

Integrating Maqasid Sharia in Responsible Tourism Marketing: A Case Study of Rinding Allo Village Attractions

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Received: 24 Mei 2025; Revised: 18 June 2025; Published: 30 June 2025

Abstract

Tourism necessitates the adoption of sustainability principles to preserve the authenticity of tourism products. Rinding Allo Village, as an emerging tourist destination, has shown potential but pays limited attention to carrying capacity, thereby risking negative impacts from tourism activities. This research aims to integrate *maqasid sharia* into the framework of Responsible Tourism Marketing (RTM) through a case study of tourism attractions in Rinding Allo Village. Employing a qualitative approach with a case study design, data were collected through interviews, direct observation, and documentation. The data were then analyzed using a within-case analysis method, focusing on marketing planning through the segmentation, targeting, and positioning (STP) framework. The findings reveal that the tourism attractions in Rinding Allo Village have significant potential to support the integration of *maqasid sharia* into RTM. Specific attractions include: Rentekasimpo Waterfall, which reflects environmental preservation (*hifz al-bi'ah*); Buntulemo agro-tourism, which supports the maintenance of natural ecosystems (*hifz al-nafs*); Pangngaru dance performances, symbolizing respect and social dignity (*hifz al-'ird*); and the traditional weaving of Rongkong cloth, representing the preservation of local wisdom (*hifz al-'ird*). As a strategic recommendation, the development of a tourism guidebook is proposed as part of enhancing the destination's carrying capacity and promoting responsible tourism practices aligned with Islamic ethical values.

Keywords: Marketing; Tourism Marketing; Maqasid Syariah; Rinding Allo.

1. INTRODUCTION

The absence of proper regulation in the tourism industry may result in adverse consequences, such as the deterioration of natural environments and the decline of cultural integrity within tourist destinations. Tourism today is more than just a recreational activity; it plays a significant role in sustainable development (Dolnicar & Greene, 2025). This development encompasses economic, social, environmental, and cultural dimensions. Destination marketing is generally aligned with a growth oriented strategy that emphasizes



image building, advertising, and sales promotion, with the objective of increasing both domestic and international tourist arrivals (Damiasih, 2025). Alongside the economic objectives of tourism activities, negative consequences such as overtourism have also emerged. Overtourism results in the overexploitation of natural resources, the degradation of cultural attractions, and various adverse effects on the social and economic environment (Mihalic, 2020). These negative impacts reflect irresponsible tourism practices, thereby necessitating a deeper understanding and the development of appropriate solutions.

Tourism development is guided by the principles of Responsible Tourism Marketing (RTM). Responsible Tourism Marketing (RTM) represents a practical application of the sustainable tourism concept. RTM is regarded as a means of addressing sustainability issues, particularly in relation to the concept and practice of tourism. In this context, both tourism sustainability and RTM have emerged as matters of social and political awareness within communities, leading to the formation of a new paradigm in the development of tourist destinations (Mihalic et al., 2021).

One destination with strong potential to implement RTM is Rinding Allo Village, located in Rongkong District, North Luwu Regency, South Sulawesi. This tourism village is rich in both natural beauty and cultural heritage. Its mountainous setting and the presence of the Rongkong Indigenous Community contribute significantly to its unique identity and appeal. To understand how tourism can contribute to the welfare of Indigenous Peoples, it is important to examine the principles and values of local wisdom that underlie community-based tourism activities (Scheyvens et al., 2021).

The involvement of the Rongkong Indigenous Community in tourism activities in Rinding Allo Village plays a vital role in preserving the natural beauty of the mountainous landscape and safeguarding local culture. Additionally, the Indigenous community contributes to maintaining their cultural identity and spiritual values. In this context, the concept of *maqasid sharia* is highly relevant for evaluating the ethical dimensions of tourism marketing practices in alignment with Islamic principles. In terminology, Maqasid Sharia refers to a holistic perspective on life that emphasizes the relationship between human beings and other creatures, guided by the traditions and principles of Islamic law (Achmad Bashori et al., 2024).

