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**SHARIA ETHICS IN SERVING HALAL FOOD TO MUSLIM  
TOURISTS FROM THE PERSPECTIVE OF MAQASHID  
SYARI'AH AT 'THE RAMBU SOLO' CEREMONY**

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**ABSTRACT :**

Such research is intended to investigate application to sharia ethics on serving halal food for Muslims during that *Rambu Solo' traditional ceremony* in Lembang Rumandhan, Rano District, Tana Toraja Regency. *The Rambu Solo' tradition* that is Torajan funeral ceremony lest holds high social, cultural, and spiritual values, as well as being a unique tourist attraction. In the context of a multicultural society, ethical and religious issues arise regarding Providing halal meal towards Muslim participants and tourer. This research uses qualitative methods with event review techniques using joint questioning traditional leaders, food providers, and Muslim visitors. The results show that food serving at the Rambu Solo' event has taken into account comprehensive halal standards due to the strong culture of mutual respect and tolerance towards the concept of halal in Toraja society. From a sharia ethical perspective, this reflects the application of the values of *maslahah* and *maqasid sharia* that are in line with the spirit of nationalism and respect between religious communities. This study recommends strengthening interfaith cooperation to continue to foster national values and social harmony in the implementation of Torajan cultural activities, while ensuring the protection of Muslim consumer rights.

**Key words:** *Halal Food, Maqashid Syari'ah, Rambu Solo', Sharia Ethics*

## INTRODUCTION

Indonesia is known as a multicultural country with a very rich diversity of religions, cultures, and customs. This diversity is both a strength and a challenge in maintaining social harmony in a pluralistic society.<sup>1</sup> Reflecting this diversity is Lembang Rumandhan, one of the villages/sub-districts, the people there call it Lembang, located in Tana Toraja Regency, South Sulawesi Province, usually called together Rambu Solo' funeral tradition. This tradition has high spiritual, social, and cultural values, and is a national and international tourist attraction. The Toraja itself is an ethnic group in the mountainous region of South Sulawesi and has a rich cultural tradition that is still practiced to this day. If you have ever heard the word "Eran Dilangi", which means "Stairs from the sky", it is believed that ancestors of the Toraja people, namely the original community that started nirvana, this story remains legendary orally among the Toraja people, one

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<sup>1</sup> Muhammad Wildan, "Religious Diversity and The Challenge of Multiculturalism : Contrasting Indonesia and The European Union," *Sunan Kalijaga: International Journal of Islamic Civilization* 3, no. 2 (2020): 245–67.

of whom is Mr. Thomas, the protocol officer of Rambu Solo' in the Tana Toraja area, Rano Lembang Rumandan sub-district, tells those first ancestors of the Toraja people utilize belief of "stairs comes from above " so that down comes nirvana, where further functioned our access to communicate with Puang Matua (Almighty God). Rather than arrival originating from Christianity and Islam, the Toraja community embraces the beliefs of its progenitors, also nicknamed too Alu' Todolo (Alu' = regulation, however Todolo = descent) which so that the rules and lessons of the Toraja community are adhered to, containing the understandings taught to 'Tamboro Langi' (progenitor) in the world. Univers, in Alu', divisible through the universe in (Heaven), the universe in people (earth), also the universe in descending. Alu' Todolo are not only as a rule of thumb, but also a mixture of rules, religion, and culture. Alu' Todolo manage community existence, gardening activities, with the habit of worship. Aluk Todolo procedures could vary out of dorp for village.<sup>2</sup> Rambu Solo' traditional ceremony It is based on social strata and is mostly performed by the nobility and wealthy, thus being held lavishly. A family's social strata can also be seen from the way they perform the Rambu Solo' traditional ceremony.

Rambu Solo' is only performed by that Toraja ethnicity where it is located Tana Toraja Regency, South Sulawesi. Geographically located between 2° - 3° South Latitude and between 119° - 120° East Longitude, this area borders Luwu and Mamuju Regency north, Luwu Regency in the South, Enrekang and Pinrang Regency in the South, Polmas Regency in west / that area of Tana Toraja Regency is 3,205.77 km<sup>2</sup>. Administratively, this area is divided into 29 districts and 268 villages, the people there call it Lembang (before the expansion).<sup>3</sup> In practice, the Rambu Solo' ceremony is not only a religious and traditional event, but also a momentum for social gatherings across ethnicities and religions, where guests and tourists from various backgrounds also attend. However, in the context of its implementation, an important issue arose regarding the provision of halal food for Muslim visitors and participants, considering that the majority of the Tana Toraja community is Christian and Catholic. This issue is interesting to examine from a sharia ethics perspective, as it concerns the relationship between religious values and local wisdom. For Muslims, consuming halal food is part of the sharia commandments that must be upheld. This is emphasized in the Qur'an, Surah Al-Baqarah (2): 168:

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

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<sup>2</sup> Muhamad Rizal et al., "The Nature of the Cultural Value of Rambu Solo' as a Uniting Force of the Toraja Tribe," *Journal of Geographical Sciences* 20, no. 2 (2022): 346–53, <https://doi.org/https://doi.org/10.35580/lageografia.v20i3.34262>.

<sup>3</sup> Muhammad Tobar and M Tahir Kasnawi, "Relationships Between Social Strata in Modern Society (The Case of Rampanan Kapa' in Tana Toraja Society)," *Hasanuddin Journal of Sociology (HJS)* 2, no. 1 (2020): 18–34.

"O mankind, eat of the lawful and good things on earth, and do not follow the footsteps of Satan. Indeed, Satan is a clear adversary to you."<sup>4</sup>

This verse demonstrates that the command to consume halal food is not merely ritualistic, but also part of the ethics of a healthy and moral lifestyle. In the context of a multicultural society like Toraja, this command demands a balance between the implementation of sharia and respect for local culture. Therefore, the practice of serving food to Muslim guests at non-Islamic traditional events must consider the values of *tolerance*, *maslahah* (benefit), and *social justice*. Academically, the issue of serving halal food in a non-Muslim cultural context raises normative and social ethical concerns for Muslims. This is not only a question of halal and haram in the legal dimension of fiqh, but also touches on ethical values of sharia such as *amanah* (moral responsibility), *'adl* (justice in treatment), and *ihsan* (concern for others). These principles serve as moral guidelines to ensure that the rights of Muslim consumers are respected without disrupting local social order and customs. The Nabi Muhammad ﷺ said in the hadith narrated by Tirmidhi:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ،

Indeed, Allah has made it mandatory to do *ihsan* (goodness) for everything. (HR. Muslim no. 1955, At-Tirmidhi no. 1409)<sup>5</sup>

This hadith emphasizes that the value of *ihsan* applies not only to worship but also to social relationships, including the etiquette of serving food that respects the beliefs of others. In the context of Rambu Solo', the value of *ihsan* is reflected when the Torajan people strive to provide halal food for Muslim guests as a form of respect and human solidarity.

