

Research Article

Development of Halal Tourism Organization in Banda Aceh City

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Abstract.

The national long-term development strategy includes the development of tourism as a core component. This program is supported by the issuance of special regulations Letter No. 17 of 2016 addressed to the Mayor of Banda Aceh on the Introduction of Halal Tourism. The current research aims to analyze and examine the policies of the Banda Aceh City Government in organizing Halal Tourism and providing supporting facilities and infrastructure for it. The method used is qualitatively descriptive. Both primary and secondary data sources are employed. Data were obtained through interviews, observation, and documentation. Based on the results of the research and findings in the field, it was found that the Banda Aceh City Government's policy in organizing Halal Tourism in Banda Aceh City is considered to be good and its implementation is also good because of the high community support while carrying out the policy. However, improvements in facilities and infrastructure are still needed to perfect the introduction of Halal tourism in Banda Aceh City. The findings show that the implementation of halal tourism policies in the City of Banda Aceh is supported by a large number of people who ensure that the City of Banda Aceh becomes a city that adheres to Islamic law and participates in supporting and advancing halal tourism in the city.

Keywords: policy, development, halal tourism, City of Banda Aceh

1. Introduction

The emergence of halal tourism offers Indonesia's tourism sector an alternative in keeping with the worldwide Islamic economic industry's halal tourism trend. The previous three years have seen changes in the dynamics of global tourism, particularly in the Asia Pacific region due to economic growth and an increase in international travel. According to Article 1 of Indonesian Minister of Tourism and Creative Economy Regulation No. 2 of 2014 concerning Guidelines for the Implementation of Sharia Hotel Businesses, sharia refers to the principles of Islamic law as established by fatwas and/or sanctioned by the Indonesian Ulema Council. This has implications for the growth of halal tourism. The national tourism development master plan for 2010–2025, which consists of the national tourism development master plan, provincial tourism development master plans, and

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district/city tourism development master plans, is the basis for tourism development in Indonesia, as per Indonesian Government Regulation No. 50 of 2011. The national long-term development strategy includes the development of tourism as a core component.

One area that is developing its tourism sector is Aceh. Aceh is a provincial region that has the unique power to control and oversee its own governmental affairs as well as the interests of its citizens in compliance with existing laws and regulations. Based on the Indonesian constitution, Aceh Province is a province whose government is special and special. The special features of the Aceh Province have been explained enhanced by the adoption of Law Number 11 of 2006 concerning the Government of Aceh, which replaced Law Number 44 of 1999 concerning the Administration of the Aceh Special Region Province. Aceh Province has a Regional Regulation known as Qanun, which is based on Law Number 23 of 2014 and Law Number 11 of 2006. Legislative regulations, or Qanun, are defined as those that control the operation of the government and daily life in Aceh Province. They are comparable to regional regulations. Qanun contains regulations regarding Islamic Sharia which are adapted to Acehnese customs.

This program is supported by the issuance of special regulations Number 17 of 2016: Letter to the Mayor of Banda Aceh on the Introduction of Halal Travel. According to the rule, halal tourism refers to travel activities involving tourist locations and businesses that offer goods, services, and facilities for managing tourism that adhere to sharia principles. The provincial capital of Aceh, one of the areas where Islamic rule is enforced, is Banda Aceh. The city of Banda Aceh also experienced a huge impact when the tsunami disaster destroyed the land of Aceh in 2004. However, now the city of Banda Aceh is improving itself again to become a sharia-based tourism destination by relying on tourism areas, customs and culture. This was realized with the launch of tourism branding, namely World Islamic Tourism, on March 31 2015. The Banda Aceh City Government tried to attract tourists by offering an Islamic tourism concept supported by improvements in facilities and infrastructure [1].

