

BREAKING BREAD AND BARRIERS: LEVERAGING ISLAMIC LAW FOR SUSTAINABLE HALAL TOURISM THROUGH LOCAL GASTRONOMY

^{i*} Siti Syahirah Saffinee, ⁱⁱMohammad Aizat Jamaludin, ⁱZizi Azlinda Mohd Yusof

ⁱ Fakulti Syariah dan Undang-Undang, Universiti Sains Islam Malaysia, Nilai.

ⁱⁱInternational Institute for Halal Research and Training, Level 3, KICT Building, International Islamic University Malaysia,
Jalan Gombak, 53100 Selangor, Malaysia.

*(Corresponding Author): syahirah.saffinee@usim.edu.my

ABSTRACT

This conceptual paper investigates the interaction between halal tourism, local gastronomy, and Islamic law, with a focus on sustainability and cultural sensitivity. Halal tourism is a rising market niche within the tourism industry, catering to Muslim travellers seeking sites and activities that adhere to Islamic values. Local gastronomy, which refers to the appreciating the traditional cuisine and host culture of a specific region or community, can be a major draw for halal visitors. Yet, promoting local cuisine can present obstacles in terms of authenticity, cultural sensitivity, and sustainability. The purpose of this study is to identify how Islamic law might help overcome these difficulties and promote sustainable halal tourism by promoting local gastronomy. The study took a review of the literature approach, drawing on existing research on halal tourism, local gastronomy, and Islamic law. The study highlights numerous ways in which Islamic law might assist in addressing contemporary challenges in the promotion of local gastronomy within the context of halal tourism. Stakeholders may guarantee that they are serving the requirements and expectations of their target market while also contributing to larger ethical and sustainability goals by incorporating Islamic values into their processes. Therefore, this study suggests that the intersection of halal tourism, local gastronomy, and Islamic law can be leveraged for sustainable development, cultural preservation, and social integration. By breaking down cultural barriers and promoting sustainable practices in the promotion of local gastronomy, stakeholders can ensure that their practices are consistent with the values of their target market and with broader ethical and sustainability considerations.

Keywords: *Halal tourism, Local gastronomy, Islamic law, Sustainability, Cultural sensitivity*

INTRODUCTION

Halal tourism is a religious tourism subcategory based on Islamic law. It refers to tourism that adheres to Islamic ideals and meets the demands of Muslim tourists. Halal tourism includes halal meals, prayer facilities, and other Islamic-compliant services. The concept of halal tourism is still in its infancy in business studies, but it has the potential to be an appealing and distinct part of travel. Halal tourism is heavily influenced by Islamic law. Halal tourism adheres to Islamic principles and caters to Muslim travellers' needs, such as offering halal food and prayer facilities (Ali Shah et al., 2023). Food and drink consumption is also governed by Islamic law, which is an important part of halal tourism. Therefore, halal tourism and local gastronomy are closely related. Local gastronomy plays a crucial role in halal tourism, as it provides an opportunity for Muslim travellers to experience local cuisine that complies with Islamic law.

Halal gastronomy tourism is a developing trend in many travel destinations, offering advantages, challenges, and opportunities to promote local food (Ma'rifah et al., 2019). Traditional eating establishments are crucial to the connection between gastronomy and tourism because they offer a distinctive dining experience that can increase visitors' pleasure with the food, service, and atmosphere. However, opposing halal characteristics at halal restaurants can cause Muslim tourists to have mixed feelings (Mannaa, 2020). As a result, it's critical to provide travel experiences that are

tailored to Muslim tourists' unique needs. The demand for halal gastronomy is anticipated to increase as the halal tourism industry expands.

Muslim travellers seek destinations that meet their needs in terms of diet, dress, and rituals, and halal food is a crucial aspect of their travel experience. The rise of halal tourism has led to the development of halal resorts and hotels in many countries (Joeliaty et al., 2020; Saffinee et al., 2017), but there is still a lack of travel experiences designed specifically for Muslim travellers. Therefore, there is a need to promote halal gastronomy tourism in tourist countries to ensure its effectiveness in catering to the needs of Muslim travellers.