From a Maqasid Sharia perspective, the purpose of Responsible Tourism Marketing (RTM) is to promote the welfare of both individuals and society, with an emphasis on achieving a higher level of moral integrity rather than merely

pursuing material gains (Possumah, 2024).

The application of Responsible Tourism Marketing (RTM) from a *maqasid sharia* perspective can be observed through the way tourist attractions are managed and presented in Rinding Allo Village. By evaluating these attractions, it becomes possible to determine whether the strategies employed reflect core Islamic values such as justice, honesty, and benefit to the community. Some examples of tourist attractions that have undergone a shift in meaning include Buntulemo agro-tourism. Attractions that prioritize the creation of photo spots often compromise the authenticity and natural beauty of the environment. Furthermore, the inclusion of music that is culturally or thematically irrelevant to the tourism site further detracts from the intended experience and may lead to a loss of identity and meaning associated with the destination.

The natural and cultural potential of Rinding Allo Village has increasingly gained recognition among tourists. However, there remains a lack of clarity and consistency in marketing concepts that could enhance the destination's uniqueness and visibility. Therefore, this study focuses on designing a tourism marketing strategy based on *maqasid sharia* principles to guide the development of the village as a sustainable and ethically driven tourist destination.

The purpose of this paper is to examine the extent to which Responsible Tourism Marketing is applied from a *maqasid sharia* perspective to the tourist attractions in Rinding Allo Village. This analysis involves identifying the marketing plan using the Segmenting, Targeting, and Positioning (STP) framework (Khadhir et al., 2021). This identification aims to determine which tourist attractions have adopted RTM principles in line with *maqasid sharia*. Moreover, the study evaluates the capacity of these attractions to address various challenges, such as environmental degradation and the erosion of cultural heritage resulting from tourism activities.

This research is expected to contribute a new perspective to the field of tourism studies, particularly in the study of Responsible Tourism Marketing (RTM). To date, RTM has predominantly been examined through conventional frameworks such as ecotourism and sustainability. By introducing the *maqasid al-sharia* approach, this study offers an alternative lens through which tourism attractions—especially in Rinding Allo Village—can be conceptualized and developed, aligning ethical, environmental, and cultural considerations within a holistic framework.

2. METHODS

This research adopts a qualitative approach with a case study design to explore a phenomenon within a specific, bounded context. According to Creswell and Poth (2018), a case study is a methodological approach that enables researchers to understand a bounded system through comprehensive and in-

depth data collection. The case study method was chosen for its capacity to capture meaning from the participants' perspectives within real-life contexts, and for its suitability in examining complex social, cultural, and ecological dynamics (Tamayo et al., 2020).

The cases examined in this study were selected purposively, based on their uniqueness, relevance, and potential to contribute to a comprehensive understanding of the phenomenon under investigation. The research procedure followed a systematic sequence of steps, including: identifying the case focus and boundaries; formulating exploratory and contextually grounded research questions; collecting data from multiple sources such as in depth interviews, participatory observation, and document analysis; organizing and transcribing the data for coding and categorization; analyzing the data using within-case and/or cross-case analysis to identify key themes, patterns, and meanings; and validating findings through triangulation, member checking, and thick description to ensure credibility and trustworthiness. The findings are presented in rich, contextually grounded narratives supported by interview results from participants. The study concludes with the researcher's reflections and a synthesis of the insights derived from the data.

3. RESULT AND FINDINGS ANALYSIS

Tourism Potential of Rinding Allo Village

Rinding Allo Village is located in the Rongkong Sub-district of North Luwu Regency, South Sulawesi Province. Reaching this tourist village requires approximately two hours of road travel, covering a distance of about 64 kilometers from Masamba, the capital of North Luwu Regency.

Topographically, Rinding Allo Village lies within the Balease Mountain range, which stretches across and shares borders with North Toraja Regency, Luwu, East Luwu, as well as the provinces of Central Sulawesi and West Sulawesi. The village's landscape consists of mountain valleys and hills situated at elevations ranging from 800 to 1,700 meters above sea level.

These natural features contribute significantly to the village's tourism potential. The area is home to waterfalls and rivers that serve as vital water sources for the irrigation of local plantations and agricultural land. The combination of rich biodiversity, scenic landscapes, and fertile agricultural areas positions Rinding Allo Village as a promising ecotourism destination.

