

Consumer Legal Protection of Culinary Products in Realizing Sharia Tourism in Gorontalo City



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ABSTRACT: Everyone has the right to legal protection in various activities of his life, including between producers and consumers. This article aims to discuss the prospects of sharia tourism in Gorontalo City and consumer legal protection of culinary products in realizing sharia tourism in Gorontalo City. This research is a field research with an empirical juridical approach. Data collection is in the form of literature, observation, questionnaires, and interviews. Furthermore, the collected data is analyzed with qualitative description. This qualitative descriptive uses a data display with 3 activity paths, namely data reduction, data presentation, and conclusion drawing and verification. The results showed that: first, the prospect of sharia tourism development in Gorontalo City is very promising, both in terms of geography and demographics; second, legal protection for consumers of culinary products by restaurants and food stalls in Gorontalo City is in principle by consumer protection laws, but on the one hand related to halal certification of the business they do is still low and still it needs to be improved based on the Tourism Law and the Halal Product Guarantee Act.

KEYWORDS: Consumer Legal Protection; Culinary Product, Sharia Tourism, Restaurant; Food Stalls

INTRODUCTION

Consumer protection is an integral part of healthy business activities. In healthy business activities, there is a balance of legal protection between consumers and producers. In the absence of balanced protection, consumers are in a weak position. This extremely weak consumer position must be protected by law. One of the properties as well as the purpose of law is to protect society. Rahardjo (2000: 53) quotes Fitzgerald that legal protection aims to integrate and coordinate various interests in society because, in traffic of interests, protection of certain interests can only be done by limiting various interests on the other hand. Kristiyanti (2014: 10) suggests consumer protection arrangements based on the law, related to the quality of goods, production procedures, health requirements, packaging requirements, environmental requirements, and so on. This means that consumer protection is the entire principles and rules of law that regulate and protect consumers about business actors.

In today's era of globalization and free trade as a result of advances in technology and information, empowering consumers is increasingly important. For this empowerment, the state has issued Law Number 8 of 1999 concerning Consumer Protection, and the issuance of the law regulates business actors to make improvements and services, so that consumers feel not disadvantaged, especially related to how business actors behave to provide consumer rights that they deserve, especially the halal products produced. Halal products for Muslims become part of the practice of religious teachings, especially Muslims in Indonesia who are aware of the importance of halal products and facilities that are used and utilized. Even in the business world, halal products and facilities are now growing into lucrative and alluring commodities, so it is not surprising that the halal market has become the target of the international world (Tessar, 201: 7). Tadzbir Abdullah revealed that the concept of halal business today has become a giant business that serves 1.8 billion Muslims in the world (Editor, 2017), including Indonesia. The halal lifestyle penetrates every aspect of daily life. It cannot be separated from the deepening of Islamic values into various business practices. Not only in the country but the world, the halal trend has now become a global trend as well as a people's lifestyle (halal *lifestyle*) (Ganendra, 2019).

Furthermore, the right to choose goods which in Islam is known as *khiyar*. According to what is intended consumers are given the freedom to get goods or services according to taste. In addition, consumers are also entitled to the quality of goods following the set and agreed prices. It is necessary to avoid fraud by business actors against consumers because it could be that the goods that have been obtained are not following the price paid or the food sold is not suitable for consumption, both in terms of cleanliness and halal.

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The issue of halal is not only an important issue for Muslims in the world, but another factor is the knowledge of the Muslim community about the guarantees and blessings contained in the concept of halal, as well as the many benefits caused (Yulianti, 2020: 3). Emil Fazira mentioned that in the Asian region, Non-Muslim majority countries, such as Singapore and the Philippines are the main markets for halal packaged food and beverages by contributing 1.4 billion US dollars and 7.5 billion US dollars, mostly due to the integration and acceptance of halal products in the general public (BSKD, 2018). The availability of halal products is related to the development of tourism, both domestically and internationally.

Sharia tourism is one of the tourism systems for Muslim tourists whose implementation complies with Sharia regulations. The launch of Sharia tourism coincides with the activities of the Indonesia Halal Expo (Indhex) 2013 and Global Halal Forum which were held on October 30-November 2, 2013 (Wandhini, et.al., 2019: 1-21). This activity follows up with the huge potential for the development of the sharia tourism industry in Indonesia, for example increasing the number of restaurants, hotels, and others that are halal-certified, improving tourist attraction facilities and infrastructure, *travel agents*, *tour guides*, and all related *stakeholders*, to make slight adjustments to their services and products to meet attractive criteria, to maximize arrivals Muslim tourists to Indonesia and can compete with other destinations in the world.

