

# Halal Food In Muslim Minority Area of North Toraja Regency Muslim Tourist

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## **Abstrak,**

Penelitian ini mendeskripsikan tentang makanan yang tersertifikasi halal bagi para wisatawan yang berkunjung didaerah destinasi wisata yang penduduknya minoritas muslim. Metode Penelitian yang digunakan adalah kualitatif dengan menggunakan instrumen wawancara pada beberapa informan penelitian yakni Pemerintah Daerah, Majelis Ulama Indonesia, LPPOM MUI, dan Pengusaha Warung Makan. Hasil penelitian ini menyimpulkan bahwa warung makan yang tersertifikasi halal masih sangat sedikit. Hal dikarenakan pemahaman masyarakat yang belum terlalu memahami pentingnya sertifikasi halal dan terkendala dengan pembiayaannya. Oleh karenanya peran pemerintah dalam hal ini Dinas kebudayaan dan Pariwisata, Majelis Ulama Indonesia, LPPOM MUI, dan para pengusaha warung makan perlu saling bersinergi dalam penyediaan makanan halal yang merupakan salah satu daya tarik bagi para wisatawan muslim untuk berkunjung di Kabupaten Toraja Utara.

**Kata kunci:** Sertifikat Halal, Makanan Halal, Muslim, Minoritas

## **Abstract,**

*This study describes halal-certified food for tourists visiting tourist destinations where the population is a Muslim minority. The research method used is qualitative by using interview instruments on several research informants, namely the Regional Government, the Indonesian Ulema Council, LPPOM MUI, and food stall entrepreneurs. The results of this study conclude that there are very few halal-certified food stalls. This is due to the understanding of the public who do not really understand the importance of halal certification and are constrained by the financing. Therefore, the role of the government in this case the Department of Culture and Tourism, the Indonesian Ulema Council, LPPOM MUI, and food stall entrepreneurs need to work together in providing halal food which is one of the attractions for Muslim tourists to visit North Toraja Regency.*

**Keywords:** Halal Certificate, Halal Food, Muslim Minority

## **INTRODUCTION**

Indonesia has the largest Muslim population in the world and represents a significant proportion of market opportunity for local and international food producers and exporters. (Vanany et al., 2020). There are approximately 1.9 billion Muslims globally, making Islam the second-largest religion in the world behind Christianity. The Islam population is mainly split between 1.5 billion Sunni Muslims and 240-340 million Shia Muslims, with some others belonging to smaller denominations. The largest Muslim country is Indonesia, where an estimated 229 million Muslims are. This is 87.2% of the Indonesian population of 263 million and about 13% of the world's population of Muslims. (worldpopulationreview, 2021).

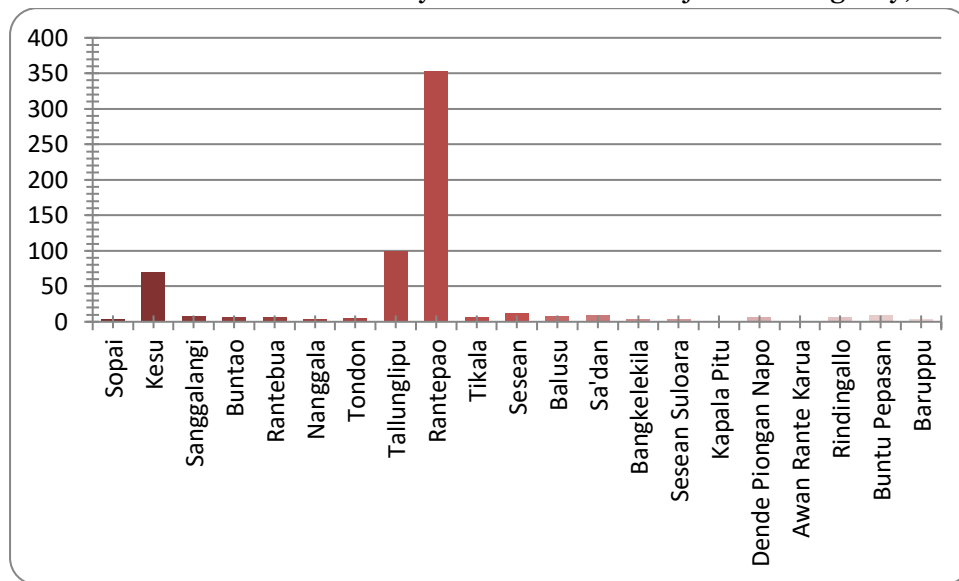
Muslim populace is considered an important future targeting market because Muslims are always supposed to intake Halal, as it is directly related to their holy enthusiasm and beliefs regardless of the place, they live in. (Shahzad et al., 2021). Food is a general need among people and the market potential. People are concerned about the food they consume. (Bashir, 2019). In global halal industry, the biggest sector is Islamic finance which has 43% of halal market; second one is halal food which has a 36% market share. The global market revenue of halal food is estimated to grow about US \$1.25tn in 2016 to about US\$2.57tn in 2024. Halal Food Indicator Index score indicates that the halal food market statistics worldwide in 2017, United Arab Emirates gained the highest index score ground on factors that trade of halal food, official regulations, community awareness and pricing. Malaysia obtained 2nd and Turkey 12th on the list. (Akin & Okumuş, 2020)

