The implementation of the Milkfish Festival as a means to strengthen the halal blue economy sector can be analyzed through the lens of maqasid sharia. Maqasid sharia refers to the essential objectives behind Islamic law.³¹ As Bahri said that the purpose of the maqashid sharia in Raisuni's perspective is for the benefit and welfare of humanity.³² In the maqasid sharia framework, there are several goals that must be achieved. This goal was formulated by al-Ghazali and divided into five aspects: protecting religion, protecting the soul, protecting

²⁶ Yayah Atmajawati, Wininatin Khamimah, and I Gusti Ayu Sri Deviyanti, 'Society Partnership Program Otak-Otak of Milkfish in Gresik Regency East Java Province', *Kontribusi (Research Dissemination for Community Development)* 1, no. 2 (2018): 55–58.

²⁷ Radisti A. Praptiwi et al., 'Tourism-Based Alternative Livelihoods for Small Island Communities Transitioning towards a Blue Economy', *Sustainability* 13, no. 12 (June 2021): 6655. Bindu Sharma and Bharti Sharma, 'BLUE ECONOMY: IMPACT OF CORONA PANDEMIC', *International Journal of Management* 11, no. 09 (2020): 717–728.

²⁸ Praptiwi et al., 'Tourism-Based Alternative Livelihoods for Small Island Communities Transitioning towards a Blue Economy'.

²⁹ 'Statistik Perikanan dan Peternakan Kabupaten Gresik 2024'.

³⁰ Habibatul Ma'shumah and Tumirin Tumirin, 'Penyingkapan Makna Harga Di Kontes Bandeng Pada Tradisi Lelang Bandeng Gresik', *JIATAX (Journal of Islamic Accounting and Tax)* 1, no. 1 (April 2018): 26.

³¹ Osman Bakar, 'The Place and Role of Maqasid Al-Shari'ah in the Ummah's 21st Century Civilisational Renewal', *ICR Journal* 2, no. 2 (January 2011): 285–301.

³² Syaiful Bahri, 'The Construction of Indonesian Political Fiqh: Maqasid Al-Shariah Perspective and Ahmad Ar-Raisuni's Thoughts', *Justicia Islamica* 17, no. 1 (June 2020): 35.

reason, protecting offspring, and protecting property.³³ To realize and maintain these five main goals, al-Syatibi divided them into three hierarchies, namely dharuriyah (primary), hajiyyah (secondary), and tahsiniyat (tertiary).³⁴

This hierarchical order reflects their level of importance and significance. The dharuriyah level ranks first, followed by hajiyyah and tahsiniyat. Dharuriyah represents essential and core human needs. Hajiyyah refers to needs that support the existence of dharuriyyah which is important but rank slightly lower. Meanwhile tahsiniyyah are needs other than primary and secondary that need to be realized and maintained for the perfection of human life.³⁵ Hierarchically, maintaining daruriyah must always take precedence over hajiyyah, tahsiniyah, and so on.³⁶

Referring to the theorization of maqasid sharia, the Gresik milkfish festival can be traced to the relationship with maqasid sharia. Both international and national researchers have reviewed the use of maqasid sharia to analyze government economic programs.. Among international researchers is Bahri, who focuses on the analysis of Islamic maqasid for the development of MSMEs.³⁷ Tarique examines Islamic maqasid as the basis for measuring the performance of Islamic banks.³⁸ Shabbir uses maqasid sharia to measure people's welfare.³⁹ National researchers, for example, Bahri who constructs Indonesian political fiqh with maqasid sharia.⁴⁰ Another researcher is Mukhibad who discusses the performance of banks in Indonesia with the maqasid sharia approach.⁴¹

However, a review of this previous research reveals a gap: no studies have analyzed the implementation of the Milkfish Festival as a tool to strengthen the halal blue economy sector from the maqasid sharia perspective. By applying maqasid sharia analysis, it can highlight the urgency of the implementation of the Milkfish Festival tourism in an Islamic perspective. In addition, the target object of the milkfish festival tourism is all levels of Gresik society, starting from

³³ Efri Syamsul Bahri et al., 'Maqasid Al-Shariah in Micro-Entrepreneurs Development: An Overview', in *Indonesia Conference of Zakat (ICONZ)* (Bandung, 2019), 258-267.