The world of tourism is inseparable from the existence of restaurants and restaurants. Restaurants and restaurants grow and develop along with the large needs of the community for culinary products. The Ministry of Industry of the Republic of Indonesia noted that in 2022 there was an increase of 3.68% in terms of growth in the restaurant and restaurant industry sector. This figure increased from 2021 which was only 2.95% (Binekasri, 2023).

Indonesia has many tourist destinations and contributes to the development of international standard tourism, for example, Gorontalo Province. The development of restaurants and restaurants is increasing along with the number of people from outside the Gorontalo area who enter as students or workers. According to data from the Central Bureau of Statistics of Gorontalo City (2023: 206), the number of restaurants and restaurants in Gorontalo City was 262 in 2021 and increased in 2022 by 288. Restaurants and restaurants in Gorontalo City are very varied, ranging from ordinary to extraordinary in terms of buildings and prices of culinary products, and this has not been able to provide a comprehensive guarantee of the level of goodness in terms of fulfilling consumer rights and protection.

Based on this, this study examines Gorontalo City as a Sharia tourist destination area that prioritizes consumer needs by providing information on the halalness of culinary products traded, so that consumer protection or fulfillment of consumer rights must be considered by producers, restaurant owners, and restaurants to provide support for the development of sharia tourism in Gorontalo City.

RESEARCH METHOD

The type of research used is qualitative descriptive research. Warsito (1997: 1), Soekanto (1981: 10), Yousda and Zainal (1992: 18-19) explained that qualitative research is research that is limited to efforts to reveal a problem and situation as it is, so it is only a disclosure of facts. This research uses an empirical juridical approach, which examines the implementation of the law in the community, namely the application of Law Number 8 of 1999 concerning Consumer Protection; Law Number 9 of 1990 concerning Tourism, and Law Number 33 of 2014 concerning Halal Product Guarantee.

Data collection techniques in research use literature research methods and field research. For literature research, the author uses several books with the theme of halal law and tourism. Meanwhile, for field research purposes questionnaire and guided interview methods. Distribution of 100 questionnaires to respondents through *Google form*. Arikunto (2006: 201) explained that a guided interview is an interview conducted by an interviewer by bringing a series of several complete and detailed questions. In this study, a type of guided interview was used for the reason of finding the level of validity of the data needed. The informants in this study were the community, government officials, restaurant and restaurant owners, and religious leaders (MUI officials) in Gorontalo Province.

To analyze the data that has been collected, the author uses qualitative descriptive analysis techniques. Maleong (1999: 3) explained that this analysis technique provides an overview of the logical flow of data analysis, as well as provides input on qualitative data analysis techniques used. Sugiyono (2005: 92) explained that to analyze the data, the author uses a data display with 3 activity flows, namely: data education, data presentation, conclusion drawing, and verification.

LITERATURE REVIEW

1. Conception of Consumer Protection

Salim and Nurbani (2016: 259) argue that the term legal protection theory comes from English, namely legal protection theory, while in Dutch it is called *theorie van de wettelijke bescherming*, and in German it is called *theorie der rechtliche schutz*. The grammatical meaning of protection is shelter; the act of protecting.

The theory of legal protection is one of the most important theories to be studied because the focus of this theory study is on legal protection provided to society. The society in this theory is a society that is in a weak position, both economically and juridically (Miru and Yodo, 2004: 4). Society as a consumer is explained in the laws and regulations that the consumer is every person who

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uses goods and/or services available in society, both for the benefit of themselves, family, others, want to other living things and not to be traded (Republic of Indonesia, 1999: Article 1 paragraph 2).