Figure 1. Salurante Hamlet, Rinding Allo Village



In addition to its stunning natural panorama, Rinding Allo Village is characterized by a cool climate, with daytime temperatures ranging between 17–20 degrees Celsius and dropping to 12–16 degrees Celsius at night. Beyond its natural beauty, the village also offers a variety of cultural attractions that are closely associated with its identity. These include traditional Rongkong dances and songs, Rongkong weaving or batik, and distinctive architectural styles.

These cultural attractions are integral to the traditions of the Rongkong Indigenous Community, who are the primary inhabitants of the village. Their preservation and continued practice of these traditions contribute to the unique character of Rinding Allo as a Tourism Village, enhancing its appeal to visitors seeking both natural and cultural experiences.

Figure 2. Rongkong weaving process



Rinding Allo Village covers an area of 158.20 km² and has a population of 701 people, out of a total of 4,046 residents in the sub-district. It is the largest village in both area and population within Rongkong Sub-district (bps.go.id, 2024).

The official establishment of Rinding Allo as a Tourism Village took place on 2 March 2017, initiated by the Culture and Tourism Office in collaboration

with the local community. The designation was the result of a meeting held at the Rongkong Sub-district Office involving the Hijau Lestari Tanah Luwu consortium. One key outcome of this meeting was the formation of the Rante Kasimpo Tourism Awareness Group (Pokdarwis), which went on to win first place in the 2019 Pokdarwis competition at the South Sulawesi provincial level.

Rinding Allo Village also affectionately known as “Little Switzerland” has received several notable awards. These include being named a winner in the Nusantara Tourism Village Promotion Period II in 2022 and being selected as a participant in the peak event of the Indonesian Tourism Village Award in 2023 (Pedoman.media, 2023).

These accomplishments highlight the village’s strong potential as a tourist destination, underscoring the need for sustainable planning and development. The following are among the key attractions offered in Rinding Allo Village: **Rantekasimpo Waterfall** a natural site for swimming and recreation. **Buntu Lemo Agro-tourism** a horticultural experience where visitors can engage in planting and harvesting. **Pangngaru Traditional Dance Performances** showcasing local cultural heritage. **Ma’tannun Rongkong Weaving Lessons** offering visitors hands-on experience with traditional Rongkong textile weaving. **Tabuan Mountain Camping Ground** an outdoor site for nature-based tourism and adventure.

Rongkong Customs: Tourism Existence and Identity

Rongkong is more than just a district in North Luwu; it embodies a rich historical and cultural heritage. The phrase “*Rongkong tanah masakke lipu marinding*” meaning “Rongkong, a cool, safe, peaceful, and serene land” reflects the legacy and struggle of the ancestors of the Rongkong Indigenous people. Rongkong represents both natural beauty and human prosperity entrusted by the ancestors to the present generation. According to Bata Manurun, the customary chief of Rongkong, the origin of the Rongkong people traces back to “*Lamarancina to Rongkong*,” who is said to be a relative of Sawerigading. Sawerigading is a prominent figure in the *Lagaligo* epic, believed to be the first person to settle in the land of Sulawesi.

The customs and culture inherited from the ancestors continue to serve as guiding principles for the Rongkong people’s conduct and way of life. These traditions are still preserved today and distinguish the Rongkong community, who are widely regarded as friendly and welcoming. The leader of the Rongkong Indigenous people holds the title “*tomokaka*,” which means the honoured person or king. Currently, the Rongkong community has spread across various regions

of Indonesia. They actively promote the culture and natural beauty of their homeland, particularly that of Rinding Allo Village.

The film '*Selimut Kabut di Tanah Rongkong*' was released nationwide in April 2022. This film serves as a medium to introduce Rongkong culture to a wider audience. With a drama theme, it showcases the rich cultural heritage and natural beauty of Rinding Allo Village, Rongkong.

