

Developing halal edugastronomy tourism framework based on maqasid shariah among muslim local food providers in Malaysia: a conceptual paper

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Abstract

The diversity of culture in Malaysia has opened tourism opportunities mainly related to local gastronomy components that can be inserted from the Halalan-Toyyiban concept. The culinary knowledge from Muslim Local Food Providers (MLFPs) will help to interest the tourists in experiencing gastronomic satisfaction. However, a lack of awareness among MLFPs in practising Halalan-Toyyiban in gastronomy tourism will decline the actual quality and food standards. This paper aimed to develop a new framework regarding Halal Edugastronomy Tourism (HEGTo) based on maqasid shariah to preserve and promote cultural diversity in Malaysia and draw attraction from Muslim tourists. The paper used qualitative data from previous studies about MLFPs with gastronomy, the Halalan-Toyyiban concept, the approaches in edugastronomy, the tourism aspect, and the role of maqasid shariah in HEGTo. A comprehensive HEGTo framework from the understanding of principles of halal gastronomy tourism, as well as maqasid shariah, will be shown as a result. This paper provides an idea to improve current methods and promote cultural variety, sustainable tourism, and overall benefits for society and the national economy.

1. Introduction

Muslim local food providers (MLFPs) play a significant role in fostering tourism growth. The tourism industry is an important driver for many economies across the world because it is widely recognised for its capacity to boost economic growth. Along with halal tourism, which is showing great growth potential and is emerging as a sector with high demand, since it is an opportunity to generate connections around the world. According to the State of the Global Islamic Economy 2023/24 Report (Salaam Gateway, 2023), Muslim expenditure on travel reached USD133 billion in 2022, marking a 17% increase from the previous year, with expectations indicating a growth to USD174 billion by 2027 at a compound annual growth rate (CAGR) of 5.5%. However, halal tourism is not like a regular journey that requires the basic needs of Muslims to fulfil their religious daily responsibility, like halal food, an

Islamic hotel environment, and a Muslim-friendly washroom (Mollah, 2017). Halal tourism refers to any tourism activity or destination that follows Islamic teachings and is permissible for Muslims to participate in (Battour and Ismail, 2016). Interestingly, Malaysia is reported as a top destination for Muslims to choose as a travel destination, as it shares the spot with Indonesia according to the Global Muslim Travel Index (Crescent Rating, 2024). This shows the high potential for Malaysia to enhance halal tourism, including cultural promotions.

Halal tourism in Malaysia has faced a significant opportunity to highlight culturally immersive travel experiences, as Malaysia is a multicultural country, since 70.1% of citizens are Bumiputra, 22.6% are Chinese, 6.6% are Indian, and 0.7% are other races (Statista, 2024). Therefore, the tourists can explore the local cuisine and culinary traditions while having gastronomic

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satisfaction in the destinations. Halal gastronomy is the production, preparation, and serving of local food that is related to the culture and complies with the minimum requirements of halal standards. Nevertheless, with the influence of foreign food and the development of technology today, there is a risk that traditional local food will be forgotten in the future (Raji *et al.*, 2021; Chen *et al.*, 2023). Hence, this study discovers the approaches to increase the concern regarding heritage food through educating tourists and customers. The purpose of this framework is to guide MLFPs in adhering to the Halalan-Toyyiban concept and promoting gastronomy knowledge through some methods.

Moreover, MLFPs in Malaysia are not interested in applying for halal certification as they believe the customers still buy their products without a halal logo (Abu Bakar *et al.*, 2019). Plus, the requirement of the halal certificate is still voluntary (Zakaria and Abdullah, 2019), which gives a choice to MLFPs either to apply for a halal certificate or not. The effect of this is that many issues will arise related to the sources of raw materials, misuse of the halal logo, and hygiene preparation, such as a lack of concern among MLFPs when serving food, like a case that sells the claypot chicken rice that uses rice wine alcohol (Solihin *et al.*, 2023). The root cause of these problems is that there are no Halalan-Toyyiban concepts applied on the premises to ensure the halal principles.