To carry out and provide legal protection, a place or container is needed in its implementation, which is often referred to as a means of legal protection. Means of legal protection are divided into two kinds which can be understood as follows:

- a. Means of preventive legal protection; Legal subjects in the protection of preventive law are allowed to raise objections or opinions before a government decision gets a definitive form. The goal is to prevent disputes from occurring. Preventive legal protection is very significant for government actions based on freedom of action because, with preventive legal protection, the government is encouraged to be careful in making decisions based on discretion.
- b. Means of repressive legal protection; aims to resolve disputes. The handling of legal protection by the General Court and Administrative Court in Indonesia is included in this category of legal protection. The principle of legal protection against government actions rests and originates from the concept of recognition and protection of human rights because according to the history of Brat, the birth of concepts about the recognition and protection of human rights is directed to the limitation and placement of community and government obligations (Sasongko, 2007: 29)

Consumer protection demands that rights as consumers can be applied to practice. For example, in consuming halal food and beverages Muslim consumers, clarify the rights and obligations of these consumers. Legal relations through the rights and obligations of each party, both producers, service providers, and consumers will provide legal certainty, especially for consumers.

The Republic of Indonesia (1999: Article 4) explains consumer rights, namely:

- a. The right to comfort and safety in consuming goods and/or services.
- b. The right to choose and obtain goods and/or services following the exchange rate and conditions and guarantees promised.
- c. The right to true, clear, and honest information about the conditions and guarantees of goods and/or services.
- d. The right to have complaints heard on the goods and/or services used.
- e. The right to appropriate advocacy, protection, and efforts to resolve consumer protection standards.
- f. The right to consumer coaching and education.
- g. The right to be treated or served properly and honestly and non-discriminatory.
- h. The right to obtain compensation, indemnity, or replacement if the goods and/or services received are not following the agreement or are not as they should be.
- i. Rights stipulated in the provisions of other laws and regulations.

The Republic of Indonesia (1999: Article 7) explains the obligations of business actors, namely:

- a. Good faith in conducting its business activities
- b. Provide true, clear, and honest information about the condition and warranty of goods and/or services and provide explanations of use, repair, and maintenance.
- c. Treat or serve consumers correctly honestly and non-discriminatory.
- d. Guarantee the quality of goods and/or services produced and/or traded based on the provisions of applicable quality standards for goods and/or services.
- e. Provide opportunities for consumers to test and/or try certain goods and/or services and provide guarantees and/or warranties for goods made and/or traded.
- f. Provide compensation, compensation, and/or compensation for losses due to the use, use, and utilization of goods and/or services traded.

The Republic of Indonesia (1999: Article 2) explains the principles of consumer protection, namely:

- a. The principle of benefits mandates that all efforts in the implementation of consumer protection must provide the maximum benefit for the interests of consumers and business actors as a whole
- b. The principle of justice, namely the participation of all people can be realized optimally and provide opportunities for consumers and business actors to obtain their rights and carry out their obligations fairly.
- c. The principle of balance, is to provide a balance between the interests of consumers, business actors, and the government in the material or spiritual sense.
- d. The principle of security and safety of consumers, namely providing guarantees for security and safety to consumers in the use, use, and utilization of goods and/or services consumed or used.
- e. The principle of legal certainty, namely that both business actors and consumers obey the law and obtain justice and the implementation of consumer protection, and the state guarantees legal certainty.

The existence of consumer protection laws covering various legal aspects to regulate the interests of consumers and producers. The word legal aspect relies heavily on the willingness to interpret law, including law as principles and norms. One of these parts of consumer law is its protection aspects, such as how to defend consumer rights against interference by irresponsible others. In this aspect, producers in this case are obliged to provide information to consumers that their food products do not have the potential to violate the rights of consumers.

2. Conception of Sharia Tourism

The word *pariwisata* comes from the Sanskrit language. The word *pariwisata* consists of two syllables, namely *pari* and *wisata*. *Pari* means many, many times, in circles, complete; *wisata* means travel. *Pariwisata* which in this case is synonymous with the word travel. The word tourism according to this sense is synonymous with the meaning of tour, in Belanda language it is called tourism and in English, it is called tourism (Yoeti, 1996: 112).

Tourism is a travel activity or part of it that is carried out voluntarily and is temporary to enjoy tourist objects and attractions. While tourism is everything related to tourism, including the business of tourist objects and attractions and related businesses in the field (Republic of Indonesia, 1990: article 1, numbers 1 and 3).