Changes in demographic/ socio cultural factors, buyers' behaviors and new ways of life have changed purchasers' choices for these foods. On the other hand, in recent years, the buyers have started to scrutinize the food items based on numerous food related issues and factors. These factors include food security, genetically modified element of foods, organic foods and religious foods etc. This situation demands a quick response from food industrialist for multicultural societies in developing as well as developed world. (Naeem et al., 2020)

North Toraja Regency is a tourist destination and an icon of South Sulawesi Province. The culture and shape of the hilly area make North Toraja a national tourist attraction. In addition to local tourists who often visit Ketoraja, international tourists also make Toraja as their choice of tourist destination. According to North Toraja PHRI data, 73 percent of tourists who come to Toraja are domestic tourists and only 27 foreign tourists. Nearly 75 percent of them are also Muslim tourists. (Aminah, n.d.). As an area that is visited by many Muslim tourists, then of course the area needs to pay attention to religious facilities for Muslims who visit, including preparing halal food.

The number of food stalls in North Toraja Regency is based on the District level. The most food stalls are in Rantepao District as the city center with 353 food stalls. Then Tallunglipu District with 99 food stalls and ranked third is Kesu District with 70 food stalls. Meanwhile, the districts with the fewest available food stalls are Awan Rante Karuna and Kapala. There are only 1 food stalls available. If you calculate the total number of food stalls in North Toraja Regency in 2020, it is 627. With the many available food stalls in North Toraja Regency, of course this will be an opportunity for improving the economy of the people there. However, what needs to be considered for food stall owners is the availability of halal certification for their business. This is very important because Muslim tourists who visit certainly want halal food.

**Table 1.** Number of Restaurants by Subdistrict in Toraja Utara Regency, 2016-2020



Source: North Toraja Regency Central Bureau of Statistics, 2021

In this halal issue, the absence of government’s rules is referred to the absence of their firm law and regulation to oblige business players to implement halal certification. This group assumes that the government shows less concern in supporting the implementation. Lack of consumer’s awareness is caused by poor knowledge and understanding regarding the importance of halal certification. Certification agencies argued that in the situation where the consumers have sufficient awareness, they will highly demand the halal items in products they purchase, and thus it will be the trigger for businesses to conduct halal certification for their products. On the other hand, the lack of public’s awareness to the halal assurance to the products they are consuming will eventually lead to undemanding market for the producers. As long as the consumers do not inquire about halal-labeled products, the businesses consider it is not necessary to be halal certified. In other words, they assume that halal certificate does not provide a selling point of their products for consumers nor a significant advantage for their businesses. (Prabowo et al., 2015). Based on the problems above, the researchers conducted research related to the availability of halal food in North Toraja district.

## LITERATURE REVIEW

### Halal Concept

Halal has become a popular term in Islamic teachings. Halal is usually used for mentions the food and drink that can be consumed according to Islam. But actually, the term "halal" is not only used to refer to foods and drinks that can be consumed. In a broader context, the term "halal" refers to anything that is permitted or permitted according to Islamic teachings which include activities, behavior, how to dress, how to earn money and so on. (Ridwan, 2019)

The word halal means permissible and lawful, whereas the opposite of the word halal is haram (non-halal), which means prohibited or unlawful. Muslims are not allowed to eat foods clearly prohibited in Islam.(Bashir, 2019). Halal, an Arabic term which means permissible, is mostly associated with Muslim communities. It refers to foods and products that are produced according to the Islamic Law and contains no unlawful ingredients. (Mohd

