

RESEARCH REPORT

THE MODEL OF ISLAMIC TOURISM (THE POTENCY OF DEVELOPING TOURISM DURING THE IMPLEMENTATION OF SHARIA)



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**PUSAT PENELITIAN DAN PENERBITAN
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ABSTRACT

Aceh is the only province that has special rights to apply Sharia in various aspects of public life. However, the implementation of sharia toward the area tourism, which was known as halal tourism, still faced constraints in many aspects. The existing potencies of tourism can be a benchmark in establishing a model of Islamic tourism in Aceh. Therefore, this study was aimed to discover the perspective of foreign and local tourists against the application of the Sharia in Aceh, the comfort, security, and ease of their accommodation during their stay in Aceh. This study was also designed to find the real context of halal tourism based on the perspective of the tourism providers. A qualitative approach by employing observation, questionnaire and interview was employed within the three potential tourism locations in Aceh – Banda Aceh, Takengon and Sabang. The data gained from the aforementioned subjects were analyzed through Miles and Huberman's patterns, namely data reduction, data display and conclusion drawing. Most local and foreign tourists, particularly from Malaysia, agreed towards the implementation of Sharia, while the other foreign ones disagreed due to different sociocultural background. Nonetheless, the local tourists admitted some problems appeared such as pricing, improper facilities, including sanitary. Meanwhile, the stakeholders complained the certification and regulation of halal tourism concept in Aceh. They believe that improvement upon the management of halal tourism of Aceh had to focus on the implementation of sharia in plenary (*kaffah*), as well as to improve the prosperity of people of Aceh in general.

Keywords: *Implementation of Sharia, Tourism, Management, Aceh*

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Syukur Alhamdulillah kepada Allah SWT dan salawat beriring salam penulis persembahkan kepangkuan alam Nabi Muhammad SAW, karena dengan rahmat dan hidayah-Nya penulis telah dapat menyelesaikan laporan penelitian dengan judul **“THE MODEL OF ISLAMIC TOURISM (THE POTENCY OF DEVELOPING TOURISM DURING THE IMPLEMENTATION OF SHARIA).”**

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CHAPTER I

INTRODUCTION

A. Background

Aceh is the only province that has special rights to apply Sharia in various aspects of public life. The application of Islamic law it is not new for the people of Aceh, because the people of Aceh have had historical roots the implementation of Sharia. In Aceh, Sharia law reference had been made since the days of the Kingdom of Aceh Darussalam, even since the Islamic kingdoms in other small stand in Aceh. Islamic tradition has been rooted so firmly in each joint people's lives in Aceh. It even caused Aceh has designation as *the porch of Mecca* (Serambi Mekkah); the nickname that shows Islamic identity manifest in every aspect of the community.

The religion of Islam, which became the dominant religion in Aceh, is a religion that regulates each aspect of social life. All activities regulated by the religion have value of worship. Thus, Muslims always expects the blessing of Allah the Almighty, as well as the reward in doing their daily activities of each. The pattern of life that creates the conditions of society are complex and dynamic, since developments in the civic side, including culture, economy, education, even the Government, are not free of religious influence.

The implementation of Sharia in every aspect of life on the people of Aceh makes this area as a unique area. Each fairy life conducted by the community has always adapted to the values and norms that are enshrined in the teachings of Islam. One of the aspect of life that got the influence of Islam on the people of

Aceh is culture. Acculturation between Islamic teachings with local wisdom makes the Customs and culture of Aceh is unique and interesting. This led to the Aceh became one of the favorite variety of cultural tourist destinations tourists, both local and foreign tourists and travelers.

In addition, because of the uniqueness of cultures and customs belonging to Aceh, the tourism sector is also supported by geographical region. As a province on the end of Sumatra Island, Aceh is surrounded by a vast ocean: the Bay of Bengal to the North, the Indian Ocean to the West, and the Strait of Malacca in the East. The vast waters give Aceh nautical tourism potency. Beautiful beaches stretch along the coastal areas of Aceh province, from East to West. Besides beautiful beaches, coral reefs are also becoming attractive nautical tourism destinations for tourists visiting the area.

Aceh has not only nautical tourism potency. The existence of the Bukit Barisan mountain range that runs along the Southeast Aceh Regency of Aceh Jaya Regency provides incredible biodiversity. The Government of the Republic of Indonesia even assigns parts of the mountain range as a national park called Gunung Leuser National Park (GLNP) located in the area of Southeast Aceh Regency. Then, the Highlands of Aceh also saves the tourism potency that can be developed for the welfare of society. The region of the Highlands of Central Aceh Regency has a Lake, Lake Tawar, which also became a favorite tourist destination.

Tourism potency in Aceh is not only dominated by culture as well as a favorable geographical location. The multiethnic people of Aceh as well as

influences from various foreign cultures make these areas have potential culinary tour. The culinary fusion of Arab, Chinese, India, with the composition of the local Aceh unique cuisine as well as make have different taste compared to other dishes in Indonesia. Culinary tourism even became one of the Favorites in the province. Aceh even has a culinary icon that has worldwide, i.e. coffee. Aceh coffee got a special place in the hearts of the fans of the world's coffee, even parallel with coffee-coffee produced by other leading coffee producing countries. The city of Banda Aceh, the provincial capital of Aceh, as it even has a nickname of city of a thousand coffee shops; nickname that shows how the coffee has been widespread and deeply rooted in the tradition of the people of Aceh.

Various tourism potency, which is owned by the province such as the uniqueness of culture, natural beauty, delicacy and cuisine, make this area became a favorite tourist destinations tourists, even from outside the country. The Aceh Central Bureau of statistics, Wahyudin, sets forth that in the first three months of the year 2018 at an increase in the number of foreign tourists who visit of 14.65 %.¹ In the same period in the year 2017, the number of foreign tourists who come only amounted to 8.555 people, whereas in the year 2018, that amount increased to 9.808 people. Tourists from Malaysia dominated with a population of 7.668 people; the rest comes from the United States, China, and the United Kingdom. Tourist destinations in Aceh, which are a favorite for tourists, are the city of Banda Aceh, the island of Sabang, as well as the Gayo Highlands.

¹ Putra, Y. M. P. (2018, Mei 3). Jumlah Wisman ke Aceh Meningkat 14,65 Persen. Retrieved on August 26th, 2018, from <https://republika.co.id/share/p85HTI284>

The number of foreign tourists and dominated by tourists from Malaysia can be understood. They have a culture similar to the Acehnese, the dominant religion in common in addition to making Aceh region as a tourist destination to visit. They feel familiar with demographics as well as the condition of the people of Aceh. In addition, community hospitality in entertaining guests becomes important points to the increasing visits of tourists from abroad.

The link between the Islamic religion and tourism is an important issue in the present. This is known as *Islamic Tourism* (tourism-based Islamic jurisprudence) or *Halal Tourism* (Halal Tourism).² Furthermore, Duman exposes that Halal Tourism (HT) is the management of tourism undertaken in accordance with the values and norms, which are based on Islamic jurisprudence.³ Thus, the management of HT should be implemented in accordance with the teachings of Islam, by not putting aside the uniqueness of the local culture and wisdom.

Related to tourism potency of Aceh, the HT should be considered seriously. Through the management based on Islamic jurisprudence, tourism in Aceh are expected to attract visitors from countries with other Islamic population is dominant. In addition, the challenges of managing the HT also become urgent for review. As you well know, the Acehnese to apply Sharia, which is one of the consequences is the application of law *Uqubat* (whip). Various polemics still overshadow the execution of this penalty, followed by the pros and cons of various circles of society, including foreign community to visit Aceh. Based on

² Duman, T.. *Value of Islamic Tourism Offering: Perspectives from the Turkish Experience*. Presented on World Islam Tourism Forum, Kuala Lumpur. (2011) p.3

³ Duman, T.. *Value of Islamic Tourism Offering: Perspectives from the Turkish Experience*. Presented on World Islam Tourism Forum, Kuala Lumpur. (2011) p.6

various media reports, the majority of foreign visitors in Aceh, especially those from Western countries, are likely to reject the applicability of this law.⁴ It is informing the change implementation of this punishment; at first execution was carried out in the public space, but based on Pergub No. 5 Year 2018, implementation shifted to a correctional facility.⁵

Indeed, such a great tourism potency should be utilized by the Government of Aceh along with all elements of society in order to improve the welfare of the people of Aceh. The application of Sharia should not be a hindrance, but became a supporting element in Aceh as a unique tourist destination to be visited by anyone, not just by Muslims. Therefore, the Aceh needs a framework management of HT based on applicable regulations, as well as adapted to the character of culture and the needs of the parties concerned, especially the needs of the tourists who visit. So far, there has been no clear regulation and management of tourism as cited by Zulfitri, one of the managers of the attractions in Aceh.⁶

Based on the exposure to the needs of the management framework based on the HT regulation and the need for relevant parties, it is understood that a specific study is needed. Therefore, this study is one of the efforts to formulate the concept of HT needs tour players, especially from the perspective of foreign tourists who visit to Aceh. This research will focus on the perspective of foreign tourists

⁴ Afif. (April 20th, 2018). Hukuman cambuk di Aceh selalu menarik perhatian warga negara asing. Retrieved on August 26th, 2018, from <https://www.merdeka.com/peristiwa/hukuman-cambuk-di-aceh-selalu-menarik-perhatian-warga-negara-asing.html>

⁵ ABC. (April 23rd, 2018). Penolakan Pemindahan Hukuman Cambuk Ke Lapas Aceh. Retrieved on Augustt 26th, 2018, from <https://www.tempo.co/abc/1688/penolakan-pemindahan-hukuman-cambuk-ke-lapas-aceh>

⁶ Masrizal. (October 30th, 2017). Aceh Butuh Qanun Pariwisata. Retrieved on April 26th, 2018, from <https://www.pikiranmerdeka.co/news/aceh-butuh-qanun-pariwisata/>

against the application of Islamic jurisprudence, particularly its impact on their comfort during the visit in Aceh. Then, the study also aimed to uncover the ideal HT management concept based on the sights of officials in Aceh. Therefore, this research will be on the results found the concept of managing the HT needs for the sake of progress and well-being of the people of Aceh.

B. Research Problem

Based on the background, here is an outline of the issues that became the foundation for this research.

1. How does the perspective of foreign and local tourist against the application of the Sharia in Aceh?
2. How does the opinion of foreign and local tourist regarding comfort, security, and ease of their accommodation during a visit in Aceh?
3. How does the concept of Halal Tourism implementation to suit the needs reviewed from the perspective of the provider of the tour?

C. Research Objectives

As for the purpose of this research was based on the formulation of the problem is as follows.

1. To discover the perspective of foreign and local tourist against the application of the Sharia in Aceh
2. To discover the opinions of foreign and local tourist regarding comfort, security, and ease of their accommodation during a visit in Aceh

3. To find the appropriate model of the concept of Halal Tourism implementation to suit the needs in Aceh, which is reviewed from the perspective of the stakeholders, including the hotel manager and various tourist attractions

D. Significance of Research

The main benefit of this research is to find a concept of managing the HT, which corresponds to the needs of the relating parties. While the benefits of this research are detailed as follows.