Several previous studies have addressed similar issues. Battour and Ismail (2015) examined carry out halal rules on the multicultural tourism industry and emphasized the need for consolidation Islamic values inside non-Muslim social contexts.<sup>6</sup> Alam's (2024) research showed that halal awareness in Muslim-minority areas in the eastern region increased when supported by government regulations and good interfaith communication.<sup>7</sup> Meanwhile, Hamdanil (2025) found

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<sup>4</sup> "Ministry of Religion of the Republic of Indonesia. The Qur'an and its Translation," Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an. Surah Al-Baqarah [2]: 168. , 2019.

<sup>5</sup> Saputra, "Interview by Traditional Figures," in July 28 , 2023.

<sup>6</sup> Mohamed Battour and Mohd Nazari Ismail, "Halal Tourism : Concepts, Practices, Challenges and Future, " *TourismManagement Perspectives (TMP)* 15, no. 4 (2015): 461–470, <https://doi.org/10.1016/j.tmp.2015.12.008>.

<sup>7</sup> Azhar Alam, Dian Nofitri, and Aminudin Ma'ruf, "Halal Tourism Potential in Muslim Minority Areas (A Case Study in Indonesia)," *Journal of Sustainable Tourism and Entrepreneurship (JoSTE)* 3, no. 3 (2022): 143–54, <https://doi.org/https://doi.org/10.35912/joste.v3i3.1296>.

that the *maqasid sharia principle* can serve as an ethical framework for creating a balance between religious values and local culture.<sup>8</sup>

However, to date, empirical studies specifically discussing sharia ethics in serving halal food in the Rambu Solo' tradition in Toraja are still very limited. This is where the novelty of this research lies-namely, in the effort to understand the relationship between sharia ethics and Toraja local wisdom through the *maqasid sharia approach* and *interfaith ethics* carried out by the Lembang Rumandan community, by clarifying the halalness of food for Muslims. This research gap shows the need for analysis that not only assesses halal-haram according to Islamic law, but also considers ethical, social, cultural, and economic aspects. How non-Muslim communities in Toraja are able to apply sharia ethical values without religious coercion is a clear proof of the realization of the universal values of Islam as *rahmatan lil 'alamin* and can become a sustainable economic tourism object.

Based on this, this research focuses on three main questions: namely, How is the application of sharia ethics in serving halal food for Muslims at the Rambu Solo' ceremony?, then What ethical values are reflected in the social practices of the Toraja people towards Muslim guests?, and How is the relevance of these practices to the concepts of *maslahah* and *maqasid sharia* in Islamic economic law?

The need for such studies arises analyze implementation in Sharia ethics to serving halal food in a multicultural environment, and to demonstrate the synergy between Islamic values and Tana Toraja customs in maintaining social harmony, consumption justice, interfaith respect, and awareness of sustainable economic aspects. Thus, this study is expected to broaden the understanding that Sharia ethics is not only a legal doctrine, but also a moral foundation that encourages the creation of a just, harmonious, and respectful social life within the framework of Indonesia's diversity.

## Methods

Such research adheres to qualitative methods together field case study method for analysis application from *sharia ethics* on serving halal food for Muslim tourists at that Rambu Solo' traditional ceremony in Lembang Rumandhan, Rano District, Tana Toraja Regency, held on July 11-August 25, 2023. The core need of such studies is to know how sharia ethical values such as *amanah*, *'adl*, and *ihsan* are applied in the social context of non-Muslim communities, same thing on principles from *Maqāṣid al-Syarī'ah* according to al-Ghazali and al-Shatibi, which emphasizes

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<sup>8</sup> Hamdanil et al., "Implementasi Hukum Ekonomi Syariah Dalam Masyarakat Multikultural Di Indonesia," *Jurnal Akuntansi, Ekonomi Dan Manajemen Bisnis* 5, no. 1 (2025): 131–39, <https://doi.org/https://doi.org/10.55606/jaemb.v5i1.5789>.

religious fortress (*ḥifẓ al-dīn*), spirit (*ḥifẓ al-nafs*), cause (*ḥifẓ al-'aql*), descendants (*ḥifẓ al-nasl*), also asset (*ḥifẓ al-māl*).<sup>9</sup>

The selection for informants executed together using process purposive sampling, including: (1) traditional figures (*to minaa'* and ceremony organizers) to gain an understanding of cultural values in the implementation of Rambu Solo'; (2) food providers (traditional committee and local cooks) to explain the mechanism of separating and serving halal food; (3) Muslim tourists to provide direct experience regarding the application of halal values; and (4) Islamic religious figures or KUA administrators as sources of normative views on sharia law.<sup>10</sup>

Technique collection data used conducted through surveillance entry, semi-structured debriefing, also literature studies sourced from academic works in the fields in Islamic economic law, *maqāṣid al-syarī'ah*, and Torajan culture. Data analysis used the interactive model of Miles and Huberman,<sup>11</sup> where has three main level: (1) Data Subtraction, namely the process of sorting, simplifying, and organizing raw data from interviews, observations, and documentation so that only numerical match research focus is used. At on the study ladder selected data related to the principles of Islamic ethics and *maqāṣid* Islamic law in context serving halal meal. (2) Data Presentation (Data Display), namely the process of compiling data in narrative, tabular, or matrix form so that the relationship between categories can be clearly seen. In this study, the presentation was carried out in the form of thematic descriptions that display social practices, informant perceptions, and patterns of Islamic ethical interactions in the field. (3) Drawing Conclusions and Verification, namely the stage of interpreting the results of the analysis by connecting field findings to the theoretical framework of sharia ethics and *maqāṣid al-syarī'ah* for find that empirical and normative meaning of the practice of serving halal food at Rambu Solo'. To ensure data validity, triadic source also method was carried out by comparing Q&A findings come from various stool and member checking in reconfirm that accuracy of findings with the main sources.<sup>12</sup>

## Result

### Halal Awareness with in Context out Toraja Culture.

*The rambu solo'* traditional ceremony in Toraja society existence comes from kind stages. Tehre is seven boards this *rambu solo' procession*, as follows.