As the Muslim community continues to grow and become more educated, the demand for halal food and travel experiences is expected to increase. The hospitality industry should adapt to changing halal requirements to meet the needs of Muslim tourists, and hotels and restaurants should offer halal food at the very least.

Halal tourism and its market potential

Muslim visitors are looking for places that fulfil their needs in terms of diet, clothes, or practices, and this is driving the growth of a market niche known as "halal tourism" (Said et al., 2022). According to CrescentRating, in order to properly accommodate Muslim tourists, hotels and restaurants must, at the very least, have halal food options. It is anticipated that the global halal tourism market would generate revenue of US\$ 255 billion in 2022, and it is very possible that this figure will rise to US\$ 365 billion by the end of 2032. It is anticipated that there would be a significant increase in demand for halal tourism as a result of the expansion of the higher middle-class Muslim consumer market and the rise in interconnectivity, which has made traveling an integral part of life.

The Hajj and Umrah pilgrimages were once the primary focus of the halal tourism industry; however, in recent years, the industry has extended to include many other travel destinations, which has shaped trends in the halal tourism market (Nekha et al., 2022). As more people who identify as Muslim enter the labour force, it is anticipated that they will become important contributors to the subsequent stage's formation. Some of the most prominent companies operating in this industry include Halaltours.org, Carisa Travel Group, Rooh Travel Limited, HalalBooking Ltd., Halal Safaris, Halal Trip India, Hello Travel Pte Ltd, Islamic Travel, Rihaala, and Tripfez Travel. Other competitors include HalalBooking Ltd. because Muslim tourists make up an appealing and unique subset of the tourism market with significant room for expansion, the hospitality sector needs to adjust to the shifting halal criteria so that it can cater to the needs of Muslim travellers. The total amount of money spent by Muslim visitors around the world is expected to reach 192 billion dollars in the year 2020, which is an increase of 126 billion dollars from 2017 (DinarStandard, 2019). In addition, the higher level of religious convictions that Muslims have enables them to gain more satisfaction from their travel experiences, making them a crucial audience to target for firms that are involved in this industry. The subfield of tourism known as halal caters specifically to Muslim families that live their lives in accordance with the tenets of Islam.

According to Islamic law, "permissible" is the definition of the word "halal." The provision of services and amenities that are in accordance with the tenets of Islam distinguishes halal tourism from traditional tourism as the distinguishing characteristic between the two. Hotels in halal vacation spots, for instance, do not serve alcoholic beverages, have swimming pools that are separated for men and women, provide prayer carpets, and serve cuisine that has been certified as halal (Musa, 2021; Sulaiman et al., 2022). Countries such as Qatar, Saudi Arabia, and South Korea, as well as other nations within the Islamic world, are examples of places that provide halal tourist services. In some locations, hotels do not offer alcoholic beverages and provide separate swimming pools and spa facilities for males and females.

The word "Muslim-friendly" is also used in the tourist sector to describe an endeavour to make the travel experience agreeable for observant Muslims. This usage of the term comes from the fact that Muslims are the largest religious group in the world (Saffinee et al., 2022). When it comes to discovering the world, meeting people from all different walks of life, and appreciating what Allah The Almighty provided for all, travel that is Muslim-friendly is more facilitating and more faithful to the spirit of Islam. It enables Muslim tourists to travel to nations and towns that do not have a predominant

Muslim population, but they are still able to explore and gain confidence in the locations they like to visit because of this opportunity.

Therefore, halal tourism is the provision of services that are in accordance with Islamic principles. These services include the provision of halal-certified food, swimming pools that are separate for men and women, the availability of prayer carpets, the qibla direction, and the policies regarding the use of alcohol. On the other hand, Muslim-friendly travel refers to an initiative that makes an effort to make the vacation experience more delightful for devout Muslims by giving them the opportunity to fulfil their religious obligations while traveling to various locations across the world.