1. As consideration for the tourism and Department of Islamic jurisprudence in formulating the concept of managing the HT which corresponds to the needs of foreign tourists as well as the manager
2. As input for the tour manager in providing service HT according to the needs of foreign and local tourists
3. As a study for research in the field of tourism

CHAPTER II

LITERATURE REVIEW

A. Sharia in Aceh: Historical Point of View

The values of Islamic life in society had existed since Islam entered and developed in Aceh. The implementation of the law on the community is in accordance with the teachings of Islam, which is originated from the Qur'an and Hadith. Proven implementation can be traced since the reign of Sultan Iskandar Muda, which Islamic values as the foundation for action in all areas of human life. The influence of Islamic values so thick and inherent in the people of Aceh so that it becomes self-pride, the Islamic religion, which became a trust of the whole people of Aceh so precious to be respected by the nation and including non-Muslims. Referring on the Qur'an and Hadith as fundamental laws that govern all areas of human life has made Aceh successful, peaceful and serene in his time. Further differences occurred post Indonesia's proclamation of independence, change all the structures in the community was starting to feels, good system of culture or customs that formerly adhered to regulate people's lives now revised in order adjustment of the legal procedures the Government of the Republic of Indonesia. The impact of changes to the system slowly began to be felt by the people of Aceh, who began to get used to the "concept" live free and far from Islamic values.

The formation of the application of Islamic jurisprudence gives a change of attitudes of society that was already a long way with the construction of the

Qur'an and Hadith, and can restore identity of Acehnese, because all the people of Aceh are Muslims and the basic framework of Islam is Sharia, creed and moral values. The trio worked together to achieve a goal that is sourced on faith and behavior as the core which then give birth to Sharia, as a form of worship.

Islamic jurisprudence is based on the tenets of the Holy Book of Qur'an and Sunnah has been ever done during the era of Prophet Muhammad. Sharia is a set of norms that regulate the relationship between the human being with God, the human being with another human being in the social life and human relationships with the natural environment. For human beings to recognize Islam then it must in comply with Islamic jurisprudence, as it poured in the Glorious Qur'an "*then we made thee (Muhammad) follows the Sharia (regulations) of the religion jurisprudence, so follow it, and thou shalt not follow the wishes of those who do not know*" (al-Jasiyah: 18). In another letter of God also tells us "*and it is not we sent you, but rather to (be) mercy to the universe*" (al-Ambiya: 107).⁷ God's gift in Islam and should be protected for adherents of Islam is the religion, life, intellect, lineage and property. The advent of Islamic law in the form of do's and don'ts of course be complementary to the fifth, the application of Islamic jurisprudence, which is elected by the people of Aceh can already be said exactly, with the scholars as tutors for each decision.

In the history of Sharia implementation, since the independence there have been aspirations to the Government of Indonesia to implement Sharia in Aceh. Even President Sukarno has already been promised to the scholars and

⁷Alqur'an dan Terjemahan, Edisi Ilmu Pengetahuan (Al-Mizam Publishing House: Bandung, 2011). p. 501 (al-Jasiyah) and p. 332. (al-Ambiya).

leaders of Acehnese in Aceh that will apply the Islamic jurisprudence. Some accounts state that this consent is given orally by President Sukarno when he was visiting Aceh in 1948. According to the note, the promise is given in conjunction with the request he told merchants in Aceh so that they are willing to buy aircraft as a gift to help the Central Government.⁸

More than that, before the appointment of the President to implement the Shari'a is given, a resident of Aceh is already shaping the religious courts in the entire *kewedanaan* that exist in Aceh over permits (command) the Governor of Sumatra (Aceh time it is a residency in Sumatra) through a wire number 189 Letter dated 13 January 1947.⁹ During the military aggression of the second Netherlands Central Government activities into a relative standstill since the Netherlands successfully occupied Yogyakarta; capital Indonesia at that time, as well as capturing the President and Vice President and imprisoning them in Bangka island. To continue the activities of Government, Emergency Government formed the Republic Indonesia (PDRI), based in Sumatra with Prawiranegara Sjafruddin President. In the chaos of this the Central Government raised the Teungku Daud Beureueh Muhammad (Abu Beureueh) the military Governor of Aceh and Land Karo (two areas which are not successfully occupied Netherlands), based in Banda Aceh.¹⁰ After Sjafruddin Prawiranegara was on the position of President of the PDRI (the emergency Government of the Republic of

⁸ Amran Zamzami, *Jihad Akbar di Medan Area*, (Jakarta: Bulan Bintang, 1990), p. 322 and 342

⁹ Al Yasa Abubakar, "Pelaksanaan Syari'at Islam di Aceh: Sejarah dan Prospek", dalam Fairus M. Nur Ibrahim (ed), *Syariat di Wilayah Syariat*, (Banda Aceh: Dinas Syariat Islam Provinsi Nanggroe Aceh Darussalam, 2002), p. 35

¹⁰ Amran Zamzami, *Jihad Akbar di Medan Area*, (Jakarta: Bulan Bintang, 1990), p. 291

Indonesia) in Aceh, he issued a decree increasing the status of Aceh becomes autonomous province, at the end of the year 1949.¹¹

Periodization of formalization upon the implementation of Islamic jurisprudence, or sharia, can be seen in the follows. First, it was started in the early days of independence until 1959, which could be referred to as era of struggle to seek recognition from the Central Government. Second, it was initiated since the year 1959 to 1999, which could be referred to as the stage presence of political recognition, but did not proceed with the policy for applying it. The next era of the year 1999 to the year 2006 grant of permission of the implementation stage in limited or effort looking for the form. The last stage started 2006 until now, relatively spacious stage, was given recognition as a subsystem in the system of national law.¹²

Political changes and policy due to the emergence of the reform era turned out to carry a variety of important changes in Indonesia's attempt. One of the most important of all is the occurrence of an amendment to the 1945 Constitution. This amendment, which is accompanied by a variety of changes to legislation, has made Aceh as a special autonomous region, with some special authority (which is only granted to Aceh and not given to area another). One of them is permissions to implement Islamic jurisprudence widely even thorough (*kaffah*) in the corridors of the legal system and judicial system national Indonesia, which began with the passage of law No. 44/99. The presence of this

¹¹ Ibrahim Alfian, "Sejarah Aceh Selayang Pandang" dalam Bahrul Ulum, ed., *Selama Rencong adalah Tanda Mata: Aceh dalam Rentang Konflik dan Harapan di Masa Depan*, (Banda Aceh-Jakarta: Koalisi NGO HAM, t,t), p. 9

¹² Alyasa Abu Bakar, Accessed on August 28th, 2018 at <http://alyasaabubakar.com/2013/07/sejarah-pelaksanaan-syariat-islam-di-aceh/>

Act revives the spirit of the people of Aceh to implement Sharia in the midst of the people. The presence of this legislation has raised the hopes and challenges to develop jurisprudence in the form of legislation in Aceh, which will be enforced by the State as a positive law, or vice versa. In the other terms, compiled laws of Aceh in the form of legislation was based on Islamic jurisprudence (Qur'an and Sunnah) or in the broader meaning of effort compiling principles within the framework of the nation State.

In the course of Sharia in Aceh, which is the basic purpose of them is to keep and maintain the primary Islamic trends.¹³ According to the As-Satibi and other Islamic jurists with preserved five objectives of this law, human will achieve happiness of the world and the hereafter, if seen from the western theory of law was certainty law and justice law.¹⁴ Ideally, the implementation of the Sharia in Aceh is expected to realize the purpose of the legislation, rather than merely being one of the uniqueness and specialness of this area. In the preamble of the Act Number 44 year 1999 about Organizing the perks that Aceh Province have put scholars – as a source of religious law-science sources on the role of community in the life of dear, nation and a country. For example, the Islamic scholars in Aceh get a privileged place in terms of giving the views, suggestions, and input-input for setting a policy.

However, there are differences between the implementation of Sharia in Aceh and the implementation in other areas of Indonesia. Aceh is able to adjust in

¹³ Izzuddin Ibn 'Abd Al-Salam, *Qawa'id Ahkam Fi Mashalih Al-Anam*, (Kairo: Maktabah Azhariyah, 1991), p. 32

¹⁴ Mohammad Daud Ali, *Hukum Islam: Pengantar Ilmu Hukum dan Tata Hukum Islam di Indonesia*, (Jakarta: Raja Grafindo Persada, 2005), p. 213

the system implementation and issues the fatwas of the scholars as a stick of Islamic law. It is stated in Act No. 44 of the year 1999 on the Organization of the Aceh Provincial Privilege set scholars on the role of community in the life of a respectable, nation and State. For example, the Islamic scholars in Aceh gets a privileged place in terms of giving opinions, suggestions and input for setting a policy. Aspects of the implementation of the Islamic jurisprudence can also be seen in Aceh Perda No. 5 year 2000 Chapter IV article 5 paragraph 2, namely, Aqidah, Muamalah, Worship, Morals, education and Dakwah Islamiyah/ *amar nahi munkar*, Islamic Treasury, Societal, Syiar of Islam, the defence of Islam, Al-Qada, Jinayat, Munakahat and Inheritance. As for the legal basis and the recognition of the Government for the implementation of Sharia in Aceh was based on law No. 5 of year 1999 on the Organization of the Aceh Provincial Privilege and Act No. 18 of 2001 special autonomy for the province of Nanggroe Aceh Darussalam.¹⁵

Government efforts in implementing Sharia law in *kaffah* in the conditions and circumstances are now making a community “a little confused” with Islamic law itself. According to the scholars in Aceh, since Islamic law starting from the period of Prophet Muhammad Saw up to now, the application of Islamic law is already *kaffah*. So, how Islamic law will be applied in *kaffah*, is Islam in the context of the present, or the perhaps there are differences of Islamic law in the past with the present. If there is any difference in the interpretation of the law from various problems, certainly a fatwa issued the scholars is not distorted by the

15 Alyasa Abubakar, *Bunga Rampai Pelaksanaan Syariat Islam, Pendukung Qanun Pelaksanaan Syariat Islam*, (Banda Aceh, Dinas Syariat Islam NAD Dinas Syariat Islam: 2009). p. 257.

Quran and Sunnah. The differences between the scholars most likely is just the problem of the influence of the time and place at which the cleric get the source of the teachings of Islam, due to the influence of the development of Islam between one place to another is different depending on the influence of Islam where it developed.¹⁶

The meaning of *kaffah* in the implementation of the Islamic jurisprudence by the Government of Aceh was as an attempt to impose Islam as the basis of the law in every aspects of life. Even the term *kaffah* is used because the State will be involved in the implementation of Sharia in Aceh, the provisions of the Central Government in applying the positive law in line with Islamic law and problems related to the Sharia.

The application of Sharia in *kaffah* has a couple including, religious reasons, and psychological reason, also legal and economic reasons. Related institutions on the implementation of Islamic jurisprudence are Dinas Syariat Islam, the Islamic Scholars Consultative Assembly (MPU) and the Wilayatul Hisbah (WH). As well as organizations in society for example, represents one of the eight and Tuha Peut, Teungku Chiek, and Imum in *gampong*.

