

Understanding Reconstruction Halal Products for Halal Businesses in Tana Toraja

¹Fasiha, ²Muzayyana Jabani, ³Helmi Kamal, ⁴Muh Ruslan Abdullah

¹²³⁴Institut Agama Islam Negeri Palopo
Jl. Agatis Balandai, Kota Palopo, 91914
E-mail: fasiha@iainpalopo.ac.id

Abstract

There is an interesting phenomenon in Tana Toraja about the halal product label. Countless businessmen put a halal label on their business without having any legal halal certificate. This article has some objectives. It aims at conveying the understanding level owned by businessmen, elaborating whether the understanding affects the decision on having halal certificate, explaining the understanding construction of halal product of Muslim businessmen and informing the factors that cause malpractice of halal product. The finding result proved that; (1) the lack decision of businessmen to make halal certificate; (2) some stakeholders such as MUI, KEMENAG Tana Toraja and preachers had conducted understanding reconstruction; (3) the result also showed that malpractice of halal product was caused by haram materials that were cheaper than halal ones, halal label was solely marketing strategy and halal certificate spent lots of money.

Keywords: Reconstruction, Halal Products, Halal Businesses

Abstrak

Ada fenomena menarik di Tana Toraja tentang label produk halal. Tak terhitung banyaknya pengusaha yang memasang label halal pada usahanya tanpa memiliki sertifikat halal yang sah. Artikel ini memiliki beberapa tujuan. Hal ini bertujuan untuk menyampaikan tingkat pemahaman yang dimiliki oleh pengusaha, mengelaborasi apakah pemahaman tersebut mempengaruhi keputusan memiliki sertifikat halal, menjelaskan konstruksi pemahaman produk halal pengusaha muslim dan menginformasikan faktor-faktor penyebab malpraktik produk halal. Hasil temuan membuktikan bahwa; (1) kurangnya keputusan pengusaha untuk membuat sertifikat halal; (2) beberapa pemangku kepentingan seperti MUI, KEMENAG Tana Toraja dan para mubaligh telah melakukan rekonstruksi pemahaman; (3) Hasil penelitian juga menunjukkan bahwa malpraktik kehalalan produk disebabkan oleh bahan haram yang lebih murah dari yang halal, label halal semata-mata strategi pemasaran dan sertifikat halal menghabiskan banyak uang.

Kata Kunci: Rekonstruksi, Produk Halal, Bisnis Halal

Introduction

Lack of awareness of business actors to certify products and lack of MUI supervision of products or food stalls located in South Sulawesi, especially Tana Toraja. This condition is based on the number of business operators in 2018 who have obtained halal certificates totaling 11 businesses, 4 of which are in Tana Toraja. Besides that, Tana Toraja is often found food stalls with a halal label and basmalah writing as a sign that the stall is halal for consumption by Muslims. The Lovely Committee in December 2016 released 21 lists of public and special restaurants for Muslims in Tanah Toraja.¹ Ironically, fasiha in his research found that halal-labeled food stalls also offer menus made from pork.² This raises questions; what is the level of understanding of restaurant owners towards halal products? Is the understanding of food businesses very low or high on halal products?

The strong reason for the above phenomenon is that the stall owner only understands that unlawful food for Muslims only eats pork and does not understand that slaughtering does not read basmalah and the process of mixing illicit food is not considered as something that is prohibited. In addition to understanding, halal certification also faces obstacles, namely the reluctance of food stall holders to take care of halal certificates, one of the obstacles is the expensive cost of halal certificates. These conditions impact on the rise of halal labeling on products including the labeling of food stalls.³ Food stalls that do the labeling of halal illegitimate food will experience a decline in the stall's reputation.⁴

This article presents an analytical discussion about the behavior of halal label businesses on products that have not been halal certified and looks for formulations on how to change the mindset of business actors to comply with halal labeling rules. besides, the results of this study add significant contributions to policymakers in re-formulating a halal certification system that is easy and affordable for business actors, as well as efforts to change the mindset of business actors to comply with halal certification rules.