Edugastronomy is a combination of the words education and gastronomy, which implies the practical that MLFPs do at their restaurants or premises to educate tourists about local food and culture from Malaysia. MLFPs with knowledgeable gastronomy skills should understand and apply the Halalan-Toyyiban concept, as it is a crucial action to ensure the production of halal gastronomy of good quality. Plus, adding approaches to educating about gastronomy will increase the value of their restaurants to attract more tourists. Maqasid shariah refers to the objectives and meanings of shariah and the hidden insight that Allah has positioned within each of its rulings (Fisal *et al.*, 2019). There are five principles in maqasid shariah, including the protection of life, property, health, religion, and lineage (Tahir and Mohd Kashim, 2017). All these principles can be inserted into the framework of Halal Edugastronomy Tourism (HEGTo) as a foundation to ensure the well-being and fulfilment of society as well as the prevention of harm and corruption. Thus, the purpose of this paper was to close this gap by developing a new framework for the HEGTo based on maqasid shariah principles among MLFPs to preserve and promote Malaysia's cultural diversity to attract tourists through authentic and halal-compliant gastronomic experiences.

2. Materials and methods

Many issues arise from MLFPs that prove they are not fully concerned about Halalan-Toyyiban practising in preparing gastronomy products. In addition, foreign food cultures like Korea and Japan have influenced food consumption in Malaysia, which may cause the traditional food will be forgotten. Therefore, a framework for HEGTo based on maqasid shariah is needed to apply the Halalan-Toyyiban concept in premises that remove the doubt, and MLFPs can enhance the knowledge about traditional food to tourists for a better quality of gastronomic experience. This paper relies on a qualitative research methodology (Bengtsson, 2016), primarily utilising a literature review to understand and explore each component of HEGTo based on maqasid shariah. This paper conducts a comprehensive review of existing literature from conferences, reports, and journal articles in each category, starting with MLFPs with gastronomy tourism knowledge, Halalan-Toyyiban concept, approaches in edugastronomy, tourism aspect, the role of maqasid shariah, and summarises the past studies to make a framework for HEGTo. Hence, the framework of HEGTo will help the MLFPs produce better quality gastronomic food, especially by applying the Halalan-Toyyiban concept and approaches in educating tourists.

3. Results and discussion

3.1 Muslim local food providers with gastronomy tourism knowledge

Food is important for survival and plays a significant role in society beyond nutrition. This is because food can tell us about a culture's history and traditions (Ma'rifah *et al.*, 2019). Food is also a big part of tourism, and it can create chances for MLFPs and boost the economy of the country (Kurnia *et al.*, 2023). In the food industry, businesses can gain an advantage by offering halal products. Malaysia is a country with a strong halal industry and diverse food culture that can attract muslim and non-muslim consumers, both locally and internationally. MLFPs in Malaysia can be easily found in any area, as Malaysia has many restaurants, cafes, food vendors, food trucks, food catering, and even individuals who sell local food physically or online. Raji (2021) asserted that MLFPs in Malaysia offer a wide range of options for tourists, especially in traditional food with its unique flavours, ingredients, and cooking techniques. MLFPs are aware of people's culture and norms because they are on the front lines and know more about tourist demands and acceptance of local foods (Som *et al.*, 2019). Plus, it is not a problem for MLFPs in Malaysia to provide halal local food for tourists, as most Malaysians are Muslim as well and it will increase the

halal gastronomy tourism activities in Malaysia. MLFPs can plan the marketing strategy to approach tourists by providing the image of the food and restaurant in marketing tools (Abdullah and Rahman, 2022). Moreover, the factors that MLFPs should be concerned about are service quality, affordable price, and amazing food taste to capture tourist satisfaction and make them revisit the same destination.

Malaysia is rich in traditional, cultural, and heritage foods, as 213 foods have already been gazetted as national heritage under the National Heritage Act 2005 until February 2024. Each state, race, and religion in Malaysia has its own food heritage. Food heritage can be understood as material and immaterial aspects of food cultures that are seen as a shared inheritance or something valuable to everyone (Som *et al.*, 2019). This includes agricultural products, ingredients, meals, cooking methods, recipes, and food customs. Almost every food heritage in Malaysia can be cooked according to the halal standards since the main ingredients themselves are halal. Based on the National Heritage Department in Malaysia, popular food heritage can be categorised into rice, side dishes, sauce, dessert, noodles, and drinks. The cultural heritage value of the food can be known by MLFPs mainly about the food name, ingredients, and preparation of the food (Almansouri *et al.*, 2022). Hence, MLFPs who produce local food heritage can easily interest Muslim tourists to have the gastronomy experience.