Moreover, Rongkong weaving has gained international recognition. In 2019, it was presented abroad through the Indonesian Embassy in Azerbaijan at the United Nations Public Service Forum (UNPSF) and the Benchmarking Public Service Hall (BPSH) (ewartta.co, 2019). Additionally, Rongkong weaving has been featured in several cultural exhibitions within Indonesia, further promoting the unique traditions of the Rongkong community.

The majority of the population in Rongkong Sub-district is Muslim. Religious beliefs play a significant role in strengthening the cultural identity and values of the residents of Rinding Allo Village.

Segmenting, Targeting, and Positioning (STP) Analysis

The analysis of segmenting, targeting, and positioning in designing tourism development for Rinding Allo Village is essential for formulating Responsible Tourism Marketing (RTM) with a *maqasid sharia* approach. The primary objective is to strengthen the competitive position of the village's tourism products in the market.

Segmenting

The market segment for Rinding Allo Village includes both domestic and international tourists. The village's focus on nature and cultural tourism appeals particularly to travelers seeking authentic and meaningful experiences. Visitors are attracted by the well-preserved natural beauty and cultural heritage, which are supported by adequate facilities.

Regarding demographics, most tourists visiting Rinding Allo fall within the age range of 15 to 45 years. This age grouping is due to the physical demands of accessing some attractions, which require climbing or trekking. Additionally, the ticket prices to visit these attractions are very affordable, making the destination accessible to a wide range of visitors.

Tabel 1. Destination Ticket and Lodging Prices

Tourist Destination Areas	List Price
Learn to Weave (Ma'Tannun)	Ticket:- Weaving Practice: Rp. 50.000 Woven: Rp. 150.000 - Rp. 2.000.000

	Toilet: Rp. 2.000 Parking: Rp. 2.000 (Motorcycle) / Rp. 5.000 (Car)
Agro-tourism (Buntu Lemo)	Ticket: Rp. 5.000 Harvesting and Takeaway: Rp. 20.000/kg Toilet: Rp. 2.000 Parking: Rp. 2.000 (Motorcycle) / Rp. 5.000 (Car)
Waterfall (Rantekasimpo)	Ticket: Rp. 5.000 Toilet: Rp. 2.000 Parking: Rp. 2.000 (Motorcycle) / Rp. 5.000 (Car)
Dance Performance (Pangngaru)	Ticket:- Show: Rp. 500.000 for one performance.
Camping Ground (Tabuan)	Ticket: Rp. 20.000 – Rp. 50.000 (for vehicle parking/night)
Lodging	Starting from Rp. 150.000 in 1 night

Source: Personal Data

In addition, other important facilities such as lodging, public restrooms, and worship facilities such as mosques greatly support tourism activities. This is closely tied to Rongkong culture, which consistently maintains the cleanliness and beauty of their ancestral land. This cultural practice aligns with the principles of *maqasid sharia*, which emphasize maintaining the balance between nature and human welfare. As stated in Surah Al-A'raf, verse 56, humans are prohibited from causing damage on earth through activities such as illegal logging, environmental pollution, and the excessive exploitation of natural resources.

Targeting

The primary target market for tourists visiting Rinding Allo Village consists of individuals seeking an escape from the hustle and bustle of urban life and longing for a tranquil rural atmosphere. The village's natural landscapes and cultural heritage provide an ideal setting to fulfill this desire, making it highly attractive to these tourists.

Tabel 2. Tourism Products and Attractions

Tourist Destination Areas	Tourist Attractions
Learn to Weave (Ma'Tannun)	Tourists gain firsthand experience in weaving Rongkong cloth. They are also educated about the use of natural tools and materials involved in the weaving process. Furthermore, tourists are provided with explanations regarding the meanings behind each motif created by the craftsmen.
Agro-tourism (Buntu Lemo)	Tourists can enjoy the natural beauty complemented by horticultural activities. They have the opportunity to participate directly in planting or harvesting

	plantation products such as vegetables and fruits. Additionally, several photo spots are available to enhance the appeal for visitors.
Waterfall (Rantekasimpo)	Tourists will enjoy a waterfall that remains exceptionally pristine. They will experience the natural beauty in its authentic form, as human intervention is minimal, while basic facilities have been adequately provided.
Dance Performance (Pangngaru)	This dance is a special performance presented upon the request of tourists. When invited, the local art practitioners perform a refined dance that is rich in meaning and philosophical significance.
Camping Ground (Tabuan)	Tourists can enjoy the natural beauty at the summit of a stunning mountain located 1,700 meters above sea level. From this vantage point, they can observe the Rongkong sub-district below, often shrouded in fog or a sea of clouds. Additionally, visitors have the opportunity to witness breathtaking sunrises and sunsets from the peak of Mount Tabuan.