¹Yultin Rante, "Daftar Rumah Makan Umum Dan Khusus Di Tana Toraja, Sudah Diperiksa Panitia Lovely Desember," *Https://Makassar.Tribunnews.Com*, December 8, 2016, <https://makassar.tribunnews.com/2016/12/08/daftar-rumah-makan-umum-dan-khusus-di-tana-toraja-sudah-diperiksa-panitia-lovely-desember>.

²Fasiha et al., "Halal Labelisation of Haram Food in Makale Toraja," *Maqdis, Jurnal Kajian Ekonomi Islam* 4, no. 1 (2019): 23–33, <http://journal.febi.uinib.ac.id/index.php/maqdis/article/view/208/229>.

³Fasiha et al.

⁴Frans Van Waarden and Robin Van Dalen, "Hallmarking Halal," *The Market for Halal Certificates: ...*, 2011, 1–42, <http://www.regulation.upf.edu/dublin-10-papers/5F3.pdf>.

Theoretical Framework

1. Reconstruction Understanding

Reconstruction is defined as returning as before, rearranging, so reconstructing is returning as before.⁵ While understanding is a psychological process related to abstract or physical objects, such as a person, situation, or message in which a person can think about it and use concepts to handle these objects well. Understanding is the relationship between knowledge and the object of understanding. Understanding stated abilities and dispositions concerning knowledge objects that are sufficient to support behavior,⁶ Nation describes understanding as being able to define, formulate with words or be able to interpret concepts,⁷ while Step positions understanding as a state of being aware of objects, and being aware is a criterion for understanding⁸. or understanding as a result of learning.⁹

According to Winkel understanding includes the ability to grasp the meaning and meaning of the material being studied.¹⁰ In other words, understanding is understanding about something and seeing it from various aspects.¹¹ According to Purwanto, Understanding is only a descriptive term used to classify the effectiveness of a given behavior for a specific purpose after the behavior is observed with perception, thought, and action, so it can be assumed that intelligence and understanding are synonyms.¹² Understanding is derived from: a) the difference between knowing and understanding, b) understanding as learning from reading, c) understanding as relational and therefore requires openness, dialogue, and listening d) avoiding

⁵Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Departemen Pendidikan Nasional, 2008).

⁶Wikipedia, "Encyclopedia," 2020, <https://en.wikipedia.org/wiki/Understanding>.

⁷S Nasution, *Teknologi Pendidikan* (Bandung: CV Jammars, 1999).

⁸Matthias Steup, *Knowledge, Truth, and Duty: Essays on Epistemic Justification, Responsibility, and Virtue* (New York: Oxford Scholarship, 2001), <https://doi.org/10.1093/0195128923.001.0001>.

⁹Nana Sudjana, *Penilaian Hasil Proses Belajar Mengajar* (Bandung: PT. Remaja Rosdakarya, 1995).

¹⁰W.S Winkel, *Psikologi Pengajaran* No Title (Yogyakarta: Media Abadi, 2009).

¹¹Sudjana, *Penilaian Hasil Proses Belajar Mengajar*.

¹²M Ngalim Purwanto, *Prinsip-Prinsip Dan Teknik Evaluasi Pengajaran* (Bandung: Rosdakarya, 1994).

misunderstandings.¹³

Understanding and definition of reconstruction and understanding above lead to the theory of reconstruction of understanding. Reconstruction of understanding is returning the meaning of something to its origin, namely halal products. Besides, understanding reconstruction can also be explained by changing understanding of something. The functionalization of understanding reconstruction is directed to see patterns of understanding and changes in the understanding of the objects that are understood.

2. Halal Products

Relating to halal products have been explained in the Quran as follows: the consumption of food that is permissible in Islam, among others: QS. al-Baqarah [2]: 168., 172., QS. Al-Maidah [5]: 88., and QS. An-Nahl [16]: 114. The Word of Allah about the halal nature of God's creatures in general, among others: QS. Al-Baqarah [2]: 29., QS.al-A'raf [7]: 32., QS. Al-Jasiyah [45]: 13., The word of Allah SWT about some types of food and drinks that are forbidden include: QS. Al-Baqarah [2]: 173., QS. Al-Maidah [5]: 3., QS. Al-An'am [6]: 145., QS. Al-a'raf [7]: 157.