Drafting of the law in the implementation of Sharia in Aceh, was compiled and written in the form of qanoon in advance so as not to overlap occurs between one laws with other laws. The application of the law taken from the books of Fiqh referred from the Holy Quran and the Sunnah of the Messenger. The designed Qanun had been already through socialization prior to the community, in order to

¹⁶Ahmad Ibrahim, et.al. *Islam di Asia Tenggara Perspektif Sejarah*, (Jakarta: LP3ES, 1989). p. 9.

get an extra and the response to the Qanoon, which will be in the form, then conducted a consultation between the Representative Boards with MPU.

In 2000, the Government of Aceh legalized four local regulations supporting the implementation of the law on privilege of Aceh province. The first is the change of the organization and the work of Islamic Scholars Consultative Assembly (MPU). The second is the change on the implementation of Sharia in Aceh. The third is about conducting education, while the last is the organization of the indigenous life is about change.

On the change about the implementation of Sharia in Aceh there are 13 aspects of Islamic jurisprudence i.e.: creed, worship, *Muamalah* (Civil Code), morals, education and *Dakwah* (missionary) of Islam, Islamic Treasury, community, advocacy, the education of Islam, *qadha*, *jinayat* (criminal), *munakahat* (wedding), and inheritance (the division of the inheritance). Based on these provisions, it is clear that tourism can be included in the category of Islamic jurisprudence on implementation aspects.

B. Mapping the Tourism Potency of Aceh

Geographically the province of Nanggroe Aceh Darussalam is located between 2° and 6° NL and 95°-98° EL. This province, which is located on the northern tip of Sumatra Island, has territorial boundaries as follows:

- a. To the North, it borders the Andaman Sea
- b. To the East it, borders the Strait of Malacca.
- c. To the South, it borders with the province of North Sumatra, and

- d. To the West, it borders the ocean Indonesia.

The Law Number 32 of 2004 about local governance (article 18), mentions that the Aceh province also has sea area: the territorial sea and island-sea. The area of the mainland of Aceh with capital city of Banda Aceh is 57,365.57 square kilometers or 5,736.557 ha.

As for the details of the use of its land, including:

- a. Villages/settlements covering an area of 110,715.55 ha
- b. The industrial area of 3,441.03 ha
- c. The mining area of 516.29 ha
- d. Rice paddies covering an area of 289,122.47 ha
- e. Acres of dry land Farming 136,530.00 ha
- f. Annuals covering an area of 329,852.03 ha
- g. Large Estates covering an area of 308,053.11 ha
- h. Small Plantations covering an area of 223,725.17 ha
- i. Covering an area of 3,946,317.56 ha
- j. Ground Waters covering an area of 13,825.17 ha
- k. Open Land covering an area of 18,930.64 ha
- b. Others covering an area of 13,825.17 ha

Aceh province also has 2 lakes, 35 mountain, 73 rivers, and 119 of the island. Aceh province is tropical with two seasons, namely the dry season and rainy season. The dry season occurs in the months of March to July. The rainy season occurs from September to February. It is closely related to its position that

is located around the equator. Rainfall in the northern and eastern coast ranges between 1,000-2,000 mm per year. Meanwhile, in the Central, Western and southern coast of the annual precipitation totals are higher between 2,000-3,000 mm per year. As for the maximum temperatures, average between 23-35 degrees Celsius with humidity of air the relational between 65-75%.

The geographical layout of Aceh makes it has complete contour, from the coastal areas to the mountains. This potency can be developed. The coastal areas of Aceh offer views of white sand and blue sea. Many tourism activities can be carried out, swimming, surfing, diving, and so on. Then, the mountains and the plateau in Central Aceh offer lake tourism, and coffee agro tourism.

The administration area of regencies of Aceh Province is divided into districts and regions of the city. Since the year 1999, the province of Aceh has experienced some developments. Until recently, the administration area of the province is divided into 18 districts and 5 areas of the city. The administration area is divided again over 257 subdistrict, 693 *mukim*, 6335 *gampong*, and 112 *kelurahan*.

The Aceh region inhabited by the original 12 tribes scattered throughout the territory of Aceh. The tribes are Acehnese, Aneuk Jamee, Alas, Pakpak, Devayan, Gayo, Haloban, Kluet, Lekon, Singkil, Sigulai, and Tamiang. Every tribe has distinctive and unique cultures and traditions. Cultural richness possessed as the impact from a diversity of tribes into the huge potential of cultural tourism development in Aceh.

Based on the explanation, it is understood the three major tourism potency in Aceh, namely cultural tours, nature tours, and historical nuances of religion. This potential third should be managed well for the welfare and benefit of the people of Aceh. However, unfortunately, until now there has been no legislation adequate management.

C. The Concept of Halal Tourism Management

Soekadijo exposes that tourism is all activities in the community relating to traveling.¹⁷ All activities of the construction of hotels, restoration of cultural heritage, the creation of a leisure center, organization of festival for tourism, the provision of transport and so on are all that can be called tourism activities along with activities that all tourists can be expected to come. Later, Gamal Suwanto added that tourism activities include tourism to enjoy travel, tourism, recreation, cultural tourism, sports tourism, tourism for business, for tourism and conventions.¹⁸ Furthermore, based on law No. 10 of tourism explained that tourist travel is an activity performed by a person or group with the purpose of recreation, personal development, or the study of the uniqueness of the attractions visited in a while. Based on the exposure, it is understood is a tourist activity is an activity of travel undertaken to benefit educative, recreation, or business carried out by one or a group of people.

Associated with tourism activities, Islam as a religion of the majority of the population of Aceh has clear concept. The travel activities of man have a place in

¹⁷ Soekadijo, *Manajemen Kepariwisata* (Jakarta, PT Gramedia Pustaka:2001) p.30

¹⁸ Gamal Suwanto, *Sejarah Pariwisata dan Perkembangan di Indonesia*, (Jakarta, PT Gramedia Pustaka: 2004) p. 47

the religion of Islam, including travel. Tourist destinations, especially the educational and religious in nature, are supported by religious teachings. Therefore, it is actually a lot of Islamic tourism activities that can be done, such as pilgrimages and so on.

Organizing tourism with Islamic nuances is known as Halal Tourism (HT). HT is an issue that is growing rapidly in countries with a majority Muslim population. The term is also known with the Islamic Tourism. Briefly, Battour elaborates that the concept of HT is any activity or attraction that is acceptable in the Islamic teachings, or is directed to increase religious knowledge.¹⁹

Implementation of HT not only rests on the definition, but it is also based on the three following characteristics.²⁰

- a. It needs halal assurance in all aspects of life.
- b. It gives priority to prayer/prayer as a daily routine that should not be abandoned.
- c. It has a strong spirit of unity and peace.

Abdul Kadir Din lays out 10 a vital component in the HT, i.e. as follows.²¹

- a. Awareness is the management, including the use of appropriate promotional media.
- b. Interesting to visit

19 Battour, M., & Ismail, M. N.. Halal tourism: Concepts, practises, challenges and future, dalam *Journal Tourism Management Perspectives*, 19, 150–154. <https://doi.org/10.1016/j.tmp.2015.12.008>. (2016). p.152

20 Rieka Widawati dan HP. Diyah Setiyorini, “Perspektif Sociolinguistik: Dialog Antara Islam dan Non-Islam tentang Standarisasi Pariwisata Islami”, dalam *Jurnal Manajemen Resort & Leisure* Nomor 2, Vol. 11, (2014), p. 2-5

²¹ Abdul Kadir Din, *The Ideal Islamic Tourism Packaging: Identifying Its Essential Ingredients*. Sintok College of Law: Government International Studies

- c. Easy reach
- d. Accessible
- e. Economically Affordable
- f. Adequate Accommodation
- g. Acceptance by the local community
- h. Comprehensive travel agency
- i. Hospitality, and
- j. Accountability

Related to the conduct of the HT, Chukaew details the standard administration and implementation based on characteristics of Islam, as described below.²²

- a. The services provided should be in accordance with the principles of Islamic jurisprudence
- b. The staff and tour guides should serve in the spirit of Islamic jurisprudence
- c. Activities that do not contradict with the teachings of Islam
- d. Building or attraction does not conflict with Islamic jurisprudence
- e. Brasserie and restaurant had to meet halal standards
- f. Transport must have the required security standards
- g. The availability of time and place of worship for the Muslims on tour
- h. Tourist destinations not to violate Islamic teachings

²² Chookaew Chanin S., O., Charatarawat, J., Sriprasert, P., & Nimpaya, S. "Increasing Halal Tourism Potential at Andaman Gulf." *Journal of Economics, Business and Management*, III (7) (2015) p.7

Hakim et al. also classify four aspects in the Organization of the HT, i.e. as follows.²³

a. The location

Destination location must comply with Islamic jurisprudence, or can even increase spiritual tourists.

b. Transportation

The transport system is regulated based on Islamic jurisprudence, such as the seating separation between men and women.

c. Consumption

Consumption provided must meet halal standards and good, ranging from acquisition, storage, processing, and presentation.

d. Accommodation

The available accommodation, including hotels, lodging, and sports facilities and so on, should be managed based Islamic jurisprudence.

Furthermore, the Assembly of Indonesian Islamic Scholars together with the Ministry of Tourism exposes that organization of Islamic tourism must meet the following criteria.

a. The concept is safe and have a positive value

b. The toilet must has water treatment systems, smooth water flow smoothly, provide a water spray in the closet, and clean and well maintained

²³ Hakim, A. A., Ridwan, H., Hasanuddin, M., & Al-Hakim, S. Towards Indonesia Halal Tourism. *AHKAM: Jurnal Ilmu Syariah*, 17(2). (2017) p. 286

c. Places of worship should be have the following criteria.

- 1) Clean and well-maintained;
- 2) Has sufficient lighting;
- 3) Have a good air circulation;
- 4) Qibla pointer had a schedule of prayer, and the Koran;
- 5) Provides clean praying mat and long hijab;
- 6) Separate between men and women;
- 7) Have a clear direction of the pointer;
- 8) The place for ablution is clean and well maintained;
- 9) Separate ablution place between men and women;
- 10) The availability of adequate clean water;
- 11) A good way of water drainage;
- 12) Provide slippers.

d. The concept also needs to meet the following criteria for tourist attractions

- 1) Have places of worship within a radius of 500 m;
- 2) Not far from the mosque for the Friday prayer;
- 3) Activity that does not lead to shirk and sexual activity;
- 4) Has at least one event themed halal;
- 5) Dress in accordance with Islamic jurisprudence.

D. Existing Regulations toward Tourism in Aceh

Aceh has special authority to regulate and manage its own government affairs and the interests of the local community in accordance with the laws and regulations under leading of a governor.

In the context of implementing the Memorandum of Understanding between the Government of the Republic of Indonesia and the Free Aceh Movement (Memorandum of Understanding Between The Government of the Republic of Indonesia and The Free Aceh Movement, which was signed in Helsinki, August 15 2005), the Government of the Republic of Indonesia and the Free Aceh Movement confirmed their commitment to resolve the Aceh conflict peacefully, thoroughly, sustainably and with dignity for all. The parties are determined to create conditions so that the Aceh People's Government can be realized through a democratic and fair process within the Unitary State of the Republic of Indonesia.

Acehnese people believe that the all potencies existing in this region are gifts of God. Thus, the administration of Aceh tourism is based on faith and Islam, comfort, justice, society, togetherness, sustainability, openness, and customs, culture and local wisdom. The implementation of tourism in Aceh is an effort to realize the improvement of people's welfare through the expansion and equal distribution of business and employment opportunities, encourage development and increase Aceh's income, foster a sense of patriotism, and preserve its history and culture.