Tourism is the process of temporary departure from one or more people to other places outside their place of residence. The impetus for his departure was due to various interests, both because of economic, socio-cultural, political, religious, health, and other interests such as just being curious, adding experience, or learning (Suwantoro, 2002: 3). So, tourism is a trip from another place carried out by individuals or groups that are temporary or not to stay in the place visited.

The development of the world of tourism gave rise to a new term halal tourism. The emergence of the term halal tourism or Sharia tourism was originally an activity carried out by tourists based on fostering the motivation of religious feelings or values that exist in them by visiting places of worship, burial places, or historical places that have religious values something with the religion adhered to. This religious tourism was first introduced by the United Nations World Tourism Organization (UNWTO) in 1967 when holding a meeting themed Tourism and Religions: A Contribution to the Dialogue of Cultures, Religions, and Civilizations (Priyadi, 2016: 94). Other terms are also used by several countries in implementing halal tourism, such as halal travel, halal lifestyle, Islamic tourism, halal-friendly tourism destination, or Muslim-friendly travel destination (Ministry of Tourism, 2015; Satriana, et.al., 2018: 32-42; Cetin, et.al., 2016: 65-67).

This religious tourism then experienced development because the segment of this tour was not only limited to certain religions. However, it is more universal and has benefits for the community, such as the value of education and the value of local wisdom. Especially for Muslim tourists, privacy needs as a Muslim such as being provided with swimming places, sports facilities, and tourist attractions that can provide boundaries between men and women.

Some important things to note in Sharia tourism services are that the flow fulfills at least two aspects such as prayer facilities and halal food; fulfillment of toilet facilities with good water, and there are services and facilities during the fasting month, and it is recommended that there are no alcoholic beverage activities and of course good recreational services (Mastercard & Crescentrating, 2018: 87).

The main character of halal tourism is the packaging of Islamic values and principles that can be enjoyed by all tourists from various religious backgrounds by meeting the basic needs of Muslim tourists, such as easily accessible worship facilities, food and beverage products with halal guarantees, and Muslim-friendly residences such as sharia hotels (Subarkah, 2018: 194).

Things that need attention from the side of tourist attractions, namely: Tourism object includes natural tourism, cultural tourism, and artificial tourism; the availability of proper and sacred worship facilities; the availability of halal food and beverages; performances of cultural arts and attractions that do not contradict the general criteria of sharia tourism; maintain sanitary and environmental cleanliness. Meanwhile, from the side of food and beverage providers, all restaurants, cafes, and food services in sharia tourism objects must be guaranteed the halal food they serve, starting from raw materials to the process of providing raw materials, and the cooking process. The best way is that the restaurant, café, and food service have received a halal certificate from the Institute for the Assessment of Food, Drugs, and Cosmetics of the Indonesian Ulema Council (LPPOM MUI) (Sofyan, 2012: 55-59; Indonesian Ulema Council, 2016; Sutono, et.al., 2019)

RESULTS AND DISCUSSION

1. Prospects for Sharia Tourism Development in Gorontalo City

The tourism sector is one of the sectors that has an important role in the economic development of a region. This sector can provide a multiplier effect, by driving the economy of other sectors as supporters, such as the trade sector, transportation, and the sector of providing accommodation and food and drink. The tourism sector is a field that is expected to be able to make a significant contribution to the economy in Gorontalo City.

The development of the economic sector is closely related to the existence of tourism objects and their attractiveness to tourists, both local, archipelago, and foreign tourists. Some tourism objects that have been developed in Gorontalo City, such as natural attractions and cultural attractions, or at the same time a combination of the two. Gorontalo City also has tourism support in the form of star hotels, guesthouses, cafes, restaurants, food stalls and travel agencies.

Tourists who will visit Gorontalo Province can choose travel and tour agencies available in Gorontalo City, such as Zhafran Tours & Travel, Duta Wisata Tours & Travel, Rona Tour & Travel, Eljie Tour & Travel, An-Travel & Tours, Rahmat Tour, Ina Permai Tour & Travel, PT Royal Tour & Travel, Sinar Mulia Tour & Travel, RIM Tours & Travel, GLP Tours & Travel, Q2 Mandiri Tour & Travel, and so on (Nicelocal, 2023).