METHODOLOGY

The present research is a qualitative study that makes use of secondary data gathered through the supported study of literature and documentation in this study. The qualitative descriptive analysis approach was utilized in this investigation. This study aims to determine how Islamic law might assist in overcoming these challenges and fostering sustainable halal tourism by boosting local gastronomy. The research was conducted using a literature review technique, building on previous studies on halal tourism, local gastronomy, and Islamic law. A conceptual framework for leveraging Islamic law for sustainable halal tourism through local gastronomy is established as a result of this research, which analyses and synthesizes the main subjects and concepts that are discussed in the aforementioned literature. In the context of halal tourism, the study suggests a number of different ways in which Islamic law might be able to assist in overcoming contemporary barriers to the marketing of local gastronomy.

FINDING AND DISCUSSION

Understanding Islamic Law and Halal Tourism

The Islamic law, which is sometimes referred to as Sharia, includes directives and rules governing a variety of aspects of daily life, including the consumption of food and drink. In accordance with Islamic law, the term "halal" refers to anything that is lawful. To be accorded the status of halal, food and drink must conform to a predetermined set of standards, one of which is the legitimate procurement of components, such as the slaughtering of animals in accordance with an Islamic ritual known as Zabiha (Zuhaili, 2002). In addition, products that are considered halal cannot contain any haram ingredients, such as pork or alcohol, nor should they get tainted with haram substances during the process of their preparation, processing, or storage. Haram foods and beverages include things like pork and goods made from pig, intoxicating substances like alcohol and drugs, animals whose slaughter was not performed in accordance with Islamic principles, as well as predatory animals and birds of prey. In contrast, Islamic law strongly prohibits the eating of haram foods and beverages. To avoid contaminating halal food with haram food, utensils, equipment, and surfaces that have been used to prepare or serve haram food should not come into touch with halal food in order to preserve the halal meal's integrity. This is a central tenet of Islamic legal doctrine. Islamic law recommends that consumers be informed about the halal status of items through the use of accurate food labelling. Numerous nations and organizations, in the interest of ensuring that food producers, restaurants, and manufacturers adhere to halal standards, have set up organisations responsible for halal certification (Butt et al., 2020; Nurcahaya et al., 2021; Zainuddin et al., 2019). The Halal certification process verifies that the products in question adhere to the necessary guidelines such as MS1500:2019, MS2400:2019 and Manual Procedure for Malaysia Halal Certification (MPPHM) and are appropriate for eating by Muslims. In addition, according to Islamic law, it is forbidden to use certain additives and flavourings that are not halal in foods and drinks. These substances include alcohol, gelatine made from non-halal sources like pig, and some flavourings and chemicals.

In the context of halal tourism, understanding and adhering to Islamic law regarding food and drink is crucial to providing a sustainable and authentic halal tourism experience (Saffinee, 2022). This

extends to the food and drink offerings provided to Muslim travellers. Adhering to the principles of halal is essential in ensuring that the culinary experiences offered to halal tourists meet their religious and cultural requirements. It is crucial for tourism establishments and food service providers to be aware of and comply with Islamic dietary guidelines. By offering halal-certified and Sharia-compliant food and beverages, tourism destinations can attract and cater to Muslim travellers seeking an authentic halal experience (Barrion et al., 2022; Usman et al., 2023). By adhering to these guidelines, tourism establishments can ensure the integrity and authenticity of the halal culinary experiences they offer to Muslim travellers in the context of halal tourism. Below Figure 1 shows on a conceptual framework on Islamic law for sustainable halal tourism through local gastronomy.