The implementation of Aceh's tourism aims to: preserve, promote, utilize and improve the quality of tourist objects and attractions, elevate the historical

and cultural values of Aceh as a tourist attraction, expand employment and equalize business opportunities, and increase Aceh's Original Revenue towards prosperity and prosperity of the people.

Tourism businesses are classified into 3 (three) types, namely: (a) tourism service businesses, (b) commercial tourism objects and attractions, and (c) tourism facilities businesses. In addition, the Government of Aceh has the authority to determine other tourism businesses.

The development of Aceh's Tourism Business is aimed at achieving the maximum benefits to improve the economy for the community, especially the people around tourist objects and attractions, and accelerating the development of Aceh. To achieve this goal, the Government of Aceh carries out integrated, directed and responsible business guidance, control, licensing and supervision by maintaining the continuity of tourism businesses for the prosperity and welfare of the people.

Tourism Services Business includes Sharia tourism services, travel agency services, tour guides, convention services, incentive and exhibition trips, entertainment and recreation activities, tourism consulting services, tourism information services, food and beverage services, accommodation supply services, services spa, and health tourism services.

Objects and tourist attractions in Aceh are classified according to type and use. Natural objects and tourist attractions appear in the form of flora and fauna. Objects and tourist attractions of human works such as museums, ancient relics, historical relics, cultural arts, agro tourism, aqua tourism, hunting tours, nature

adventure tours, recreational parks and entertainment venues and besides these attractions and attractions, the Aceh Government can also establishes objects and other tourist attractions.

The management of tourist objects and attractions is carried out by observing: Islamic values, customs and traditions, local wisdom, economic and socio-cultural life, cultural preservation and environmental quality, and tourism business continuity.

The community can form tourism community groups, which is called *Komunitas Sadar Pariwisata* (tourism aware community) group in the area of tourist attractions. Tourism community groups are fostered by agencies that handle the field of tourism. The officially formed tourism community group can carry out all tourism activities in the area in accordance with the Sharia. Tourism community groups participate in providing advice, considerations, opinions, responses and input on the policy direction of Aceh tourism development.

The tasks of the Government of Aceh in efforts to develop the community are:

1. Providing guidance and counseling to the community.
2. Establishing out technical development of labor and standardization.
3. Issuing licenses and certification of tourism workers.
4. Developing and strengthening of tourism institutions.

The task of coaching workers in the tourism sector includes data collection, and tourism human resource development and providing protection of labor according to standards and legislation. The Government of Aceh also has

obligation to improve quality and quantity of human re in the field of tourism including conducting education, training and regulate the local workers.

Relating to the implementation of Sharia, in general, tourists are prohibited to perform the following activities.

- 1) Consuming alcoholic drinks
- 2) Performing immoral and perverted actions
- 3) Gambling
- 4) Performing vandalism toward tourist objects and places.

In 2004, MPU Aceh conducted a meeting to discuss the Acehnese tourism guidance. Here, they agreed and published initial general *Fatwa* (suggestions) toward Islamic tourism as in the following.

First: Fatwa

- a. Tourism in Aceh relates to every aspect and business that empowers the potencies upon tourism aspects.
- b. Immorality and violation toward God's rules are forbidden.
- c. Tourism providing benefits for society is allowed

Second: *Taushiyah* (Islamic Educational Values)

- a. Islamic values are guidance upon Acehnese tourism
- b. Guiding book toward the management of tourism is required
- c. Socialization and supervision toward tourism became obligation of government and people of Aceh.
- d. The government has to facilitate the empowerment of social workers.
- e. Promotion to foreign Islamic countries is prioritized

- f. Facilities, including religious facilities, must be provided
- g. The government of Aceh has to assign *Wilayatul Hisbah* (Sharia Police) in every tourism place
- h. Penalties must be given for violators of sharia.

E. Previous Studies

One related study was a study conducted by Deputy of Research and the Development of Tourism of Ministry of Indonesian Tourism.²⁴ This study reported that two cities, Banda Aceh and Manado, had tried implementing the concept of Halal Tourism. Yet, Manado still faced difficulty in formulating the appropriate model. Another study was conducted by Battour, which discussed the concepts, practices, challenges and future of Halal Tourism in Malaysia.²⁵ Atang et.al. also made a study towards Indonesia Halal Tourism.²⁶ Their article formulated the suitable character of Halal Tourism in Indonesia.

24 Team, *Laporan Akhir Kajian Pengembangan Wisata Syariah*. (Jakarta: Kementrian Pariwisata: 2015)

25 Battour, M., & Ismail, M. N.. Halal tourism: Concepts, practises, challenges and future, dalam *Journal Tourism Management Perspectives*, 19, 150–154. <https://doi.org/10.1016/j.tmp.2015.12.008>. (2016). p.152

26 Atang et.al. Towards Indonesia Halal Tourism in *Ahkam: Jurnal Ilmu Syariah* Vol 17 No.2 of 2017 (Jakarta: UIN Syarif Hidayatullah: 2017). p.279

CHAPTER III

METHODOLOGY

A. Approach and Types of Research

This research was done with a qualitative approach. This approach is intended to describe and analyze the phenomena, events, social activities, attitudes, perceptions, beliefs and thoughts of people both as individuals and as groups.²⁷ Later, the research was carried out as a survey that reveals the perspective of related parties regarding the management of HT, including the conditions and constraints that are happening in the field. The concept of the method is carried out in accordance with the concept presented by Vredenburg, aiming to reveal the ideas contained in the community related to certain issues.²⁸ The results of this research will be presented as descriptive exposure associated with the object is examined.

B. Subject and Object

The subject in this study refers to the parties associated with the management of the HT in the region of Aceh province. As for the main subject in this study were foreign tourists who visit, the perpetrators include lodging and attractions Manager, as well as related institutions. The whole subjects in the study are the population. Therefore, the population in this research is all parties

²⁷ Nong, M. *Metode Penelitian Kualitatif*. (Yogyakarta: Rake Serasin: 1996), p.30

²⁸ Vredenburg, J. *Metode dan Teknik Penelitian Masyarakat*. (Jakarta: PT Gramedia:1978), p.45

associated with the holding of the HT in Aceh. Because the population includes so many individuals, sampling is must be done. Sample withdrawal methods used are *incidental sampling*, namely the withdrawal of samples based on the presence of tourists in the tourist attractions on site research. While being the object of study in this research is the perspective of the foreign tourists, the tourist, as well as the perpetrators of real conditions in the field.

C. Location of Research

The area that became the focus of data retrieval on the research covers three main tourist destinations in Aceh: Banda Aceh, Sabang, and Takengon in Central Aceh Regency. The third area is selected upon consideration that the trio is the main goal of tourism in Aceh. Then, limitations of resources including time also be a consideration in data collection that focuses on three areas. Tourist sites selected HT became the location of observation is the tourist sites that have the characteristics of a HT.

D. Data Collection and Instruments

To get the data related research issues, there are several methods of data collection were used, as described below.

a. Observation

The first data collection methods used in this study was direct observation, as presented by Vredenbregt.²⁹ The observation is done at various places of tourism, especially related to HT. Observations shall be made against aspects of the feasibility of the facilities, the management in accordance with the Islamic Sharia, as well as the influence of the surrounding environment.

To simplify the classification based on the aspects of observation, the observation scale table designed as an instrument of observation. This table contains the real conditions in the field concerning the aspects are observed, then expressed in a scale of very good, pretty, less, not worth it.

b. Questionnaire

The questionnaire used in the study was structured list of questions refer to the enclosed questionnaire presented by Nazir.³⁰ In this questionnaire, the participants intended recipients are foreign tourists who visit the site research, as has been described before.

As for the instruments, the questionnaire is a list of opened questions designed to contain the following aspects:

- 1) Personal Data: initials, country of origin, age;
- 2) Opinions about aspects of feasibility; facilities, comfort, a problem that exists in the location of, implementation of the Sharia, and

²⁹Vredenbregt, J. *Metode dan Teknik Penelitian Masyarakat*. (Jakarta: PT Gramedia:1978), p.77

³⁰ Mohammad Nazir, *Metode Penelitian*, (Jakarta, Ghalia Indonesia: 2003), p.77

3) Additional comments

c. Interview

Interview is an interview with open answers. The interview was conducted against the important parties associated with the management of HT, such as managers, relevant agencies, as well as population.

For the interview, a list of questions covering the following aspects was prepared.

- 1) Personal Data: name, age, affiliation;
- 2) Perspective on the management of HT includes fact and barriers;
- 3) The prospect of improvement in the near future;
- 4) Additional comment

E. Data Analysis

Technique of data analysis conducted following the guidelines of the qualitative data analysis that includes stage data reduction, data display, and conclusion drawing, as presented by Miles and Huberman.³¹ In the data reduction, the collected data will be verified as well as trimmings in check. For data that is obtained through a questionnaire, in this stage was also be conducted in the form of descriptive statistical quantification process by means of seeking an average answer of respondents. As for the data obtained through interviews, data reduction process covers transcription in the form of writing. At

³¹ Miles, M. B. & Huberman H. M., *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru* (Jakarta, UI Press: 1992) p. 11

the stage of data display, data from the results of the questionnaire will be presented in the form of diagrams, whereas the data from the results of the interview will be presented in the form partial critical parts of the interview.

To get clear view regarding problems, challenge, and strength toward the tourism area in Aceh, the Strength, Weakness, Opportunity, and Threats (SWOT) matrix was used, as also used in research done by Yusrizal and Suparmin toward Halal Tourism in North Sumatera.³²

The last stage, namely conclusion drawing, was based on the stage of the withdrawal. The exposure data was done in the form of a descriptive narrative.

³² Yusrizal, Y., & Suparmin, S. (2018). *Strategi Pengembangan Pariwisata Halal Di Propinsi Sumatera Utara. TANSIQ: Jurnal Manajemen Dan Bisnis Islam*, 1(1).

CHAPTER IV

RESULT AND DISCUSSION

A. Result

This part displayed the recent condition of Acehnese tourism based on the data collection including questionnaire, interview and observation. In addition, firstly the table below showed the range of respondents of questionnaire. The charts showed the gender, range of age and the origin of tourist, who had given their perspectives toward Acehnese tourism during the data collection period.