³⁴ Aasim I. Padela, 'The Essential Dimensions of Health According to the Maqasid Al-Shari'ah Frameworks of Abu Ishaq Al-Shatibi and Jamal-Al-Din-'Atiyah', *IIUM Medical Journal Malaysia* 17, no. 1 (July 2018).

³⁵ Malik Shahzad Shabbir, 'Human Prosperity Measurement within The Gloom of Maqasid Al-Shariah', *Global Review of Islamic Economics and Business* 7, no. 2 (January 2020): 105.

³⁶ Kazi Md Tarique, Rafikul Islam, and Mustafa Omar Mohammed, 'Developing and Validating the Components of Maqasid Al-Shari'ah -Based Performance Measurement Model for Islamic Banks', *International Journal of Islamic and Middle Eastern Finance and Management* 14, no. 2 (April 2021): 366-390.

³⁷ Bahri et al., 'Maqasid Al-Shariah in Micro-Entrepreneurs Development: An Overview'.

³⁸ Tarique, Islam, and Mohammed, 'Developing and Validating the Components of Maqasid Al-Shari'ah -Based Performance Measurement Model for Islamic Banks'.

³⁹ Shabbir, 'Human Prosperity Measurement within The Gloom of Maqasid Al-Shariah'.

⁴⁰ Bahri, 'The Construction of Indonesian Political Fiqh'.

⁴¹ Hasan Mukhibad, 'THE ROLE OF SHARIA SUPERVISORY BOARDS IN MEETING MAQASID SYARIAH - STUDY ON ISLAMIC BANKS IN INDONESIA', *European Journal of Islamic Finance* No 13 (August 2019): 2019.

farmers, businessmen, bureaucrats, the majority of whom are Muslims. By using an Islamic approach enriched with cultural nuances, the development of the fisheries and marine sector through the Milkfish Festival perfectly aligns with the government's vision, namely to create a new Gresik that is independent, prosperous, competitive, and progressive, all rooted with strong morality.

METHODS

This research method is descriptive qualitative. The utilization of this method is intended to capture, explore, and explain nuanced data in the form of narratives, written texts, and spoken words from the research subjects. Furthermore, this study also intends to deeply understand the phenomena experienced by the research subjects, encompassing their behavioral perceptions, motivation, and actions within a cultural economic setting. In this study, researchers tried to provide an overview of the implementation of the Gresik Milkfish Festival that could support the implementation of the halal blue economy sector. Additionally, the researcher also describes the maqasid sharia perspective on the implementation of the Milkfish Festival as a mechanism for strengthening the blue economy in Gresik.

The location of this research is in Gresik District where the Milkfish Festival is held. In addition, the research also focused on organizing the peak night of the Milkfish Festival, which represents the climax of these cultural tourism activities. The subjects of this study consisted of various stakeholders, including traders and buyers at the location of the Milkfish Festival, participants in the milkfish contest and bidders at the peak night auction of the Milkfish Festival, government agencies, and the organizing committee for the Milkfish Festival. To capture a longitudinal perspective, this study focuses on the implementation and evolution of the festival over a five-year period, from 2021 to 2025.

Participant selection was conducted using a purposive sampling strategy. By using purposive sampling, researchers were able to specifically target industry experts, key informants, or individuals who have directly lived through a particular experience. This ensures that the data collected is highly relevant, specific, and capable of addressing complex phenomena. Methods of data collection using observation and in-depth interview techniques. The researchers observed the entire process of the Milkfish Festival starting from the implementation in ten regions until the peak night of the Gresik Milkfish Festival. In-depth interviews were conducted with ten milkfish traders, ten buyers, three contest and auction participants, and key member of the organizing committee with the aim of revealing the reasons and objectives of participating in the Gresik Milkfish Festival. In addition, the researchers also conducted interviews with The Gresik Regency Government, specifically the Agriculture and Fisheries Agency to understand the policy dimensions of the festival.