3.2 Halalan-Toyyiban concept

Halalan-Toyyiban comprehends not only the permissibility but also the concept of wholesomeness, purity, and overall quality in food production and consumption (Idris *et al.*, 2022). Halalan-Toyyiban also emphasises the need for halal ingredients, nutrition, cleanliness, authenticity, food safety, and overall excellence in the quality of food. These elements will cover the Halalan-Toyyiban concept to provide the benefits for gastronomy, which are gaining consumers' trust and ensuring that products meet the standards of halal requirements (Hashim and Nor, 2022). Four verses in the Quran mention Halalan-Toyyiban (good and lawful):

“People, eat what is good and lawful from the earth, and do not follow Satan’s footsteps, for he is your sworn enemy” (The Quran 2:168).

“But eat the lawful and good things that God provides for you. Be mindful of God, in whom you believe” (The Quran 5:88).

“So enjoy in a good and lawful manner the things you have gained in war and be mindful of God: He is

forgiving and merciful.” (The Quran 8: 69).

“So eat of the good and lawful things God has provided for you and be thankful for His blessings, if it is Him that you worship.” (The Quran, 16: 114).

Halal describes something permissible according to Sharia law for humans to consume, use, and engage in transactions (Azhar and Abdul Wahab, 2017). While Tayyib has different meanings according to scholars. It is argued that halal is a decision decided by Islamic law, whereas Tayyib is evidence presented by someone (Mustaffa, 2019). Muslim consumers were sceptical of the basic halal logo and requested further disclosure about product ingredients. This distrust increased when the product was imported from a non-Muslim country (Ismaeel and Blaim, 2012). Therefore, the MLFPs must use ingredients that are halal certified by JAKIM or a recognised Foreign Halal Certification Body from other countries. This will help MLFPs maintain integrity and serve the best for the customers by removing their doubts. Abdul Mokti *et al.* (2024) stated that Toyayiban itself has five meanings that can be understood, which are nutrition, safety, cleanliness, quality, and authenticity.

Halalan-Toyyiban food can be extracted through nutritious food that benefits the body and spiritual (Sahilah, 2020). Necessary nutrition plays a key role in disease prevention and enhances overall health, thereby supporting individuals in performing their daily worship activities effectively. A study by Abdul Latif (2018) about halal nutrition discussed two important topics, which are halal food and the Islamic eating practices according to the Prophet Muhammad. According to the Ministry of Health in Malaysia, the food pyramid was updated in 2020 by emphasising the aspect of consuming more vegetables and fruits that replacing carbohydrates. This is in line with the needs of Malaysians who are often exposed to diseases such as obesity and diabetes due to excessive carbohydrate consumption. The food pyramid is often a reference for Malaysians who want to control their daily food intake. Basic nutrients essential for human growth and development, including carbohydrates, proteins, fibres, fats, vitamins, and minerals, each serve specific functions in the body (Salamon *et al.*, 2021).

Besides, Halalan-Toyyiban also covers food safety, which is the actions and processes that prevent foods from containing harmful substances, ensuring that food is safe for eating (Meinert *et al.*, 2023). Thus, food safety must be in line with cleanliness, food waste management, and pest control systems. Mustaffa (2019) stated that Toyayib in halal food production means more than just being permissible, as it implies that the food is

not only permitted but also wholesome, safe, and free from harmful substances. For cleanliness, MLFPs should have a daily routine of cleaning critical areas, especially in processing and serving spaces, to assure food safety and protect the health of their customers. Regular cleaning may also prevent the growth of viruses and bacteria and manage the presence of pests (Chik *et al.*, 2023). As a result, the consistency of cleanliness will help to build a strong reputation for quality and reliability in the food industry. Moreover, food safety also includes food waste, as there are two types of food waste, either coming from the production or the customer (Nathalia *et al.*, 2024). Food waste management is essential to substantial economic savings as well as to ensure that waste materials are removed with a proper procedure before being handled, disposed of, or recycled (Arifin *et al.*, 2021). MLFPs must be responsible for waste management to avoid selling spoiled food to their customers. Plus, a pest control system also needs to be implemented on the premises to prevent food contaminated with pesticides like ants, cockroaches, and flies, which affect human health and the environment (Septiati *et al.*, 2022). Tayyib elements can be interpreted through food safety certifications such as Good Manufacturing Practices (GMP) and Hazard Analysis and Critical Control Points (HACCP). In Malaysia, two more food safety certifications can be applied which are the Food Safety is the Responsibility of the Industry (MeSTI) certification for manufacturing and Clean and Safe (BeSS) for restaurants. These food safety certifications will help MLFPs to reduce contamination and nonconformance during the manufacturing process since the premises will be audited by the authorities.

