

## HALAL AWARENESS IN GASTRONOMY TOURISM: THE ROLE OF FATWA IN LOCAL DISHES OF MALAYSIA AND INDONESIA

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### ABSTRACT

Islamic law plays a significant role in halal gastronomy tourism by developing halal food products and services to cater to Muslim tourists. However, some gastronomy products in Malaysia and Indonesia are not permissible as the ingredients come from prohibited substances, even though the Muslim population is the highest in both countries. This study aims to raise awareness about local dishes in Malaysia and Indonesia within Islamic law in halal gastronomy tourism, helping Muslim tourists avoid consuming prohibited foods. The study reviewed the literature approach, drawing on existing research on Islamic law, halal regulations, and local gastronomy in Malaysia and Indonesia. As a result, the comparison between Malaysia and Indonesia can be seen through how fatwa was issued and halal regulations. Regarding local gastronomy, the issues discussed are tapai, grasshoppers, and sago worms, as the fatwa stated that tapai and grasshoppers are permitted, while sago worms are prohibited. Besides, this study highlighted the names of the forbidden local foods, such as sinalau bakas, bak kut teh, tinaransay, and saksang, to raise awareness among Muslim tourists about local dishes. The halal business in Malaysia and Indonesia is expected to grow, particularly in halal gastronomy tourism, as both countries are popular destinations for Muslim tourists. Therefore, this study suggests that combining Islamic law and halal regulations can result in better halal

gastronomic tourism that ensures a promising cultural food for Muslim tourists.

**Keywords:** *halal awareness, halal regulation, tapai, grasshoppers, sago worms, gastronomy tourism, Malaysia, Indonesia.*

## 1. INTRODUCTION

Indonesia and Malaysia share the prestigious top spot in the Global Muslim Travel Index (GMTI) 2024. In the GMTI 2024 rankings, Malaysia and Indonesia have consistently occupied the top two positions. Indonesia has regained the top spot after sharing the lead in 2019, while Malaysia has maintained a leading position since the index's establishment in 2015. Malaysia and Indonesia are among the top as they are the most influential national ecosystems for promoting Islamic economic business development based on population and gross domestic product, mainly related to the halal industry (Almunawar, Fauzi, Almunawar & Masri, 2025). As halal matters advance the tourism sector, many sellers are taking steps to capture the Muslim tourist market by providing tourism products, services, and infrastructures that suit their needs (El-Gohary & El-Gohary, 2024). Yuli (2023) highlighted that effective halal tourism management encompasses key tangible elements such as halal-certified food, accessible prayer facilities, qibla direction markers, and Muslim-friendly amenities, reflecting the need for Shariah-compliant infrastructure in tourism services. However, the combination of Islamic law and gastronomy should be given more attention, especially in *fatwa* Malaysia and Indonesia, because even though they are two prominent Muslim-majority countries, both still have culinary traditions that are prohibited for Muslim tourists. Therefore, halal awareness should be emphasized among Muslim tourists, as they must not assume that all local foods in Malaysia and Indonesia are halal since some famous and traditional foods have pig as a main ingredient. This paper also discusses Islamic law regarding *tapai*, grasshoppers, and *sago* worms to give clear exposure to Muslim tourists.

Gastronomy tourism refers to trips made to destinations where the local food and beverages are the main motivating factors for travel, and consumers travel to places to eat and drink specific products (Çavuş, 2024). Halal gastronomy tourism can be understood as the production, preparation, and serving of cultural food that complies with halal requirements (Saffinee & Jamaludin, 2024). It is not focused only on Muslim tourists, as non-Muslim tourists also seek a unique experience by avoiding alcohol and pork in local gastronomy. One must know the Islamic law issued at the destination to understand halal gastronomy. Each country may issue a different Islamic law because of *madhhab* (school of thought), culture, and differences in interpretation of Islamic sources. These differences can significantly impact halal gastronomy situations,

affecting practices related to halal regulations.

Malaysia and Indonesia are countries with a Muslim majority and hold *Shafie madhhab* in their daily actions, but they are using different administrations to conduct Islamic law and halal regulations. Malaysia chooses to make Islam the official religion. At the same time, Indonesia opts to appreciate unity in diversity. Then, it chooses a secular orientation that allows all recognized religions to be on an equal footing with the rest (Tohe et al., 2021). This movement has impacted how Islamic law and halal regulations were managed in both countries. Therefore, Indonesia does not have an official Islamic leader like Malaysia, Yang di-Pertuan Agong (YDPA) (King), the head of the Islamic religion. Not only that, but Malaysia also prioritizes the opinions and views of *Shafie Madhhab* when enforcing Islamic laws. At the same time, Indonesia accepts all Sunni madhhab, namely *Shafie*, *Maliki*, *Hanbali*, and *Hanafi*, in dealing with Islamic law (Pauzi et al., 2018). The difference in halal regulations between Malaysia and Indonesia can be seen through its authority, halal schemes, and requirements.

