

Halal Tourism to Promote Community's Economic Growth: A Model for Aceh, Indonesia

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ABSTRACT

This study designs a halal economic model of tourism within the framework of Islamic sharia enforcement in Aceh to boost economic growth within community. This study used an expert system approach, which collects key data and information in the formulation of model design through interviews, questionnaires, direct observation, and synthesis of data in the field. A conceptual model of the development system included planning, analysis, design, verification, and validation; each was used to analyze the data. The present study suggests that the proposed formulation of the halal tourism model in Aceh must consider three key factors. First, the key principle of the halal tourism model industry is designed based on Islamic principles, the national legal foundations, and the local regulations. Second, the halal tourism industry is expected to address two important issues: halal certification in hospitality and gastronomy services and empowerment in amenity, human resources, and events. Third, it is also hoped that halal tourism management can focus on the object, marketing, industrial, and institutional developments. These three factors must be fully support by government policy and the Islamic finance industry. The present study

is expected to provide essential, inclusive, and wide-ranging aspects for developing the halal tourism industry and encouraging community economic growth. This study also provides insights into how an inclusive conceptual framework can boost the halal tourism industry without defying its basic principles.

Keywords: Aceh, community, economic growth, Halal tourism model

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INTRODUCTION

Tourism plays an imperative part in the economic growth of a nation. Increasing wealth and community prosperity encourage the growth of tourism activities as an inseparable part of modern human lifestyles. Chandra (2014) describes the halal tourism trend as a new goldmine for the tourism industry, while Biancone et al. (2019) claim halal tourism is an opportunity for the global industry. Moreover, the lifestyle in the tourism sector has an impact on sustainable economic growth and development of localities, nations, and continents (Aref et al., 2009; Durbarry, 2008; Fayissa et al., 2008; Lee & Chang, 2008). It has made service-based industries the key player and contributors in the wake of world economic growth (Allen et al., 1988). As a result, tourism activities can improve the financial welfare of the indigenous community with the presence of tourists through transportation services (Davenport & Switalski, 2006), accommodation (Bastakis et al., 2004), and consumptive lifestyles (Shaw, 2006).

At present, the idea of halal tourism in business continues to develop globally (Ibrahim et al., 2012; Nurrachmi, 2018). The halal tourism industry is a concept that adapts and integrates Islamic values into all aspects of tourism activities. This concept provides a Muslim-friendly environment in accordance with the Sharia principles while traveling (Vargas-Sánchez & Moral-Moral, 2020). At the international level, the concept of 'halalification of tourism' (Khan & Callanan, 2017) has become a popular

trend recently. The trend occurs not only in Muslim countries such as Indonesia, Malaysia, Turkey, the Middle Eastern countries, and other North African Muslim countries, but also it has begun to grow in other non-Muslim countries like China (Akhtar et al., 2019), Vietnam (Battour & Ismail, 2016), Russia (Gabdrakhmanov et al., 2016), South Korea (Han et al., 2019), Japan (Yasuda, 2017), and Thailand (Nurdiansyah, 2018).

The development of Muslim tourists has become one of the new markets for the tourism sector, which is very important to be optimized by a government such as Indonesia through its related agencies. The focus is to encourage local and national economic growth through halal tourism. Based on data from the Global Islamic Economy Gateway from the Indonesian Ministry of National Development Planning (2019), it was noted that there was a growth in the value of the halal tourism sector, which consists of halal food, halal travel, modest fashion, and halal media & recreation. Overall, the consumption of the halal industry in Indonesia in 2017 reached more than USD 200 billion, equivalent to 36 percent of total household consumption.

Indonesia's National Medium-Term Development Plan (locally called RPJMN) 2020-2024 explicitly recommends policies for sustainable tourism and the halal industry. As for the GMTI 2019 results, Indonesia's major highlight is moving to be the joint top destination with Malaysia. Indonesia's ranking has been steadily increasing in the last few years. To be specific, Halal Tourism

is one of the Aceh National Medium-Term Development Plans (RPJMA) for 2017-2022 with a mission to build and develop production centers, competitive creative industries through supportive policies.

In response to this call, halal tourism also has a special place for Aceh, the northernmost province in Indonesia, especially aftermath 2004 tsunami earthquake and calamity (Rindrasih, 2019). Based on data obtained from Aceh Culture and Tourism Office (2019), the number of

tourist visits to Aceh has also increased from year to year. The visitors gradually scaled up from 24.769 in 2014, 27.216 in 2015, 35.883 in 2016, 30.380 in 2017, 29.213 in 2018, and 28.400 in 2019. The increase in tourist entrances in Aceh cannot be separated from the growing popularity of Aceh and the tourists' curiosity, especially about the unique adoption of Islamic law and the historical Tsunami. The following are the statistics of international visitors who enter the Sultan Iskandar Muda airport gates:

Recapitulation of International Visitor Through Sultan Iskandar Muda Airport, 2014-