The data analysis process was guided by the established qualitative analytical framework developed by Miles, Huberman and Saldaña. An analytical framework structures into three flows, which are data condensation, data

display, conclusion drawing⁴². The analytical framework incorporated with the three-stage analytical mapping process:

empirical evidence → blue-economy indicator → maqasid dimension/hierarchy.

The condensation technique starts from examining the data obtained from several sources that have been collected. Data then followed systematic process of dividing, categorizing, and separating the interview transcripts to filter out irrelevant information, an essential step commonly referred to as data reduction.⁴³ This was done to find the focus of the data that has been obtained from the field. Following condensation, the researchers proceeded to data display (presentation of data). The presentation of data was structured into brief descriptions, charts, relationships between categories and the like.⁴⁴ The next activity is the analysis of maqasid sharia theorizing from the perspective of al-Ghazali and al-Shatibi to reveal the relevance of indicators for strengthening the blue economy through the Milkfish Festival. The last stage was the conclusion drawing and verification. In this stage, researchers solidified their findings and verified their accuracy against the initial data sets.

Strengthening the halal blue economy can be analyzed with a maqasid lens because the halal blue economy refers to the sustainable use of ocean resources for economic growth, improved livelihoods, and jobs while preserving the health of marine ecosystems. As maritime regions look toward the oceans for future prosperity, aligning this marine economic model with ethical frameworks is crucial. In Islamic jurisprudence, Maqasid shariah provides a comprehensive framework aimed at safeguarding human welfare (*maslahah*) and preventing harm (*mafsadah*). Data triangulation in this research is systematically executed by cross-examining data collected through multiple sources, member checking where applicable, peer debriefing, and auditing.

RESULT AND DISCUSSION

The Gresik Bandeng (Milkfish) Festival presents a vital cultural heritage practice that the local community has actively preserved over generations. Through the cultural tourism event, the indigenous traditions of the region continue to gain recognition from local, national and international audiences. Previous research by Wu, stated that the fishery product festival holds substantial economic and cultural value⁴⁵. The goal is not only as a form of

⁴² Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (SAGE Publications, 2013).

⁴³ Essa Ali R Adhabi and Christina B Lash Anozie, 'Literature Review for the Type of Interview in Qualitative Research', *International Journal of Education* 9, no. 3 (September 2017): 86.

⁴⁴ Sarah J. Tracy and Margaret M. Hinrichs, 'Big Tent Criteria for Qualitative Quality', in *The International Encyclopedia of Communication Research Methods*, ed. Jörg Matthes, Christine S. Davis, and Robert F. Potter, 1st ed. (Wiley, 2017), 1-10.

⁴⁵ Wu Y, 'Sacrificing Mackerel for Sustainability: Case Study of a Local Cultural Festival in Northeastern Taiwan', *Asian Education and Development Studies* 11, no. 2 (2022): 265-275, <https://doi.org/10.1108/AEDS-12-2020-0270>

maintaining ancestral traditions but also as a stimulator for the development of Gresik milkfish pond farming and the expansion of cultural tourism.

The milkfish festival tourism is a unique event that is the annual agenda of the Gresik Regency Government. Its uniqueness lies in the size of the milkfish traded during festivities. The milkfish showcased at the festival are on average large and even big. The average weight of milkfish exceeds 1 kg, and even reaches 10 kg per head. The milkfish are produced from the cultivation process with traditional techniques. This observation aligns with the results of Mulyawan's research, which confirms that the majority of Gresik milkfish cultivation is carried out using traditional techniques.⁴⁶ Figure 1 illustrates the high enthusiasm of traditional pond framers as they harvest their yields specifically for the festival.