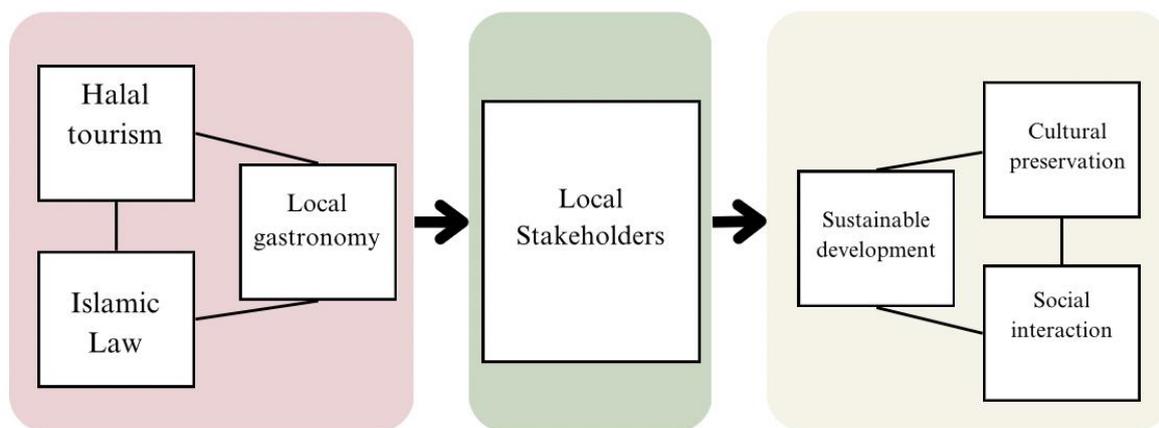


Figure 1: Islamic Law for Sustainable Halal Tourism Through Local Gastronomy

Local gastronomy in halal tourism

Local gastronomy serves as a gateway to understanding and appreciating a destination’s cultural heritage. Traditional recipes, cooking techniques, and food presentations are deeply rooted in the history, customs, and traditions of a region (Ghazali, 2019). By incorporating local gastronomy into the halal tourism experience, visitors have the opportunity to engage with the cultural fabric of the destination, connecting with its people and their way of life. This promotes cultural preservation, as local communities take pride in sharing their culinary traditions, stories, and rituals with visitors.

Each region within a destination often boasts its own unique culinary traditions and food offerings. From signature dishes to local ingredients and flavours, exploring local gastronomy provides a diverse and enriching experience for halal tourists (Pasquinelli et al., 2021; Suwandi et al., 2021). It allows them to sample authentic and traditional halal dishes that are specific to the region, creating a sense of discovery and culinary adventure. This also encourages travellers to explore different parts of the destination, thereby spreading economic benefits to lesser-known areas. Based on Table 1, its show on the local halal food gastronomy within four state and ethics group in Malaysia.

Table 1: Local halal food gastronomy within four state and ethics group

State	Food Name	Ethics	State	Food Name	Ethics
Johor	Ayam Penyet	Malay	Selangor	Satay	Malay
	Mee Rebus	Malay		Nasi Lemak	Malay
	Mee Bandung	Malay		Kuala Selangor-style Mee	Malay
	Otak-otak	Malay		Lontong Klang	Malay
	Nasi Briyani	Indian		Soto	Malay
	Lontong	Malay		Mee Siam	Malay

	Nasi Ambeng	Malay		Rendang	Malay
Penang	Nasi Kandar	Indian		Cendol	Chinese
	Char Koay Teow	Chinese		Murtabak	Indian
	Asam Laksa	Malay		Hokkien Mee	Chinese
	Cendol	Chinese		Char Kuey Teow	Chinese
	Mee Goreng Mamak	Indian		Roti Canai	Indian
	Rojak	Malay		Shah Alam-style Soto	Malay
	Penang Hokkien Mee	Chinese	Sabah	Ngiu Chap	Chinese
	Penang Assam Laksa	Chinese		Hinava	Kadazandusun
	Penang Curry Mee	Chinese		Tuaran Mee	Chinese
	Penang Rojak	Chinese		Ambuyat	Bajau
				Bosou	Kadazandusun

Sustainable Practices in Halal Tourism

The Islamic values of *amanah* (trustworthiness) and *khalifah* (stewardship) are reflected in sustainable practices within the halal tourism industry (Saffinee, 2021). Halal tourism exhibits a dedication to protecting the environment and conserving resources by implementing sustainable methods, in keeping with Islamic teachings. Ingredient sourcing should be done responsibly, with a focus on helping regional farmers and producers who use sustainable practices like organic farming and fair trading. Additionally, efficient waste management practices like cutting back on single-use plastics, boosting recycling, and putting composting in place help to reduce the negative effects on the environment. By involving local communities in tourist-related activities, providing chances for cultural immersion, and supporting community-based businesses, sustainable halal tourism also strengthens local communities.