Nawawi et al., 2020). Halal is an Arabic word used in the Quran, and “it is defined as things or actions permitted by the Shariah (Islamic law). (Olya & Al-ansi, 2018)

Halal tourism is considered as a subcategory of religious tourism. The word Halal comes originally from Arabic language meaning: allowable, acceptable, permitted, and/or permissible. This word is the main source for the concept of Halal which is not only related to food or food products (as most people will expect or think), but it goes beyond food to cover all the aspects of a Muslim person life (male or female). Within this regard the concept of Halal is built around the need for any Muslim to have products that are allowable, acceptable, permitted, and permissible from a religious point of view. As such, the concept of Halal includes any Islamic Shari'ah-compliant product(s) which start with food and beverages and moves from it to cover banking and finance, tourism, cosmetics, jobs, travel and transport services, etc.(El-Gohary, 2016)

### **Halal Tourism**

Halal tourism is one of the new phenomenon emerged from the growth of Halal industry. As Halal matters advancing tourism industry, many Muslim and non-Muslim countries are set to capture the Muslim tourists market by providing the tourism products, facilities and infrastructures to cater their needs. In spite of this growing demand and interest of this so called concept, there remain a shortage of theoretical publications and research in this area. On top of that, lack of research has been conducted in providing and determining the real concept of Halal tourism within the Islamic context. Understanding the genuine concept of this so called concept would lead to discover the existing development of Halal tourism in Asia. In the effort to appreciate the existing implementation on this concept, current trend of Halal tourism in selected countries in Asia were analyzed with special reference to Malaysia and Japan. Further, the comparisons between these two countries on the emergence of Halal tourism were explored along with discussion on its opportunities and challenges. (Samori et al., 2016)

To sum up, Halal tourism is “any tourism object or action which is permissible according to Islamic teachings to use or engage by Muslims in tourism industry”. The definition consider the Islamic law (shariah) as the basis to deliver tourism products and service to the target customers who are mainly Muslims, such as Halal hotels (shariah compliant hotels), Halal Resorts, Halal restaurants, and Halal trips. The definition claims that the location of activity is not limited to the Muslim world. Therefore it includes services and products that are designed for Muslim travellers in Muslim and non-Muslim countries Furthermore, the definition considers the purpose of travel is not necessarily religious. It may be any of the general motivations of tourism. (Battour & Ismail, 2016)

### **Halal Food**

All Muslims must observe their respective Islamic teachings and principles or better known as Islamic Law (Shariah) in every part of their lives, most importantly in food consumption. The Shariah demonstrates that it is crucial for Muslims to consume only Halal (permitted) food and avoid any activities that are or will lead to Haram (prohibited), as it is extensively mentioned in the Quran: *Forbidden to you is that which dies of itself, and blood, and the flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you*

*slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression. Al-Maedah 5:3.* (Ab Talib & Hamid, 2014)

Halal food awareness indicates consumer knowledge on halal concept that should let him aware of which food, beverages and meat are halal or not. (Akn & Okumuş, 2020). In many societies, religion plays one of the most influential roles in shaping food choices and consumption behavior: the types of food that can be consumed, who should prepare and cook the food at what times, and how and when to eat it. However, different religions have different rules and teachings about food consumption behavior. Followers of religions also differ in observance of these rules: some follow the rules strictly, while others behave with more flexibility, and few may not care at all. Hence, in order to investigate the relationship between food consumption behavior and religion, it is important to give ample consideration to this religious diversity both within and among the followers of each religion. (Bon & Hussain, 2010). The tourism products and services include halal hotels, restaurants, halal resorts, and halal trips etc. which are mostly provided to the people who are mainly Muslims. (Rahman et al., 2019).

### **Halal Food Certification**

The formation of LPPOM MUI was based on a mandate from the Government/state for the Indonesian Ulema Council (MUI) to play an active role in alleviating cases of lard in Indonesia in 1988. LPPOM MUI was established on January 6, 1989 to conduct halal inspection and certification. To strengthen the position of LPPOM MUI in carrying out the function of halal certification, in 1996 a Memorandum of Understanding was signed between the Ministry of Religion, the Ministry of Health and the MUI. The memorandum of agreement was then followed by the issuance of Ministerial Decrees of Religion (KMA) 518 of 2001 and KMA 519 of 2001, which strengthened MUI as a halal certification body and carried out inspections/audits, issued fatwas, and issued halal certificates. (Halalmui, 2021).