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For the availability of hotel and lodging accommodations in Gorontalo City, tourists can choose hotels and inns, such as Citimall Gorontalo Hotel, Amaris Hotel Gorontalo, Grand Q Hotel, The Garden Hotel, Millonov Boutique Hotel, Imperial Hotel Gorontalo, TC Damhil UNG, Eljie Hotel Syariah Gorontalo, Aston Gorontalo Hotel & Villas, Wisma Syariah Azkiya, Wisma 88, Gorontalo Inn Hotel, Grand Zanur Hotel and so on (Gorontalo, 2022).

On the other hand, various restaurants, food stalls and cafes are available around Gorontalo City, including: RM Nusantara, RM Melky Brazil, Greenade Café and Resto, Teras Bakso, RM Terapung Ainun, Demostique Café, RM Coto Jene'berang, RM Pangkep, RM Ohara, RM Sari Laut Mas Bambang, RM Li Mami, D'Cozy Can Cook, RM Mawar Sharon, RM Wong Solo, RM Bude, Kentucky Fried Chicken (KFC) Gelael, McDonald's, Pizza Hut, Mixue, Richesee Factory Gorontalo, Pia Extra Bakery, Shooting Range Meatballs, Red Chili, Solaria, and so on (Culinary Menu Team, 2023).

The existence of these supporting facilities is inseparable from the existence of tourist objects in Gorontalo Province in general, and Gorontalo City in particular. The beach tourism objects have very promising prospects, for example, Tomini Bay Beach, 2000 Ladder Beach, Leato White Sand Beach, and Leato Marine Park. In addition, mountain tourism, for example flyover hills located in Siendeng Village, Hulonthalangi District, Gorontalo. Also traditional tourism and historical sites, such as Dulohupa Traditional House, Baiturrahim Mosque, Ju Panggola Royal Tomb, footprint-shaped stone, Aulia Tilayabe Tomb, Leato Lighthouse, Lahilote Footprints, Gorontalo Old Town, Otanaha Fort, and openwork shopping center (Septiani and Cahya, 2020).

The tourism sector is a source of increasing community and regional income. This sector is directed to strengthen the cultural and customary identity of the Gorontalo region. Development efforts have been made by the government, for example: *First*, increasing regional tourism promotion through local and national events, such as the Tumbilotohe Festival, Otanaha Festival, and Walima; *Second*, improving and improving facilities and tourist objects, both natural and cultural tourism such as Fort Otanaha, Bak Potanga and so on (Botutihe, 2003: 34-35).

Observing this, the development of Sharia tourism in Gorontalo is a thing, business, or way to develop something in a better direction. Ardana (2017: 119) argues that regulatory tourism development is very important in the context of regulating tourism development so that it does not clash due to conflicts of interest but should instead run mutually supportive. The tourism sector is a sector that is expected to become the number one foreign exchange earner, so the development and development of the tourism sector needs to be increased through tourism development policies.

The main purpose of tourism development is to increase economic value. This was done by the Gorontalo City Government. The Republic of Indonesia (2009: Article 4) explains the objectives of tourism development are: (1) increasing economic growth; (2) improve the welfare of the people; (3) eradicate poverty; (4) overcoming unemployment; (5) conserving nature, the environment, and resources, (6) promoting culture; (7) elevating the image of the nation; (8) fostering a sense of love for the motherland; (9) strengthening national identity and unity, and (10) strengthening friendship between nations.

Tourism is seen as a potential economic resource because it is a tool for attracting investment in an area, including in Gorontalo City. Wardiyanto (2011: 9) argues that tourism has enormous potential and has many advantages, including:

- a. Tourism development is something that can be carried out in the fastest time.
- b. Tourism development can be implemented in the easiest and simplest method.
- c. Tourism development will involve the community so that many parties can enjoy the benefits.
- d. Tourism development not only requires highly competent human resources but also medium and low competence.
- e. Tourism development can encourage the preservation of the natural, cultural, and social environment of the community.
- f. The constraints on tourism development are relatively less when compared to other sectors.
- g. Tourism development offers the fastest sector to build supporting industries.

On this basis, the development of tourism in Gorontalo City will bring significant changes. Change can be positive if tourism development is carried out by following the right procedures, namely through careful and careful planning to suit local conditions. However, if the implementation is not planned properly, it will bring losses or hurt stakeholders and the area where tourism is located.