Country	The Number of Tourist Visits in 2014	Country	The Number of Tourist Visits in 2015	Country	Number of Tourist Visits in 2016
1. MALAYSIA	1.9291	1. MALAYSIA	21.046	1. MALAYSIA	30.030
2. CHINA	512	2. CHINA	580	2. CHINA	546
3. USA	450	3. USA	480	3. GERMAN	472
4. SINGAPORE	425	4. SINGAPORE	425	4. USA	469
5. AUSTRALIA	417	5. AUSTRALIA	415	5. SINGAPORE	443
6. GERMAN	412	6. GERMAN	403	6. AUSTRALIA	429
7. FRANCE	374	7. FRANCE	379	7. FRANCE	363
8. UNITED KINGDOM	337	8. UNITED KINGDOM	373	8. UNITED KINGDOM	334
9. THAILAND	287	9. THAILAND	241	9. THAILAND	304
10. PHILIPPINES	198	10. PHILIPPINES	223	10. JAPAN	302
11. Others (80 Country)	2.066	11. Others (80 Country)	2.651	11. Others (85 Country)	197
TOTAL	24.769	TOTAL	27.216	TOTAL	35.883

Country	The Number of Tourist Visits in 2017	Country	The Number of Tourist Visits in 2018	Country	The Number of Tourist Visits in 2019
1. MALAYSIA	24.748	1. MALAYSIA	24.210	1. MALAYSIA	19.636
2. CHINA	760	2. CHINA	858	2. CHINA	1.009
3. GERMAN	376	3. FRANCE	392	3. FRANCE	499
4. FRANCE	360	4. GERMAN	282	4. GERMAN	434
5. AUSTRALIA	352	5. AUSTRALIA	275	5. SINGAPORE	416
6. UNITED KINGDOM	334	6. USA	274	6. AUSTRALIA	388
7. USA	301	7. UNITED KINGDOM	269	7. USA	373
8. SINGAPURA	229	8. GERMAN	268	8. UNITED KINGDOM	307
9. PHILIPPINES	271	9. ASEAN	229	9. THAILAND	294
10. THAILAND	267	10. Middle East	227	10. JAPAN	280
11. Others (85 Country)	2312	11. OTHERS	1.929	11. Others (85 Country)	4.764
TOTAL	30.380	TOTAL	29213	TOTAL	28.400

Figure 1. International visitors through Sultan Iskandar Muda Airport in Banda Aceh

Statistic on international visitors entering Sultan Iskandar Muda airport (in Figure 1) shows a reduction in the number of visitors in 2017–2019. This decline needs to be studied in depth because the Banda Iskandar Muda gate is one of the entrances for tourists to the Aceh Province. Although some countries such as China and Europe experienced an increase, the growth was still not significant. After the Earthquake and Tsunami in 2004, Aceh was visited by some foreign tourists in the context of rehabilitation and reconstruction. So, there are allegations that halal tourism is still not well developed despite the potential for halal tourism development and policies. Based on a study conducted by Saleh and Anisah (2019), tourists who come to Aceh are more dominant because business interests are not for halal leisure purposes. Thus, it is necessary to explore models such as those that are suitable to promote Aceh, one of Indonesia's halal tourism areas.

In line with the high potential for disasters in Aceh, community development-based halal tourism management is very important. A systematic review about crisis and disaster management for halal tourism conducted by Sofyan et al. (2021) found that the advantage for halal tourism is that Muslims uphold Islamic teachings as the foundation of social and community resilience in the face of disasters. Principles, behavioral and psychological responses to crises and disasters must achieve the objectives of *Maqashid Sharia* in decision making.

Aceh also won three categories in the National Best Halal Tourism Award: The Best Muslim Tourist Friendly Airport Category, the Best Muslim Tourist Friendly Destination, and the Best Travel Attractions. This series of achievements led to another award at the World Halal Tourism Award 2016 in Dubai, in which Aceh won two nomination categories, namely World's Best Airport for Halal Travellers and World's Best Halal Cultural Destination. In 2018, seven destinations in Aceh were nominated for the 2018 Indonesian Enchanting Award. In addition, the Indonesia Muslim Travel Index (CrescentRating, 2019) has reported that Lombok, Aceh, and Jakarta were the top three leading regions in 2018, with scores of 58, 57, and 56, respectively.

Halal tourism development has several positive and negative impacts. First, the positive impacts can be seen from serious efforts to preserve the culture of local communities, such as religious activities, customs, and traditions, in conjunction with the development of tourist infrastructure (Amalia & Yahya, 2018). In addition, it encourages local economic growth, both in terms of accommodation, transportation, and souvenir sales. Second, the negative impact of tourism can be comprehended from our initial observations of the response of local communities towards the presence of tourism. As the results of research conducted by the

Institute for Economic and Social Research–Faculty of Economics and Business, University of Indonesia (LPEM FEB UI, 2018) shows that the halal tourism

sector, in general, has an important role in the Indonesian economy, which is described by a multiplier effect such as tourist spending, investment spending, government spending in the form of additional economic output, added value, income, and job opportunities.

Negative impacts such as heated discussion or conflicts of interest among stakeholders, dislike, and refutation of tourism development plan because it violates Islamic Sharia norms are also there. Such negativity might be triggered by the presupposed assumptions that tourism activities are identical to immorality. Similarly, the emergence of social problems, such as gambling, and prostitution were also viewed as the blemish of tourism. Alternatively, to some extent, halal tourism was considered a political populism instrument by the elites to win the heart of their electorates (Akmal et al., 2020).