Figure 1 Milkfish harvest for festival



Source: <https://www.gresiksatu.com>

Although relying on traditional methods, this aquaculture sector significantly drives the economic growth of Gresik Regency. Overall, the Agriculture, Forestry, and Fisheries sector contributes approximately 6.55% to 7.7% of Gresik Regency's total Gross Regional Domestic Product (GRDP). Within this category, the fisheries sub-sector act as the largest economic contributor. Milkfish stands out as a key aquaculture commodity in Gresik, sharing dominance alongside the whiteleg shrimp (vaname shrimp).⁴⁷

Referring to the data, organizing the annual Milkfish Festival serves as a powerful catalyst for the development of Gresik's traditional milkfish aquaculture. Through the Milkfish Festival, products derived from milkfish by Gresik SMEs can be marketed more broadly. Consequently, the business climate for processing milkfish products is rapidly developing. This phenomenon supports the findings of Rifyal et al., which stated that the processed products of Gresik milkfish can be managed into varied products with national and even

⁴⁶ Mulyawan, Zamroni, and Priyatna, 'Kajian Keberlanjutan Pengelolaan Budidaya Ikan Bandeng Di Gresik'.

⁴⁷ 'Statistik Perikanan dan Peternakan Kabupaten Gresik, 2024'.

international market shares⁴⁸. According to Lin and Bestor, exhibitions and festivals function as highly effective marketing strategies and serve as excellent mediums for introducing new innovations. Through the exhibition, each producer will meet each other and evaluate each other's products.⁴⁹

The milkfish trade at the festival operates through two commercial models, namely through the mechanism of auction trading or contests and trading in stalls provided by the committee. During the implementation of the milkfish market, which is scheduled for three days on 26-28 Ramadan, the milkfish traders, the majority of whom are pond farmers, display freshly harvested milkfish. Buyers show a massive demand for these fresh products.

Figure 2 captures the commercial atmosphere of these festival activities.

Figure 2 Milkfish Festival Activities



Source: <https://www.gresikkab.go.id>

Research conducted by Ma'shumah and Tumirin's showed that the milkfish auctioned were the ones that won the contest.⁵⁰ The committee typically auctions the top three winning fish. In 2021, the milkfish being auctioned belongs to Zainul Abidin, a resident of Mengare Bungah, weighing 6.5 kg as the 1st winner. the second-place winner belonged to Ali Huda, a resident of Mengere Bungah, weighing 5.1 kg. And milkfish belonging to Syaifullah Mahdi, a resident of Ujungpangkah, with weight 5.05 kg became 3rd winner.⁵¹

Milkfish cultivation to the milkfish festival are a series of activities in the fisheries sector promoted by the government as a form strengthening Gresik's halal blue economy sector. Table 2 below shows the results of evaluating the

⁴⁸ S. Rofiqi Rifyal, Dwi Puji R, Bunga Prastika, Nanda Yuni C, and Aris Susanto, 'Milkfish Fish as a Business Opportunity Kalirejo Community, Gresik Regency', *Kontribusi: Research Dissemination for Community Development* 1, no. 1 (2018): 47-54, <https://journal.umg.ac.id/index.php/kontribusi/article/view/257>

⁴⁹ Lin and Bestor, 'Embedding Food in Place and Rural Development'.

⁵⁰ Ma'shumah and Tumirin, 'Penyingkapan Makna Harga Di Kontes Bandeng Pada Tradisi Lelang Bandeng Gresik'.

⁵¹ 'Petambak Mengare Juara Kontes Bandeng Kawak Gresik - Jawa Pos', *Petambak Mengare Juara Kontes Bandeng Kawak Gresik - Jawa Pos*.

milkfish festival as a form of strengthening the blue economy, referring to the indicators established by the world bank.