Figure 1: Number of Tourists Based on Gender

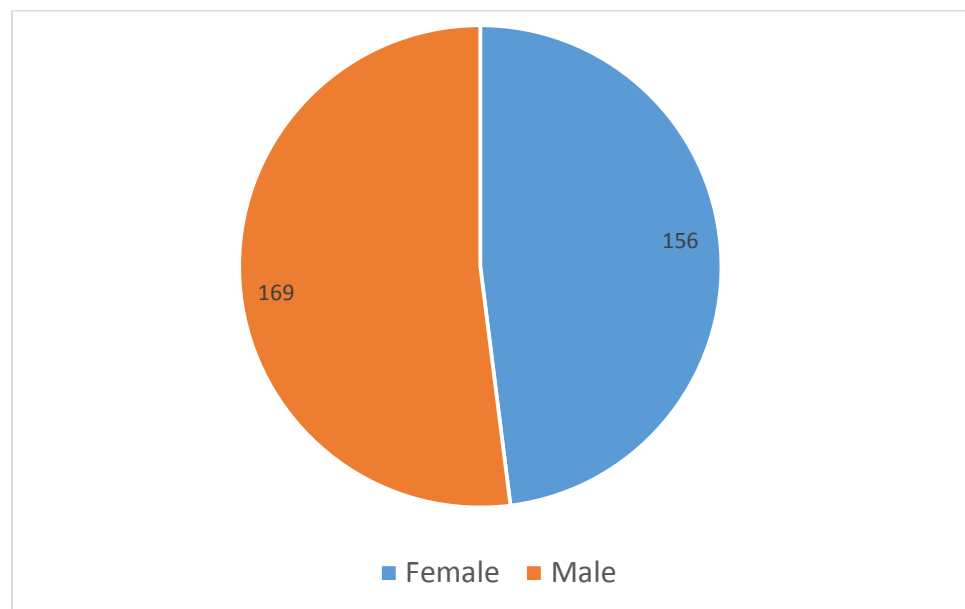


Figure 2: Number of Tourist Based on Nationality

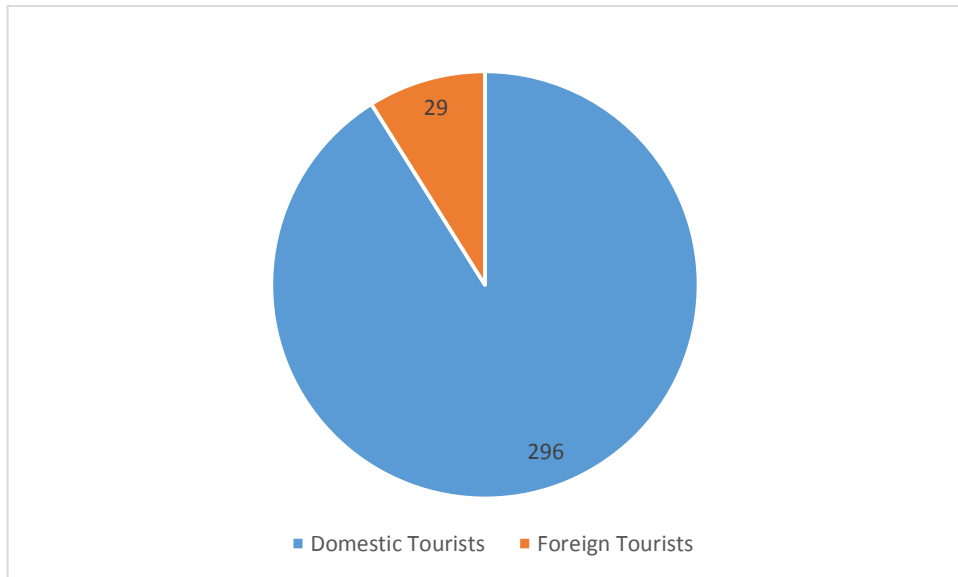


Figure 3: Range of Age

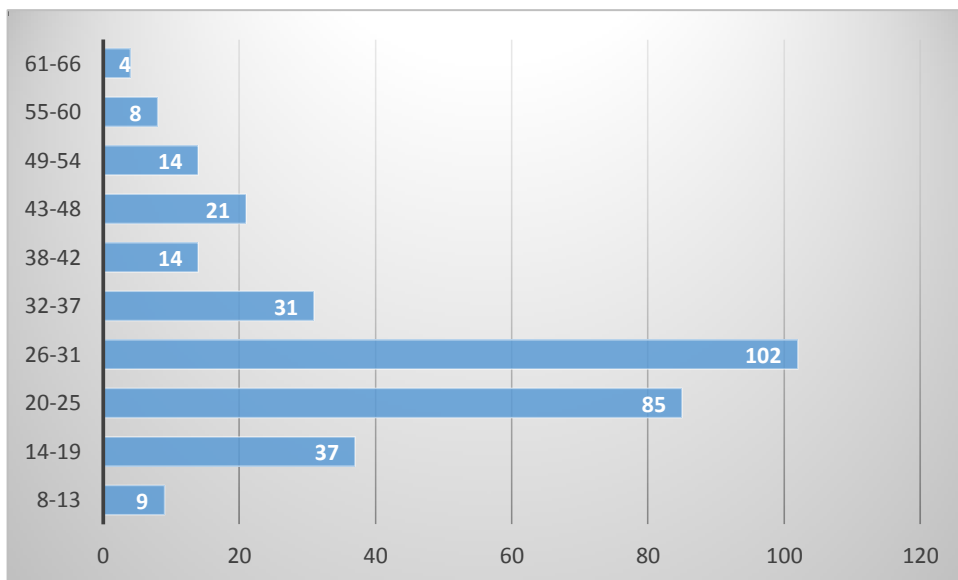


Figure 1 displayed that the number of tourists, who visited the tourist attraction across Aceh was relatively even between male and female. During the data collection, it was also revealed that the majority of tourist visiting Aceh was

family. They went to Aceh in group for family vacation. It also influenced by the fact that during the data collection was long national vacation for Eid al-Fitr.

Then, figure 2 revealed the fact that domestic tourist dominated by the local tourist. Furthermore, the foreign tourists only were found around Sabang and Banda Aceh. During the data collection, there was no foreign tourist found in the area of Aceh Tengah.

The last figure, figure 3 displayed the range of age of tourists visiting the area of data collection. It was exposed that the majority of tourists came of age between 26 and 31. In addition, they visited Aceh in-group, either as family or road trip. Those three figures indicated that Aceh was a favorite tourism destination to spend time with family. Furthermore, during the data collection time, the majority of respondents also admitted that Aceh had proper destination for family vacation.

1. Contemporary Condition of Acehese Tourism Condition

This part elaborated the factual condition of Acehese tourism. The data was collected using interview, observation, as well as questionnaire.

a. Tourist Attraction

In this part, the following figures identified the condition of tourism attractions, including the facilities, accesses, sanitary, and fees within tourist attraction. During the data collection, there were 73 tourist attractions, which had been visited.

Figure 4: Facilities

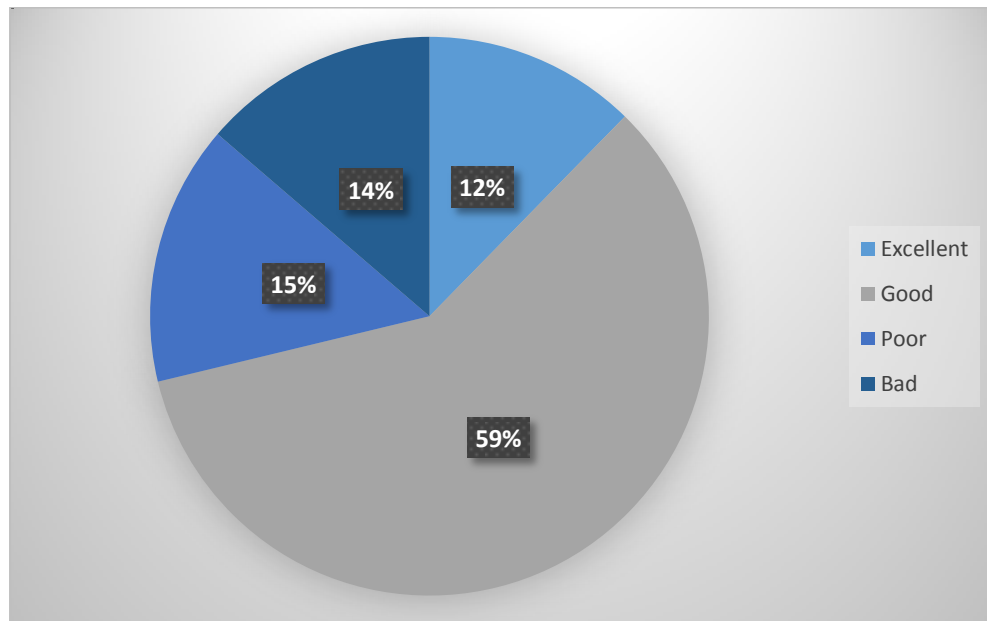


Figure 4 displayed the condition of facilities within tourist attractions. The facilities included the availability of praying room, toilet, place to sit, and cafeteria. The majority of tourist attractions had good facilities. Nonetheless, there were also problems found regarding it. The main problem was the availability of water for toilet and ablution. This problem occurred in almost tourist attractions in Sabang. One of the local tourist attraction manager admitted,

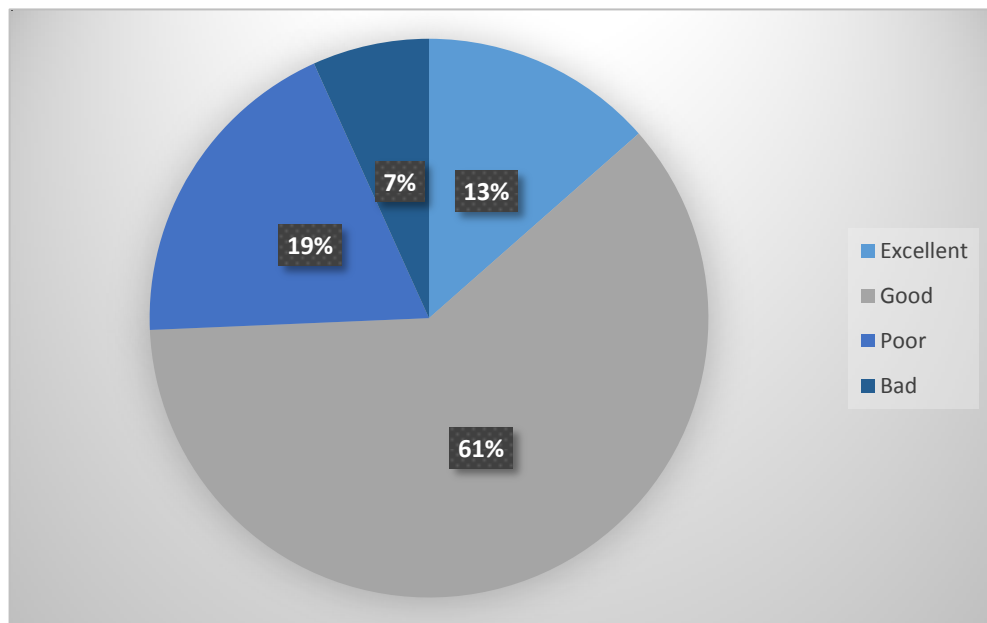
”Kami susah mendapatkan air karena air harus dibeli dari kota
(we experienced the lack of water since we had to buy it from the city using tank)”.

The water problem made the inconvenient situation for the visitors, as they said,

“Kami kesusahan ambil wudhu
(Taking ablution is difficult due to lack of water)”;
“Waktu ke toilet tidak ada air
(water is not available in toilet)”

The next feature was access. The access included the availability of signs regarding the available facilities, pavements, special access for people with different abilities as shown in the following chart.