A study on the loyalty of Millennial Muslim tourists in Indonesia conducted by Suhartanto et al. (2021) using the Partial Least Squares approach has proven that the Halal experience is an important factor in determining the satisfaction of Indonesian Millennial Muslim tourists to visit domestic destinations. However, halal experience is not considered important when visiting international destinations. Furthermore, perceived value, satisfaction, and loyalty are more influenced by experience with tourism attractions than by Halal experience when visiting domestic or international destinations. Therefore, Aceh Province needs to build a halal tourism model to create a halal experience to increase tourist loyalty.

The development of halal tourism in Aceh, as the Islamic region, needs to find proper formula for adopting and implementing the concept of halal tourism. Given that the concept of halal tourism is still relatively new, it is essential to do in-depth and measurable studies to find the right concept for the development of Aceh's halal tourism that is distinctive to other regions in Indonesia in particular and in other countries worldwide in general. Furthermore, tourism development in Aceh must be placed within the corridor of the implementation of Islamic law on the one hand and in line with the locals' wisdom and economic growth on the other hand.

Such potential exceptionalities are exclusively governed and explicated in local regulations in Aceh, known as *Qanun Sharia*. This potential is what distinguishes Aceh from other provinces in Indonesia. This present study aims to formulate and find an applicable model of the halal tourism industry to the framework of Islamic sharia in Aceh to encourage community economic growth departing from the abovementioned backgrounds.

METHODOLOGY

Referring to the research objective to formulate a model of halal tourism in Aceh, this research is a descriptive analysis. This study used an expert system approach, which collects key data and information in the formulation of model design through interviews, questionnaires, direct observation, and synthesis of data in the field. Experts who are competent to provide

ideas and thoughts have expertise based on formal education (bachelor) in the field studied, based on experience and work history, as well as practitioners in fields related to Halal Tourism Management and Islamic economics.

Expert system approaches in qualitative modeling design have been widely applied, such as structural models, policies, military, environment, teaching methods, social issues, energy issues, innovations, and so on (Bjerke, 2008; Cox, 2010; Fadhil et al., 2018). The advantages of using an expert system, according to Delbridge (2008), are:

1. Improve the holistic understanding of the parties explored in a case study
2. The use of expert systems makes the learning process available to all actively involved parties

3. The Innovation of problem-solving can be explored together to produce many alternative solutions.

Competent experts and practitioners were selected based on their formal education, professional experiences, and work history. The experts selected in this study were 12 participants that consist of members of the National Sharia Council, the Indonesian Halal Tourism Acceleration Team from the Indonesian Ministry of Tourism, the Aceh Culture and Tourism Office, the Aceh Halal Tourism Acceleration Team, Lecturers at Syiah Kuala University and Universitas Islam Negeri Ar-Raniry, The Cosmetics, Drugs and Food Assessment Division of Indonesian Ulema Council, and Aceh Tourism Practitioners. In addition, the following are expert participants in this study (in Table 1):

Table 1
Key informant based on the field of expertise

No	Expert participants	Field of expert
1	Expert academics	Sharia Muamalah Expert/Lecturer of the Faculty of Sharia and Law UIN Ar Raniry
2	Practitioner	Head of the Aceh Halal Tourism Acceleration Team
3	Expert academics	Sharia Branding Expert/Lecturer from Syiah Kuala University Banda Aceh
4	Government	The Indonesian Ministry of Tourism
5	Government	The Ministry of Tourism of the Republic of Indonesia
6	Government	Head of the Aceh Culture and Tourism Office
7	Ulama	The Cosmetics, Drugs and Food Assessment Division of Indonesian Ulema Council
8	Ulama	The National Sharia Council of the Indonesian Ulema Council (DSN-MUI)

Table 1 (Continue)

No	Expert participants	Field of expert
9	Practitioner	Tourism activist
10	Practitioner	Travel Agency (Musafir Travel)
11	Practitioner	Travel Agency (Imam Travel)
12	Practitioner	Tour Guide (Fortuna Travel)

Source: Authors Compilation

The disadvantages of this expert system do not reflect the large sample size in a study. Instead, it means that the limit on the number of samples is determined from the level of ability to access sampling in the field of halal tourism as a key informant. This approach collects key data and information in formulating concept designs through interviews, direct observation, and data

synthesis. This study used a conceptual model development system in formulating expert opinions, as shown in Figure 2. This system is a development of Soft Systems Methodology (SSM; Dalkin et al., 2018; Fadhil et al., 2018; Torres, 2018; Warren et al., 2019) and System Development Life Cycle (SDLC; Dawson et al., 2019; Fadhil et al., 2017; Moore, 2015).

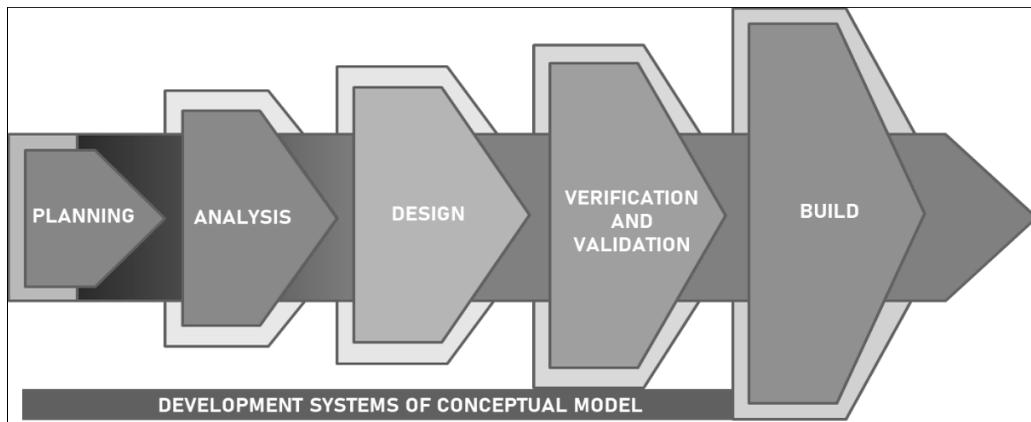


Figure 2. System of conceptual model development

The next activity is translating each stage based on the conceptual model development system, including Planning, Analysis, Design, Verification, Validation, and Building concepts. The planning stage is the process of formulating the problem