Table 2. Blue Economic Strengthening Indicator at the Milkfish Festival Tourism

Blue Economic Indicator	Description
Creating a sustainable and productive fisheries future	Traditional milkfish farming is a source of income for pond farmers and contributes to Gresik's economic growth. The maintenance of jumbo milkfish for the annual Milkfish Festival continues to be carried out by farmers (actual implementation)
Coastal and marine asset management	The assets produced are also marine products. These assets are traded at the Milkfish Festival, such as processed milkfish brains, smoked milkfish, prawn crackers, and various other processed seafood products. (actual implementation)
Development of Indonesia's tourism potential	Milkfish Festival as an effort to promote maritime tourism in Gresik. (potential contribution)
Efforts to fight plastic from sources to the ocean,	Seawater as the main source of irrigation for traditional milkfish farming necessitates the need for waste-free seawater because garbage can interfere with milkfish growth. (indirect contribution)
Blue economy integrated policy	The implementation of the Milkfish Festival as the peak event of the implementation of traditional agriculture as a form of holistic policy from upstream to downstream. (potential contribution)
Integration of fishery, ecosystem, tourism, and waste data.	The implementation of the Milkfish Festival by the Gresik Regency Government is proof of the harmonization of the Fisheries Service, Tourism Office, and Trade Industry Office. This integration is also one of the data integration efforts owned by each agency. (potential contribution)

Referring to Table 2, the Milkfish Festival is one of the efforts to strengthen the blue economy in Gresik Regency.

Furthermore, strengthening the economy through the milkfish festival can be viewed from the maqasid sharia aspect. Maqasid sharia analysis can be used to understand the global editorials of the Qur'an and hadith. Besides, the analysis of maqasid sharia can be used as a basis for determining laws that have not been listed in the law in the Qur'an or hadith.⁵² The Milkfish Festival is an economic activity created by humans. The Milkfish Festival was never held at the time of the Prophet Muhammad. For this reason, it is not stated in the Qur'an or hadith.

⁵² Bahri, 'The Construction of Indonesian Political Fiqh'.

Referring to this, maqasid sharia is relevant to be used in reviewing Milkfish Festival activities. In maqasid sharia, there are five main objectives; protecting religion (Hifdz al-Din), protecting the soul (Hifdz al-nafs), protecting reason (Hifdz al-'Aql), protecting offspring (Hifdz al-Nasl), and protecting property (Hifdz al-maal).⁵³ The Milkfish Festival as a strengthening of the halal blue economy sector and studied in terms of maqasid sharia is shown in Table 3

Table 3. Blue Economic Indicator at the Milkfish Festival
from maqasid syariah perspective

Blue Economic Indicator	Hifdz al-Din	Hifdz al-Nafs	Hifdz al-'Aql	Hifdz Al-Nasl	Hifdz al-Maal
Creating a sustainable and productive fisheries future		V		V	V
Coastal and marine asset management		V		V	V
Development of Indonesia's tourism potential		V		V	V
Efforts to fight plastic from sources to the ocean		V	V	V	
Blue economy integrated policy	V	V	V	V	V
Integration of fishery, ecosystem, tourism, and waste data.			V		V

V: conform

Based on Table 3, creating a sustainable and productive fishery future aligns directly with Hifdz al-Nafs, Hifdz al-Nasl and Hifdz al-Maal. This festival brings satisfaction and pride to farmers for the success of the big milkfish rearing that has been done. This fulfilling the elements of Hifdz al-Nafs. Through the Milkfish Festival, a sustainable and productive fishery future can be created, besides that it can be used for the next generation as a source of income and improve welfare. Shabbir said that through maqasid sharia, the measurement of community welfare can be determined.⁵⁴

The Milkfish Festival as a manifestation of coastal and marine asset management also includes Hifdz al-Nafs, Hifdz al-Nasl and Hifdz al-Maal. Effectively managing these assets provides reliable family livelihood, fostering economic stability that translates directly into psychological tranquility. As Bahro et al., noted, material sufficiency frequently leads to a calm and stable

⁵³ Bakar, 'The Place and Role of Maqasid Al-Shari'ah in the Ummah's 21st Century Civilisational Renewal'.