Destinations in Rinding Allo Village offer tourists direct experiences by allowing them to participate in local activities such as weaving Rongkong cloth, planting, harvesting plantation products, and other traditional practices. This approach aligns with the concept of environment-based tourism, or ecotourism, which emphasizes sustainable interaction with the natural environment.

Surah Ar-Rahman, verses 7-9, instruct humans to maintain the balance of nature by avoiding overexploitation, which can lead to ecosystem instability. This verse also highlights the importance of a Muslim's attitude in fostering a harmonious relationship with both nature and fellow human beings.

Positioning

Rinding Allo Village is branded as a tourism village under the motto "*Rongkong tanah masakke lipu marinding*," which translates to "Rongkong, a cool, safe, peaceful, and serene land." This branding perfectly reflects the condition of the village, which is often shrouded in fog. The village's authentic natural and cultural heritage is its main strength as a tourist destination. Visitors gain memorable experiences through direct involvement in community activities.

The development of tourism in Rinding Allo Village respects and incorporates the existing local wisdom, aiming to maintain the balance between nature and humans, thus ensuring environmental justice. Asy-Syatibi, in his work *Al-Muwafaqat*, discusses the concept of *maqasid al-sharia* on page 114, stating that (Kurniawan & Hudafi, 2021):

“The phrase ‘la dharara wa la dhirar’ means that it is not permissible to harm anyone under one’s control, whether in terms of ownership or benefits. It is forbidden for anyone to harm their fellow Muslim.”

This teaching encourages Muslims to cultivate cleanliness and care for the environment as a reflection of their obedience to Allah SWT through protecting His creations.

Implementation of Responsible Tourism Marketing (RTM) in Maqasid Sharia Perspective towards Rinding Allo Tourism Attractions

Effective tourism management, particularly in designing marketing strategies, requires concepts aligned with the characteristics of the destination. Responsible Tourism Marketing (RTM) based on the *maqasid sharia* approach is used in this study to evaluate the tourist attractions in Rinding Allo Village. The primary objective of *maqasid al-sharia* encompasses five fundamental aspects of protection: the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-‘aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*) (Islam, 2022).

The research findings indicate several tourist destinations in Rinding Allo that support the implementation of RTM from the *maqasid sharia* perspective. The following are examples of tourist attractions in Rinding Allo Village that embody RTM principles based on *maqasid sharia*:

1. Waterfall (Rantekasimpo)

The community’s efforts to preserve the Rantekasimpo Waterfall represent a tangible application of *maqasid sharia* values in everyday life. The conservation of this water resource reflects the principle of *hifz al-nafs* (protection of life), as water is essential for human survival, and *hifz al-mal* (protection of property), given that water plays a crucial role in supporting the community’s agricultural and plantation activities. Furthermore, the active participation of local residents in maintaining the purity of the water and the surrounding ecosystem can be regarded as an act of *maslahah* (public benefit), consistent with the ethical principles of Islamic law (Kamali, 2011). Emphasizes that *maqasid sharia* must be oriented toward the public good, including environmental preservation and the sustainable use of natural resources . In line with developments in contemporary *maqasid* studies, the dimension of *hifz al-bi’ah* (protection of the environment) has gained recognition as an essential aspect of human responsibility as *khalifah* (stewards) on Earth. This perspective reinforces the argument that environmental conservation is not merely an ecological necessity but also a form of worship, contributing to both social and spiritual well-being. *Maqasid sharia* provides an ethical foundation for the

development of ecotourism—one that preserves and strengthens the connection between humans and the natural world (Mutmainah et al., 2022).