Halal certification is also implemented in several other countries around the world. For instance, in Indonesia, Halal Assurance System was introduced by “Lembaga Pengkajian Pangan dan Obat-obatan Kosmetika Majelis Ulama Indonesia” since 2005 as a system to assure that products are halal and certified by Majelis Ulama Indonesia. In Pakistan, the Pakistan National Accreditation Council is taking charge of listing the halal certification bodies, whereas in Brunei, the Halal Food Control Division under the Ministry of Religious Affairs is taking charge to ensure all businesses in Brunei that produce, supply and serve food and beverages are equipped with halal certification either in the form of permit (i.e. label) or a certificate. These efforts have demonstrated that halal certification is not only crucial among consumers but also among businesses. The demand from consumers for halal products and services determines the acceptance of a product or service. (Katuk et al., 2020)

According to LPPOM MUI, the implementation of SJH must be in accordance with certain principles such as honesty, trust, participatory involvement and absolute acceptance of food as halal. Honesty meaning that an organization must explain the specifications of each item used in the production process in the industry, as mentioned in the HAS manual provided. Trust means that the industry is given the authority to regulate, implement and maintain SJH based on the real situation in the industry. Participatory engagement mandates that organization must involve all human resources in management and staff in maintain the implementation of SJH Being completely halal means that all ingredients are all processes must be halal. (Prabowo et al., 2015)

## METHODS

In the research process, qualitative surveys are very suitable because they can comprehensively describe the interactions between the parties concerned, and thus can understand the various experiences of many people in these interactions. Qualitative methods can provide a clearer understanding of the dynamic elements of the process that cannot be presented on a single rating scale, and take into account that the process actually comes from the views of the relevant personnel. (Patton, 2002;Yunus et al., 2021)).

Methods for collecting data comprise two parts. The first is a comprehensive review on past literature and the second part involves a series of interviews with the industry experts in logistics and Halal businesses. (Ab Talib & Hamid, 2014)

This research was conducted in North Toraja Regency on July 16, 2021 until July 31, 2021. According to Miles and Huberman, (1992) to analyze data, namely: data reduction, data presentation, and drawing conclusions/verification as an intertwined weaves before, during, and after data collection in parallel forms, to build general insights called analysis.

- a. Data reduction, defined as the process of selecting, focusing on simplifying, abstracting, and transforming "rough" data that emerges from written records in the field. Selection and transformation of "rough" data obtained from the results of data collection.
- b. Presentation of data, namely as a set of structured information that gives the possibility of drawing conclusions and taking action. In the context of this research, the presentation of data includes an inventory of all related data so as to form a pattern of social construction of governance.
- c. Drawing conclusions or verification, after going through the process of data reduction and data presentation, the last stage that is passed in analyzing the data is drawing conclusions. Conclusion drawing or verification is used to conclude the research results.

## HASIL DAN PEMBAHASAN

### Halal Food in North Toraja Regency

Eating and drinking are basic human needs every day to meet the body's needs for both growth and energy. To meet the needs of growth, pregnant women, children, and adolescents especially need food. Energy is needed to work, to work, also to worship. Therefore, eating and drinking are not only needed to meet physical needs, but also mental needs. We should be grateful that God has provided so many kinds of food on this earth. Furthermore, God created a very sophisticated digestive and metabolic system in the body. The system works automatically and continuously without human intervention. (Tim Lajnah Pentashihan Mushaf Al-Qur'an, 2013)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

*"O you who believe! Eat of the good sustenance that We have given you and be grateful to Allah, if you worship only Him." (QS. Al-Baqarah:172)*

Furthermore, a Muslim is also required to consume halal products and of course has its own consequences for Muslims who violate it.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

*"O people! Eat of (food) that is lawful and good that is on earth, and do not follow the steps of the devil. Indeed, Satan is a real enemy to you." (QS. Al-Baqarah:168)*

The availability of halal food is very important to be available in tourist destinations, especially in tourist destinations visited by many Muslim tourists. There are 308 tourism objects in North Toraja Regency which are iconic tourist destinations in South Sulawesi Province. Therefore, the availability of halal food is undoubtedly one of the supporting factors in attracting Muslim tourists, because the North Toraja area is known as an area with a Muslim minority population. Responding to the researcher's question, the Head of the Culture and Tourism Office said: *"Now we are in the stage of Halal certification for hotels, restaurants and restaurants, but now we are limited by the high cost of Halal certification because this is only an institution that can only be issued by MUI. Some hotels here are already Halal certified, but not all food menus are certified because the more menus the more expensive the price. Incidentally yesterday we had a collaboration with the South Sulawesi Tourism Provincial Government, we from North Toraja were given cooperation with the Indonesian bank to facilitate restaurants, restaurants so that there is a guarantee for tourists that this restaurant provides halal food."* (Interview Result 22 July 2021)