⁵⁴ Shabbir, 'Human Prosperity Measurement within The Gloom of Maqasid Al-Shariah'.

soul.⁵⁵ Developing Indonesia's tourism potential also encompasses these three dimensions; *Hifdz al-Nafs*, *Hifdz al-Nasl* and *Hifdz al-Maal*. This is because Milkfish Festival generates source of income and sustainability for the next generation, it is also become public entertainment. After being tired of doing routine work, people need entertainment. Entertainment is one of the activities that can lead to mental health. Padela stated that the dimensions of mental health and well-being can be measured by *maqasid sharia*.⁵⁶

The Milkfish Festival also become an effort to combat plastic pollution from land to sea which fulfill *Hifdz al-Nafs*, *Hifdz al-Aql* and *Hifdz al-Nasl*. The argument is that the Milkfish Festival is a people's party for traditional fish processing. Fishery cultivation in ponds has traditionally been largely determined by the quality of sea water. For this reason, fish farming supports efforts to combat marine debris. Zhang et al., stated that waste is one of the marine problems that can threaten marine resources.⁵⁷ In addition, if the sea is contaminated with garbage, it will be able to endanger humans so that it threatens their safety of life, mind, and offspring. Thus, protecting the sea from pollution is an ethical imperative for human survival.

The Milkfish Festival as a manifestation of the blue economy integrated policy includes *Hifdz al-Din*, *Hifdz al-Nafs*, *Hifdz al-Nasl*, *Hifdz al-Aql* and *Hifdz al-Maal*. This is because the implementation of the milkfish festival as a form of implementing government policies from upstream to downstream which can be a solution to all problems related to religion, soul, reproduction, reason, and property. Handling a problem with an integrated approach becomes a necessity. Integrated policies will be a solution that can touch all aspects and target all levels of society.⁵⁸ Integrated policies can be a solution for increasing economic growth and economic resilience, environmental sustainability, reducing poverty and unemployment. For this reason, this integrated policy is in line with the objectives of *sharia* in all aspects, including *hifdz al-din*, *hifdz al-Nafs*, *hifdz al-Nasl*, *hifdz al-Aql* and *hifdz al-Maal*.

The Milkfish Festival is a manifestation of the successful integration of fishery, ecosystem, tourism, and waste data so that it is included in the *Hifdz al-Aql* and *Hifdz al-Maal*. This is reasonable because through the integration of fishery, ecosystem, tourism and waste data, the public can find valid and up-to-date information as a basis for carrying out activities in the fisheries sector so that there is no data confusion. Data is the main capital for the success of activity planning. Data is also a guide in determining the direction of work implementation. Data can be used as predictions, calculations, and implementation bases. For this reason, data integration is very important for an agency, including agencies in the fisheries and marine sector, for policy making related to fisheries and marine affairs.⁵⁹ For this reason, the integration of data

⁵⁵ Bahri et al., 'Maqasid Al-Shariah in Micro-Entrepreneurs Development: An Overview'.

⁵⁶ Padela, 'The Essential Dimensions of Health According to the Maqasid Al-Shari'ah Frameworks of Abu Ishaq Al-Shatibi and Jamal-Al-Din-'Atiyah'.

⁵⁷ Y. Zhang, P. Wu, R. Xu, et al., 'Plastic Waste Discharge to the Global Ocean Constrained by Seawater Observations', *Nature Communications* 14 (2023): 1372, <https://doi.org/10.1038/s41467-023-37108-5>

⁵⁸ Alshubiri, 'The Blue Economy of The GCC Region: Sustainability and Security'.

⁵⁹ Jessica Blythe et al., 'Strengthening Post-Hoc Analysis of Community-Based Fisheries Management through the Social-Ecological Systems Framework', *Marine Policy* 82 (August 2017):

integration of fisheries, ecosystem, tourism, and waste data can lead to the preservation of mind and property.