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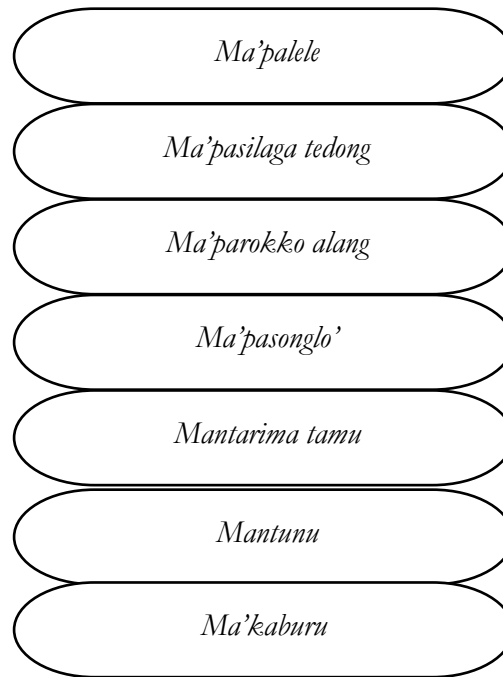
<sup>9</sup> Zainal Azwar, "Pemikiran Ushul Fikih Al-Ghazālī Tentang Al-Maslahah Al-Mursalah (Studi Eksplorasi Terhadap Kitab Al-Mustashfā Min 'Ilmi Al-Ushūl Karya Al-Ghazālī)," *Fitrah* 1, no. 1 (2015): 47–70.

<sup>10</sup> Sugiyono, "Metode Penelitian Kuantitatif Kualitatif Dan R&D," in *Bandung: Alfabeta*, 2013, 1–346.

<sup>11</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, "Qualitative Data Analysis: A Methods Sourcebook," in *Arizona State University*, 2014, 1–341.

<sup>12</sup> Moelong J Lexy, "Metode Penelitian Kualitatif," in *Bandung: PT Remaja Rosdakarya*, 2018, 1–410.

### Stages of Implementation of *Rambu Solo*<sup>13</sup>



Religion face the characters need to on *Rambu Solo' traditional ceremony* . Integrating religion with ancestral culture, namely *Rambu Solo'*, can be highlighted from the angle tolerance also truce, living side by side with others despite different religions, mutual cooperation, and even sharing help in the success of Christian culture is commonplace. In the relationship between individuals and groups (customs/ *tongkonan*) there are shared values that originate from *aluk* as a medium of social transactions. From these shared values expand social interactions and social relationship structures through social space and while. Research result show this Toraja people have a high extent in consciousness of weightiness of respecting this needs of Muslims, specifically in thid aspect for consuming halal meal. In the context for that implementation this *Rambu Solo' traditional ceremony*, that one of that most sacred death rituals in Toraja culture, the local community strives to create an inclusive atmosphere and respect the religious diversity of the invited guests. This is evident in the various efforts made by the committee and local residents in providing halal food for Muslim visitors who attend. Interviews with several informants, including traditional leaders, event organizers, caterers, and Muslim attendees, revealed that the traditional committee frequently coordinates intensively with Muslim residents surrounding the event location. This coordination aims to ensure that the ingredients, processing, and presentation of the food comply with the halal

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<sup>13</sup> Yulfa Lumbaa et al., “Kearifan Budaya Lokal Dalam Ritual Rambu Solo ’ Di Toraja,” *INNOVATIVE: Journal Of Social Science Research* 3, no. 3 (2023): 4849–63.

principles stipulated in Islamic law. For example, the slaughtering of animals involves Muslim slaughterers.

Furthermore, the cooking utensils and cutlery used to prepare halal food are provided separately to avoid mixing with ingredients considered unclean, such as pork and its derivatives.<sup>14</sup> The organizers even set up a dedicated kitchen for Muslim guests, ensuring a sense of security and comfort.<sup>15</sup> Torajan cultural values such as *sipakatau* (mutual respect) and *sipakalebbi* (*respect for one another*) are instilled. (respecting each other) becomes a strong moral foundation in forming social behavior full of tolerance towards guests from various religious backgrounds. This awareness not only shows a form of social tolerance alone, but also reflects this implementation in *Islamic ethical worth* the daily life, especially that values in *ibsan* (doing good) and *amanah* (moral responsibility). For the Torajan people, mutual understanding with followers of other religious beliefs is a form of togetherness and strengthens silaturahmi. The Torajan people believe that for Muslims, consuming halal food is not just a matter of taste or habit, but an integral part of devotion to Allah SWT.

Field observations show that this form of respect is implemented in real social practice. Every ceremony organizer always prepares a special dining room or designates a specific table for Muslim guests. This step is seen as a concrete manifestation of the values of *'adl* (justice) and *ibsan* (caring), which is the foundation of the social ethics of the Torajan people. Muslim informants interviewed stated that in every religious activity, all elements of other religions always participate in the activities, because it is an effort to maintain the honor of Toraja, namely by respecting each other, providing a sense of comfort and security for the Torajan people. For Muslims, the provision of halal food. This attitude, for them, reflects respect for faith and demonstrates a high level of interfaith awareness among the local community. From the point of view Islamic verdict also deontology, this practice is line along with the rules maqasid sharia, main on maintaining *hifz al-din* (shelters for religion) also *hifz al-'irdh* (shelters for honor).<sup>16</sup> Thus, provision of halal food in the Rambu Solo' ceremony is not only a form of respect for Muslim guests, but also a manifestation of high spiritual and social awareness. This effort also demonstrates that custom and sharia can synergize harmoniously in the life of a multicultural society. Overall, the practice of providing halal food in the Rambu Solo' ceremony reflects the harmony between Torajan customs and Islamic

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<sup>14</sup> Aditiya Pratama Daryana, Amalia Akita, and Vina Gabriella Saragih, "Inovasi Produk Olahan Jeruk Brastagi Menggunakan Metode Riset Berbasis Pelanggan Di Kabupaten Simalungun," *Jurnal Dinamika Sosial Dan Sains* 2, no. 3 (2025): 590–603, <https://jurnalsentral.com/index.php/jdss>.

<sup>15</sup> Abdul Hai, Salina Kassim, and Mohammed Meeran Jasir Mohtesham, "An Innovative Sukuk-Waqf for Islamic Microfinance Institutions : Integrating Maqasid Al-Shariah , SDGs and Waqf," *Tazkia Islamic Finance and Business Review* 15, no. 1 (2021): 19–39.