Another factor to be focused on in the Halalan-Toyyiban concept is food quality, which covers the freshness of ingredients, taste, and food presentation (Abdul Mokti *et al.*, 2022). When choosing halal ingredients, MLFPs also must seek the best ingredients that are still fresh and not spoiled so that the final food produced will be at the highest quality level. Since taste is a personal experience, MLFPs can get creative with their food production and presentation. However, local gastronomy should have significant taste reflected on Malaysia's diverse cultural heritage and integration of influences from various regions since each race and state has its own identity of food. For food presentation, they need to ensure the quality of food matches the standards they promised, including having the right ingredients, measurements, and weights. Neglecting this responsibility, such as providing small portions or incomplete food sets, is inappropriate and can lead to a violation of one of the consumers' rights to get accurate and complete information through verbal

communication, labelling, or advertising (Abdul Mokti *et al.*, 2022). Several factors may affect the accuracy of food expectations that cannot be controlled, including the size, texture, and type of photograph used on a food menu. Therefore, every picture should include a disclaimer stating that it is only for illustration purposes.

Kamisah *et al.* (2018) describe that Toyyiban can also be described as authentic. Authenticity in food refers to a food product that is genuinely represented, confirming it is exactly what it claims to be without any adulteration or deception (Dean *et al.*, 2006). Apart from that, the business integrity between MLFPs and customers should be clean, as honesty is a part of Islamic principles. Islam also emphasises the prohibition against fraud in business, such as cheating on weights. "Woe to those who give short measure, who demand of other people full measure for themselves, but give less than they should when it is they who weigh or measure for others!" (The Quran, 83: 1-3). Businesses should be truthful and transparent in all interactions, whether with customers, employees, suppliers, or other partners (Abdul Mokti *et al.*, 2022).

The Halalan-Toyyiban concept will benefit the MLFPs as a checklist to make sure their products comply with the minimum halal standards. However, to get a comprehensive understanding of these standards, MLFPs are highly encouraged to get the halal certification. Having a halal certificate boosts the tourists' trust and confidence (Hashim and Nor, 2022) by ensuring that the food they eat or drink is free of prohibited substances and follows the Halalan-Toyyiban concept.

3.3 The approaches in edugastronomy

Education can be defined as a process of intellectual growth, improvement in abilities, and attitude development that together create diverse perspectives and preferences toward action in life (Adesemowo and Sotonade, 2022). The personal development of the people, which includes their intellectual and spiritual advancement as well as their socialisation into local and national society, can be viewed as the main goal of education. Therefore, the knowledge received from MLFPs to tourists about gastronomy can increase the understanding of the local society and its culture. Many activities can be done in the scope of gastronomy tourism, such as visiting the local food manufacturing, food festivals, shops, heritage cookbooks, gastronomy tour operators, and gastronomy-related media like watching cooking shows (Sormaz *et al.*, 2016).

Nevertheless, this study focuses on MLFPs as they can provide a segment of education in cultural exchange to the tourists through their premises and restaurants for

a better understanding of the local society's culture. Sormaz *et al.* (2016) stressed that tourists can learn about local food by observing its production and preparation processes from the ingredients to the finished product. MLFPs can manage a cooking class for tourists to acknowledge the steps, skills, and materials needed in preparing the local food.

MLFPs must ensure their premises are attractive to tourists, including their heritage, services, and stories that will influence better gastronomy foods (Söderström, 2022). The tourists can also learn new things with the decoration that reflects the heritage food, which gives the vibe of tradition and enhances the gastronomic experience. Furthermore, the MLFPs can also change the kitchen design to an open kitchen, which allows the tourists to see the cooking methods directly. An open kitchen can offer aspects of cleanliness and hygiene since transparency will occur between the food handler and customers (Alonso and O'Neill, 2010). An open kitchen design also helps create a sense of trust concerning food preparation and overall employee behaviour that will bring a sense of conviction towards the restaurant. Therefore, these approaches, such as cooking classes, decoration, and open kitchens, will help the MLFPs to educate the tourists about the gastronomy that they serve.