From the statement of the head of the service above, it can be said that in the implementation of the provision of halal products, efforts have been made, namely by inviting the provincial government to cooperate in supporting halal management certification, as a solution for restaurants and culinary places in financing halal certification which burdens them. Meanwhile, according to the Chairman of the Indonesian Ulema Council of North Toraja Regency, he said that: *"For halal certification, you have to go to LPPM MUI, so we are here only to deliver the blanks they sent to Makassar. Some have been completed, but so far there has been no label certificate, there are also salt entrepreneurs, we only provide temporary certificates because the production costs are also expensive. I once gave him a logo that I thought this shop was sterile for consumption. So I put it in the restaurant so people don't hesitate. However, many also make banners where it is not clear what the procedure is. Many are conjured up just by installing the Halal logo."* (Interview Result 18 July 2021)

From the explanation given by the chairman of the MUI, researchers found a lack of coordination between the local government and the MUI of North Toraja Regency and LPPOM MUI as the person in charge of obtaining the Halal certificate. Because when the researcher interviewed one of the halal auditors at the LPPOM MUI office, he said: *If we have data, we can trace company data back to us or not, maybe they feel they have official data recorded. Many companies receive assistance from the government and after we met directly with them, many complained that I archived my data 2-3 years ago, maybe their data is still in the service and has not yet reached LPPOM MUI. We never slow down companies to register for halal certification unless there is a technical problem with incomplete documents or incomplete licenses. If there is data and they say LPPOM MUI does not serve, at least we can see the name of the company, especially now that we have an online system, we have used it since 2018. So if there is a problem, we can find out if there is a company name, because we cannot verify if there is a problem. no reports.* (Interview Result 3 Agustus 2021)

It is different with the owner of Warung Makan Surabaya, who has been opening food stalls for Muslim tourists for 30 years in North Toraja Regency, his views regarding halal food are as follows: *"Even if we are here without a halal certificate, we are already halalan thayibah, if you want to say that we were given a certificate, MUI already knows we are here. Because the certificate can be camouflaged there is a game in it. North Toraja MUI, has*

*given a halal label. Even from BPOM, they often come to this stall. Because usually there are those who use formalin and others, Alhamdulillah, our shop is safe. We have the menu here, there are rawon, mixed rice, and yellow rice. For drinks, there is already a halal logo. For meat processing, there is a halal slaughterhouse here, and those who slaughter it are from Muslims, but here it is rather difficult to get meat, I usually take it from Makassar. If the MUI prepares for halal certification, we are ready too, but for 30 years the realization of this spaciousness has not existed. All of our stalls are halal, if there was a halal certification, it would be even better. Why did I open a halal stall, because here there are many of our Muslim brothers and sisters who take meat from traditional parties, where the cutting process is not sharia. They dared to take it because it was cheap. We buy meat that is cut according to the sharia process for Rp. 120,000, -, while those who took the party meat were only Rp. 50,000, -. Because they are the only profit they seek. There is no socialization of halal certification yet. The point is that we sell because of Allah and I don't want to feed my child from non-halal. In terms of costs, I don't know how much, but even if there are hundreds of thousands of fees, why do I take care of halal certification, I try not to do anything wrong, I already have a business license and a trade permit." (Interview Result 18 July 2021)*

Based on the observations of researchers in the field, the program for providing halal food or halal certification has not run optimally, this is due to discommunication between stakeholders both from the local government, the North Toraja Indonesian Ulema Council, LPPOM MUI, and stall owners. So that the process of managing this halal certification is hampered. In addition, the cost of obtaining halal certification is expensive, making company owners reluctant to register it.

### **Opportunities and Challenges With A SWOT Analysis Approach**

To see opportunities for developing halal food in Muslim minority areas, the researchers conducted a SWOT analysis as a reference material in this study. Based on the data below, the researcher proposes a strategy in SO, WO, ST, and WT to prioritize socialization to the public about the importance of halal products and coordinate with the local community that the development of halal tourism includes the provision of halal food. does not intend to change the cultural order of the North Toraja people but only provides a means of worship for Muslim tourists visiting North Toraja. In addition, it is also important that the local government can provide a special budget to entrepreneurs in North Toraja Regency in terms of financing assistance for halal certification because of the problem of limited funds so that the processing of halal product certification is very limited. This is one of the reasons why many entrepreneurs do not take care of halal certification. There is also a need for coordination between the government, the Indonesian Ulema Council, the private sector and the community in synergizing in increasing halal-certified food.