Halal food becomes a necessity and is related to the comfort and safety of Muslims as the biggest consumers in Indonesia that need to be enforced by halal industry producers. Every halal food industry producer is obliged to have the understanding and awareness to guarantee the halal of its products which are produced by implementing the Halal Assurance System (SJH) as the implementation of sharia conception of halal and haram rules on food and beverages. Violations against SJH by producers will be able to apply product liability both legally and morally.¹⁴

Hety Handayani Hidayat and Taufik Djatna explained that awareness to consume halal food grew significantly. Halal is not only free from prohibited components, it is also about the whole concept of the principle of good and cleanliness called *thayyib*. Attention to good and clean principles throughout the production process.¹⁵ The halal principle addresses various cultural,

¹³Thomas A. Schwandt, "On Understanding," *Qualitative Inquiry (QI)* 5, no. 4 (1999), <https://doi.org/doi.org/10.1177/10778004990050040>.

¹⁴Muchtar Ali, "Konsep Makanan Halal Dalam Tinjauan Syariah Dan Tanggung Jawab Produk Atas Produsen Industri Halal," *AHKAM : Jurnal Ilmu Syariah* 16, no. 2 (2016): 291–306, <https://doi.org/10.15408/ajis.v16i2.4459>.

¹⁵Hety Handayani Hidayat and Taufik Djatna, "A Value Stream Mapping for Supporting Set Aside Halal Food On International In-Flight Meal Services Manuscript ID JOURNAL011014," *Journal Of Halal Research* 1, no. May (2016), <https://doi.org/10.13140/RG.2.1.5034.8403>.

economic and political issues, especially those related to food, banking, and contemporary lifestyle. For Muslims, halal is embedded in everyday life. Halal is also related to spirituality for Muslims. To ensure halal, halal standards and halal certification from trusted Islamic organizations (LPPOM-MUI) are required. Several techniques have been developed to help consumers choose food products. In Islam, the emphasis is on cleanliness both spiritually and on the food law.¹⁶

Halal certification with a simple definition is an investigation to prove that the status of a certain product is halal from its raw material, processing to packaging and distribution. Including how the company's internal system can guarantee the consistency of the status of halal products. Halal certification must be according to sharia which is sourced from the Qur'an of the hadith of the Prophet Muhammad.¹⁷ Halal Toyyiban must cover all production chains from raw materials to planning, manufacturing, packaging, logistics, shipping, warehouse, marketing and consumption.¹⁸

Clean holy food and drinks follow the halal guidelines as follows: a) The product does not consist of parts or animals which are prohibited by sharia, slaughtering and eating it must follow syara law; b) The product does not contain impurity according to the provisions of syara law such as pork oil, carcass fat or khamr or wine type; b) In the production process, the tools used are free from unclean; c) The product does not mix with unlawful objects during processes such as supply, or storage; d) Workers must be healthy, clean, and practice hygiene and health; e) The equipment used is washed and holy; f) Cleaning equipment, transportation, and factory environment and implementing good manufacturing practice; g) Packaging and product transfer applies hygiene ethics and does not contain ingredients that are not halal as stipulated in syara.¹⁹

¹⁶Reki Wicaksono Ashadi, "Halal Science: An Introduction," *Journal Of Halal Research* 1, no. 1 (2015): 3, <http://www.halalmui.org/images/stories/pdf/Journal-of-Halal-Research-Vol.1-No.1.pdf>.

¹⁷Lukmanul Hakim, "Globalizing Halal Science," *Journal Of Halal Research* 1, no. 1 (2015): 1, <http://www.halalmui.org/images/stories/pdf/Journal-of-Halal-Research-Vol.1-No.1.pdf>.

¹⁸Reki Wicaksono Ashadi, "Halal Science: An Introduction," *Journal Of Halal Research* 1, no. 1 (2015): 5, <http://www.halalmui.org/images/stories/pdf/Journal-of-Halal-Research-Vol.1-No.1.pdf>.

¹⁹Ali, "Konsep Makanan Halal Dalam Tinjauan Syariah Dan Tanggung Jawab Produk Atas Produsen Industri Halal."