and the purpose of the research. At this stage, we studied the existing problems and possible future challenges. The next stage of analysis and design is to study various policies, collect references and expert consultations, obtain various studies,

research, views of experts, and conduct a SWOT analysis. These are conducted before designing the system, namely the application of halal tourism within the Islamic implementation framework in

Aceh. Finally, the Observations to build a halal tourism model are carried out using a qualitative expert system approach with the variables in Table 2.

Table 2
Observation of operational variable

Observation	Actors	Limitation
1. Hospitality	Government, Public, Travel Agency, Cleric/ Ulema, Expert academic	Al-Daruriyyah (essential),
2. Halal Food		Al-Hajiyyah (necessary), and
3. Infrastructure		Al-Tahsiniyyah (luxury).
4. Amenity		
5. Human Resources		
6. Tourism Event		

Source: Authors

Then the next stage is the verification and validation process stage, which has been formulated through public and expert consultations. This activity includes public dissemination through policy briefs and media briefings, analyses of the expert focus group discussions (FGD) in the form of consultative critiques and internal criticisms. The final stage is to formulate a model of the application of halal tourism within the framework of Islamic sharia implementation in Aceh. These stages are shown in Figure 3.

Based on Figure 3, the framework of the research concept begins with a strategic planning process regarding the existing condition of the halal tourism sector in Aceh based on regulation/policy, stakeholder perceptions, and literacy. Furthermore, the perspective of the experts will build

the design of the halal tourism model, which is limited to the aspects of shariah compliance and regional economic growth. The halal tourism modeling process is obtained from the observations and SWOT mapping of policies, regulations, and expert consultations to design modeling of the implementation of halal tourism to encourage economic growth in Aceh.

RESULTS AND DISCUSSION

Aceh is now a region that provides convenience for tourists in fulfilling Islamic religious obligations when traveling and offers all forms of creative tourism (Rosmery, 2019). In addition, various kinds of literature classify Aceh in the context of tourism, such as rural tourism (Ningrum et al., 2019), tsunami tourism (Nazaruddin & Sulaiman, 2013), coastal tourism (Fadillah

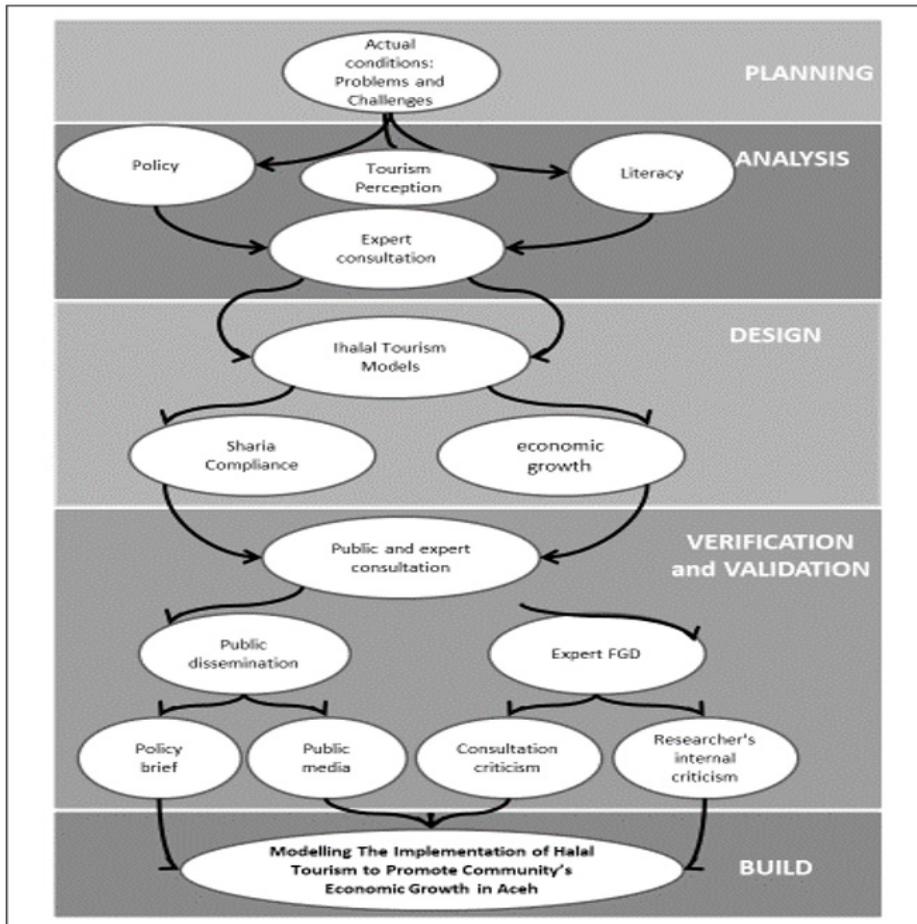


Figure 3. The framework of the research concept

et al., 2012), cultural tourism (Novarisa et al., 2019), religious tourism (Satria & Ali, 2018), adventure tourism (Wiharjokusumo, 2018), agro-marine tourism (Wahyuningsih et al., 2019), marine tourism (Herlina & Hamzah, 2015), eco-tourism (Quimby, 2015), and heritage tourism (Winarso, 2010).