Figure 5: Access within Tourist Attraction



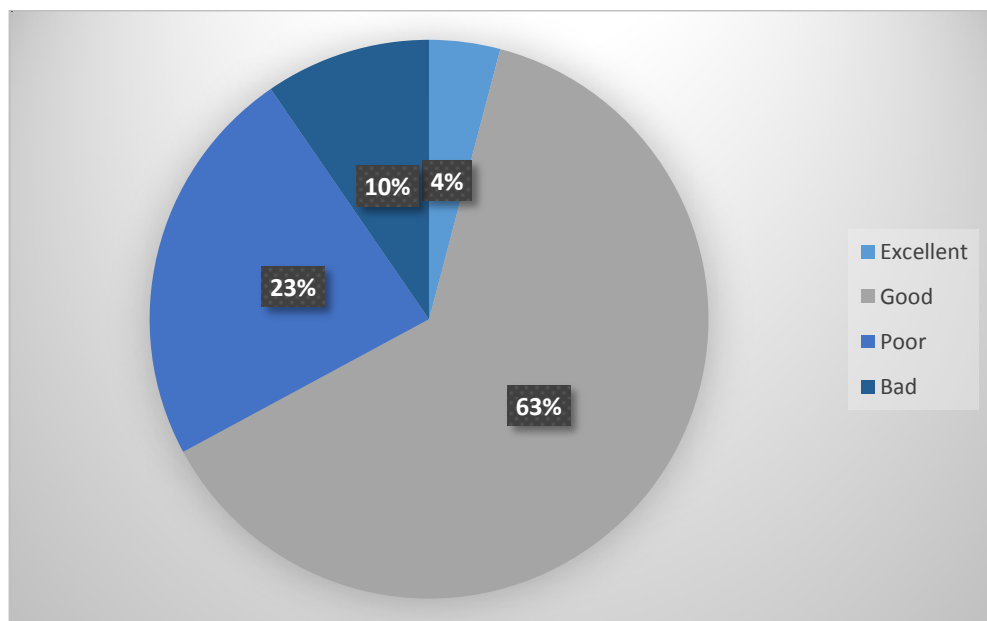
Again, the observation indicated that the majority of access was in the good condition. The most significant thing was the availability of access toward praying room. All tourist attraction within the area of research had access, including signs and path, which directed the visitor toward praying room and place for ablution. However, the access within tourist attraction in the area of Aceh Tengah was rather difficult for people, especially elderly people. It was caused by the contour of the area, which was dominated by hills. Thus, in many places, the tourists had to climb or to descend steep hills to get into place of worship of toilet. In addition, during the observation, nearly no access was available for people with different

ability. The access for them only found at the tourist attraction that was managed by the provincial government, such as the Museum of Tsunami and PLTD Apung Museum. At the tourist attraction within other areas, the access was unavailable.

Regarding the implementation of sharia, the interesting part was the willingness of the government of Aceh Tengah in campaigning the implementation of sharia. In each tourist attraction, the government of Aceh Tengah provided banner relating the implementation and the enforcement of sharia.

The following aspect was sanitary. This aspect relates to the availability of toilet and hygiene and sanitation goods and tools, as soap for washing had, trash, napkins, water sink, and so on.

Figure 6: Sanitary

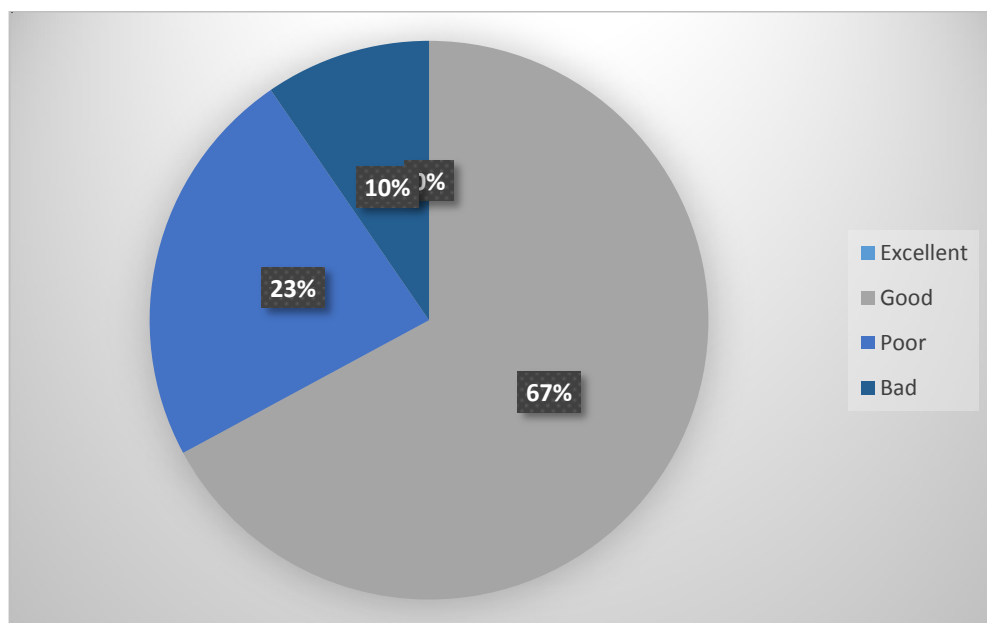


The aspect on sanitary also indicated the good condition. Yet, there were also problems found within the aspect of sanitary. The main problem related to the

aspect of facilities, particularly toward the availability of water. The facilities affected sanitary, as one of important needs in sanitary was water. In addition, the noticeable problem laid on the consciousness of the tourists in maintaining and preserving clean environment. During the observation, it was obvious that many tourists still neglected the hygiene and sanitation. They consciously littered the tourist attractions despite the fact that the trash bin was provided. It occurred in almost every place of tourism; even inside the transportation they littered everywhere as on the ferry. Here, actually the problem was not caused by facilities, yet the awareness of tourist that must be educated.

The next aspect related to fees and retribution. The following chart indicated the management of fees and retribution within tourism place.

Figure 7: Management of Fees and Retribution



The chart showed that the management of fees and retribution was relatively good. However, there were also problems occurring within the management of retributions. The most obvious problem was the existence of scalper at harbor and

bus station. The passengers would be asked for extra money, which was actually illegal. The strange thing was the scalpers seemed to be freely operated without any control of officers. They also seemed buying tickets in large number, which made scarcity of the ticket, then sold again with illogically high price. Such condition caused inconvenience and uncondusive situation toward public transportation.

One crucial case occurred in the port of Ulee Lheue and Balohan. At both ports, the scalpers could change the queue line of vehicle that would cross. As the result, chaos occurred as the passengers queue was not in order. Furthermore, the absence of guiding signs about the mechanism of boarding the ferries. It made the condition worst since the scalper could manipulate the new passengers, who did not know the way crossing by ferries. The scalpers also picked the illegal fees, such as while the passengers park their vehicle, the scalpers would pretend helping them, and asked for extra money.

Figure 8: The Conditions of Balohan Port



b. Accommodation and Lodging

Accommodation and lodging related to the place where tourists may stay during their trip in Aceh. According to the data of BPS, here was the data of hotels and lodges in Aceh³³.

The data showed that Sabang had the largest number of lodge across Aceh. However, the entire lodges were not starred hotel. During the observation at Sabang, the condition of hotels and lodges were relatively good. Furthermore, the interview revealed the fact that government provided ease for people who wanted to open a homestay. One of manager of homestay admitted,

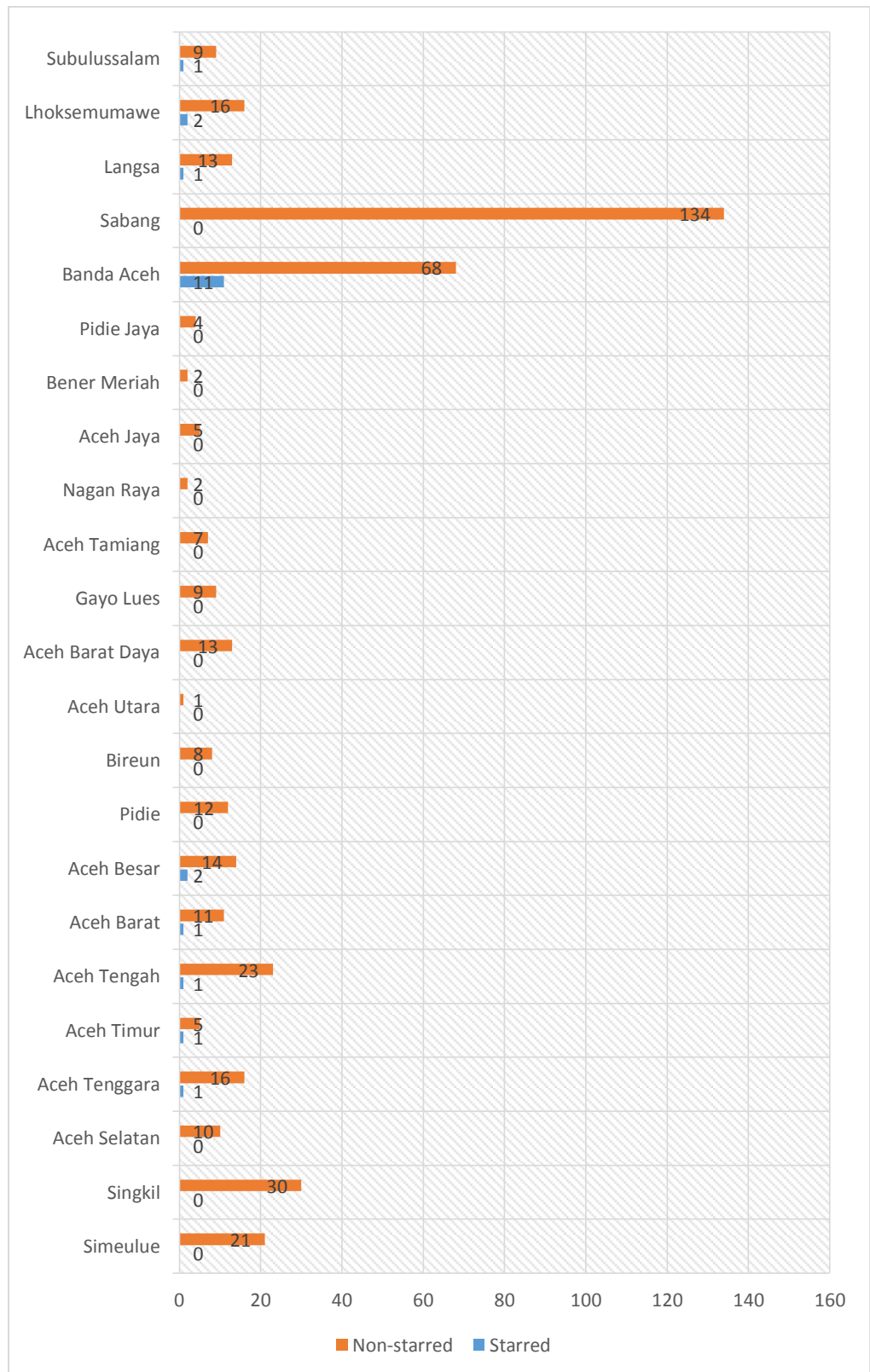
“Kalau untuk menyewakan kamar di bawah 10, kami hanya mengurus izin dengan Keuchik setempat saja...

(If did only we rent under 10 rooms, the permit was published by Chief of the Village).