Aceh as a region that has religious specialties and the application of Islamic law is an important thing for implementing the Sharia-based tourism concept. Article 3 point b of Aceh Qanun Number 8 of 2013 concerning Tourism states that the goal of implementing Aceh tourism is to promote Aceh's Islamic historical and cultural values as a tourist destination. In addition, Qanun Number 8 of 2016 about the Halal Product Guarantee System is in effect in Aceh and ensures that all items in circulation are guaranteed to be halal. Aceh Province's capital city is Banda Aceh, has very good prospects in the tourism sector, especially halal tourism [2], this is also supported by the political will of

the leaders of Banda Aceh City to create an Islamic tourist destination [3]. In welcoming halal tourism, Banda Aceh's seriousness was seen when the Mayor of Banda Aceh in 2015 launched tourism branding, namely World Islamic Tourism, which promoted sharia tourism as a tourism flagship, because of the history and culture attached to Islamic values.

This research was conducted by Dulkiah [4] discovered that the ideas and values that emerge in society have the power to help local communities create halal tourism. The development of community expectations about sharia-based administration of tourist destinations is the main emphasis of trust. Meanwhile, the values attached to local priorities are positive in tourism development. Furthermore, research by Parhan et al. [5] discovered that as the majority of visitors and locals are Muslims, Bandung Regency has a fantastic potential to put the idea of halal tourism into practice. The challenge is that in order to support accommodations and attractions, managers, leaders, and other members of society must coordinate their policies. Islamic resources and amenities.

Two key components make up the idea that halal tourism is possible: the first is the act of obedience, which is defined as a means of appreciating the magnificence of God's creation. The second is the process of satisfying market demand. When halal tourism adheres to certain material and spiritual requirements, like engaging in sharia-compliant activities that abstain from immorality, shirk, tabdzir or israf, and deception. However, the accessibility of facilities and services that satisfy the requirements for Muslim visitors [6]. Putra and Tucunan [7] added that the aim of the goal of halal tourism development is to make it easier for Muslim travelers to continue practicing their religion while on the road. This indicates that the most fundamental requirements that must be met are directly tied to the activities associated with halal tourism.

According to Horn in Ratri [8] explains that the "implementation" of public policy refers to acts taken by government and private sector personnel or groups with the intention of achieving the objectives established in earlier policy choices. This means that until laws or regulations are enacted and funding is made available to finance the policy implementation process, the implementation process will not take place. However, the execution of policies is regarded as a complicated phenomenon that can be viewed as a procedure, an outcome, or a consequence. Meanwhile, according to Horn in Tahir [9] "interprets implementation as actions carried out by either individuals/officials or government or private groups which are directed at achieving the goals outlined in the policy".

According to Purwanto in Syahida [10] a policy's quality is one of the elements that determines whether an implementation process is successful. b) Sufficient involvement into policies (particularly the budget). c) The precision of the tools (services, grants, subsidies, etc.) utilized to accomplish policy goals. d) Implementer capability (structure of the organization, assistance from HR, supervision, coordination, and so forth). e) The attributes and backing of the intended audience (regardless of the target group's composition as an individual or a group, male or female, educated or not). f) The ambient circumstances—geographical, social, political, and economic—in which the implementation is carried out.

A dynamic social relationship, social interaction entails relationships amongst individuals, within human groups, and between individuals and community groups. Meetings between individuals and groups and interactions between them where communication takes place between both parties are examples of interaction [11]. Living together would not be possible without social interaction, which is essential to all aspects of social life. The purpose of social interaction is to facilitate mutual influence between individuals and groups as they work to solve problems and accomplish their objectives [12].

Halal tourism is all of these tourist activities, but without leaving Islamic law. So in general, halal tourism and conventional tourism are no different, only the integrity of tour packages, accommodation, food and drinks in fulfilling Islamic values [13].

2. Research Methods

Given that the goal of the study was to get a broad picture of the growth of halal tourism in the city of Banda Aceh, the researcher employed a qualitative methodology in this investigation. Which is located in the halal tourist area in Banda Aceh around the Baiturrahman Grand Mosque, Tsunami Museum and Floating Boat Tourist Attraction. The choice of this location was also based on the consideration that Banda Aceh is one of the cities based on Islamic Sharia in Aceh so that the culinary goods that are bought and sold must be halal.