The basics of halal tourism include halal hotels, halal transportation, halal food places, halal logistics, Islamic finance, Islamic travel packages, halal spas, and so forth.

As an illustration, the halal hotel provides halal services to Muslim travelers. Hotels of this type are not restricted to serving halal culinary, but their halal operations will also be managed based on Islamic principles. Halal food places, food products, and beverages served in restaurants must be halal. Meats from chickens and cows, for example, must be slaughtered according to Sharia principles. The Halal Tourism Model is described below.

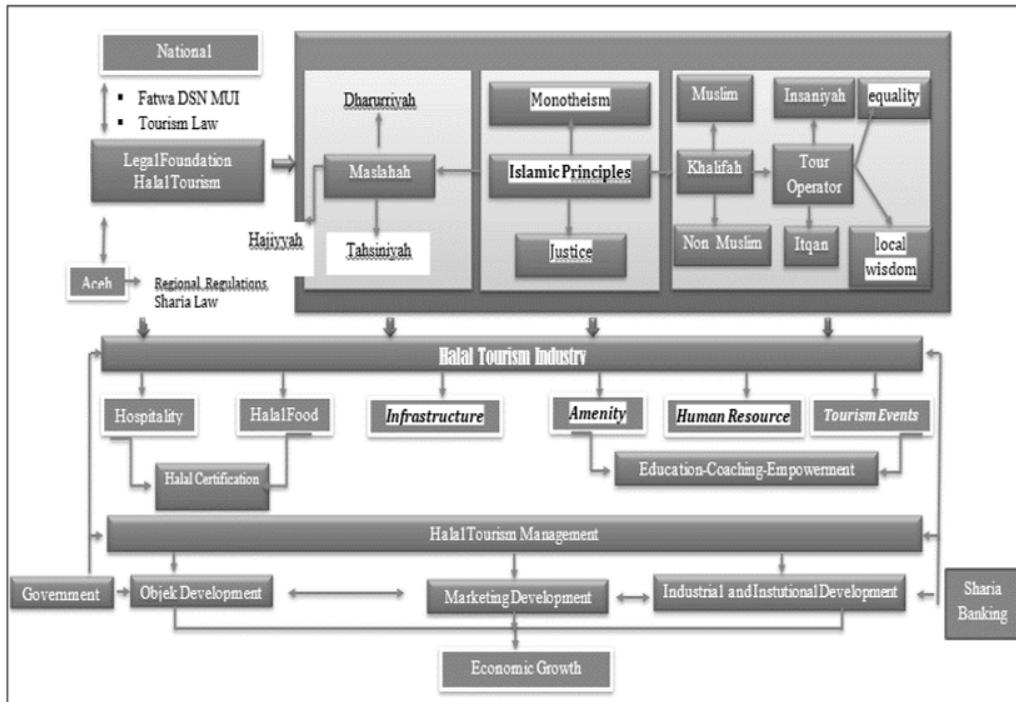


Figure 4. Model for promoting community economic growth in Aceh through halal tourism

Based on the halal tourism model framework in Figure 4, the implementation of tourism activities must be guided by national and local legislations. Some

regulations governing aspects of halal tourism can be described in the following Table 3:

Table 3
Regulations of tourism activities in Indonesia and Aceh

Law/Government Regulation	Local Regulation/Qanun Aceh
1) UU No. 9 Tahun 1990 tentang kepariwisataan.	1. Qanun Provinsi Nanggroe Aceh Darussalam No. 11 Tahun 2002 tentang Pelaksanaan Syariat Islam Bidang aqidah, Ibadah dan Syi'ar Islam
2) PP No. 67 Tahun 1996 tentang Penyelenggaraan Kepariwisata	2. Qanun No. 9 Tahun 2008 Tentang Pembinaan Kehidupan Adat dan Adat Istiadat
3) Perpres No. 2 Tahun 2007 tentang Pengesahan ASEAN Tourism Agreement (Persetujuan Pariwisata ASEAN)	3. Qanun No. 8 Tahun 2013 Tentang Pariwisata
4) UU No. 10 Tahun 2009 Tentang Penyelenggaraan Kepariwisata	4. Qanun No. 6 Tahun 2014 Tentang Hukum Jinayah
5) UU No. 33 Tahun 2014 tentang Jaminan Produk Halal	5. Qanun No. 8 Tahun 2015 Tentang Pembinaan dan Perlindungan Aqidah

Table 3 (Continue)

Law/Goverment Regulation	Local Regulation/Qanun Aceh
6) UU RI No. 11 Tahun 2006 tentang UU Pemerintah Aceh	6. Qanun No. 8 Tahun 2016 Tentang Jaminan Produk Halal
7) Fatwa Dewan Syariah Nasional-Majelis Ulama Indonesia Nomor 108/DSN MUI(X) 2016 tentang Pedoman penyelenggaraan Pariwisata	7. Qanun No. 11 Tahun 2018 Lembaga Keuangan Syariah
8) UU No.10 Tahun 2009 Tentang Penyelenggaraan Kepariwisataan	8. Qanun No. 8 Tahun 2015 Tentang Pembinaan dan Perlindungan Aqidah 9. Qanun No. 9 Tahun 2018 Tentang Pembinaan Kehidupan Adat dan Istiadat

Source: Compilation of regulations on tourism

In line with the regulations governing halal tourism in Table 3, the model framework for developing halal tourism must refer to the principles of Maslahah.