<sup>16</sup> Agus Anwar Pahutar et al., "Konsep Maqasid Syariah Dalam Mengatasi Tantangan Sosial Dan Budaya Di Era Globalisasi," *Dakwatul Islam Jurnal Ilmiah Prodi PMI Institut Agama Islam Diniyah Pekanbaru* 9, no. 1 (2024): 59–86.

values , demonstrating that local culture does not always conflict with sharia principles. On the contrary, both can strengthen each other in maintaining human dignity, strengthening tolerance, and maintaining social peace amidst the diversity of Indonesian society.

### **Implementation of Sharia Ethical Values**

*sharia ethical* values , especially *trustworthiness* (moral responsibility) and *'adl* (justice) are clearly reflected in the practice of serving food at that *Rambu Solo traditional ceremony* on Lembang Rumandan, Rano District, Tana Toraja Regency. This ceremony, one of the most important traditions in Toraja life, not only serves as an occasion to honor ancestors but also serves as a space for social interaction across religions and cultures. In this context, the local community demonstrates a high extent for consciousness of this weightiness in respecting religious needs Muslim guests, particularly in a state of providing halal meal. The value *trustworthiness* a evident in the commitment and moral responsibility of the traditional committee, the host family, and the caterers to uphold the trust of Muslim guests. Interviews with local caterers revealed that they consciously separate containers and utensils for halal and non-halal food. They even provide a dedicated space for Muslim guests, ensuring that food consumption is protected from potential contamination by ingredients considered unclean. In practice, the halal kitchen is strictly regulated, using separate equipment and marking each container to prevent mix-ups. These efforts reflect the community's commitment to implementing the principle of *purity* (thaharah) and demonstrate a sense of responsibility for the social trust entrusted to them by their guests.

Meanwhile, the value of *'adl* ' or justice is reflected in the attitude of the traditional committee and the organizing family, who treat all guests without discrimination based on religious background. A traditional chef explained that in every Rambu Solo ceremony, Muslim and non-Muslim guests are given equal rights in terms of service, comfort, and respect. The organizing family and various figures mutually determine to appoint a Muslim slaughterer to slaughter the animals to be served to Muslim guests. This step ensures that the meat consumed complies with halal requirements under Islamic law and also serves as a concrete manifestation of the principles of justice and respect for the beliefs of others. Field observations also revealed a separate kitchen and dining room arrangement with special markings for Muslim guests.<sup>17</sup> This arrangement demonstrates a high ethical awareness of the principles of *thaharah* (*purity*) and interfaith respect. This attitude aligns with Torajan cultural values such as *sipakatau* (mutual respect) and *sipakalebbi* (mutual honor), which emphasize the importance of maintaining harmonious relationships between people. Thus, the Torajan people not only maintain their customs and traditions, but also adapt them to socio-religious needs in the context of modern diversity. The application of *sharia*

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<sup>17</sup> Saputra, "Interview with Traditional Leaders. July 28, 2023"

*ethical values* in serving food at the *Rambu Solo' ceremony* shows that the Torajan people are able to balance customs and sharia without causing social conflict. The synergy between local culture and Islamic teachings demonstrates a concrete form of the implementation of *maqasid sharia*, especially in maintaining *hifz al-din* (shelters for religion) also *hifz al-'irdh* (shelters for human dignity). In other words, this practice not only embodies social tolerance but also reflects the spiritual maturity of the Torajan people in respecting differences and realizing a peaceful, inclusive, and just life.

### **Relevance to Maqasid Sharia**

Practice of serving halal food in traditional ceremonies *Solo Sign* has strong relevance in the rules of *maqasid sharia*, particularly in aspects in *hifz ad-din* (safeguard faith), *hifz an-nafs* (safeguard faith life), and *hifz al-'irdh* (safeguard faith honor).<sup>18</sup> These three basic values are reflected in the form of social tolerance, respect for differences in belief, and ethical awareness of the Torajan people towards the religious needs of Muslim guests. This practice demonstrates how Islamic values can integrate harmoniously with local culture without causing normative or social conflict. Interviews with traditional leaders and the ceremony organizers revealed that the cultural principle of *sipakatau* (mutual respect for fellow human beings) serves as a moral foundation that encourages Torajan people to pay attention to the religious aspects of their guests. This value is then internalized in concrete actions, such as providing halal food, separating cooking utensils and food containers, and involving Muslim slaughterers to see the belief that meal is halal served. This community recognizes that respecting Islamic halal and haram provisions is not merely a form of social courtesy but also a manifestation of *maslahah* (public good), which is the core of *the maqasid sharia*. Thus, this action has a dual meaning: it serves to maintain social comfort and as a form of respect for religious commands.

One of the *Rambu Solo' committee members* in Lembang Rumandan, Rano District, Tana Toraja Regency, stated that the provision of halal food was done so that all guests could enjoy the event peacefully without worrying about violating their religious teachings. This statement demonstrates a collective awareness that the success of a traditional ceremony is not only measured by the ritual aspect, but also by the community's ability to maintain harmony and comfort for guests of various faiths. In practice, the organizing family and the traditional committee work together with the local Muslim community to ensure that all halal food preparation processes comply with sharia provisions, from animal slaughter to serving.

Theologically, this practice aligns with the primary the purpose in Islamic sharia, where to go a harmonious, just, and tolerant life. The principle of *hifz ad-din* is realized through respect for

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<sup>18</sup> Jasser Auda, "Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach," in *The International Institute of Islamic Thought*, 2008, 1–378.

Muslim dietary regulations and prevention of potential religious violations. *Hijz an-nafs* is evident in efforts to maintain the safety, health, and comfort of consumption for all parties, so that no one feels physically or spiritually harmed. Meanwhile, *hijz al-'irdh* is seen in respectful treatment of Muslim guests by providing separate spaces and equipment to maintain the sanctity of food. The practice providing halal food at that Rambu Solo' ceremony it could be understood because local implementation of maqasid sharia in a socio-cultural context. The Toraja tradition which emphasizes universal human values turns out to have a meeting point with Islamic teachings in terms of maintaining honor, prosperity and peaceful living together. Collective awareness to respect other religious beliefs shows that Islamic values are inclusive and able to adapt to local culture that upholds humanity. This phenomenon is proof that a synergistic relationship can be established between custom and sharia, which not only strengthens social harmony, but also enriches the repertoire of religious ethical practices in Indonesia's multicultural society.