The focus of the research is the implementation of halal tourism policies on the welfare of local communities in Banda Aceh City, the indicators are as follows Policy and Facilities and infrastructure.

Data sources in this research are divided into 3, namely through informants (using informant identification techniques), places and documents. The selection of informants

is carried out deliberately (purposive sampling), in this case the number of informants can be small or large, it really depends on whether the selection of informants is correct or not, as well as the complexity and diversity of the phenomenon being studied.

In line with the theory of Miles et al. [14], the data was evaluated in three stages: data condensation, data presentation (data display), and conclusion drawing or verification (conclusion drawing and verification). The process of choosing, concentrating, streamlining, abstracting, and modifying data is referred to as data condensation.

As per the theory proposed by Miles et al. [14], the data was evaluated in three stages, which included condensing the data, presenting the data, and drawing conclusions or verification. The process of choosing, focusing, streamlining, condensing, and modifying data is referred to as data condensation.

3. Results and Discussion

Community welfare is one of the government's main goals in terms of economic development, especially the welfare of local communities within Banda Aceh City. Because welfare is a satisfaction that a person gets from using the income they receive for consumption, however, because it depends on how satisfied one is with the quantity of money consumed, the welfare level itself is a relative concept.

Halal tourism is a part or sector of tourism which is a part of economic development which has the aim of expanding and equalizing business opportunities, employment and people's welfare. Thus, the ultimate purpose of halal tourism development is to raise people's income, which has an effect on enhancing people's wellbeing. According to Saefullah, tourism will have an impact on the local economy, specifically that tourism will bring in money for the town. This revenue is obtained from purchases made by visitors from their hosts such as tourist transactions at hotels, restaurants, tourist integrators, travel agencies, souvenir shops, tourist attractions, transportation, the communications sector, the crafts industry, materials in the agricultural sector. Another impact of tourism development is the creation of job opportunities. Having a tourist destination can open up employment opportunities with various types of creative work so that it can accommodate a large number of workers, such as food business opportunities, souvenirs, mat rentals on the beach, tour guides, reflexology massage, the proliferation of transportation entrepreneurs, tourist bureaus, accommodation and others. etc. Tourism also has an impact on opening up investment opportunities. Tourism development will

open up opportunities for investors to invest capital or open businesses in tourist areas and this will have an impact on improving the economy of local communities. Tourism development will also encourage entrepreneurial activity. The needs of tourists when visiting tourist destinations will encourage people to provide for these tourist needs by opening businesses related to tourist needs. By increasing people's income from the tourism industry, the economic structure and welfare of the community will improve.

In this case, the policies and regulations of the Banda Aceh City Government are good for implementing halal tourism which is anticipated to be able to improve the well-being of nearby communities in Banda Aceh. Muhadjir [15] defines policy as an endeavor to address social issues for the good of society by utilizing the concepts of social welfare and justice. And the policy needs to accomplish at least four key goals: (1) raising the standard of living in the community; (2) promoting justice through the legal system, social justice, and opportunities for personal growth and achievement; (3) providing avenues for the community to actively participate in problem-solving, planning, decision-making, and implementation; and (4) guaranteeing sustainable development.

Halal tourism refers to travel that offers Muslim visitors the amenities required by Islamic Sharia law. These amenities include places of worship, halal food and beverages, and other Sharia law-related support services offered at tourist locations. Muslim travelers feel extremely at ease with the application of sharia-based halal tourism since halal tourism is directly tied to Islamic sharia law in its implementation. Not only does it provide comfort to Muslim travelers, but it also eases the discomfort of non-Muslim travelers to partake in sharia-based tourism.