It indicated that the government of Sabang shortened the bureaucracy of in establishing the lodges for tourists. As the result, the number of lodges and hotel in Sabang was the largest within Aceh.

³³ Seksi Statistik Niaga dan Jasa Bidang Statistik Distribusi. *Direktori Hotel dan Akomodasi Lainnya Provinsi Aceh 2018* (Banda Aceh, 2018), p.1-114.

Figure 9: Hotel and Lodges in Aceh



On the other hand, such policy actually could cause problems. The first was relating to the standardization of facilities and service. Tourist might not get the best service and facilities as they could get at the usual hotel or lodges. Nonetheless, the tourists were aware that they paid for quite low price, thus, the facilities were minimum. Actually, such homestay was not bad; small galley even available for visitors to cook. Even the manager added,

“Harga kami hanya sepertiga dari penginapan biasa, jadi mereka mengerti bahwa ini hanya tempat untuk tidur saja...”

(Our price was only one third of the usual lodge, then, the visitors understood that this place was literally for sleep, not for luxury).

The second problem related to the security and the local custom, including the implementation of sharia. There was always possibility of violation upon sharia since such lodge had no certain regulation. Yet, the manager admitted that the implementation of sharia was the priority of them. He added,

“Sebelum tamu datang, kami selalu memastikan bahwa mereka muhrim bang, kalau tidak, kami tidak terima, atau ya teman laki sama laki, atau perempuan sama perempuan lah...”

(Before booking, we always ensure that the guests were *muhrim* (lawfully associated), or friends with similar gender”).

He also admitted that people living around the homestay always aware of the people staying inside. Here, there was indication that the implementation of sharia in Aceh was actually had submerged within the society. They had personal awareness and consciousness toward enforcement of sharia.

Similar case also occurred at the Aceh Tengah. The government even promoted people to establish the homestay for tourists. Moreover, the government set the criteria of homestay to ensure that tourists had minimum convenient

accommodation during they stay in Aceh Tengah. The Head of Tourism Affair explained,

“Kami mengajak masyarakat untuk mengelola penginapan rumahan. Misalnya, mereka punya satu rumah dan ada minimal tiga kamar kosong, kami menyarankan mereka untuk menyewakannya. Hal ini telah kami sosialisasikan dan biasanya para turis luar negeri amat senang tinggal di rumah penduduk lokal untuk merasakan pengalaman hidup tradisional yang sebenarnya”.

(We promoted people to manage homestay. If they had at least three free rooms at their house, we suggested them to rent the room. We had socialized it and usually the foreign tourists would be happy to stay with local people to experience real traditional life of us).

During the data collection, local people also discussed similar matter. They admitted,

“Kami sebenarnya sangat setuju pak. Tapi yang kami rancang sebenarnya kamar itu maunya dibuat dari kayu atau yang bener tradisional kali lah. Biar para turis itu ngerasain tinggal di Gayo macam zaman dulu, termasuk masakanya, makannya. Tapi masalah kayu ini yang masih dirundingkan karena ada larangan penebangan pohon sama pemerintah...”.

(We really agreed about managing homestay. In fact, we wanted that the rooms were made of wood, as our rooms at the previous time. Therefore, the foreign tourist may experience the real life of Gayo people, including the way we cook and we eat. Yet, there was problem since there was restriction of cutting trees. We still discussed it with government).

Providing homestay within this area was one of solution for the government regarding the needs of rooms to stay. During the time of data collection, it was obvious that almost all room available at Takengon was full. Then, this idea had to be discussed more since it provided local people opportunity to get extra income and helped the government in solving problem and promoting this area.

c. Foods and Beverages

Foods and beverages in Aceh were dominated by local cuisine. However, regarding the implementation of sharia, the main issue was halal standardization toward the existing cafés, restaurants, and any other shop providing food and beverages. Based on data, there were only 28 foods and beverages business in Aceh, which had certified as halal vendors.³⁴ This issue was ironic since Aceh was the only province in Indonesia that implementing the sharia.

Such problems were caused by many factors. One of the most influencing factor was the complicated bureaucracy. It was highlighted by the majority of stakeholders during the interview, as one of them said,

“Gimana kami mau urus bang, ga tau kami urus di mana sertifikatnya (we don’t know the way of certifying our food)”.

During interview with the Kepala Dinas Budaya dan Pariwisata Aceh Tengah (Head of Culture and Tourism Office of Aceh Tengah), he also admitted that the certification process required complicated bureaucracy. He stated,

“Sebenarnya kami sangat mendorong para pelaku bisnis makanan maupun minuman untuk mengurus sertifikat halal. Tapi pengurusan sertifikat tersebut ternyata cukup rumit karena harus mengurus di Banda Aceh. Sedangkan seperti yang kita tahu, biaya perjalanan ke pusat provinsi dari sini sangat map. Kami sudah membuat wacana agar sertifikat halal ini dapat diurus bekerjasama dengan lembaga pendidikan atau ulama lokal agar mempermudah pelaku wisata kuliner”.

(Actually, we persuaded the culinary business to certify their product as halal. Yet, it was undeniable that the procedure of it was so complicated that they had to go to Banda Aceh as the capital of Aceh.

³⁴LPPOM Majelis Permusyawaratan Ulama Aceh, *Daftar Produk Halal Provinsi Aceh: Kelompok Restoran dan Katering*, retrieved from <https://mpu.acehprov.go.id/uploads/daftar%20sertifikat/Daftar%20Sertifikat%20Halal%20Per%20Kelompok%20Usaha.pdf>

On the other hand, the cost to Banda Aceh was expensive enough, especially for small and micro business. We had discussed that the certification may be done in cooperation with local Islamic educational institution or scholars to ease the culinary business in certifying their products).

Another problem relating to standardization also occurred within hygiene and ingredients. There was no certain standardization toward hygiene in processing food and beverages, particularly for small culinary business as *warung* (small food vendor) and street hawker. It can be inconvenience for visitor as the unhygienic food or drinks can cause health problems. However, in Sabang, the city government had initiated counselling for culinary stakeholders by campaigning the sanitary food processing. One of restaurant owners admitted,

“Kemarin tu ada datang bang orang dari pemerintah. Mereka liat-liat dapur, udah tu diajarin kami gimana cara membersihkan alat-alat masak, cara nyimpan bahan, cara bersihkan macam-macam bahan. Gitu-gitulah bang...”

(One day, some people of government came. They looked at our kitchen, then, they taught us the way of cleaning foods, utensils, and the way handling ingredients and food).

Another problem relating culinary aspect was pricing. During the data collection, only few of culinary business put down the price of food on their menu. It can be inconvenience for tourists, as they did not know the price of food. One of the tourist admitted,

“Kemarin kami makan ikan bakar, eh rupanya sampe mahal kali kami bayar, 500,000 for one. Ga ada ditulisnya harga di awal, kami pikir sama aja dengan di Banda, sekitar 100.000 per orang...”

(On previous day, we ate grilled fish. The price was surprisingly high that we had to pay IDR 500.000,000 for one. We thought that the price

was to the price in Banda Aceh, which was only about IDR 100.000,00 per serving).

Despite the problems occurring toward foods and beverages aspect, most of the tourist felt satisfied with foods in Aceh. One of them admitted,

“Pas lah dek dengan selera kami, terasa bumbunya...”
(the taste was good; the spice was kicking).

Even the foreign tourist admitted that the food in Aceh suited their taste,

“The taste was hot, but it is very good, I like it”.

d. Transportation

The aspect of transportation relates to the existing transportation modes across Aceh. The main transportation mode in Aceh was land transportation, as it was the most affordable and the most economist mode of transportation. Until 2018, there were 18 companies providing service upon land transportation in Aceh.³⁵

Regarding the implementation of sharia, actually, there was no certain regulation, which controlled the management and service of providers. However, during the data collection, toward the observation and interview, it was revealed that the providers were aware of the implementation of sharia. They always separated the seat between male and female passengers. One of manager said,

“Iya bang, biasa duduk laki sama perempuan kami pisah lah, buat jaga-jaga jangan ada yang ngga-ngga...”

³⁵ Hendra Keumala, Data: Nama Perusahaan Otobus di Aceh, Retrieved from <https://www.acehtrend.com/2018/01/23/data-nama-perusahaan-otobus-di-aceh-dan-jumlah-armada/>

(Usually we separated the seat between male and female preventing something unintended occurring)”.

This policy actually improved the comfort and convenience upon the transportation aspect. The passenger, especially female, admitted that it made them convenient during their trip in Aceh. One of them stated,

“Enak juga pak dipisah gini, biasa di kota kami kan ngga dipisah, kadang kami kan ngga dipisah, pas ketidur di mobil dan di samping kita cowok kan ngerasa risih juga”.

(I found that separated seat between male and female was convenient. In my city, there was no such policy; when I sat beside male and felt asleep, I felt inconvenient).

The implementation of sharia was also reached the air transportation mode. Since the beginning of 2019, there was a policy regulating that, the female flight attendants had to wear polite dress; the Moslem flight attendants were obligated of wearing hijab.³⁶ Moreover, during Eid al-Adha 2019, the government of Aceh Besar legalized the regulation stating that the activity of airport must be stopped during the time of Eid al-Adha pray.³⁷ This regulation enabled the operators and workers at the airport to performed praying for Eid al-Adha .

In addition, the implementation of sharia also could be traced on the sea transportation. Even though there was no separated seats between male and female, the place for pray, or mushalla, was available on deck. Even the cabin crew performed communal praying (Jamaah) together with the passengers on the

³⁶ CNN Indonesia, *Pramugari Diwajibkan Mengenakan Hijab, Maskapai Pilih Pramugara*, retrieved from <https://www.cnnindonesia.com/nasional/20180201083323-20-273067/aceh-wajibkan-pramugari-berhijab-maskapai-pilih-pramugara>

³⁷ Agus Setyadi, *Bandara Sultan Iskandar Muda Aceh Tutup 3,5 Jam Saat Idul Adha*, retrieved from <https://news.detik.com/berita/d-4659108/bandara-sultan-iskandar-muda-aceh-tutup-35-jam-saat-idul-adha>

time of praying. Furthermore, the facilities inside the praying room was comfortable; even air conditioner was available.

2. Existing Constraints

Existing constraints described problems from perspectives of tourists and stakeholders upon tourism in Aceh. These constraints became consideration toward possible model of Islamic tourism management in Aceh.

a. Foreign Tourists Perspectives

The implementation of sharia divided the perspectives of foreign tourists into two sides: those who agreed and those who disagreed. Those who agreed primarily came from the Asian country, particularly Malaysia. They also had similar religion, Islam. These tourists found that the implementation of sharia was unique and made them felt convenient and safe during their visit in Aceh. One of them said,

“I found that the implementation of sharia here made feel safe of eating anywhere, since the all food vendors here were Moslem. Then, because of implementation of sharia obligated people to dress in accordance of sharia, which covered their body part properly, I felt comfortable visiting the beach with my family since there was no visitor wearing sexy dress”.

Besides convenient and safe, the foreign tourist who came from country that had similar background, especially religion, felt that Aceh provided them certain spiritual experience, which elevated their faith. One tourist from Malaysia admitted,

“When visiting Tsunami commemorative sites, as here at PLTD Apung, I felt that my self was so small before Allah. Everything seemed perishable and had no power in front of Him. In

addition, when I visited Lampuuk and prayed at the Baiturrahim mosque, I felt that Allah might do anything, even the thing that was impossible and illogical. At all, this visit brought me a spiritual experience that I would improve my obedience toward Allah”.