## Discussion

### Sharia Ethics as an Instrument of Social Justice.

Sharia ethics is a set of moral values that originate from Islamic teachings and function as guidelines in regulating human relationships with God (*ḥablun min Allāh*) also colleague people (*ḥablun min an-nās*).<sup>19</sup> In a theoretical framework, sharia ethics is not only related to halal-haram rules in fiqh, but also emphasizes *maqasid al-syari'ah*, the universal goals of sharia which are oriented towards benefit (*maslahah*) and prevention of damage (*mafsadah*).<sup>20</sup> According to Al-Syatibi, Islamic law was built to protect five main things known as *al-kulliyāt al-khamsah*, scilicet: protecting faith (*ḥijz al-dīn*), spirit (*ḥijz al-nafs*), cause (*ḥijz al-'aql*), descendants (*ḥijz al-nasl*), also asset (*ḥijz al-māl*).<sup>21</sup> This a social relation, sharia ethical values function to ensure social balance and justice (*al-'adl al-ijtimā'i*), where every individual is treated fairly without discrimination based on religion, ethnicity, or culture.

The main principles in sharia ethics are *al-'adl* (justice) and *al-iḥsān* (goodness). Justice is a basic value in all aspects of muamalah, as emphasized in the Al-Qur'an Surah An-Nahl [16]: 90:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

" Truly, Allah ordered (you) so applies fair also work charity pious."<sup>22</sup>

<sup>19</sup> Suparman Kholil, "Etika Produksi Islami Berbasis Maqashid Al-Shariah: Pilar Kesejahteraan Sosial Dan Ekonomi," *Equality : Journal of Islamic Law (EJIL)* 3, no. 1 (2025): 14–25, <https://doi.org/10.15575/ejil.v3i1.1220>.

<sup>20</sup> Tanza Dona Pertiwi and Sri Herianingrum, "Menggali Konsep Maqashid Syariah : Perspektif Pemikiran Tokoh Islam," *Jurnal Ilmiah Ekonomi Islam* 10, no. 01 (2024): 807–20, <https://doi.org/http://dx.doi.org/10.29040/jiei.v10i1.12386>.

<sup>21</sup> H Mohammad Rusfi, "Mqasid Al-Syariah Dalam Persepektif Al-Syatibi" 10, no. 2 (2024): 1–23, <https://doi.org/https://doi.org/10.24042/asas.v10i02.4529>.

<sup>22</sup> "Kementerian Agama Republik Indonesia. Al-Qur'an Dan Terjemahannya."

This verse demonstrates that Islamic ethics has a universal orientation. The principle of *'adl* applies not only to fellow Muslims but also to all humanity. Meanwhile, *ihسان* is an additional value that guides humans to do good beyond the limits of formal obligations, thereby creating harmonious social relations. Within the framework of contemporary Islamic ethical theory, Miskawayh's (1961) thinking emphasizes that Islamic morality is dynamic and applicable, where sharia values must be translated into social actions that foster distributive justice and social cohesion.<sup>23</sup> Thus, sharia ethics is not only normative but also transformative in building a just social order. Thus Implementation in Sharia Ethics on Torajan Socio-Cultural connection in research findings shows that implementation on sharia deontology on socio-cultural connection Toraja society functions as an instrument of inclusive social justice. The practice of providing halal food for Muslim guests this *Rambu Solo' traditional ceremony* not merely form charitable tolerance, but also a manifestation of the implementation of universal Islamic values, especially the principles of *'adl* (justice) and *ihسان* (goodness). The Torajan people's collective awareness of respecting the religious needs of Muslims demonstrates the integration of sharia values with local wisdom. In this context, the cultural value of *sipakatau*-meaning mutual respect for fellow human beings-serves as a bridge between local traditions and the Islamic principle of *ihسان*. Both prioritize respect for human dignity (*karāmat al-insān*).

From the perspective of Islamic social theory, the actions of the Torajan people cause a reflection implementation *maqasid al-syari'ah*. This practice of providing halal food not only fulfills the aspects of *hifz al-dīn* (safeguards faith), but also *hifz al-'ird* (safeguards honor) and *hifz al-nafs* (safeguards for soul).<sup>24</sup> Thus, sharia ethics here plays a role as a social mechanism that maintains harmony in a pluralistic society without having to negate local traditions. The Principle of *Ihsan* and the Functionality of Islamic Social Ethics in the field findings indicate that the primary motivation of indigenous communities in providing halal food is a moral drive that stems from the principle of *ihسان*. This principle guides a person to do good even without formal legal coercion. This is in line with the view of Ahmad (2022) who asserts that Islamic social ethics is functional: values such as *ihسان* and *amanah* are able to guide the moral behavior of people in heterogeneous social spaces.<sup>25</sup> In this context, the Torajan people do not view the provision of halal food as an administrative obligation, but rather as a moral and spiritual responsibility to honor

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<sup>23</sup> Mohd Nasir Omar, "Islamic Social Ethics: An Analysis of Miskawayh 's Thought," *European Journal of Multidisciplinary Studies* 1, no. 1 (2016): 81–87.

<sup>24</sup> Ferdinal Ferdinal, Oktavianus Oktavianus, and Indirawati Zahid, "Exploring the Beauty of Islamic Values Through Metaphorical Expressions in Literary Work," *Exploring the Beauty of Islamic Values through Metaphorical Expression* 25, no. 2 (2023): 421–58.

<sup>25</sup> Muhammad Ahmad et al., "Social Ethics in Perspective of Hadith : Relevance and Application in the New Media," *WARDAH: Jurnal Dakwah Dan Kemasyarakatan* 25, no. 2 (2024): 169–85.

guests. This phenomenon demonstrates that sharia ethics are adaptable to diverse cultural environments, while also serving to strengthen interfaith social networks. Furthermore, the application of sharia values in cultural activities also has implications for socio-economic development. The halal awareness emerging from the grassroots opens up opportunities for expansion tourist halal build upon local culture. In this Torajan context, harmony between *sipakalebbi* (mutual respect) and the principle of 'adl (justice) creates a model of society that balances tradition and religion. The application of Social Fiqh and Contextual Principles in sharia ethics in Torajan society can also be understood through the perspective of *social fiqh* as developed by KH. Sahal Mahfudh. According to him, the interpretation of Islamic law must take into account social reality (*al-wāqi'*), so that the application of sharia is not trapped in textual rigidity, but is responsive to societal dynamics.<sup>26</sup> Within this framework, this implementation on sharia ethics for Toraja may be merely religious expression, However social tactics that strengthens national cohesion and interfaith harmony. This phenomenon aligns with contemporary Islamic jurisprudence (fiqh):