Thus, this study seeks to contribute to a deeper understanding of Islamic law in the landscape of halal gastronomy tourism in Malaysia and Indonesia. Highlighting the importance of adhering to Islamic law and halal regulations promotes cultural sensitivity and respect towards Muslim tourists. It serves as a consumer protection tool by providing information about permissible and prohibited local gastronomy products that prevent Muslim tourists from unintentionally consuming prohibited food. Additionally, the study contributes to preserving and promoting authentic culinary traditions by promoting halal gastronomy.

## 2. METHODOLOGY

The present study adopts a qualitative approach (Adiyono, Ni'am, & Akhyak, 2024), with its focal point on an extensive review of literature, aiming to explore the domain of Islamic law and halal gastronomy tourism in Malaysia and Indonesia. The literature review includes existing research on Islamic law, halal regulations, and local gastronomy from both countries. Relevant sources such as academic articles, books, government publications, and online resources are systematically reviewed to obtain information regarding Islamic law and halal regulations in both countries. Special attention is focused on *fatwa* issued by Islamic authorities about permissible and prohibited local gastronomy, mainly about *tapai*, grasshoppers, and *sago* worms. The literature review also identifies specific gastronomy prohibited for consumption as it is a pork-based dish in Malaysia and Indonesia. This study aims to provide

knowledge about cultural sensitivity and compliance growth in the halal gastronomy tourism industry.

### 3. RESULT AND DISCUSSION

#### 3.1 *The concept of Islamic law in Malaysia and Indonesia*

In Malaysia, according to Article 3 of the federation's constitution, Islam is the religion of the federation; however, other religions can be practised peacefully in any part of the federation, and the Yang di-Pertuan Agong (YDPA) (King) is the head of the Islamic religion for the federation and states that do not have a king, such as Penang, Sarawak, Sabah, Melaka, and the Federal Territories. In other states, their king serves as the head of Islam. Islam is an official religion in Malaysia because it is given sufficient legal rights in its legislation for implementation and is not a ritual limited to official ceremonies and personal law. Matters regarding Islamic law (*fatwa*) are enacted by state administration based on the opinion of *Shafie Madhhab*. If the views contradict the public interest, the *fatwa* committee will adopt the views of the *Hanafi*, *Maliki*, and *Hanbali Madhhabs*. The *fatwa* committee will make a *fatwa* according to the *ijtihad jama'i*, a mechanism by which scholars and experts can solve various contemporary problems if no view of the four *madhhabs* can be followed. This matter also applies to determining the halal status for new issues. The *fatwa* that is a gazette in each state in Malaysia is binding on Muslims who are in their respective states. It applies to the Shariah enactment for each state and can even be one of the sources of reference for judges in deciding cases in their respective state courts. However, the *fatwa* decided by the Muzakarah of the National *Fatwa* Committee managed by JAKIM are not gazetted because they are only opinions and are not binding in terms of Malaysian law.

Indonesia is officially a presidential republic and a unitary state with no official state religion. Article 29 of the Indonesian Constitution of 1945 states that the state is founded on the belief in the One and Only God, and the state guarantees each citizen the freedom of religion and worship by his religion and belief. There are six religions officially recognized by the Department of Religious Affairs: Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. Besides, there are no official Islamic leaders like in Malaysia, but the umbrella for religion in Indonesia is under the minister of religion. Matters related to *fatwa* are the responsibility of the Indonesian Ulama Council (Majelis Ulama Indonesia-MUI). As a non-governmental organization, MUI has been responsible for managing *fatwa* as the primary reference of the Muslim population in Indonesia (Harimurti et al., 2020). MUI also plays a role in state governance by issuing halal certification through the Institution of Food

Product, Drug, and Food Research (hereafter referred to as LPPOM MUI). LPPOM MUI stated that the halal warranty of food, drugs, cosmetics, and other products relies on Islamic principles. Although most of the Muslim population in Indonesia follows the *Shafie madhhab* in their daily life, MUI does not fully adhere to the *Shafie* School's views when issuing *fatwa* and is willing to accept views from the *Maliki*, *Hanafi*, and *Hanbali* Schools (Pauzi et al., 2018). It was also found that MUI's willingness to accept the ideas of the four schools of thought was used to determine Indonesia's halal standards (refer to Table 1).