It is thought that the Banda Aceh Mayor's Regulation, which outlines the City Government of Banda Aceh's policy for halal tourism, is being implemented well. It will not be difficult for the Banda Aceh City Government to carry out or implement halal tourism policies because the supporting factors for this are many, including halal food, facilities for worship such as mosques or prayer rooms, ablution places, support from the people of Banda Aceh City is also very large because The community supports areas that adhere to Islamic law so that halal tourism concepts and programs will be easier to implement and friendly service from the Muslim community of Banda Aceh City as well as many other supporting factors.

Based on the discussion of halal tourism policies on the welfare of local communities in Banda Aceh City, finding 1 (one) is formulated as follows:

Findings 1: The numerous individuals who work to make sure that the City of Banda Aceh complies with Islamic law and actively promotes and supports halal tourism in the city demonstrate the strong support the local community has for the implementation of halal tourism policies in the city.

The number of Muslim tourists has grown quite significantly within Banda Aceh City along with the increasing economy of the Islamic community which has had an effect on the quantity of tourists that visit Banda Aceh which provides halal tourism services. Halal tourism in the city of Banda Aceh includes hotels, food/drinks, services, places of worship, tsunami museums and floating ships, as well as historical places that experienced the tsunami in 2004. The increase in the Muslim middle class and young population has increased the appeal of halal tourism in Banda Aceh. In addition, the presence of social media has also increased information about halal tourist destinations in the city of Banda Aceh as well as increased facilities and services for Muslim and non-Muslim tourists. This increases the circulation of money in Banda Aceh City so that it contributes to the income of local communities in Banda Aceh City. Hermawan [16] stated that halal tourism from the perspective of society in general takes the form of pilgrimage tours to the graves of ulama, mosques with historical heritage, the Hajj, and so on. Halal tourism is actually a new trend in global tourism that encompasses natural, cultural, and manmade tourism, all of which are rooted in Islamic ideals. It goes beyond pilgrimage tourism and everything that has been described.

This is in accordance with Abdul's [17] opinion that tourist destinations visited by tourists can be seen as temporary consumers. They arrive for a set amount of time, make advantage of the region's resources and amenities, typically spend money on a variety of things, and then depart to go back to their home or nation. If a large number of tourists come to a destination and spend a lot of money to buy various necessities during their holiday, it cannot be denied that this will both directly and indirectly affect the area's economic environment.

Existing facilities and infrastructure must be adequate to support community activities in developing halal tourism in Banda Aceh City. Looking back at the facts on the ground that if there is only public awareness but inadequate infrastructure, it will be difficult to develop halal tourism in Banda Aceh City, so Also, if there are only infrastructure without support from the community and good policies from the government, it will not be easy to do it.

If the infrastructure for developing halal tourism in Banda Aceh City does not exist or is incomplete, then the implementation of halal tourism in Banda Aceh City will continue, but the activities will not be as good and perfect as if supported by adequate or sufficient infrastructure. Where the procurement of facilities and infrastructure is an activity carried out to provide the facilities and infrastructure needed in accordance with plans that have been prepared based on applicable rules and regulations. There are tourism infrastructure that can attract tourists to visit tourist attractions. According to Warpani in Ghani [18], there are 3 tourism infrastructures, including the following: 1). Accessibility is important in attracting tourists to visit tourist attractions. Accessibility is the connection between regional zones, which can take the form of roads and transportation networks. 2). Utility is the level of satisfaction with the benefits provided by a tourist attraction to tourists. The following are tourism utilities: a. Electricity, b. Clean water, c. Drinking water supplies, d. Toilet, e. Prayer room, 3). The service network is: a. Health services provided by tourist attractions to tourists are usually in the form of health posts or P3 supplies. b. Internal security services provided by tourist attractions to tourists are usually in the form of security posts and security forces with the aim of preventing tourists from criminal acts while at tourist attractions.