2. Agro-tourism of Horticulture (Buntu Lemo)

Horticultural agritourism in Buntu Lemo offers not only recreational value but also serves as a platform for ecological education. Activities such as farming, which are integrated into the tourism experience, emphasize the importance of fostering harmony between humans and nature. From the perspective of *maqasid sharia*, these activities align with the principles of *hifz al-nafs* (protection of life) and *hifz al-mal* (protection of wealth), as environmentally friendly agricultural practices help sustain vital resources while promoting economic well-being in a manner that is both *halal* and sustainable. Moreover, the cultivation of ecological awareness through tourism contributes to the realization of *maslahah* (public benefit). *Maqasid sharia* can serve as a moral foundation for nurturing environmental consciousness within the framework of economic activity. This integration of ethical, ecological, and economic dimensions illustrates the potential of agritourism to support sustainable development grounded in Islamic values (Info, 2024).

3. Traditional Dance Performance (Pangngaru Dance)

The *Pangngaru* traditional dance, which historically served to welcome nobles and distinguished guests, has now become a prominent cultural attraction within the tourism sector, rich in *adab* (etiquette) and ethical values. From the perspective of *maqasid sharia*, this dance embodies the principles of *hifz al-'ird* (protection of honor) and *hifz al-nafs* (protection of life), as it conveys the significance of showing respect to guests and others, while promoting the cultivation of manners as a form of social ethics within community life. This tradition not only safeguards the local cultural heritage but also fosters spiritual awareness by reinforcing the idea that honoring guests is a part of Islamic teaching. As stated in Surah An-Nahl, verse 90, Allah commands justice, goodness, and generosity to relatives—principles that include honoring guests as a reflection of faith. Within the framework of contemporary *maqasid sharia*, the preservation of cultural expressions that embody high moral and social values is recognized as a form of *maslahah* (public benefit) that merits continued protection. Welcoming traditions such as the *Pangngaru* dance serve as a medium for transmitting Islamic values through local aesthetics that are deeply embedded in the community. *Maqasid sharia* can serve as an ethical foundation for the preservation of local culture, provided that such

cultural practices do not conflict with Islamic principles and instead contribute to moral development and social harmony (Al Jufri et al., 2021). Therefore, the preservation and promotion of *Pangngaru* dance within the tourism context not only supports culture-based economic development but also reinforces Islamic values within a contextual and socially meaningful framework.

4. Learn to Weave (Ma'tannun Rongkong)

Tourism attractions centered on the practice of *ma'tannun* Rongkong weaving serve not only as cultural and economic activities but also as a means of imparting local wisdom rich in philosophical significance. One distinctive weaving motif, *Sekong Sirendeng Sipomandi*, symbolizes brotherhood and solidarity despite physical separation. This symbolism aligns with the principle of *hifz al-'ird* (preservation of honor and social dignity) within *maqasid sharia*, where fostering harmonious relationships and strengthening bonds of brotherhood are essential ethical objectives in Islam. Furthermore, this tradition functions as a medium for cross-cultural learning for tourists, as each motif carries moral messages that promote respect for diversity and human values. Beyond its social significance, the weaving practice also embodies a strong ecological dimension. The use of natural materials and tools, such as plant-based dyes and yarns, reflects sustainable resource management consistent with the principle of *hifz al-bi'ah* (environmental protection) in contemporary *maqasid* thought. This practice actualizes the teachings of QS. Al-Qashash verse 77, which emphasizes human responsibility as *khalifah* (stewards) on earth to maintain ecological balance and avoid destruction. *Maqasid sharia* is now understood not only as a framework for safeguarding fundamental values but also as a guide for fostering harmony between humans and the environment within the context of sustainable local culture (Zulkifli et al., 2025)

Apart from the tourist attractions mentioned above, there are several examples of local wisdom that embody Responsible Tourism Marketing (RTM) from the *maqasid sharia* perspective. As explained earlier, the motto "*Rongkong tanah masakke lipu marinding*" meaning Rongkong is a cool, safe, peaceful, and serene land is clearly reflected in the daily lives of its inhabitants.