Research Methods

This article uses a reconstruction approach, which means that understanding is strongly influenced by the reality of halal food in Muslim minority areas. This implies that there are various interpretations of the nature and behavior of stakeholders. It outlines various interpretations of the nature and behavior of stakeholders. The method used to collect data is to collect literature and interviews. selected case studies for data analysis from the respondents involved

Results and Discussion

1. Opportunities for Halal Labeling of Haram Products

Tana Toraja is an area with a majority Christian population but also inhabited by people of other faiths. According to BPS data on population-based on religion in 2017 in Tana Toraja Regency as follows; 184,875 Protestant Christians, 50,158 Catholics, 34,275 Muslims, 10,214 Hindus, and 19 Buddhists²⁰. Regional Original Income is sourced from the tourism sector which is known for four main types of attractions namely natural attractions, historical attractions, art, and cultural attractions, and agro attractions.²¹ while the trade facilities data are seen from many sectors, namely: kiosks 460, Shops, 178, Warung 154, Restaurants 40, Pasar 37.²² And the number of companies that obtained Trade Business Licenses according to Business Groups in Tana Toraja Regency in 2017 were 104 business units consisting of 102 Small Business units and 2 Medium Business units.²³

The facilities and facilities support Tana Toraja as a tourist destination both foreign and domestic tourists. The Office of Culture and Tourism of Tana Toraja Regency designs tourism development strategies with 7 main strategies, namely: a) Basic strategies that are *multiplier effects* or strategies with various effects; b) Strategies related to managing *interest* tourism; c) Product linkage and development strategies; d) Marketing stabilization strategy; e) Human resource development strategies; f) Spatial strategies for

²⁰BPS, *Tana Toraja Dalam Angka 2018* (Tana Toraja: BPS, 2018), <https://tatorkab.bps.go.id/publication/2018/08/20/08e011f9baf61472fcfd9be7/kabupate-n-tana-toraja-dalam-angka-2018.html>.

²¹Hugo Itamar, "Strategi Pengembangan Pariwisata Di Kabupaten Tana Toraja," *Jurnal Ilmu Pemerintahan* 7 (2016): 150, <http://repository.unhas.ac.id/bitstream/handle/123456789/19331/SKRIPSI.FIX.pdf?sequence=1>.

²²BPS, *Tana Toraja Dalam Angka 2018*.

²³BPS.

tourism development; g) Strategy for developing tourism in the field of distribution ²⁴. One of the 7 strategies is related to halal tourism, namely product development and strategic tourism development.

The number of domestic tourists in 2016 was 1,056,592 and increased to 1,173,183 in 2017, the number of foreign tourists in 2016 was 20,271 people and increased to 25,452 in 2017.²⁵ The number of domestic tourists is dominated by tourists from the area around Tanah Toraja which is predominantly Muslim. These conditions require Tana Toraja to be friendly towards Muslim tourists, namely providing religious facilities and halal food security.

Halal food security is one of its problems because unlawful raw materials are cheaper than raw food halal.²⁶ The *solo sign* event is a traditional event that sacrifices / slaughter animals en masse and is not Islamic such as pigs and buffalo, at the event leaving a lot of slaughtered meat that is likely to be traded and the price is cheaper around +50 thousand, while the normal price of halal meat is 100 thousand.²⁷ Under these conditions, related parties in Tana Toraja should provide a sense of security for domestic tourists who are predominantly Muslim by guarding and overseeing the circulation of the remaining slaughter at *solo signs* and conducting halal certification of raw materials and suitable for consumption for Muslim tourists.

Many fake halal certificates, weak control and low prices on illicit products. This condition caused the emergence of a market with unclear halal aspects. Overall, the halal market requires regulation.²⁸ There are other problems besides raw material issues, namely; understanding of business actors related to eating halal only on raw materials such as pork. Business actors do not fully understand the halal status of a product, especially the owners of halal-labeled stalls that have non-Islamic religions, so it is found that the owners of stalls with halal-labeled have a menu made from unclean ingredients with mixed cooking processes.²⁹

²⁴Itamar, "Strategi Pengembangan Pariwisata Di Kabupaten Tana Toraja."

²⁵BPS, *Tana Toraja Dalam Angka 2018*.

²⁶Amin, "Bahan Baku Haram" (2019).