The concept of maslahah implies that tourism development aims to create prosperity and equity, which refers to the five dimensions, namely maintaining religion (al-din); maintaining the soul (al-nafs); guarding the mind (al-`aql); maintaining offspring (al-nasl); and maintain wealth (al-mal). Al-Syatibi and al-Ghazali divide the benefit to be achieved by the shari'ah into three stages (al-Ghazali, 1970; Asy-Syathibi, 1982); first, al-daruriyyah (essential), al-hajjiyyah (necessary), and al-tahsiniyyah (luxury). The integration of maslahah values comprehensively will grow the halal tourism industry in implementing hospitality, halal food, infrastructure, amenities, human resources, and tourism events. Maslahah also means that halal tourism activities in relation to economic growth must produce an even distribution of income between tourism actors and the local community.

Therefore, the economic growth centers of the halal tourism sector will have an impact on community welfare. According to Nizar (as cited in Subarkah, 2018), the causality between halal tourism and economic growth can be divided into three model hypotheses: tourism-led economic growth, economy-driven tourism, and the reciprocal causal hypothesis.

Halal Tourism in The Framework of Islamic Principles

The principles of halal tourism carried out in Aceh within the framework of Islamic Sharia enforcement shall include the principle of monotheism (Choudhury & Rahim, 2016), the principle of morality and justice (Chapra, 2014), the *Khalifah* principle (Hassan, 2005) which gave birth to the principles of *insaniyyah* (humanism; Arham, 2010), *itqan* (professionalism and perfection work ethic), equality/egalitarianism (Asutay, 2007), and *uruf* (localism/local wisdom; Bello et al., 2015). All these principles lead to the realization of the last principle: the

implementation of halal tourism to generate the community's economic growth based on Islamic values (Mohsin et al., 2016).

The word *Khalifah* or caliphate derives from the word *kh-l-f* (*khalafa*), meaning to replace, leave, deviate, and an heir to the role of humans to utilize, develop, invest and use the properties given by Allah to prosper human beings. Therefore, human conduct in regulating and prospering the earth must be fully subdued to the will of Allah SWT. Many have likened the concept of the caliphate as merely political and elite, so to say, and mostly linked to the establishment of Islamic state and imamate of the government (Bouzarinejad et al., 2017). However, the true meaning of *khalifah* encompasses the political aspects of Islam. It is more of a theological and moral foundation to lead the world. The world here should start from individuals and imply personal responsibility. Islam and Muslims believe that everyone is a leader, at least for themselves, their family, and their community, to achieve a more manageable world for the human being.

The nature of *insaniyyah* is the specialty that Allah has entrusted to humans to create the quality of human life from time to time. Every act or deed that leads to the form of humanizing and respecting human beings, then it is part of the guidance of the sharia. Yusuf and Bahari (2015) argue that humanism is inherent in Islam and, therefore, can be seen to create a better society and a more sustainable economic development. Islam urges collaboration and harmony between the parties involved in

the economy (Zaman, 2009). Humanism in Islam is not limited to theories but practices as it acknowledges varied values between different people (Ahmadova, 2017).

The word *Itqān* literally means to do something perfectly with great care and diligence, as outlined in the Holy Qur'an. The equality principle in tourism is formed in tangible halal tourism, which prioritizes the values of brotherhood. Al-Nu'man ibn Bashir reported: The Messenger of Allah, peace, and blessings be upon him, said, "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever" ("Being merciful," n.d.; "The mutual mercy," n.d.). As Suryanto (2016) affirms, Islamic work ethic and audit is one way of increasing the level of professionalism amongst auditors and curing dysfunctional behavior in Islamic economics. Kamarudin and Kassim (2020) additionally signify those professional services like assurance, reliability, empathy, and responsiveness are central to getting customer satisfaction in Islamic teaching.

Considerations on the Development of Halal Tourism Industry in Aceh

In the halal tourism industry development, several important points must be considered to build a tourism industry capable of reviving people's economy. Hospitality, halal food, infrastructure, amenity, human resources, and tourism events will be described in the following details.

Hospitality.

Simply put, hospitality can be understood as all matters relating to all types of business forms related to the provision of accommodation, transportation, and lodging. According to Mills et al. (2008), hospitality is the overall comfort that a tourist gets while visiting the area. Therefore, it means that the hospitality industry provides a service facility for guests in the form of transportation, accommodation, lodging, various other service facilities.

Halal Food.