تَغْيِيرُ الْأَحْكَامِ بِتَغْيِيرِ الْأَزْمَانِ وَالْأَمْكَانِ

(Laws could adjust as the period changes and location).<sup>27</sup>

This principle emphasizes where implementation for sharia required for calculate social and cultural connection, as long as it is not contradictory with the base religious tenet. The integration for sipakatau values *with sharia ethics* of this Toraja context is not a compromise with Islamic teachings, but rather a form of *tatbiq al-maṣlaḥah* (application of the benefit) that demonstrates the flexibility of sharia in a multicultural society. This description can be understood that the application of sharia ethics in Tana Toraja functions as an instrument of social justice that bridges religious and cultural differences. The values of 'adl and *ibsan* are the foundation for building harmonious social relations, where custom and religion do not negate each other, but rather enrich each other. Practices such as providing halal food, separating cutlery, and providing a dedicated kitchen demonstrate the concrete implementation of Islamic values in a pluralistic context. The application for sharia ethics in Toraja not only safeguards the religious rights of Muslims but also strengthens a pluralistic national identity. This truth in *maṣlaḥah 'āmmah* (folk welfare) are pinnacle these values-creating a just, harmonious, and sustainable society within the framework of Indonesia's diversity.

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<sup>26</sup> Sahal Mahfudh, "Nuansa Fiqih Sosial: Upaya Reaktualisasi Ajaran Islam," in *LKiS Yogyakarta, Pustaka Pelajar Yogyakarta*, 1994, 1–270.

<sup>27</sup> Syafaat Rudin et al., "Dynamics of The Rules for Changing Sharia Law According to Ibnul Qayyim Al-Jauziyyah," *Journal of Family Law and Islamic Court* 3, no. 2 (2024): 82–98, <https://journal.unismuh.ac.id/index.php/jflic> Journal.

## Integration of Customary and Sharia Values

The integration of custom and sharia is a form of dynamic Islamic law in responding to social and cultural realities. out of point of view theory of *maqasid al-shari'ah*, Islamic sharia is not rigid and exclusive, but rather adaptive to changing times and social conditions as long as it may not violate its initial terms. Al-Syatibi on *Al-Muwafaqat* explains that initial objective than sharia namely to understand *maslahah* (advantage) also prevent *mafsadah* (harm).<sup>28</sup> In the context of a pluralistic society like Toraja, the concept of *maqasid sharia* serves as an important theoretical basis for understanding how Islamic values can synergize with local culture. Islam did not come to abolish custom, but rather to straighten it to align with the values of monotheism and justice. This means that every form of legal application, including cultural adaptation, must aim to maintain the welfare of society. In this case, the integration of Torajan customary values and sharia ethics is a manifestation of the implementation of the principle of *maslahah 'ammah* (general benefit).

The Value of *Sipakatau* and the Principle of *Ihsan* The most prominent value in Toraja culture is *sipakatau*, which means mutual respect and appreciation for fellow human beings.<sup>29</sup> This value is conceptually aligned with the Islamic principle of *ihsan*, which is to do good deeds sincerely without distinction of social background, ethnicity, or religion. The concept of *ihsan* is the highest level of Islamic ethics after faith and Islam. On the other hand, in Toraja social life, the value of *sipakatau* functions as a moral guideline that fosters tolerance and respect for differences. The application of this value is evident in the provision of halal food for Muslim guests at the *Rambu Solo' traditional ceremony*. This practice is not merely a symbol of tolerance, but a form of internalizing the principle of *ihsan*-doing good deeds with spiritual awareness and social empathy. The protocol or the traditional leader stated that "*We maintain halal food, but do not offend our non-Muslim brothers and sisters. In principle, we respect their customs during no difference together syariat.*"<sup>30</sup> Thus statement demonstrates a balance between commitment to Islamic teachings and respect for local socio-cultural structures. For Muslims, as stated in the hadith of Jibril:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"You pay obeisance to Allah though you see Him, and if you do not see Him, verily He sees you." (HR. Muslim).<sup>31</sup>

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<sup>28</sup> Asyraf Wajdi Dusuki and Nurdianawati Irwani Abdullah, "Maqasid Al-Shari'ah, Maslahah, and Corporate Social Responsibility," *The American Journal of Islamic Social Sciences* 24, no. 1 (2007): 26–45.

<sup>29</sup> Lumbaa et al., "Kearifan Budaya Lokal Dalam Ritual Rambu Solo ' Di Toraja."

<sup>30</sup> Saputra, "Interview by Panitia Rambu Solo July 30," 2023.

<sup>31</sup> Muslim, Abu al Husayn Muslim ibn al Hajjāj, and Ṣaḥīḥ Muslim, "Hadis No. 8 e, Kitāb Al Īmān, 'Engkau Beribadah Kepada Allah Seakan-Akan Engkau Melihat-Nya, Dan Jika Engkau Tidak Melihat-Nya, Maka Sesungguhnya Dia Melihatmu,'" *Tersedia Online Di Sunnah.Com*, n.d., <https://sunnah.com/muslim>.

Contemporary Fiqh Perspective: *Takyif Fiqhi* and Adat Principles In the contemporary fiqh perspective, the relationship between adat and sharia is explained through the concept of *takyif fiqhi*, namely the process of adapting Islamic law to new socio-cultural contexts without changing the substance of its *maqasid*.<sup>32</sup> This process reflects the principle of legal contextualization (*fiqh al-waqi'*), where social reality becomes an important examine it in application on Islamic verdict. This fiqh principles lest form if basis for the integration of adat and sharia are:

العَادَةُ مُحْكَمَةٌ

*Al-'ādah muḥakkamah*

" *tax could get used as base verdict during they do or not contradictory together script.*"<sup>33</sup>

This principle emphasizes that customs or traditions deeply rooted in society can be used as a secondary source of law during not different together basic Islamic principles. At Torajan context, the value of *sipakatau* can be accommodated because it aligns with the principles of '*adl* (justice) and *ihsan* (goodness). This integration is a concrete manifestation of *social fiqh*, as proposed by KH. Sahal Mahfudh, namely a fiqh that is contextual and responsive to the needs of society.<sup>34</sup> Thus, sharia ethics is not merely normative rules, but also public moral guidelines relevant to a pluralistic social life.