<b>IFAS</b>	<b>Strengths (S)</b>	<b>Weaknesses (W)</b>
<b>EFAS</b>	<ol style="list-style-type: none"> <li>1. Tourist destination area</li> <li>2. Get full support from the government</li> <li>3. Have a clear goal</li> <li>4. Most tourist visits are Muslims</li> </ol>	<ol style="list-style-type: none"> <li>1. Limited slaughterhouse</li> <li>2. Public understanding is still low</li> <li>3. Lack of operational funding</li> <li>4. Muslim Minority Areas</li> </ol>
<b>Oppurtunities (O)</b>	<b>Strategy SO</b>	<b>Strategy WO</b>
<p style="text-align: center;">Opportunity</p> <ol style="list-style-type: none"> <li>1. Have traditional food and drink</li> <li>2. Cooperation with government and private institutions</li> <li>3. Development of food and beverage exports for community economic empowerment</li> <li>4. Marketing products by taking advantage of technological developments</li> </ol>	<ol style="list-style-type: none"> <li>1. Providing halal food and drinks will certainly attract tourists to visit North Toraja</li> <li>2. Expanding the network of cooperation with government and private institutions</li> <li>3. Creating innovative and creative programs for regional specialties to be marketed both nationally and internationally.</li> <li>4. Building a positive image of the availability of halal food and beverages certified by LPPOM MUI by utilizing technological developments.</li> </ol>	<ol style="list-style-type: none"> <li>1. Conducting socialization to the public about the importance of halal products</li> <li>2. Establish coordination with stakeholders in this case the government, the Indonesian Ulema Council and the private sector.</li> <li>3. Convincing the public that consuming halal products is an obligation that must be fulfilled by a Muslim.</li> <li>4. Provide understanding to entrepreneurs that selling halal products is an obligation and will certainly increase their business profits.</li> </ol>
<b>Threats (T)</b>	<b>Strategy ST</b>	<b>Strategy WT</b>
<ol style="list-style-type: none"> <li>1. Public understanding of halal products is still lacking</li> <li>2. Cooperation with stakeholders that has not been going well</li> <li>3. The cost of halal certification is expensive</li> <li>4. Community Traditions</li> </ol>	<ol style="list-style-type: none"> <li>1. Coordinate with the local government regarding the addition of a slaughterhouse for Muslims</li> <li>2. Strengthening socialization regarding the importance of halal products</li> <li>3. Provide assistance and assistance with halal certification costs to halal food providers</li> <li>4. Provide understanding to the local community that this halal product will improve the economy of the residents there.</li> </ol>	<ol style="list-style-type: none"> <li>1. Disseminate the virtues of halal products through websites and social media</li> <li>2. Creating a good cooperative relationship between stakeholders and the community</li> <li>3. Discuss with the local government so that the operational budget in increasing religious facilities for Muslim tourists can be of special concern so that it becomes an attraction for Muslim tourists.</li> <li>4. Build a synergy with the community that all programs are launched for the common good.</li> </ol>

## CONCLUSION

North Toraja Regency is a tourist destination area that is visited by many Muslim tourists. This is because North Toraja has a very unique culture and is preserved by the community. Apart from its unique culture, North Toraja is a mountainous area that has

beautiful nature and cool air. Muslim tourists who visit North Toraja are the most dominant visitors to travel. Therefore, religious facilities such as the provision of halal food should be a focus for local governments.

However, the reality is that the implementation of halal food certification in North Toraja Regency still has many obstacles, for example obstacles to financing halal certification, lack of awareness of food stall entrepreneurs to register halal certification for their food menus. And good coordination is established between stakeholders, be it the local government, North Toraja MUI, LPPOM MUI and the community.

Therefore, it is necessary to provide guidance and empowerment to food stall entrepreneurs to provide an understanding of the importance of halal certification. The existence of a special budget from the local government related to the financing of halal certification will certainly be very helpful for food stall entrepreneurs. In addition, the most important thing to note is to build coordination between the local government, North Toraja MUI, LPPOM MUI and the community to avoid miscommunication.

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