²⁷Hasan Latif, "Daging Sisa Rambusolo" (2019).

²⁸Laura Kurth and Pieter Glasbergen, "Serving a Heterogeneous Muslim Identity? Private Governance Arrangements of Halal Food in the Netherlands," *Agriculture and Human Values* 34, no. 1 (2017): 103–18, <https://doi.org/10.1007/s10460-016-9698-z>.

²⁹Fasiha et al., "Halal Labelisation of Haram Food in Makale Toraja."

On the other hand, product certification is something expensive, because according to Tajuddin Abdullah that the cost already has provisions, it all depends on the amount of the menu, for a minimum hotel kitchen of Rp. 8 million and UMKM Rp. Thus, SMEs with a business capital of 1 million - 5 million have problems because the cost of certificates is almost as large as business capital.³⁰

2. Level of Understanding

The level of understanding of business actors is measured by 8 basic questions related to halal products, namely: a) knowledge of halal products; b) the production process; c) production equipment; d) food supply and storage; e) conditions of workers; f) the packaging or serving process; g) halal certification process. Whereas the halal certification decision is measured by 2 components namely interest and having halal certification.

Figure 1 below shows that there are 79% of business operators who have a very good understanding of halal products, 15% of business operators have a good understanding of halal products, 4% of business operators have a poor understanding of halal products and 2% of business actors have very low understanding of halal products.

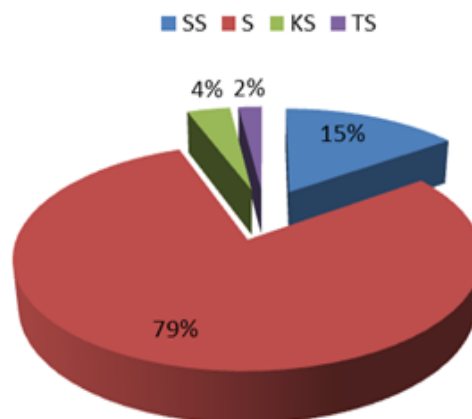


Figure 1 Level of Business Entrepreneurs' Understanding of Halal Certification

The above data gives hope for the availability of halal products in Tana Toraja. The condition of Tana Toraja as a tourist destination is expected to not only offer beautiful nature and unique culture, but it is expected that Tana Toraja will become a friendly tourist destination for Muslims. Understanding is not important when understanding is not included with compliance to obey

³⁰Sampe Baralangi, "Kendala Sertifikat Halal" (2018).

the rules of halal products. Figure 2 below explains the decision of business actors to certify halal products:

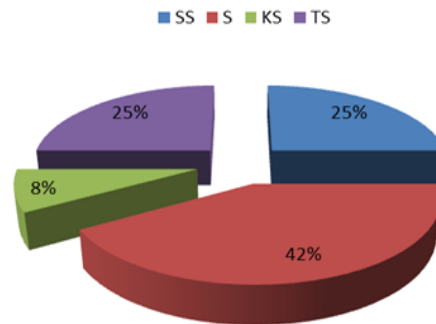


Figure 2 Business Actors Decision to Conduct Halal Certification

In the chart above shows that there are 25% of respondents strongly agreed to decide to certify halal products, 42% of respondents agreed to certify halal, 8% of respondents did not agree to do halal product certification, and 25% of respondents did not agree to do the halal certification. The data explained that the level of understanding affected the decision to do halal certification because those who understood about halal products were 83%, consisting of very understanding by 79% and understand by 4% and those who decide to do halal certification by 50% consisting of those who strongly agree at 42% and agree at 8%. However, there is a unique data that is the level of understanding with decisions not directly proportional because there is a difference of 33% who understands but does not decide to do the halal certification and there are 50% who do not decide to do the halal certification.

The data above explains that a person's level of understanding or knowledge does not necessarily affect a person's decision to do what they understand or know. With this condition, special methods are needed that can influence the decisions of business actors.