3.4 Tourism aspect in halal edugastronomy

MLFPs play a pivotal role in halal gastronomy tourism by connecting tourists with the authentic culinary experiences of a destination by selling their local products directly (Baby and Joseph, 2023; Vuksanović *et al.*, 2024). Authentic culinary refers to the genuineness of local food specific to a particular place, reflecting the essence of its cultural heritage (Zhang *et al.*, 2019). It includes the use of traditional recipes, local ingredients, and authentic preparation methods passed down through generations. Authentic local food offers a sensory connection to the region's culture, history, and identity to provide an authentic gastronomic experience. This could mean dishes like Nasi Lemak or Rendang that are prepared and served by MLFPs will present a genuine taste of Malaysian heritage. In this study, the authors will consider foods authentic if they are gazetted under the National Heritage Act, which validates their recognition as part of Malaysia's national heritage.

In addition, MLFPs can connect tourists with authentic cuisine through food quality and service quality. Food quality is the characteristics of the food that are satisfactory to the consumers, while service quality is the result of the difference between the expectation of the quality and the actual quality performance (Hidayat *et al.*, 2020). The food quality has

been covered in the Halalan-Toyyiban concept, which includes the freshness of ingredients, taste, and food presentation. Hence, the component of tourism will focus more on service quality among MLFPs to perceive customer satisfaction. Bell *et al.* (2005) stated that service quality is closely linked to how employees perform their duties in a restaurant setting. The characteristics of service quality are restaurant ambience and employee factors (Huda and Islam, 2019). The ambient conditions in a restaurant include the background characteristics of the restaurant environment, such as interior decoration, exterior appearance, room temperature, lighting, music, noise, and smell (Senduk *et al.*, 2016). Employee factors are related to reliability, attentiveness, and responsiveness (Bichler *et al.*, 2020). Reliability in restaurant service quality refers to the ability to perform the service dependably and accurately, such as serving all orders quickly, while attentiveness is reflected in the staff's ability to stimulate increased consumption through their attentive nature and actively seek feedback from customers to enhance their practices. Responsiveness in service quality is demonstrated by the staff's immediate recognition of customers, a very friendly welcome, and the prompt offering of a suitable table.

In addition, promoting HEGTo can lead to a boost in tourism revenue for the destination in attracting more muslim tourists (Said *et al.*, 2023). Muslim tourists usually have specific dietary requirements that need to be followed as obligations like the need for halal food. The impact of raising HEGTo will help Malaysia in this growing tourism market, which accounts for a significant portion of global tourism spending. The fact that Malaysia is a muslim-majority country has a bigger potential to expand the tourism industry, mainly as a halal tourism method to create more market share (Saffinee *et al.*, 2021). Successful promotion of HEGTo can improve Malaysia's image as a destination with a muslim-friendly country that is rich in culture and increase the country's tourism revenue. Furthermore, HEGTo provides an important opportunity for local food providers, farmers, and small businesses to enhance their financial prospects by offering halal products and services to fulfil the needs of tourists (Kamarudin and Nizam, 2013). This not only benefits the local businesses but also helps the overall economic development by encouraging entrepreneurship, job creation, and sustained development in the local food industry. Widodo *et al.* (2022) said that the growth of halal tourism has generated more business opportunities and job opportunities for local people, specifically those who prefer an Islamic lifestyle. Halal businesses are always concerned about Islamic obligations, such as providing Muslim employees with time off to attend Friday

congregational prayer without punishment and penalty. This action can improve employee productivity while adhering to Islamic teachings.

3.5 The role of maqasid shariah in halal edugastronomy tourism

The idea of HEGTo is closely linked to the principles of maqasid shariah, which represent the highest goal of Islamic law. According to Fisol *et al.* (2019), these principles, which include the preservation and promotion of the Islamic faith, life, intellect, lineage, and property, serve as a guide for ensuring that tourism practices align with Islamic principles. The impact of combining maqasid shariah principles into HEGTo includes enhanced Muslim tourist satisfaction, economic growth for local communities, and cultural exchange, which contributes to a more inclusive and sustainable tourism industry.