People travel to a place looking for something new or different, be it different from what has been met or done in other places or daily life lived. Each region has its characteristics, with each characteristic being its attraction. Characteristics can range from culture to typical foods native to the region. If tourists feel that they are not suitable for regional specialties, then they can also get other dishes that they like.

Gorontalo has the potential to become a Sharia tourism area, this has been recorded in the Regional Tourism Development Master Plan (RIPPDA) of Gorontalo Province, then followed up with Gorontalo Provincial Regional Regulation Number 2 of 2019 concerning the Regional Tourism Development Master Plan for 2019-2025. This potential can be realized, preparation is needed to support Sharia tourism in Gorontalo. This preparation requires a long time and process, all stakeholders involved until adequate facilities must support if halal tourism is to be carried out properly. The preparation of facilities can be started by providing tourist needs such as accommodation, eating and drinking, and transportation facilities.

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The development of restaurants and restaurants available in Gorontalo City is currently increasing, so the places available to eat and drink are increasingly diverse and the menu offered is also increasingly diverse. Tourists who come can freely choose the available places to eat and drink. The availability of restaurants and restaurants not only serves a special food and beverage menu from Gorontalo but also offer food and drinks from other regions. Therefore, the halal status of food and beverages is important in the development of Sharia tourism.

Getting a halal certificate for a restaurant and restaurant business must go through predetermined stages. All aspects must also be seen and studied in obtaining a halal certificate. This aspect is not only in terms of the menu served, but also seen from the initial process. The Institute for the Assessment of Food, Drugs, and Cosmetics of the Indonesian Ulema Council (LPPOM MUI) has criteria for submitting halal certificates which broadly include halal substances, halal how to obtain them, halal in the process, halal in storage, halal in distribution and presentation.

The existence of halal-certified restaurants can be one of the efforts to support halal tourism in Gorontalo City. Based on daily life, both the general public and Muslim tourists, halal certificates and logos on each restaurant are still the main reference to indicate that the restaurant serves halal food and drinks. Efforts to develop Sharia tourism need to be supported by all stakeholders. Angriyani (2020: 49-63) argues that the implementation of the halal product system aims to provide comfort, security, safety, and certainty of the availability of halal products for the community in consuming and using products, as well as increasing added value for business actors to produce and sell halal products.

If the concept of Sharia tourism wants to be really implemented and run well in Gorontalo City, it can be started by developing existing facilities into Sharia concepts. The local government of Gorontalo City as a policy maker must cooperate with various parties, both academics, business entities related to tourism, LPPOM MUI, tour guides, and the community.

2. Forms of Consumer Protection for Culinary Products by Restaurants and Food Stalls (*Warung Makan*) in Gorontalo City

Consumer protection is closely related to legal protection because consumer protection contains legal aspects. This protection is not just physical, but its rights are abstract (Kristiyanti, 2014: 30). In general, there are four basic consumer rights: the right to security, the right to information, the right to vote, and the right to be heard. All four fundamental rights are internationally recognized.

The Consumer Protection Law has accommodated these four basic rights as contained in Article 4. In addition, article 7 regulates the obligations of business actors. The existence of obligations and rights is an antinomy in law, the obligations of business actors can be seen as consumer rights. The existence of this law is a step to increase the dignity and awareness of business actors starting with efforts to understand the basic rights of consumers.

The existence of fulfillment of consumer rights by restaurant and food stalls business actors in Gorontalo City is still unfulfilled. This is evidenced by the results of observations and interviews with several consumers. The forms of protection of consumer rights, namely:

a. Protection for security

The consumer has the right to get security from the goods and services offered to him. Products and services must not be harmful if consumed, so that consumers are not harmed, both physically and spiritually. However, in this study, it was found that from 288 restaurants and food stalls in Gorontalo City, only 80 (27%) restaurants and food stalls have received halal certification from LPPOM-MUI. Some of these restaurants and food stalls can be seen in the following table 1:

Table 1. List of Halal-Certified Restaurants and Food Stalls in Gorontalo City

No	Nomor Sertifikat	Nama Restoran	No	Nomor Sertifikat	Nama Restoran
1.	18160000430515	Rumah Makan Mawar Sharon	16.	1831000019116	Greenade Café & Resto
2.	18060000490815	CV Warung Kita	17.	183100001570518	Rumah Makan Ohara
3.	18160000030116	Rumah Makan Erha	18.	18160000040116	Rumah Makan Jumbo
4.	18160000050116	Rumah Makan Annisa	19.	18160000130116	Rumah Makan Semanan
5.	18160000270415	Coto Daeng Jeneberang	20.	18160000150116	Rumah Makan Terminal Rasa
6.	18160000240116	Rumah Makan Wongsolo Kalimantan	21.	18160000300216	Rumah Makan Ayam Penyet
7.	18160000350216	Rumah Makan Swadya	22.	00160072710515	Bakso Lapangan Tembak
8.	18160000841115	Rumah Makan Ceria	23.	18160001041215	Rumah Makan Suharti
9.	1816300414	Ayam Penyet Ria	24.	1816410714	Rumah Makan Bueno Café & Resto
10.	1816460913	Rumah Makan Istana Goropa	25.	18160000160412	Rumah Makan Duta Minang

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11.	18160000220412	Rumah Makan Anugrah Karya Bersama	26.	1816341212	Rumah Makan dan Restoran GBC
12.	18160002060119	Pondok Ikan Batu	27.	00160000630499	McDonald's
13.	00160001420999	KFC	28.	00160005580799	Pizza Hut
14.	18200002531219	Pia Extra Bakery	29.	D00410001991420323	JCO Donut & Coffee
15.	00160067271213	Richeese Factory	30.	00160067091113	Solaria Restoran

The existence of halal certification in restaurants and restaurants in Table 1 is a way to fulfill consumers' rights in obtaining security by providing halal and healthy food and beverage presentations to consumers. In addition, culinary business actors have registered 349 of their food and beverages at LPPOM-MUI Gorontalo Province to register halal certificates in 2022.

Based on observations and interviews with respondents, it was found that there are still restaurants and food stalls that have not provided a sense of security for their consumers, such as: not registering their business halal (73%), duplicating halal certificates belonging to other restaurants (6%), preparing alcoholic beverages (10%), their businesses do not want to be audited by LPPOM-MUI (34%). On the other hand, it is known that restaurants and food stalls do not know the mechanism to obtain halal certification for their business, whereas based on the questionnaire it is known that 72% do not know and 28% already know.

The laws and regulations in Indonesia are very firm in regulating legal protection for their people, such as: *First*, the 1945 Constitution Article 29 paragraph (2) explains "The State guarantees the freedom of each citizen to profess his religion and to worship according to his religion and belief." The word worship is understood to observe the sharia of its religion, including in terms of consuming food and drinks that are halal and good; *Second*, Article 4 letter a of the consumer protection law explains comfort and safety in consuming goods and/or services; Article 7 letter d concerning the obligation of business actors to guarantee the quality of goods traded; Article 2 letter d concerning the principle of consumer security and safety and *Third*, in consideration of Law Number 33 of 2014 concerning Halal Product Assurance, it is stated "that to guarantee every religious believer to worship and practice his religion, the state is obliged to provide protection and security halal products consumed and used by the community." Thus, the existence of halal certification is a legal certainty for the halalness of a culinary product produced by restaurants and food stalls.

b. Protection to obtain good information

Every product introduced to consumers must be accompanied by correct information. This information is needed so that consumers do not have a wrong picture of goods and/or services. This information is conveyed in various ways, such as verbally to consumers, through advertisements in various media, or including in product packaging.

Based on observations, questionnaire distribution, and interviews with respondents, data were obtained that restaurants and food stalls in Gorontalo City in providing information needed by consumers vary, such as: informing about the halal of ingredients (30%), not informing the halalness of ingredients (70%), informing the halality of material processing (27%), did not inform the halal processing of materials (73%), informed the halalness of the place and equipment of material processing (45%), did not inform the halal place and equipment of material processing (55%), informed the presentation of halal products (45%), did not inform the presentation of halal products (55%), informed the permission of the health office (40%), did not inform the permission of the health office (60%); inform the inclusion of halal labels in restaurants (43%), and do not inform the inclusion of halal labels in restaurants (57%).