3. Reconstruction of Understanding

Understanding explains the state of a person of something in a conscious state ³¹. The condition of the still low understanding of business actors related to halal products requires a change in understanding that affects behavior because the level of understanding can be seen from a person's behavior

³¹Steup, *Knowledge, Truth, and Duty: Essays on Epistemic Justification, Responsibility, and Virtue*.

towards an object in the sense of awareness of something. Reconstruction of understanding not only how what is understood is true in accordance with its substance, but also leads to an increase in awareness to do what is understood.³²

Reconstruction of Understanding has been carried out by various parties in the form of socialization to support businesses. Conduct those who have done socialization include the Indonesian Ulama Council (MUI), the Ministry of Religion, and religious leaders from Tana Toraja district. The parties not only conduct socialization but also conduct business data collection labeled as halal. Business actors responded that the socialization was not effective in guarding the creation of halal food, the response was caused because there was no follow up on sustainable activities.

The condition of business operators is not only a matter of understanding but is related to issues of awareness and encouragement to do or provide halal food. Socialization and data collection activities are often carried out, but the follow-up of the socialization is not yet available, one of the follow-up actions expected by business actors for halal certification assistance.

Data related to the level of understanding or knowledge of business actors have been presented in the previous discussion which explains that a person's understanding/knowledge does not necessarily affect a person's decision to do what they understand or know. This condition is also explained by Sihombing that knowledge will affect one's intentions and behavior. However, three hypotheses are not proven. a) subjective norms about various knowledge and feelings of behavioral control do not significantly influence intention, b) that perceived behavioral control significantly impacts knowledge sharing behavior in different directions.³³ Thus, Pooja Mamidanna emphasizes greater awareness.³⁴ Chilungamo Berthia M'manga stressed the positive influence of how conscience and openness increase hope through decision making.³⁵

³²Pusat Bahasa, *Kamus Besar Bahasa Indonesia*.

³³Sabrina O. Sihombing, "Understanding Knowledge Sharing Behavior: An Examination of the Extended Model of Theory of Planned Behavior," *The Winners* 12, no. 1 (2011): 24, <https://doi.org/10.21512/tw.v12i1.681>.

³⁴Pooja Mamidanna and Aneesh Kumar P, "Personal Fbleness and Perception of Risk Behaviors among Adolescents," *Indian Journal of Public Health Research & Development* 9, no. 10 (2018), <https://doi.org/10.5958/0976-5506.2018.01305.0>.

³⁵Chilungamo Berthia M'manga, Chinun Boonroungrut, and Mo Shuliang, "Personality, Career Decision-Making and Career Expectations: A Primary Report from Malawi," *Journal of Behavioral Science* 14, no. 3 (2019): 62–75.

Understanding of Muslim business actors is influenced by cooperation in the field of muamalat because, in the process of cooperation, cultural assimilation and acculturation are formed. The principle of Islamic assimilation and local actualization not only occur in the socio-economic aspects but also the dimensions of cooperation in matters of worship. Religious activities that function as interactions between textual and local traditions. The activity has the opportunity to articulate religious messages for the needs and problems of the community. Thus, local wisdom values influence the actualization of religious values, and vice versa religious values affect the actualization of local wisdom values.³⁶ The issue of halal products is a problem that is difficult to overcome because Muslim consumers do not immediately believe in halal products offered because eating illicit food is a violation of values and morals in religion.³⁷

From the above review, it can be explained that the decisions of business actors are influenced by several indicators including knowledge, understanding, culture, awareness, behavior control/supervision and government policies. In these conditions there are expectations of business actors to the policymakers as follows:

Tabel 1. Business Actors' Response to the Government's Role in the Halal Certification Process

| No | STATEMENT |
|----|--|
| 1 | Socialization of MUI, the Ministry of Religion Tana Toraja must improve compliance with halal products |
| 2 | Assistance in obtaining halal certificates in the form of processes and funds for a halal certificate |
| 3 | The attention of the government for halal business assistance is financial assistance for obtaining halal certification |
| 4 | There was a positive response from the government and the Tana Toraja community for entrepreneurs labeled as halal |
| 5 | Business owners who carry out halal labeling of these prohibited products are opposed because they truly damage the halal business owner |

Sumber: Results of Interview

³⁶Sulistiyono Susilo and Ibnu Syato, "Common Identity Framework of Cultural Knowledge and Practices of Javanese Islam," *Indonesian Journal of Islam and Muslim Societies* 6, no. 2 (2016): 161, <https://doi.org/10.18326/ijims.v6i2.161-184>.