The preservation of the Islamic religion or faith is achieved by ensuring that all food and beverages served by MLFPs are halal (Fisol *et al.*, 2019; Herindar, 2022). "But eat the lawful and good things that God provides for you. Be mindful of God, in whom you believe." (The Quran, 5: 88). This includes avoiding pork, alcohol, and other prohibited ingredients. Violations of the command to consume halal food can harm and disrespect the religion, expose individuals to disease, and lead to immoral behaviour. The tourists can also practice following good ethics in consuming food, such as praying before as well as after eating, eating together, and not criticising the food in front of them (Herindar, 2022).

In addition, HEGTo can also contribute to the preservation of life by promoting food safety to ensure that halal food is prepared, handled, and served in a clean and hygienic environment. This is important for maintaining the integrity of halal food and ensuring that it is free from any impurities or contaminants. Hence, food handling courses and anti-typhoid injections are needed as basic requirements among MLFPs (Hashim *et al.*, 2023). "Say [Prophet], 'Bad cannot be likened to good, though you may be dazzled by how abundant the bad is. Be mindful of God, people of understanding, so that you may prosper.'" (The Quran, 5: 100).

Furthermore, HEGTo can also promote the preservation of intellect by providing educational opportunities for tourists to learn about local culture and traditions. This can be accomplished when tourists are interested in trying the local gastronomy; at the same time, MLFPs can explain the food's background and history through approaches like cooking classes, an open kitchen, and decoration. Moreover, MLFPs can also

focus on enhancing their knowledge of halal awareness by deepening their understanding of halal principles and current issues. This will help MLFPs better serve tourists and ensure that the food they offer aligns with Islamic dietary laws.

In terms of lineage, HEGTo can help to preserve the cultural heritage and traditions of Muslim communities around the world by promoting their unique cuisine and culinary practices. This can help to promote cultural exchange and understanding for tourists to experience halal gastronomy, which can help to break down barriers between different cultures and histories. By supporting local food entrepreneurs and products that specialise in traditional dishes, tourists not only get to enjoy authentic meals but also contribute to the preservation of culinary traditions. However, Herindar (2022) said that it is important to avoid consuming products that are doubtful because the blood in humans continues to flow and can impact future generations.

Lastly, HEGTo plays a pivotal role in preserving property by raising sustainable and responsible tourism practices. This is because it will support local businesses and suppliers, which not only improves the economic benefits for local providers through tourism development but also contributes to improved tourism revenue and growth within the tourism industry. The halal supply chain positively impacts the halal tourism industry, contributing to economic growth by ensuring that halal food and beverages are available for Muslim tourists (Suseno *et al.*, 2023). This support for local businesses and suppliers not only enhances the economic benefits for local providers through tourism development but also drives increased tourism revenue and growth within the tourism industry, aligning with the broader goals of maqasid shariah.

3.6 Conceptual framework of halal edugastronomy tourism based on maqasid shariah

The framework of HEGTo, based on maqasid shariah, can be understood through Figure 1. Malaysia is rich in heritage food, as 213 foods have been registered under national heritage, which also shows that many MLFPs with good knowledge of cooking, preparing, and serving this gastronomy will help in customising the cultural heritage value throughout the local food. However, MLFPs must integrate their skills and knowledge with the Halalan-Toyyiban concept to fulfil the minimum requirement of halal standards. It is encouraged and better action if MLFPs apply for the halal certificate to avoid doubt about halal practices from tourists' perception. From this, the maqasid shariah have fulfilled to protect the faith and life as explained before. Engaging with MLFPs is important for enhancing their