**Table 1.** The concept of Islamic law between Malaysia and Indonesia

The concept of Islamic law	Malaysia	Indonesia
<b>Islamic leader</b>	YDPA	No official Islamic leader
<b>Official religion</b>	Islam	Islam is not their country's official religion
<b>Issuing <i>fatwa</i></b>	It opens to all four <i>Sunni madhhab</i> s but prioritizes the <i>Shafie madhhab</i> first.	It opens to all four <i>Sunni madhhab</i> s

### 3.2 Halal Regulations

This halal certification is under the jurisdiction of the Department of Islamic Development Malaysia (JAKIM) and the State Department of Islamic Religion (Jabatan Agama Islam Negeri-JAIN). JAKIM is the leading agency responsible for coordinating, enacting, and developing halal certification guidelines, procedures, standards, and regulations (Abdullah et al., 2021). To apply for halal certification in Malaysia, the applicants must follow a structured process overseen by JAKIM through the Malaysian Halal Certification Procedure Manual (Manual Prosedur Pensijilan Halal Malaysia-MPPHM). Identify the scheme for products that should determine which category the applicants' business falls under, such as food products, food premises, pharmaceuticals, cosmetics, logistics, slaughterhouse, original equipment manufacturer (OEM), medical devices, and consumer goods. The application can be submitted through the MYeHalal platform on the JAKIM halal website before submitting the halal file to JAKIM/JAIN.

Deputy Prime Minister Datuk Seri Ahmad Zahid Hamidi said that The Malaysia Halal Industry Development Council has decided to simplify the application and renewal procedures for halal certificates, reducing the certificate approval or feedback period to only 23 working days (Ahmed, 2023). The decision was made following several complaints that the approval and issue of halal certificates took too long, from nine months to two years, as the problems may come from the authority itself or even the difficulties faced by

applicants in meeting the conditions set by the JAKIM. Former director of JAKIM, Datuk Mohamad Nordin Ibrahim, said that halal certification is voluntary and not an obligation based on the Trade Description Act 2011 (APD 2011). Therefore, many sellers in Malaysia still do not have halal certification for their products. Almost 72% or 165,026 of the total 229,204 products with a halal certificate in this country are owned by non-Muslim companies, and only 37,466 Bumiputera products (Ahmad Halimy, 2023).

In Indonesia, before the establishment of *Undang-Undang Jaminan Produk Halal* (UUPJH), MUI was the sole institution responsible for halal certification. Two of its sub-bodies, LPPOM MUI, examined the ingredients in a product, while the *Fatwa* Commission determined if the product in question complied with Shariah law (Tohe et al., 2021). However, the change of the authoritative body for Indonesian halal certification from LPPOM MUI to the Halal Product Assurance Organizing Agency (BPJPH) was effective in October 2019 (Faridah, 2019). It establishes halal product assurance policies, norms, standards, procedures, and criteria. Other authorities include issuing and revoking halal certificates, halal labels on products, registering halal certificates on foreign products, accrediting Halal Inspection Institutions (Lembaga Pemeriksa Halal-LPH), registering halal auditors, supervising halal product assurance, developing halal auditors, and cooperate with domestic and foreign institutions in the field of implementing halal product assurance (Jati, Hubeis, & Suprayitno, 2021). To apply for halal certification, the applicants can create an account and initiate the certification registration process by providing the necessary information and uploading the required documents to the designated website.

Following submission, the BPJPH will verify the data and documents provided. Subsequently, the LPH calculates and fills in the inspection fees via the SIHALAL platform. Obtaining a halal certificate in Indonesia takes 21 working days (Salim, 2024). The duration allows for the necessary inspections, documentation, and approvals to ensure that the products or services meet halal standards. There are more halal schemes in Indonesia than in Malaysia, of which 15 are mandatory to obtain certification. The halal schemes in Indonesia are foods, drinks, medicines, cosmetics, chemical products, biological products, genetically modified organisms (GMO) products, consumer goods, slaughtering, processing, warehouse, packaging, logistics, retail, and serving services. Table 2 states on the halal regulations between Malaysia and Indonesia.