Dimensions of *Maqasid Sharia* in Social Practice In Toraja society, the application of mark based *sipakatau* tightly correspond together principles on *maqasid sharia*. Through respecting Muslim guests and providing halal food, Toraja society has implemented several objectives of sharia simultaneously: *ḥifẓ al-dīn* (protecting freedom of worship and religious beliefs), *ḥifẓ al-nafs* (maintaining social safety and comfort), and *ḥifẓ al-'ird* (defend human respect also dignity).<sup>35</sup> This integration reflects the realization of *maslahah 'ammah*, where religion and culture collaborate in creating social harmony. This view is in line with the modern theory of *maqasid sharia* put forward by Jasser Auda, which emphasizes the importance of flexibility and systematic sharia in responding to the challenges of a global and multicultural society. According to Auda, *maqasid* is not just a legal device, but also an ethical framework that emphasizes distributive (*adl ijtima'i*) and recognitive (*i'tiraf bi al-akbar*) justice, namely recognition of the existence of other parties as social partners,

<sup>32</sup> Muhammad Furqon Almurni, Mustofa, and Fahmi Ridha, "Kaidah Fiqh Al- Ma ' Ruf Urfan Ka Al -Masyruth Syarthon Dan Aplikasinya Pada Fiqh Muamalah Kontemporer," *Adl Islamic Economic* 4, no. 2 (2023): 177–86.

<sup>33</sup> Aristan et al., "Al Adah Al Muhakkamah: Esensi Dan Implementasinya," *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 26, no. 2 (2024), <https://doi.org/DOI: 10.24252/jumdpi.v26i2.49015>.

<sup>34</sup> Akhmad Siddiq, "Pemikiran Fiqih Sosial KH. Sahal Mahfudh Dan KH. Ali Yafie Tentang Relasi Mayoritas-Minoritas Di Indonesia," *Al-Mazaahib: Jurnal Perbandingan Hukum* 2, no. 2 (2022), <https://doi.org/https://doi.org/10.14421/al-mazaahib.v2i2.2857>.

<sup>35</sup> Mokhammad Ainur Rofiq and Khusnudin, "Integration of Maqashid Shariah Values and SDGs in Food Management: A Qur'an-Based Conceptual Study," *JIEFes: Journal of Islamic Economics and Finance Studies Volume* 6, no. 1 (2025): 118–33, <https://doi.org/http://dx.doi.org/10.47700/jiefes.v6i1.10121>.

not ideological opponents.<sup>36</sup> In the Toraja context, this is reflected in the interaction between Muslim and non-Muslim communities who respect each other and maintain mutual human values.

### Implications for Economic Development

The research results show that Torajan people's awareness of the provision of halal food during that Rambu Solo' rite culture has strategic involvement so the development of a sharia-compliant economy based on local culture. This phenomenon demonstrates the organic growth of social awareness in Muslim-minority areas, where the principle of *halalan thayyiban* (الْحَلَالُ الطَّيِّبُ) is translated into social and economic practices without strict regulatory intervention. This awareness is not merely a form of tolerance, but becomes the initial potential for inclusive economic development based on *maqāṣid syarī'ah* which emphasizes universal welfare (*maṣlahah 'āmmah*).<sup>37</sup> Theoretically, the *maqāṣid syarī'ah* developed by al-Syātibī emphasizes that every economic policy or practice must be oriented towards the five main objectives of *Maqasidh Syarah*.<sup>38</sup> The principle of *sipakatau* (mutual respect) and *sipakalebbi* the Toraja community's mutual respect for each other fosters awareness that halal awareness emerging from the local community has the potential to become a catalyst for cultural-based halal tourism. This phenomenon together support research Mohsin et al. (2016), where asserted this halal tourism can be a strategic tool for expanding the impact of the Islamic economy, especially when linked to local cultural values that respect diversity.<sup>39</sup> This demonstrates that sharia ethics are not exclusive but can coexist with non-Muslim traditions as long as their basic principles are maintained.

In the context of regional development, the Torajan community's awareness of halal principles demonstrates a form of moral economy grounded in the values of *ihsan* and *'adl*. These two principles are not merely theological but also have a strong economic dimension, as they encourage honest, fair, and prosperous business practices. Furthermore, the application of halal values in the cultural sphere also demonstrates the Torajan community's ability to adapt to the paradigm of a (sustainable sharia economy Islamic economy).<sup>40</sup> Fethi B Jomaa Ahmed (2020) states that the values of *amanah* and *ihsan* have a social function in building an inclusive economic order,

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<sup>36</sup> Auda, "Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach."

<sup>37</sup> Noor Naemah Abdul Rahman et al., "Relevansi Teori Al-Maslahah Menurut Al-Syatibi Dalam Menangani Isu Perobatan Masa Kini," *Al-Risalah* 13, no. 1 (2013): 47–64.

<sup>38</sup> Mat Zain, Nurul Aminah, and Wan Mohd Azam Mohd Amin, "A Preliminary Discussion on Maqāṣid Al-Sharī'ah of Imām Al-Shātibī," *AL-ITQAN: Journal of Islamic Sciences and Comparative Studies* 8, no. 2 (2023): 1–20.

<sup>39</sup> Asad Mohsin, Noriah Ramli, and Bader Abdulaziz Alkhulayfi, "Halal Tourism: Emerging Opportunities," *Tourism Management Perspectives* 19 (2016): 137–43, <https://doi.org/https://doi.org/10.1016/j.tmp.2015.12.010>.

<sup>40</sup> Slamet, Irwan Abdullah, and Nur Quma Laila, "The Contestation Of The Meaning Of Halal Tourism," *Heliyon* 8, no. 3 (2022): 1–9, <https://doi.org/10.1016/j.heliyon.2022.e09098>.

as they foster a sense of moral responsibility in production and consumption practices.<sup>41</sup> This moral awareness has the potential to become a model for participatory economic development, where local communities participate as actors and guardians of sharia principles by practicing aspects such as *sipakatau* (mutual respect) and *sipakalebbi*. (respect each other) without having to lose their traditional identity.

On the other hand, this invention in research as well reinforce for concept of *fiqh al-waqi'* (فقه الواقع) as developed by KH. Sahal Mahfudh, who emphasized the importance of implementing Islamic law based on social reality.<sup>42</sup> In this context, such as *sipakatau* (mutual respect) and *sipakalebbi* (Mutually honoring) the implementation of halal values in Toraja demonstrates that sharia can be implemented adaptively without creating cultural resistance. In other words, the sharia economy can thrive in Muslim-minority areas when its approach is based on inclusive local values.