Through local food, a number of sites have successfully incorporated sustainable halal tourist practices. For instance, the Langkawi Geopark in Malaysia offers genuine halal dining experiences that use foods that are acquired locally and encourage sustainable fishing methods (Saffinee et al., 2021). In Ubud, Bali, Indonesia, halal-certified businesses are renowned for putting an emphasis on waste reduction and community-based tourist projects, as well as organic products and the assistance of regional farmers. With a focus on ethical tourism, Zanzibar, in Tanzania, offers farm-to-table experiences that emphasize organic farming and conventional cooking techniques, along with waste management initiatives and community empowerment projects. These instances show how sustainable practices are successfully incorporated into halal tourism, promoting cultural preservation, environmental conservation, and socioeconomic development along with Islamic principles.

Challenges and Opportunities

Leveraging Islamic law to facilitate sustainable halal tourism through the use of local gastronomy is not without its challenges. One of the most significant obstacles is the existence of cultural barriers, which is especially problematic in countries where the majority of the people is not Muslim (Keliat & Sentanu, 2022). Additionally, there may be a lack of understanding among players in the tourism industry regarding the significance of halal tourism as well as the possible economic and social benefits associated with it. In particular for countries still in the development stage, the lack of available resources could be another obstacle to overcome when putting the proposed framework into action.

Nevertheless, there are a plethora of chances for cooperation, creativity, and collaboration that can be utilized to solve these problems. The tourism sector has the potential to collaborate closely with local communities and governments in order to produce and promote regional cuisine that complies with halal regulations and adheres to sustainability principles. This can also involve collaborations with

organizations that certify food as halal, with the goal of ensuring that local food options conform to the required criteria.

The adoption of sustainable halal tourism through the use of regional cuisine has the potential to result in a wide range of economic, social, and environmental benefits (Soumaya Hamdi, 2020). It has the potential to encourage local economic growth, generate employment opportunities, and enhance the reputation of areas that place an emphasis on sustainable and halal tourism (Muhamad et al., 2022). In addition to this, it has the potential to foster cultural interchange as well as mutual understanding among people of varying faiths and origins (Garrod & Nicholls, 2022; Raji et al., 2017). Last but not least, the use of environmentally friendly methods (Cheng & Chen, 2022) in the manufacture of food and drink can help cut down on waste and encourage the conservation of natural resources, thereby making the surrounding environment cleaner.

CONCLUSION

In conclusion, the implementation of Islamic law into sustainable halal tourism through local gastronomy has the potential to not only support cultural preservation and respect but also to promote social and economic progress in local communities. This is because local cuisine is a significant part of Islamic law. The ethical procurement and distribution of halal food has the potential to have a beneficial effect, not only on the economy but also on the natural environment. Nevertheless, there are obstacles that need to be conquered, such as the requirement for authenticity and the importance of cultural awareness. Through the use of local cuisine, these obstacles can be surmounted with the use of collaboration, creativity, and collaborations, which can also help to maximise the benefits of sustainable halal tourism. In general, adopting Islamic beliefs and principles in the process of developing halal tourism can result in the creation of an industry that is more ethical and responsible, which is beneficial to both tourists and the communities that they visit. In the future, studies on issues such as local foods, Islamic laws, and halal tourism could investigate a wide variety of fascinating subjects. Researchers have the opportunity to investigate the rich culinary history of areas that are predominantly inhabited by Muslims by analysing the historical influences, regional ingredients, and preparation methods that contribute to the distinctive flavours and cuisines found in these places. In addition, researching the development and implementation of halal certification systems and standards all over the world, as well as the ethical and legal components of food production and consumption within the context of Islamic law, might provide useful insights. Understanding the cultural and financial consequences of the halal tourism business requires first gaining an understanding of its growth and influence, as well as the marketing methods that destinations use to attract Muslim tourists and promote their local cuisine. This may be accomplished by looking into the rise and impact of halal tourism. Last but not least, research on halal gastronomy tourism and the experiences of Muslim tourists can give light on preferences, expectations, and the role that food plays in making vacations more enjoyable.