If you look at the data above, it appears that many restaurants and food stalls in Gorontalo City have not fulfilled consumers' rights to provide correct information on the culinary products traded. In fact, in the consumer protection law in Article 4 letter c it is stated very clearly that "rights on true, clear, and honest information about the conditions and guarantees of goods and/or services." This is also mentioned in Article 7 letter b as an obligation of business actors and in line with Article 2 letter d concerning the principle of consumer security and safety. Based on this, it is certainly a concern for restaurants and food stalls to improve services to consumers, and the government to supervise, so that the ideals of developing halal tourism destinations in Gorontalo City can be realized properly.

c. Protection for comfort

Comfort is one of the conditions when a person wants nothing to disturb around him, and this is needed by everyone who wants peace in life. Especially in a restaurant and restaurant environment, every customer certainly wants comfort in every restaurant service. Rather restaurants and food stalls must also have services that prioritize customer comfort.

The results of observations, dissemination, and questionnaires to respondents found that aspects of convenience in service, such as the time to prepare orders are very long (25%), long (20%), fast (45%), and very very fast (10%). Based on these data, the speed of serving the order menu to the consumer's table is due to factors: *First*, starting from the preparation of the ingredients, the cooking time and preparation of the menu to be served to customers takes about 20-30 minutes, moreover the menu ordered varies; and *Second*, the crowded consumer factor. However, in this case, restaurants and food stalls in Gorontalo have standard operating

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procedures (SOPs). To overcome this, restaurants and food stalls in Gorontalo City have strategies, namely: *First*, prioritizing the presentation of drinks ordered by consumers; and *Second*, the provision of entertainment (music and bands).

In the aspect of service by employees (greeting, smiling, and speaking) information was obtained, namely: very good (43%), good (35%), good enough (17%), and not good (5%). Based on this data, it is generally known that service by employees at restaurants and food stalls in Gorontalo City meets the criteria for excellent service. This is because the management at these restaurants and food stalls in recruiting employees is very selective and provides training first.

In the aspect of service, the atmosphere of the place and the location of restaurants and stalls obtained data that: very comfortable (35%), comfortable (45%), uncomfortable (15%), very uncomfortable (5%). This is due to several factors, namely a cool room, noise, and disturbances of beggars and buskers. Therefore, restaurants and food stalls in Gorontalo City always provide the best service for consumers by paying attention to these things and receiving suggestions and criticisms for the sake of improving their services. This is following Article 4 letter d of the consumer protection law regarding the right to be heard complaints about the goods or services used.

d. Protection for choosing traded products

Consumers have the right to choose the products they want and must not be pressured by outside parties to buy or not buy. Based on observations, questionnaires, and interviews with respondents, it is known that: the provision of menu and price lists: is very clear (65%), clear (25%), unclear (5%), and very unclear (0%); Menu price suitability: very appropriate (55%), appropriate (35%), non-compliant (5%), very inappropriate (5%). Based on this data, the fullness of the menu and prices have been prepared by restaurants and food stalls in Gorontalo City, so that consumers can choose as they wish. However, restaurants and food stalls realize that not entirely consumer tastes are the same, but at least they can maximize the fulfillment of consumer tastes. This is where consumers need to know the types of food and prices offered by restaurants and food stalls, so as not to feel forced to choose the menu, and this is following Article 4 letter b and letter c of the consumer protection law.

As for if there is a discrepancy between consumer orders and those served, then restaurants and food stalls provide compensation or get advocacy and dispute resolution efforts. This is in line with Article 4 letters e and h of the consumer protection law.

CONCLUSION

The prospect of halal tourism development in Gorontalo City is supported by the Regional Tourism Development Master Plan (RIPPDA) of Gorontalo Province, then followed up with Gorontalo Province Regional Regulation Number 2 of 2019 concerning the Regional Tourism Development Master Plan for 2019-2025. To support this, business actors play an important role in preparing the concept of halal tourism, especially the availability of halal-certified restaurants and food stalls.

Restaurants and food stalls in Gorontalo City providing legal protection in the aspect of obtaining security for culinary products are still low, so this is not in line with the legal protection law and the halal product guarantee law. This is because there are still many restaurants and food stalls that have not registered their businesses at LPPOM-MUI. However, from the aspect of proper information protection, the aspect of protection to get comfort and the aspect of owning traded products have been fulfilled as stated in Article 4 of the consumer protection law.

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