The availability of halal tourism facilities and infrastructure in Banda Aceh City is considered sufficient, this is because the Banda Aceh City Government is very serious about developing halal tourism in Banda Aceh City. The Banda Aceh City Government has built various facilities and infrastructure for the expansion of halal travel in Banda Aceh City in the form of good road access, sufficient electricity, adequate supply of clean water, availability of a holy prayer room, clean toilets and supporting facilities and infrastructure other.

Not only are the physical facilities and infrastructure available in the City of Banda Aceh for the development of halal tourism, but the social facilities and infrastructure are also quite adequate in the City of Banda Aceh. What is included in social infrastructure is the availability of good health services such as the availability of hospitals, health clinics, doctors who guarantee health services for tourists, good regional and tourist security as well as information centers that make it easier for tourists to access correct and easy information. Tourism infrastructure according to Suswanto in Ghani [18] is the unquestionable demand for human and natural resources that travelers have when visiting tourist destinations, such as terminals, bridges, energy, water, and telephones.

Infrastructure includes: accessibility, utilities, which include electricity, clean water, toilets, prayer rooms and so on, then there is a service network which includes security, health services and so on.

Based on the discussion of halal tourism suggestions and infrastructure for the welfare of local communities in Banda Aceh City, two (2) findings were formulated as follows:

Findings 2: The condition of halal tourism facilities and infrastructure in Banda Aceh City is very adequate, because the Banda Aceh City Government is focused on developing halal tourism in Banda Aceh City.

The restoration of halal tourist attractions and the construction of a tsunami museum and the construction of facilities and infrastructure to complement halal tourism on floating boats which became the history of the devastating tsunami in 2004 continue to be facilitated and developed by the Banda Aceh City government. According to Suwardjoko and Indira, the definition of tourist facilities is anything that can complement and facilitate the process of tourism activities so that they can run smoothly, such as: accommodation, restaurants, shopping places, travel agencies, financial institutions and others. Meanwhile, tourist infrastructure is general infrastructure, which means it is not specifically provided or used by tourism interests. Tourism infrastructure here is everything that can enable the smooth operation of tourism-related activities, for example transportation, communication and energy sources. Tourism infrastructure includes: a) Transportation, such as roads, air and sea ports, terminals. b) Electricity generating installations and clean water installations. c) Telecommunication systems, whether telephone, telegraph, radio or post office. d) Health services, be it community health centers or hospitals. e) Security services, both security posts guarding tourist attractions and police posts to maintain security around tourist attractions. f) Good service, can be in the form of an information center or tour guide office. g) Gas stations and others.

4. Conclusions and Recommendations

Based on the results of research and discussion on the implementation of halal tourism policies on the welfare of local communities in Banda Aceh City, the research conclusion is that the implementation of Banda Aceh City Government policies as outlined in the Banda Aceh Mayor's Regulations regarding halal tourism is considered to be good. It will not be difficult for the Banda Aceh City Government to carry out or implement halal

tourism policies because the supporting factors for this are many, including halal food, facilities for worship such as mosques or prayer rooms, ablution places, support from the people of Banda Aceh City is also very large because The community supports areas that adhere to Islamic law so that halal tourism concepts and programs will be easier to implement and friendly service from the Muslim community of Banda Aceh City as well as many other supporting factors. And the availability of halal tourism facilities and infrastructure in Banda Aceh City is considered sufficient, this is because the Banda Aceh City Government is very serious about developing halal tourism in Banda Aceh City. The Banda Aceh City Government has built various facilities and infrastructure for the development of halal tourism in the City of Banda Aceh in the form of good road access, sufficient electricity, adequate supply of clean water, availability of a holy prayer room, clean toilets and supporting facilities and infrastructure other.

Drawing from the preceding discourse, it is evident that the Banda Aceh City government ought to allocate more resources towards advancing halal tourism in the city. This is because sharia and halal tourism in Banda Aceh City are fostered by sound policies, as well as well-equipped facilities and infrastructure.

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