**Table 2.** Halal regulations between Malaysia and Indonesia

Halal Regulations	Malaysia	Indonesia
Halal Authority	JAKIM/JAIN	BPJPH

Halal logo



Days to get halal certification	23	21
Halal scheme	9	15
Who needs to apply?	Voluntary	Mandatory

### 3.3 Islamic Law of Local Gastronomy

Many Muslim tourists who travel to Malaysia and Indonesia seek a gastronomic experience by enjoying local food. However, they should be concerned about prohibited local food even though most of the population is 63.5% Malaysian and 87% Indonesian are Muslim. Hence, understanding Islamic law concerning gastronomy helps Muslim travellers make wiser decisions, ensuring that they only eat halal (permissible) food. *Fatwa*, as one of the sources for Islamic law, is an official law or legal opinion issued by an authorized Islamic scholar, also known as a mufti (Ilma, Adhelia, & Iqbal, 2025). These rulings typically address specific questions raised by individuals or Islamic courts about Islamic law. This study will explore Islamic laws regarding local gastronomy practices, particularly *tapai*, grasshopper, and *sago* worms, since all these foods are cultural in Malaysia and Indonesia.

*Tapai* or *tape* is a traditional fermented preparation of rice or other starchy foods found throughout Malaysia and Indonesia. In Indonesia, it is sometimes referred to as *tape*. *Tapai* is culturally significant in places where it is traditionally made by fermenting starchy foods such as rice or glutinous rice, along with yeast, until it is well blended and frequently consumed at festive events. *Tapai* was sweet when ripe, even though no sugar was added before fermentation. It happened due to the enzyme's conversion of glucose into ethanol during anaerobic fermentation (ul-Haque & Mueedin, 2021). Alcohol content increased as the level of glucose increased, causing a pleasant aroma of alcoholics on *tapai*. The alcohol content in *tapai* typically ranges from 3% to 5.2%, which exceeds the maximum permissible alcohol level for beverages of 1% set by JAKIM.

According to the *ulama* (Islamic scholars) in the MUI *Fatwa* Commission, alcohol can be categorized into two types: some are explicitly prohibited (haram), while others are not (Nadha, 2022b). *Khamar* (intoxicating drinks) is explicitly forbidden in Islam. It includes alcoholic beverages intentionally produced for intoxication, such as wine made from grapes or other materials. The process of making *khamar* involves intentional fermentation to produce an intoxicating drink. *Imam Shafie* considers *khamar* both haram and unclean,

based on the verse that refers to it as *rijsun* (materially unclean). However, Imam Abu Hanifah believes that *khamar* must contain alcohol to be haram, but alcohol itself is not necessarily *khamar*.

*Tapai*, a traditional fermented food, contains alcohol (ethanol) due to fermentation. Unlike *khamar*, *tapai* is not intentionally produced for intoxication. A *fatwa* has been issued by JAKIM mainly through the Special Muzakarah of the *Fatwa* Committee National Council for Malaysian Islamic Religious Affairs, which convened on 14-16 July 2011, stated that food or drinks that contain alcohol naturally, such as fruits, beans, or grains and their juices, or the alcohol that is contained incidentally during the process of making food or drinks are pure and can be eaten/drink. Dr Zulkifli al-Bakri, the former Mufti of Federal Territories Malaysia, has stated that *tapai* is considered halal to consume. Imam Abu Hanifah refers to *tapai* as *nabidz*, not *khamar*. *Nabidz* is a category of food/drink containing alcohol but not intended for intoxication. No one becomes drunk or intentionally gets drunk by consuming *tapai*. The Islamic legal method suggests that food is halal by default and only becomes haram if specific arguments or conditions change its status. *Nabidz* water, or infused water, is a beverage that Prophet Muhammad favoured (Sari & Chodijah, 2021). It is prepared from marinated dates or raisins. If *Nabidz* can cause intoxication, it becomes haram; otherwise, it remains halal. Based on the above perspectives, *tapai* is considered permissible (halal) to consume, even though it contains alcohol. While LPPOM MUI stated that *tapai* is permissible if only it is not intoxicating.