Data from the *Rongkong District in Figures* (2024) shows that Rongkong sub-district has the lowest crime rate, recording zero incidents. This statistic indicates that the area is exceptionally safe, peaceful, and tranquil for visitors. Anecdotal evidence even suggests that vehicles left parked on the roadside with

keys inside remain untouched. Similarly, livestock owners often leave their animals with neighbors or even other villagers without fear of theft or loss.

Discussion

The implementation of Responsible Tourism Marketing (RTM) from the perspective of *maqasid al-sharia*, through the application of segmentation, targeting, and positioning (STP) analysis in Rinding Allo Village, has been relatively effective. The findings indicate that tourism industry stakeholders in this village have been able to maintain a balance between tourist satisfaction and the preservation of environmental integrity and local wisdom.

While RTM is traditionally examined through ecological and sustainable development lenses, the integration of the *maqasid sharia* framework comprising its five foundational principles offers a deeper and more holistic approach. This perspective not only addresses environmental and economic aspects but also incorporates ethical, social, and spiritual dimensions in tourism planning and management.

From the perspective of *maqasid sharia*, the tourist attractions presented in Rinding Allo Village have, in general, succeeded in realizing *maslahah* (benefit) and preventing *mafsadah* (harm) in the context of life on earth. However, certain concerns remain particularly with regard to the development of artificial attractions. These include the construction of photo spots, the use of background music that is culturally or thematically irrelevant, and instances of vandalism on trees and rocks at several sites within the village.

Maqasid sharia has evolved to address contemporary challenges, including environmental preservation (*hifz al-bi'ah*), social justice, and the recognition of the rights of all living beings (CHARLES YUSSUF, 2022). This expanded understanding provides a valuable ethical framework for shaping tourism policies and regulations that are both responsive to social change and consistent with Islamic teachings that are inherently adaptive, rational, and oriented toward the common good.

One practical recommendation is the development of a tourism guidebook for Rinding Allo Village. Such a guidebook would serve as a reference for both tourists and tourism practitioners, offering guidelines for engaging in responsible, respectful, and value-driven tourism activities in alignment with the principles of *maqasid sharia*.

4. CONCLUSION

The main tourism attractions in Rinding Allo Village are its natural beauty and cultural heritage, which provide a strong foundation for sustainable marketing. In addition to the well preserved natural environment and strong local wisdom, the predominantly Muslim population also influences the creation of Responsible Tourism Marketing (RTM) based on the *maqasid sharia* perspective. Responsible tourism marketing management (RTM) requires a firm commitment to support the sustainability and preservation of both natural and cultural attractions. One crucial effort is to avoid adding unnecessary artificial features under the pretext of enhancing natural beauty. Such additions, including numerous photo spots created through human intervention with various shapes and colors, may detract from the authenticity of nature tourism. Nature tourism is more attractive when its purity and authenticity are maintained and presented naturally. Furthermore, special attention is needed for the rongkong weaving attraction. Philosophically, the weaving motifs created by artisans embody hidden meanings tied to their emotional states. Each motif must correspond to the weaver's mood – whether happiness, sadness, longing, or others. The weaver's emotional connection plays a vital role in the resulting motifs. Therefore, the creation of motifs should not be driven solely by market demand or economic factors. This approach aims to preserve the sacredness of rongkong weaving. Maintaining this authenticity will increase the cultural and economic value of the weaving, positively impacting its market price. Overall, the implementation of RTM based on the *maqasid sharia* perspective for tourism attractions in Rinding Allo Village has been successful. However, continued efforts are necessary to maintain consistency and ensure the sustainability of tourism marketing in the future.

ACKNOWLEDGEMENT:

We thank our institution, **Universitas Tadulako, Universitas Negeri Makassar** for providing a place to conduct this research.

AUTHORS CONTRIBUTIONS:

Muhammad Isra Iradat, Asmayanti, Syarifah Aliyah Fitrisam, Writing original draft preparation. Ideas; formulation or evolution of overarching research goals and aims.

CONFLICT OF INTERESTS:

We state that there are no known conflicts of interest linked with this publication, and that there has been no significant financial assistance for this work that could have influenced its outcome.

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