REFERENCES

- Ali Shah, S. A., Fianto, B. A., Sridadi, A. R., & Kayani, U. N. (2023). A Master Conceptual Framework of Research in Halal Tourism. *Tourism*, 71(1), 121–144. <https://doi.org/10.37741/T.71.1.8>
- Barrion, A. S. A., Orillo, A. T. O., Nguyen-Orca, M. F. R., & Tandang, N. A. (2022). Knowledge and attitude of selected non-Muslim college students towards Halal-certified food products. *Food Research*, 6(6), 306 – 315. [https://doi.org/10.26656/fr.2017.6\(6\).869](https://doi.org/10.26656/fr.2017.6(6).869)
- Butt, M. M., Khong, K. W., & Alam, M. (2020). Managing corporate brand behavioural integrity: a case of alleged violation of Halal certification. *Journal of Islamic Marketing*, 12(6), 1219–1238. <https://doi.org/10.1108/JIMA-04-2020-0109>
- Cheng, Z., & Chen, X. (2022). The Effect of Tourism Experience on Tourists' Environmentally Responsible Behavior at Cultural Heritage Sites: The Mediating Role of Cultural Attachment. *Sustainability (Switzerland)*, 14(1). <https://doi.org/10.3390/su14010565>
- DinarStandard. (2019). *State of the Global Islamic Economy Report 2019/2020*. www.SalaamGateway.com/SGIE19-20