A grasshopper is also called *belalang* in Malaysia and *walang* in Indonesia. Grasshoppers use their legs to make noise and jump, and they play essential roles in ecosystems as prey and predator, and some cultures consume them for their nutritional value. The nutritional value of grasshoppers shows that they have various amino acids, fatty acids, and antioxidants (Siddiqui et al., 2023). They eat fried grasshoppers as a snack or side dish, deeply rooted in Kelantan, Malaysia, where grasshoppers are a popular exotic snack for the locals. However, the acceptance of grasshoppers as food among adults in Kuching and Klang Valley remains low. Usually, this grasshopper will be fried with turmeric and found in Kelantan, Malaysia. Fried grasshoppers, *walang goreng*, are a long-standing culinary tradition in Indonesia's Wonosari district. Grasshopper is halal and is to be eaten, according to *Muzakarah Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia* by referring to *hadith*:

سَمِعْتُ ابْنَ أَبِي أَوْفَى (رَضِيَ اللَّهُ عَنْهُ): قَالَ غَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ غَزَوَاتٍ أَوْ سِتًّا،  
كُنَّا نَأْكُلُ مَعَهُ الْجُرَادَ.



Narrated Ibn Abi `Aufa: We participated with the Prophet (ﷺ) in six or seven Ghazawat, and we used to eat locusts with him. (Al-Bukhari, n.d., Hadith 5495)

حَدَّثَنَا أَبُو مُصْعَبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدٍ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَجِلَّتْ لَنَا مِثَتَانِ الْخَثُوثُ وَالْجَرَادُ "

It was narrated from ‘Abdullah bin ‘Umar that the Messenger of Allah (ﷺ) said: “Two kinds of dead meat have been permitted to us: fish and locusts.” (Ibn Majah, n.d., Hadith 3218)

Based on this hadith, JAKIM brought Imam al-Nawawi's view that it is necessary to eat fish and grasshoppers even if they are not slaughtered. The view is that both types of animals are impossible to slaughter, so the conditions for slaughter are no longer valid. MUI stated that grasshoppers are permissible if they do not cause harm. According to Islamic law, grasshoppers are permissible for use, including catching and cultivating them for beneficial purposes such as consumption or sale (Nadha, 2022a). Locals and foreign tourists commonly buy fried grasshoppers from vendors along the Wonosari Highway, Indonesia, a renowned tourist destination. One seller has been in business for 25 years and attracts consumers by preparing and frying live grasshoppers on-site. These snacks are made from live grasshoppers cleaned, seasoned, and cooked in hot oil.

*Ulat sago* (sago worm), also known as *Ulat mulong*, is an exotic food prevalent in Sarawak, Malaysia, and mostly appears in Kalimantan, Papua, Sulawesi, and Maluku in Indonesia. *Sago* worms are larvae of the red palm weevil (*Rhynchophorus ferrugineus*), a type of beetle (Siddiqui, et. al, 2024). They bore *sago* trunks for food and laid eggs. The eggs would hatch into plump, yellow-bodied larvae with dark brown hard heads. Susilo and Ulfah (2024) said that *sago* worms have high protein and fat content in terms of nutritional composition. *Sago* worms can be eaten raw (head removed) or fried until crispy. However, the Department of Mufti Sarawak, Malaysia (Jabatan Mufti Sarawak-JMS) stated that eating *sago* worms is haram and prohibited in Islam because it is considered disgusting. In categorizing something as disgust, the jurists determine it based on the local community's character. The Malaysian Muslim community categorizes worms as disgusting (*al-khabis*) and dirty animals, including the *sago* worm (Jabatan Mufti Sarawak, 2014). For this moment, there are no Islamic laws from MUI that are explicitly issued about *sago* worms. Nonetheless, MUI stated a *fatwa* regarding worms, which said worms are one type of animal that falls into the *al-Hasharat* (insect) category. MUI also allows

the opinion of the scholars (*Imam Malik, Ibn Abi Laila, and al-Auza'i*) that it is permissible to eat worms if they are beneficial and not harmful and other opinions of scholars who forbid eating them.

Moreover, Muslim tourists should be careful about pork-based dishes that are popular and originated from Malaysia as well as Indonesia as the prohibition of pigs is mentioned in the Quran clearly:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ

You are forbidden to eat carrion; blood; pig's meat; any animal over which any name other than God's has been invoked. (Al-Ma'idah, 5:3)

Most jurists agree that all parts of the pig are haram (prohibited) in Islam. Scientifically, pigs may carry parasites harmful to human health (Ismail, 2017). Recent research from Li et. al. (2025) found the consumption of processed pork is associated with cognitive decline and may influence behavior, including aggression and mood disorders. As a Muslim, the prohibition of pigs in Islam serves as a test of faith and obedience. It shows a believer's willingness to submit to Allah's command, even when the reasons for certain commands may not be clearly understood rationally. By avoiding consuming pork, Muslims reflect their trust in Allah's wisdom and their consistency in living a life following Islamic principles. Therefore, Muslim tourists should be more careful when choosing local food in Malaysia and Indonesia, as some dishes contain pork as a main ingredient. Some of the prohibited popular local gastronomy mainly contains pork-based dishes, as stated in Table 3.