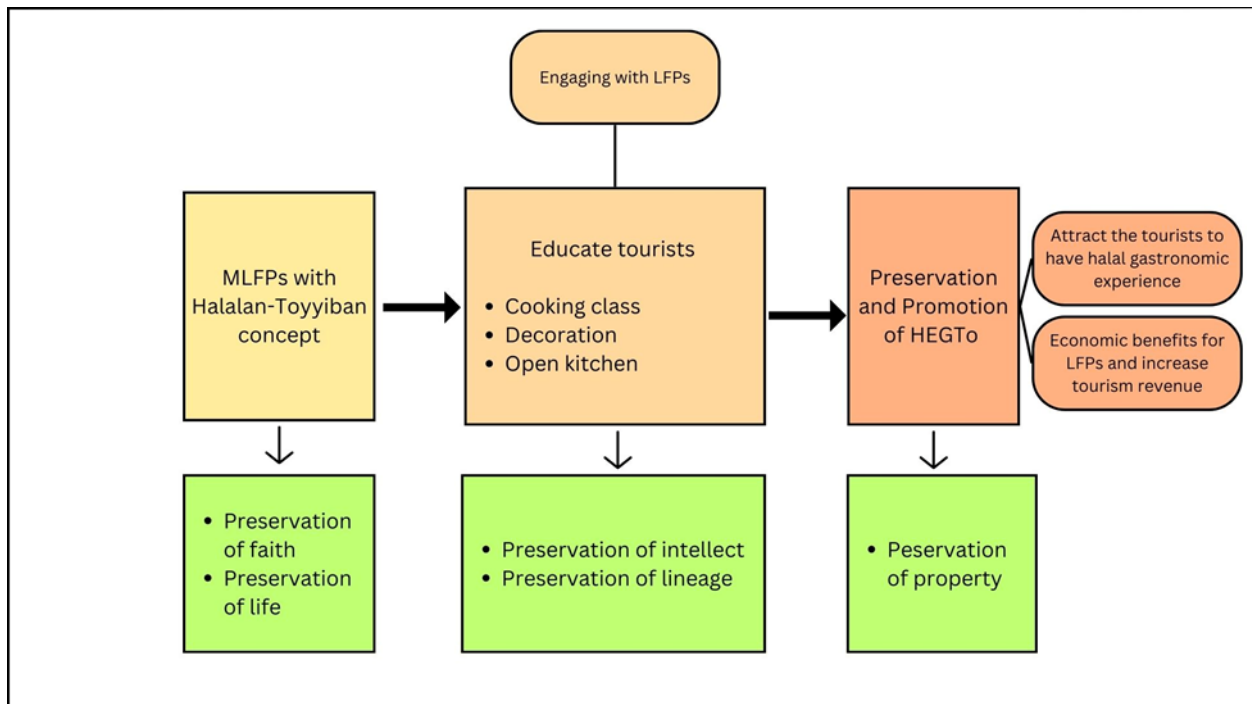


Figure 1. Framework of HEGTo based on maqasid shariah.

ability to educate tourists and effectively implement the concept in cultural exchange. This can be achieved through various approaches, such as offering cooking classes, decorating the premises with culturally relevant elements, and incorporating open kitchens. Maqasid shariah will cover the preservation of intellect and lineage through this action. The impact of this will preserve and promote HEGTo in Malaysia. This not only attracts tourists but also fulfils the needs of muslim tourists while experiencing cultural exchange. Moreover, focusing on HEGTo can significantly increase Malaysia's tourism revenue by tapping into the growing muslim tourism market. HEGTo also offers economic opportunities for local business development, ultimately contributing to the overall economic growth and sustaining the prosperity of the country.

4. Conclusion

In conclusion, this paper presents the novelty of the HEGTo framework based on maqasid shariah. This paper highlights the intersection of MLFPs with gastronomy tourism knowledge, the Halalan-Toyyiban concept, the approaches in edugastronomy, the tourism aspect, and the role of maqasid shariah in HEGTo. This framework will help to enhance the quality of gastronomic experiences among tourists as the MLFPs will approach through edugastronomy. Furthermore, HEGTo aims to preserve and promote cultural diversity in Malaysia, making the country more attractive to tourists, mainly Muslim tourists. The HEGTo framework offers a holistic approach to tourism development by benefiting the local economy and fostering societal well-being through promoting the understanding and appreciation of diverse cultures. As a result, Malaysia

can position itself as a premier destination for halal gastronomy tourism. The paper also suggests that the HEGTo framework be presented to halal tourism authorities in Malaysia to establish comprehensive halal guidelines for MLFPs and to secure recognition for their compliance. Eventually, this paper impacts the advancement of tourism strategies emphasising cultural diversity, sustainability, and economic prosperity.

Conflict of interest

The authors declare no conflict of interest.

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