The word “halal” means something that is permitted and is normally used for a legitimate understanding. The concept of halal in Islam has very unequivocal reasons, such as preserving the purity of faith, maintaining an Islamic mindset, safeguarding life, protecting assets and future generations, upholding self-respect and truthfulness. Furthermore, halal means all aspects of life, such as tolerable behavior, communication, clothing, and manner (Jaelani, 2017). Similarly, halal food has become a food and souvenir application platform (Sucipto et al., 2017). Therefore, halal food needs to receive more attention from Islamic tourism management to improve brand image and tourists' revisit intention. Research conducted by Wardi et al. (2021) in the context of the antecedents of halal restaurant brand image and its consequences on customer revisit intentions empirically at Rumah Makan Padang found that halal restaurant brand image has a significant positive effect on customer revisit

intentions. Furthermore, the antecedents of halal restaurant brand image (i.e., service quality, health awareness, and religiosity) were also found to have a significant positive effect on halal restaurant brand image.

Infrastructure.

The development of halal tourism will never be separated from the infrastructure facility, which is an important requirement to support the sustainability of tourism. Without adequate infrastructure support, it will not be easy to optimize tourist destinations' promotions. The visitors will certainly be more interested in coming if the provided infrastructure is complete and comfortable (Rani et al., 2017).

Amenity.

Another important aspect of the halal tourism industry is the amenity. This aspect is related to the facilities that provide a comfortable atmosphere and related to satisfactory service. Presumably, this aspect is also related to the attractiveness of a tourist destination that must always receive the serious attention of the managers on an enduring basis. All good tourism objects will not have a meaningful value without being equipped with the required facilities and accompanied by excellent service. Of course, these facilities also need to analyze the spatial circumstances of the tourist destinations contextually and the overall needs of tourists (Naranpanawa et al., 2019) as not all amenities must be located in the main area of the destination.

Human Resource.

In an organization, the most important thing to consider is human resources. They serve as the main supporters of achieving organizational goals. Human resources occupy strategic positions in an organization; therefore, human resources must be driven effectively and efficiently to achieve a high level of usability. Human resource management is a strategic series, processes, and activities designed to support the company's goals by integrating the needs of the company and its individuals (Madera et al., 2017).

Tourism Events.

Creating a national and international scale tourism event related to halal tourism is a good marketing tool in the halal tourism world. Tourism events in the tourism industry can leverage tourist visits (Kelly & Fairley, 2018). It provides a special attraction for Muslim tourists in knowing tourist destinations. Through various events, it is expected that a sense of interest and mutual understanding will occur between tourists and the local community. Ways of implementation of Islamic values in tourism events include separation of places between men and women under sharia law, upholding local customs and culture by obtaining official approval from the government, local figures, and religious leaders, stopping all activities during praying times, and announcing to all visitors to join the prays (if they are Muslims), avoiding entertainment that is contrary to Islamic values.

Halal Tourism Management Model in Aceh

It is imperative to encourage the role of the halal tourism industry for economic growth, proper and good governance so that the development of the halal tourism industry can run well and have a positive impact on the economy. This authority presence is also obligatory because developing halal tourism multi-stakeholder engagement requires certain strategies and proper planning. Abror et al. (2021) found that the dimension of religiosity has a significant moderating impact on the relationship between perceived value and trust of tourist visitors to West Sumatra Province. This study recommends that derivatives of religiosity can be implemented through halal standardization management in tourism services and products. The results of the SWOT mapping analysis carried out between the proposed expert components resulted in several policy strategies, as shown in Table 4:

Integrated tourism development can be comprehended with several principles. First is the participation of the local community. They will be very helpful by determining the vision of tourism, identifying available and enhanced resources, and developing goals and strategies for developing and managing tourist attractions. Second is the participation of tourism actors such as non-governmental organizations (NGOs), volunteer groups, local government, tourism associations, and business associations. Third is the utilization of existing natural resources, which is to stimulate optimal

Table 4

Halal tourism policy strategy based on SWOT analysis

STRATEGY S-O	STRATEGY W-O
<ol style="list-style-type: none"> 1. Strengthening local and national regulations 2. Integration of <i>maslahah</i> values 3. Center of education historical sites in Aceh 4. Build a brand image of halal tourism 5. Build halal ecotourism to accelerate local economic growth. 	<ol style="list-style-type: none"> 1. Education and socialization 2. Preserve cultural values/local wisdom. 3. Access to facilities and infrastructure. 4. Assist business actors in the management of halal certification. 5. Build coordination between the government and tourism practitioners.
STRATEGI S-T	STRATEGI W-T
<ol style="list-style-type: none"> 1. Reinforce Islamic cultural values in society 2. Improving the quality of Islamic management and services 3. Improving halal tourism literacy for travel agencies and tour guides. 	<ol style="list-style-type: none"> 1. Strengthen the role of ulema and community leaders. 2. Standardize the quality of facilities and infrastructure. 3. Involve community participation in promoting halal tourism.

Source: Matrix SWOT analysis

economic development. Fourth, the support system is identified to be adjusted to the limits of local capacity and the environment.

As for the management of tourist destinations, three aspects must be considered: attraction, accessibility, facilities (amenities). In developing halal tourist destinations, developing Muslim-friendly tourism facilities and services is crucial for encouraging the creation of a halal tourism investment climate. Therefore, the facilities available at the destination objects must be durable and comfortable. Needs desired by tourists generally must also be made available like clean toilets, rest areas, parking lots, and other religious facilities. The mosque that was built should also meet the halal tourism standards. For example, it is clean, equipped with spacious parking areas, children's playgrounds. In

special cases, if the mosque is a historical monument, there should be an information board that provides an impressive past account of the mosque to the visitors.