Furthermore, through the analysis of maqasid sharia, the level of urgency or need for each of these indicators can be assessed. In indicators of creating a sustainable and productive fishery future, managing coastal and marine assets, and efforts to combat plastic from sources to the sea, all in the maqasid aspect are at the *dharuriyat* level. This is reasonable because these four things are useful in supporting human survival. As a source of income, the normalization of natural and environmentally friendly coastal and fisheries activities is needed by the community.⁶⁰ If not fulfilled properly, it will threaten human life. For this reason, the fulfillment of needs at the *dharuriyat* level becomes the main priority scale.⁶¹

The development of Indonesia's tourism potential, the existence of blue economy integrated policies, and the integration of fishery, ecosystem, tourism, and waste data are aspects of maqasid sharia at the *hajiyyat* level. The argument is that the existence of these three things is needed to provide convenience but not to the level of threatening safety. If the needs of *hajiyyat* are not fulfilled, it will only complicate and narrow human life, not to the point of threatening human existence.⁶² Referring to this, the development of Indonesia's tourism potential, the existence of blue economy integrated policies, and the integration of fishery, ecosystem, tourism, and waste data are aspects of maqasid sharia at the *hajiyyat* level.

CONCLUSION

Gresik Milkfish Festival is a highly strategic activity capable of significantly strengthening Gresik's blue economy. The Gresik Milkfish Festival successfully meets several blue economy criteria, namely: creating a sustainable and productive fishery future, facilitates robust coastal and marine assets management, develops Indonesia's tourism potential, indirectly combats marine plastic pollution from sources to the sea, integrated policies, and encourages the integration of data on fisheries, ecosystems, tourism, and waste.

The results of the study found that all blue economy indicators at the Milkfish Festival satisfy the core aspects of maqasid sharia, namely *hifdz al-Din*, *hifdz al-Nafs*, *hifdz al-Nasl*, *hifdz al-Aql* and *hifdz al-Maal*. Furthermore, analysis of maqasid sharia at the Milkfish Festival can find a priority scale for each blue economy indicator. In the aspect of creating a sustainable and productive fishery future, managing coastal and marine assets, efforts to combat plastic from sources to the sea, all in the maqasid aspect are at the *dharuriyat* level. Meanwhile, the development of Indonesia's tourism potential, the existence of integrated policies, and the integration of fishery, ecosystem, tourism, and waste data are aspects of maqasid sharia at the *hajiyyat* level.

The implication of this research is the discovery of a priority scale on strengthening the halal blue economy sector in Gresik with a maqasid sharia perspective. For this reason, this research also has practical implications for the

50-58, accessed March 23, 2025, <https://linkinghub.elsevier.com/retrieve/pii/S0308597X17300684>.

⁶⁰ Golden et al., 'Making Sure the Blue Economy Is Green'.

⁶¹ Bahri et al., 'Maqasid Al-Shariah in Micro-Entrepreneurs Development: An Overview'.

⁶² Bahri, 'The Construction of Indonesian Political Fiqh'.

Gresik government as information in pursuing activities to strengthen the halal blue economy sector according to its priority scale. This research is still limited to the exploration of activities supporting the halal blue economy sector in the form of a Milkfish Festival tourism. For this reason, further research can examine other blue economic indicators as well as look for similar activities that are directly related to strengthening the halal blue economy sector. The analysis used is not limited to maqasid sharia but can be expanded, for example, in terms of ethics and Islamic law.

Please provide here your remarks as closing statement. It could be a final conclusion from your discussion and analysis and your recommendations for further research project. In this section as well you may give your acknowledgment for people and parties whose supports make your research possible.

Author's Contribution

Lilik Rahmawati, Nur Maulidah Dini Rahmani: Contribute to formulating research ideas, collecting data, processing data, collecting data, and interpreting data

Nur Syam: Contributing to writing systematics and research methods

Kusaeri: Contributing to analyzing interpretation results

Muhammad Najmuddin bin Ibrahim, Eliya Najma Muntazeri: Contribute to compiling a literature review and to language proofreading.

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Declaration of Competing Interest

The author declares that there is no conflict of interest.

Ethical Approval

Ethical approval No patient-identifying parts in this paper were used or known to the authors. Therefore, no ethical approval was requested.

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