³⁷Waarden and Dalen, "Hallmarking Halal."

Data from the above data obtained information that business operators wish to have halal certificates. This expectation is not as easy as turning a hand because businesses are faced with expensive halal certification processes and costs, lack of government attention/support for business actors to carry out halal certification, on the other hand, halal certification provides benefits in market competition. Halal restaurants have an attraction and contribute to the region as a tourist destination and a center for the global halal market³⁸. The increasing demand for halal food from Muslim and non-Muslim consumers has provided a good indicator for the hotel industry,³⁹ because halal certificates are a resource in boosting regional economies. Thus, the government must create and provide halal facilities and infrastructure, including halal certificates. Following is the response of religious leaders and community leaders of halal certification in Tana Toraja:

Tabel 1. Response of Religious Leaders and Community Leaders to Enforcement of Halal Certification

| No | STATEMENT |
|----|--|
| 1 | Local government, MUI and Ministry of Religion must issue a policy related to the obligations of Muslim food stalls to conduct halal certification. |
| 2 | The government must provide ease of the process, access for business actors in handling halal certificates, especially in the aspect of financing. |
| 3 | Local government, MUI and Ministry of Religion must conduct supervision regularly. |
| 4 | Local government, MUI and Ministry of Religion not only carry out data collection and socialization but also carry out follow-up which has an effect on creating halal products for Muslim stalls. |
| 5 | Local governments must guarantee halal raw materials for businesses stalls in Tana Toraja. |
| 6 | local government, MUI and the Religious Affairs Ministry establish the formation of the Muslim market in Tana Toraja |

Sumber: Primary Data

³⁸Sharifah Zannierah Syed Marzuki, "Understanding Restaurant Managers' Expectations of Halal Certification in Malaysia," *University of Canterbury* (University of Canterbury, 2012), <https://core.ac.uk/download/pdf/35467804.pdf>.

³⁹Sharifah Zannierah Syed Marzuki, "Halal Certification: A Viewpoint From Malaysian Restaurant Managers," *Asia Pacific Journal of Business Review* 1, no. 1 (2016): 23–39, <https://doi.org/10.20522/apjbr.2016.1.1.23>.

The table above shows the need for the government's seriousness in ensuring the halal products, ranging from the supply of raw materials to the marketing. It cannot be denied the government has the power to make rules that have implications for the guarantee of halal products for Muslims. Weak government policies have an impact on the weak actualization of halal product certificates and the difficulty of meeting the needs of halal products for communities heterogeneous such as in Tana Toraja. These weaknesses are found in a) overlapping processes that result in unclear halal certification systems; b) certificate institutions are financially dependent on businesses and economically and politically dependent on government permits; c) overlapping export standard procedures; d) neglected ethnic and religious backgrounds. In particular, the application of halal products requires the role of stakeholders.

The demand for halal products grows with the increasing population in Muslim minority areas. On the other hand, halal quality assurance must be a concern and policy to guarantee halal quality. As is the case with the Tana Toraja region.

Conclusion

Tana Toraja is a tourist destination, its population is a Muslim minority, and there are many Muslim tourists. This condition demands an infrastructure that is friendly to Muslims, one of which is the guarantee of halal products for Muslim residents and Muslim tourists in Tana Toraja. Current conditions, Muslim tourists visiting Tana Toraja still have doubts about the products offered, especially restaurants, so Muslim tourists rely on the halal label on food stalls. But it is unfortunate, there are still food stall owners who do halal labels, but the food is mixed with illicit food.

The issue of low understanding and decision of business actors to obey the rules of halal product certification requires the seriousness of the government both at the central level and regional governments, academics, religious leaders, community leaders and all stakeholders to provide understanding and action towards the reality. The actions meant include policies, increased understanding, granting halal certificates, socialization and supervision. Reconstruction of understanding can be done by 1) socializing to businesses and consumers with a persuasive approach, 2) making interesting content on social media, and 2) the government, the Ministry of Religion and the Indonesian Ulema Council controls, monitors and acts against non-compliance with halal product rules.

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