In organizing a tourism event, the role of the EO (Event Organizer) is very critical. An event organizer (EO) can be defined as an activity organizing service that aims to facilitate an activity or event, specifically for MICE activities (meetings, incentives, conferences, exhibitions). Here, an EO (Event Organizer) needs to implement Islamic values in every event they organize. Moreover, the event can reflect on the integrated Islamic values in halal tourism destinations. Therefore, the management of halal tourism development and destinations is pursued by taking into account the following three aspects, that is to say: object development (tourism

development), marketing development (tourism development), and industrial and institutional development.

First is the development of halal tourism objects. The basic reference in developing halal tourism is a belief held by the Muslims, which is interpreted as the value of Islamic law. Islamic Sharia regulates all daily activities of the believers, ranging from worship to the prohibition of unlawful food and drinks. Nonetheless, it must be understood that Islam is comprehensive and universal, which also has an attachment to *mu'amalah* (human relations) like business processes in the industry (El Garah et al., 2012). Thus, what makes consideration of tourism site development in halal tourism are the basic values of Muslims. Halal itself is a fundamental entity of halal tourism. Understanding the meaning of halal includes all facets of activities ranging from transportation facilities, promotions, hotels, food and beverages, facilities from tourism agencies, and the financial system itself.

Second is tourism marketing development. One of the challenges in developing halal tourism is related to marketing because marketing in halal tourism is not a stress-free issue. It is due to the difference between the demands of Muslim tourists and non-Muslim tourists. Non-Muslim tourists can decide not to travel to attractions without certain attributes. Consequently, one of the challenges of halal tourism is serving non-Muslim tourists and meeting their needs without violating the concept of halal tourism. For example, sharia hotels' may not be of interest to non-Muslim tourists; as a result, they quietly

drop the sharia principles to attract more non-Muslim tourists. Therefore, it must be regulated and supervised. Thus, halal tourism can be a business opportunity to use creativity and flexibility to serve Muslim and non-Muslim tourists (Satriana & Faridah, 2018).

Third are the tourism industry and institutional development. The development of a sustainable halal tourism industry will significantly contribute to the increased economic growth of all stakeholders involved. The development of tourist objects, marketing patterns, and halal tourism industry/institutions is an integrated unit to encourage one another and to have a multiplier effect. The multiplier effect in the tourism industry means that economically, there will be local entrepreneurs who profited from direct and indirect income or earning. Therefore, the local government's careful tourism plans and policymaking will be crucial to address the institutional development and develop a successful institutional roadmap of local economic development (Lourens, 2007).

The economic growth of the people from the halal tourism sector will be much stronger and more advanced when fully supported by the government and the banking sector to finance the construction of infrastructure, financial capabilities and develop reliable human resources in halal tourism. Potential optimization of sharia banking will support the development of halal tourism and vice versa. Well-integrated halal tourism will encourage the development and existence of sharia

banking (Adyatma, 2013). Adyatma (2013) further argues that this means creating innovative products by providing special financing products for halal tourism industry players, organizing events to support halal tourism towards tourists' good experiences. A good experience for tourists, for example, is to have access to affordable sharia bank offices and ATM services. Therefore, it will encourage tourists and halal tourism industry players to use sharia bank services. In a similar tone, the Aceh Qanun, No. 11 of 2018 concerning Sharia Financial Institutions, encourages all financial institutions in the public and other financing services in private sectors to be operated based on sharia guidelines, including in the halal tourism industry.

CONCLUSION

As stated in the introductory section, this present study was viewed to contribute to introducing a proposed model for halal tourism implementation in Aceh and supporting community economic growth. The model is still under exploration, and therefore more scrutiny on it is still required. However, it is expected that this study has provided more comprehensive insights at the conceptual stage on how halal tourism is envisaged to promote a more sustainable economic growth for the local community. It is intended to represent a small but meaningful step forward to help the government and the local community bridge the existing disparity.

From the academic and conceptual perspectives, this paper can help complement

our standpoint that is likely to boost the economic growth of the local community in halal tourism that does not have to defy its basic principles of Islamic teaching. However, it is acknowledged that there is still a prevalent belief about how the local tourism model can benefit the local economy, which poses a serious challenge for halal tourism development policy amidst the changing politics and social demographic scenes.

Concerning Aceh as one of the provinces in Indonesia implementing tourism activities, Aceh has followed the guides provided by national laws as the main basis for developing tourism sector activities. In a similar vein, the Government of Aceh also issued government regulations, namely the Aceh *qanun* on tourism activities, adhering to the Islamic values and sharia implementation approved by the national government. The existence of both national and regional legal systems uniquely distinguished Aceh from other regions in Indonesia in tourism activities. Aceh, as a result, has a vast potential to develop a unique tourism model compared to the halal tourism concept applied in other contexts. The economy will grow if tourism actors and stakeholders support it. Either small, medium or large businesses within the scheme of halal tourism can actively contribute to and weigh out in the process. Furthermore, the economic growth of the people relying on the tourism sector will be stronger when the government and the banking sector fully supported the construction of infrastructure, providing

capital and reliable human resources in halal tourism.

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