- Garrod, B., & Nicholls, S. (2022). British tourists' adjustment to cultural expectations in Muslim-majority countries. *Tourism Management*, 91, 104500. <https://doi.org/https://doi.org/10.1016/j.tourman.2022.104500>
- Ghazali, N. M. (2019). Local heritage food as a significant factor in Malaysia gastronomy tourism. In *Journal of Tourism, Hospitality & Culinary Arts* (Vol. 12, Issue 1).
- Joeliaty, J., Ahmad Faisal, Y., & Wendra, W. (2020). An Analysis of Strategy Formulation for Halal Hotel Human Resources in Indonesia. *Cogent Business and Management*, 7(1). <https://doi.org/10.1080/23311975.2020.1842008>
- Keliat, C., & Sentanu, I. G. E. P. S. (2022). Sustainable Halal Tourism in The Post Pandemic Era: Opportunity and Challenges. *Journal of Research on Business and Tourism*, 2(1), 69. <https://doi.org/10.37535/104002120226>
- Mannaa, M. T. (2020). Halal food in the tourist destination and its importance for Muslim travellers. *Current Issues in Tourism*, 23(17), 2195–2206. <https://doi.org/10.1080/13683500.2019.1616678>
- Ma'rifah, A., Akbar, E., Rohmah, U., Fitriana, S., & Hidayati, N. (2019, November 22). *Halal Food as Gastronomy Tourism Strategy: Opportunities and Challenges for Indonesian Economy*. <https://doi.org/10.4108/eai.10-9-2019.2289382>
- Muhamad, P., Syarif, Y., Saufi, A., Putra, D., & Sakti, B. (2022). Managing Trigona Honey As A Halal Edutourism Attraction, Sustainable Tourism In Bengkaung Village. In *IJISSET-International Journal of Innovative Science, Engineering & Technology* (Vol. 09). www.ijiset.com
- Musa, A. (2021). Analysis On The Principles Of Maqasid Shariah In Islamic Hotels. In *Psychology And Education* (Vol. 58, Issue 2). www.psychologyandeducation.net
- Nekha, A., Ratna Kartikawati, D., & Kartikawati, D. R. (2022). How Far Has Halal Travel Been Studied? *Halal Tourism and Pilgrimage*, 2(1). <http://journals.smartinsight.id/index.php/HTP/index>
- Nurchahaya, Akbarizan, Erman, Yasnel, & Lestari, F. (2021). Benchmarking of Supply Chain Strategy on Halal Certification Bodies. *Lecture Notes in Engineering and Computer Science*, 2243, 208–213. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85125556688&partnerID=40&md5=c8124f185efc12148e7d8f5b1ed89ff6>
- Pasquinelli, C., Trunfio, M., & Rossi, S. (2021). Beyond the authenticity–standardisation paradox in international gastronomy retailing: Twisting the hosting city brand with the place of origin. *British Food Journal*, 123(13), 561–578. <https://doi.org/10.1108/BFJ-05-2021-0468>
- Raji, M. N. A., Ab Karim, S., Ishak, F. A. C., & Arshad, M. M. (2017). Past and present practices of the Malay food heritage and culture in Malaysia. In *Journal of Ethnic Foods* (Vol. 4, Issue 4, pp. 221–231). Elsevier B.V. <https://doi.org/10.1016/j.jef.2017.11.001>
- Saffinee, S. S. (2021). *Muslim Friendly Sustainable Geotourism Framework based on Maqasid al-Shariah and Khalidah Concepts: A Study of Langkawi UNESCO Global Geopark* [Ph.D Thesis]. International Islamic University Malaysia.
- Saffinee, S. S. (2022). "Find Our Way Back": *Halal Integrity towards Sustainable Tourism in Islamic Science Paradigm*.
- Saffinee, S. S., Aizat Jamaludin, M., & Halim, S. A. (2021). Potential and Challenges: Tourism and Stakeholders' Perceptions towards Muslim Friendly Geotourism in Langkawi UGGp. *International Journal of Geotourism Science and Development (IJGSD)*, 1, 75–080.
- Saffinee, S. S., Jamaludin, M. A., Syakirin, K., Hashim, H.-Y., & Amid, A. (2022). Muslim-Friendly Sustainable Geo-Tourism (MFS-GT): A Qualitative Study Using the Grounded Theory. In *Revelation and Science* (Vol. 12, Issue 01).
- Saffinee, S. S., Syakirin, K., Hashim, H.-Y., Mahamod, L. H., Jamaludin, M. A., Muflih, B. K., & Othman, R. (2017). *The Standard Elements for Muslim-Friendly Accommodation Premises*.
- Said, M. F., Adham, K. A., Muhamad, N. S., & Sulaiman, S. (2022). Exploring halal tourism in Muslim-minority countries: Muslim travellers' needs and concerns. *Journal of Islamic Marketing*, 13(4), 824–842. <https://doi.org/10.1108/JIMA-07-2020-0202>
- Soumaya Hamdi. (2020, December). *A sustainable model for Halal Tourism*. Halal Travel Guide. <https://halaltravelguide.net/a-sustainable-model-for-halal-tourism/>
- Sulaiman, Z. A., Iranmanesh, M., Foroughi, B., & Rosly, O. (2022). The impacts of Shariah-compliant hotel attributes on Muslim travellers revisit intention: religiosity as a moderator. *Journal of Islamic Marketing*, 13(10), 2108–2125. <https://doi.org/10.1108/JIMA-06-2020-0179>

- Suwandi, A., Utami, N. F., Fitriyani, E., & Panji Wulung, S. R. (2021). *Analysis of Tourism Education to Promote Innovation in Gastronomy*. 172–176. <https://doi.org/10.5220/0010224401720176>
- Usman, H., Chairy, C., & Projo, N. W. K. (2023). Between awareness of halal food products and awareness of halal-certified food products. *Journal of Islamic Marketing*, 14(3), 851 – 870. <https://doi.org/10.1108/JIMA-07-2021-0233>
- Zainuddin, N., Saifudin, A. M., Deraman, N., & Mahidin, N. (2019). Effect of Halal certification and labelling process on Halal supply chain performance. *International Journal of Supply Chain Management*, 8(4), 1075–1081. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85071565735&partnerID=40&md5=2425999654c901809e5fbcaa31afe7ab>
- Zuhaili, W. (2002). *Al-Fiqh al-Islami wa Adillatuhu: Vol. 4/670*. Dar el-Fikr.