This phenomenon also aligns with Suryana's (2023) view, which states that a local value-based approach *can* increase the competitiveness of the sharia economy without creating social resistance.<sup>43</sup> In the Toraja context, this is evident in how indigenous communities voluntarily provide a dedicated kitchen, separate cooking utensils, and separate dining areas for Muslim guests without external pressure. This practice reflects a collective awareness of the values of cleanliness (*ṭahārah*) and social justice, which is base major than *maqā šid shari'ah* . From a macroeconomic perspective, this integration of halal and customary values can drive regional economic transformation toward an inclusive model that prioritizes ethics, justice, and sustainability. Halal tourism, born from cultural harmony, such as Rambu Solo', upholds the principles of *sipakatau* (mutual respect) and *sipakalebbi*. (mutual respect) can be a global attraction for Muslim tourists, as found by Battour and Ismail (2016), who stated those global halal tourism this mart sprout together fast also can strengthen regional competitive advantages if developed based on local ethics.<sup>44</sup>

Furthermore, the cultural approach in Islamic economics is relevant to the *intercultural fiqh theory* as presented by Carboni (2016).<sup>45</sup> He emphasized that sharia must be understood systematically and open to diverse social contexts. The implementation of halal values in Toraja reflects an adaptive social system, where Islamic law is not imposed legally, but rather is enlivened

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<sup>41</sup> Fethi B Jomaa Ahmed, "Conceptualizing Islamic Ethics for Contemporary Muslim Societies," *Intellectual Discourse* 28, no. 1 (2020): 319–344.

<sup>42</sup> Mahfudh, "Nuances of Social Fiqh: Efforts to Reactualize Islamic Teachings." (Yogyakarta: LKiS, 1994), 45

<sup>43</sup> M Suryana, "Local Values and Islamic Economic Competitiveness: A Case Study of Halal Tourism in Indonesia," *Al Iqtishad: Journal of Islamic Economics* 15, no. 2 (2023): 175–192, <https://doi.org/https://doi.org/10.15408/aiq.v15i2.30842>.

<sup>44</sup> Battour and Ismail, "Halal Tourism : Concepts, Practises, Challenges and Future."

<sup>45</sup> Michele Carboni and M'hammed Idrissi Janati, "Halal Tourism De Facto : A Case from Fez Halal Tourism De Facto: A Case From Fez," *TourismManagement Perspectives (TMP)* xxx, no. xxx (2016): 155–159, <https://doi.org/10.1016/j.tmp.2015.12.007>.

through moral and social values that align with sharia objectives. This is because halal tourism can operate de facto without formal or certified procedures while still meeting the needs and expectations of Muslim tourists. Therefore, halal awareness in Toraja society can be seen as a form of *socio*-economic empowerment based on sharia ethics. Local governments and businesses can integrate this.<sup>46</sup> *Practice* into inclusive economic development strategies through halal tourism policies based on local culture. This strategy not only supports *the principles of God and the principles of Islam*, but also *strengthens* social cohesion between religious communities.<sup>47</sup> F. Abdullah (2023)<sup>48</sup> also stated that maqasid Sharia is important as a reference for ensuring that the development of tourist destinations takes into account environmental, social, and economic sustainability, while maintaining sharia values that can provide strategies for stakeholders to align tourism practices with maqasid sharia, including destination planning, promotion, and management.

Ultimately, the integration of halal values, sharia ethics, and Torajan customs opens up opportunities for an inclusive, contextual, and sustainable Islamic economic development model without discrediting any group. Community moral and cultural awareness serves as the foundation for a sharia economy that emphasizes not only profit but also *maslahah 'ammah* (the common good). Thus, sharia ethics in Torajan socio-cultural practices can inspire the implementation of Islamic economics in other pluralistic regions of Indonesia.

## Conclusion

The serving of halal food at that Rambu Solo' manners on Tana Toraja reflects a concrete application of sharia ethics in a multicultural social context. This practice demonstrates that fundamental Islamic values such as *amanah* (moral responsibility), *'adl* (justice), and *ihsan* (social goodness) can exist and be implemented harmoniously in a non-Muslim society. Providing halal food for Muslim guests is not only a form of respect for other religious beliefs but also a manifestation of collective awareness of the principle of *halalan thayyiban*, which is the foundation of maqasid sharia. In the Torajan cultural context, this action is rooted in customary values such as *sipakatau* (humanizing others) and *sipakalebbi* (mutual respect), which are substantially in line with the spirit of *maslahah* in Islam. This research shows that the interaction between custom and sharia can give rise to a new form of inclusive and productive social ethics, where Islamic values

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<sup>46</sup> Sunarmo et al., "Effects of Halal Awareness, Service Quality and Promotion on Visitor Decisions Through Destination Imagery as a Mediator," *Indonesian Journal of Halal Research* 6, no. 1 (2024): 13–25, <https://doi.org/10.15575/ijhar.v6i1.19489>.

<sup>47</sup> Akhmad Siddiq, "Pemikiran Fikih Sosial Kh. Sahal Mahfudh Dan KH. Ali Yafie Tentang Relasi Mayoritas-Minoritas Di Indonesia," *Jurnal Perbandingan Hukum* 2, no. 2 (2014): 299–320.

<sup>48</sup> F Abdullah and S. K. Hussin, "Integration of Maqasid Shariah in Sustainable Tourism Development," *Journal of Islamic Accounting and Business Research* 14, no. 4 (2023): 723–738, <https://doi.org/https://doi.org/10.1108/JIABR-08-2022-0241>.

are not understood as a rigid legal system, but as universal moral principles that can adapt to the local socio-cultural context.

These findings confirm that the application of sharia ethics in a pluralistic society such as Tana Toraja can strengthen social cohesion, make for flavor in safety so Muslim tourists, also open up opportunities for its expansion on a halal tourism sector build upon local culture. Thus, halal awareness in Toraja social practices is not only religious but also has significant economic involvement on construction of an inclusive, equitable, also continuously sharia economic. The author's reflections show that the synergy between customary values and sharia principles can become a development model that prioritizes a balance between spirituality, culture, and economics. Such an approach is important to strengthen the role of Islamic economics as a system that is not only profit-oriented but also socially beneficial. Therefore, the integration of sharia ethical values in the Toraja traditional context is evidence that Islam can be a source of inspiration for equitable development amidst Indonesia's cultural diversity and provide a new direction for expansion on halal tourism through local wisdom and universal humanitarian mark.

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