**Table 3.** The name of prohibited local gastronomy mainly contains pork-based dishes.

Number	Food's Name	Explanation
1	<i>Babi Pongteh</i>	A traditional <i>Peranakan (Nyonya)</i> dish consists of braised pork cooked in soy sauce, fermented soybean pastes, and a variety of spices such as garlic, shallots, and sometimes cinnamon (Lim, 2024). It can be found mainly in Malaysia.
2	<i>Babi Guling</i>	A popular Balinese cultural dish is a slow-roasted pig with crisp skin (Isabelle, 2023).
3	<i>Bak Kut Teh</i>	<i>Bak kut teh</i> is a Malaysian dish of pork ribs boiled in a flavorful broth filled with herbs and spices (Burhan, 2023). Even the definition of <i>bak kut</i> means meat bone tea, but almost everywhere in Malaysia that serves this dish uses pork as the main meat.
4	<i>Bipang</i>	<i>Bipang Ambawang</i> is a food brand from West

	<i>Ambawang</i>		Kalimantan, Indonesia, renowned for its pork-based dishes. The name is a blend of " <i>babi panggang</i> ," which means roast pork in Indonesian, and " <i>Ambawang</i> ," a subdistrict in Kubu Raya, West Kalimantan (Nissa, 2023).
5	<i>Sam Chong</i>	<i>Kan</i>	<i>Sam Kan Chong</i> is an established dish in Kuala Lumpur, Malaysia, named after three neighbouring shops in Jalan Silang, Kuala Lumpur. The name translates to "three shops" in English and is often linked with a noodle dish featuring pork balls, where the pork balls are not shaped into balls but are flat and rectangular (Yi, 2016).
6	<i>Saksang</i>		A traditional Batak dish from North Sumatra, Indonesia, consisting of minced pork or dog meat stewed in blood, coconut milk, and spices (Barus, 2021). It is an integral part of Batak culture and is traditionally served at Batak wedding ceremonies.
7	<i>Sekba</i>		<i>Sekba</i> is a Chinese Indonesian pork offal stew famous in Indonesian Chinatowns. It is made by braising pork offal and meat in soy sauce, garlic, and Chinese herbs (Anita, 2017).
8	<i>Sinalau Bakas</i>		<i>Sinalau Bakas</i> is a traditional dish made by the Kadazan-Dusun people of Sabah, Malaysia, from smoked wild boar (Binisol, 2023). It is a popular Sabahan dish found in both rural and urban areas in Sabah.
9	<i>Tinaransay</i>		<i>Menadonese</i> ginger pork dish from Northern Sulawesi, Indonesia, is made with pork and ginger as its primary ingredients.

#### 4. CONCLUSION

In conclusion, this study has provided an overview of Islamic law and halal regulations in Malaysia and Indonesia. The study has also identified the popular gastronomy products in both countries that are permitted and forbidden due to Islamic law and the use of prohibited substances such as pork-based dishes, which can be a concern for Muslim tourists. Despite that, Muslim tourists are still encouraged to eat food that applies halal certification to remove any doubt. As the halal industry in Malaysia and Indonesia is expected to grow, particularly in halal food, it is crucial to ensure that Muslim tourists only experience halal gastronomy tourism that adheres to Islamic law. Therefore, combining Islamic law and halal regulation is essential in forming a better halal gastronomy tourism that can promote cultural exchange and understanding between Muslim tourists and local communities. If both countries are concerned with halal gastronomy, they can further establish themselves as choice destinations for Muslim tourists. Future research could explore the

impact of Islamic law and fatwa on halal tourism, consumer behaviour towards local halal-certified cuisines, and the role of digital platforms in promoting halal awareness. In addition, studies on the integration of Maqasid Shariah, as well as the sustainability and economic benefits of halal gastronomy, can provide valuable insights. Such research will support the development of halal food tourism and support its role as a bridge for cultural exchange and understanding. Other stakeholders can identify the best practices that can be implemented to promote halal gastronomy tourism in Malaysia and Indonesia to strengthen the top destination for Muslim tourists.

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