Another Malaysian tourist added,

“The application of Islamic law in Aceh, which was felt at the time of prayer arrived was very amazing. Several places were closed, including the museum. I was very impressed and amazed at this because it could stop worldly activities for the Hereafter. Extraordinary!”

In short, there was no problem relating to the implementation of sharia for tourist who came from country with similar background. Even for those who had similar religion, visiting Aceh was a unique experience, which could improve their spiritual awareness.

On the other hand, tourist who came from foreign countries, which had different sociocultural background, the implementation of sharia triggered several problems as detailed below.

1. Lack of Information Regarding the Implementation of Sharia

The major problem was the lack of information provided regarding the implementation of sharia. Even though Aceh had been widely known as a province with sharia-based regulation, yet people still had ambiguity upon the influence and impact of sharia toward tourism.

One case occurred in Sabang, particularly at the beach. A tourist told his experience when visiting the beach,

“When the first day came here, I visited the beach named Sumur Tiga with my girlfriend. We wanted to swim there since I found it was quite good and there was not very crowded as the other beaches here. We knew about sharia, then, we swim wearing swimsuit; I wore short and she wore one-pieced swimsuit, which was considered as polite in

my country. However, several villagers came toward us and compelled us to leave the beach. Here I was disappointed since there was no signs and guidelines of how to dress properly, yet, suddenly we were compelled...”.

This case indicated that actually, the implementation of sharia did not become a constraint upon tourism. The important part was certainty upon the law. The foreign tourist aware of the implementation and they respected it. Nonetheless, the distinctive and clear guidelines upon the implementation of sharia, particularly the regulation on the way of people behaving must be informed clearly.

The information and explanation were required to make foreign people, who had different sociocultural and religion background, understood and respected the implementation of sharia. During the data collection, there were tourists who questioned the benefit of sharia for Acehnese people. One of them, who came from Japan, said,

“It is strict rule. I wonder why religious law is applied in Aceh Province?”

The misunderstanding led to the wrong perspectives toward sharia. One foreign tourist stated, “I do not know much about it. Maybe it will hold back tourism because we/they do not know how to dress and behave to respect the religion”. One thing that put an influence toward their perspectives was the way of dressing. The proper dressing was necessary, yet, there was no sufficient and satisfying explanation about the benefit and sociocultural meaning behind the regulation.

Such case also shown by the following statement,

“I think for some tourists, it makes harder to visit Banda Aceh. The Sharia can hold back tourism in the way that it is new for many people from other countries, especially in the way of dressing in public areas”.

2. Inadequate service

In tourism, service is a component of tourism products. It integrated to various product components, namely accessibility, tourist facilities, tourist activities, tourist objects and attractions and tourist services. Service plays critical role toward the success of tourism product.

In analyzing the aspect of service, there were five indicators used: tangibility, reliability, responsiveness, assurance, and empathy. Unfortunately, the data collection revealed the fact that the service upon foreign tourist was still inadequate. One of the tourist admitted his problems in the hotel,

“I felt that the service in my hotel was not sufficient. The clerks were not responsive toward my call”.

Another tourist also claimed that the service given was insufficient to the international standard. She stated,

“The toilet facilities should be improved to get a more accepted tourist standard. More cleaning and remember to put toilet paper out. There are many good restaurants and cafes, but I usually choose international cafes”.

The adequate and prime services were actually in accordance to sharia. In Islam, respecting the guests even stressed as a part of faith toward God. Thus, the aspect of services upon tourism should be considered to be regulated by the Canon of Sharia.

b. Local Tourist Perspectives

The local tourists had less problems than foreign tourists did. The similarity of background made the local tourists easily adapt to the local environment and culture. However, the local tourist also had minor problems regarding tourism in Aceh.

The first significant problem was pricing. It was in accordance to the problems that had been detailed before. The majority of food vendors did not clearly put the price. In some places, it became the opportunity of vendors to get lots of benefit by upping the price. One of the tourist admitted,

“Saya makan di pantai bang, eh harganya luar biasa mahal bang. Pas makan di kota Cuma 50.000 pas di pantai habis 150.000 per orang bang

(I ate (grilled fish) at the beach and the price was surprisingly high. When I ate at the city, I paid IDR 50.000, yet, at the beach I had to pay IDR 150.000)”).

The second problem regarded the principle of few people in Aceh. In some tourist area, the local people seemed mocking the tourist, who came outside of Aceh. This case occurred when the researcher visited on of the beach, which was managed by local villagers. The local villagers took too many payments, including tickets and for parking; actually no “legal” tickets were given, the researchers only got permit to enter the beach. The vendors at the tourism place were also unkind. If the visitors went in a group, then the entire member had to order food; only ordering beverages was not allowed.

The next problem was similar to problem experienced by the foreign tourist: the improper facilities. The poor facilities occurred on the aspect of sanitary and hygiene. One of the tourist admitted,

“Ada. Toilet umum dan tempat ibadah di tempat-tempat tujuan kunjungan. Toilet kotor dan tempat ibadah kotor, serta tempat sampah yang tidak sesuai volumenya dengan sampah yang dihasilkan pengunjung dan orang sekitar yang tidak peduli.”.

“(Yes, I do. Some offer good public toilets and praying rooms. However, some have dirty toilets and praying rooms. Even there are no trash bins. Those are not able to load all wastes produced by ignorant visitors and local people)”.

Another tourist added,

“Ada. Ketersediaan air bersih dan tempat salat di tempat wisata kurang memadai

(availability of clean water and places of prayer at tourist sites are inadequate)”.

The unhygienic urinoir was also noted by the tourist, as a person said,

“Kamar mandi di tempat-tempat wisata, seperti pantai, banyak yang kotor sehingga saya tidak berani buang air kecil

(bathrooms in tourist attractions, such as the beach, many are dirty so I don't dare to urinate).”

c. Stakeholders Perspectives

From the perspectives of stakeholders, the significant problem laid upon the certification and regulation. In the context of tourism, there is no specific regulation governing Islamic tourism in Aceh, but Islamic tourism programs and activities already developed such as Eid al-Adha tour packages, Ramadan tour packages, pilgrimage to mosques and tombs, etc. Similarly, the special policy “halal” in tourism, because so far in Aceh merely coped toward the context of

food products and medicine Halal and Islamic context already exist in the daily life of the people of Aceh. However, the label of “halal” can be sensitive among business people or the public, because it is deep their perceptions of halal and sharia have been carried out in daily life; they thought that conducting halal assessments and certification was useless.

The certification of Halal in Aceh was managed by Majelis Permusyawaratan Ulama (Islamic Scholars Assembly). Nonetheless, the certification process of hotels, restaurants and food and beverage service providers constrained by health and hygiene aspects. During the data collection, the researcher found that none of the restaurants, canteen, or similar place certified as halal.

The next constraint was accessibility. The stakeholders, particularly in area outside Banda Aceh and Sabang complained that the area toward their area was not in good condition. There were lots of roads, which were still unpaved. Many bridges also were not in good condition. One of the managers of tourism objects in Takengon admitted,

“Gimana kami bilang lah bang, banyak yang mau pergi kemari sebenarnya. Tapi jalan kemari itu yang sempit. Ada juga yang rusak di dekat inang-inang tu bang. Bahaya kan. Makanya pelancong agak kurang belakangan habis longsor kemari.”

(I could do nothing; many tourists had intention to visit our area. Yet, the road was small. Several parts were also broken, such as near Inang-Inang. It was dangerous too since the last landslide. Thus, the tourists were not intended visiting our area).

B. Discussion

The result of research reveals the fact that the tourist area still faces many challenges and constraints. Analyze the strength, weakness, and threats, SWOT analysis matrix was used. Then, the solutions and model of Islamic tourism management were proposed based on the matrix.

1. SWOT Analysis Matrix

The following is table showing the SWOT Analysis toward Islamic Tourism in Aceh. The table displayed strengths and weaknesses upon the factual condition of Islamic tourism in Aceh.

Tabel 1: SWOT Analysis Matrix

Internal Factors	Strengths (S)	Weaknesses (W)
	1. Aceh has a variety of potential Islamic tourist destination, including natural, cultural tourist attractions, religious, artificial and specific interest tourist destination.	1. Only few vendors, particularly food had Halal certification from MPU
	2. Aceh was popular religious tourist destination, particularly after Tsunami.	2. The human resources in Aceh were not ready in managing proper Islamic tourism.

	3. Sharia and Islamic values had been embedded within Acehnese people.	3. The amenities and facilities in Aceh were not fulfil the standard of sanitation and hygiene, which actually became part of Islamic tenet.
	4. Aceh had international airport, had direct flight to several countries.	
	5. Various events and festivals with Islamic theme are always conducted every year in Aceh	
External Factors	Opportunity (O)	
	1. Indonesia has the largest number of Moslem in the world	
	2. Halal tourism is expanding and attracting tourist around Islamic countries	
	Strategy upon Opportunity (SO)	Strategy upon Weakness (SW)
	1. As the potency of Islamic tourism in Aceh, Aceh	1. Counselling and workshop could be

	<p>had great potency of income from Islamic tourism. Promoting Aceh as halal destination is a great opportunity for the government.</p>	<p>done to help local vendors certificating their products and service</p>
	<p>2. Disaster and mitigation themed tourism are growing and promising area of tourism. Promoting it will attract many tourists.</p>	<p>2. Training and education could be done in participation with local authorities to prepare human resources in managing Islamic tourism area.</p>
	<p>3. Local unique Islamic cultures made interesting attractions toward tourist. The promotion of it will introduce the cultures.</p>	<p>3. Standardization along with supervising is required to improve the quality of service and facilities</p>
	<p>4. The existence of international airport eases the tourist in reaching Aceh. Promoting Acehnese</p>	

	halal tourism toward countries, which had direct flight to Aceh, was a golden chance of attracting foreign tourist	
	5. Providing fix schedule and promotion of existing local events will promote local tourism.	
External factors	Threats (T)	
	1. The implementation of Sharia in Aceh merely focuses of the aspect of legal law.	
	2. The management of Islamic tourism in Indonesia, particularly in Aceh, was still left by other areas.	
	3. Promotion and socialization of Islamic tourism are done in conventional ways.	

	Strategy upon Threats	
	1. Arranging Qanun upon the implementation of sharia for the sake of prosperity of peoples	
	2. Establishing special board to accelerate the development of Islamic tourism in Aceh	
	3. Conducting international exhibition of Islamic tourism	

The matrix displayed detailed information relating to the condition of Acehese Islamic tourism. It was obvious that the Islamic tourism had great possibility to be developed improved to increase the income, as well as the prosperity of people in Aceh. Yet, it was obvious that problems also existing within this field. Furthermore, regarding the existing strengths, weaknesses, opportunities, and threats, strategies toward them had been provided too.

There are two aspects, which became key in developing and improving the Islamic tourism sectors in Aceh. The first aspect is standardization. As explained before, eventhough Aceh has implemented Sharia, yet, the implementation seemed merely focusing on the legal and aesthetic aspects, as clothing and

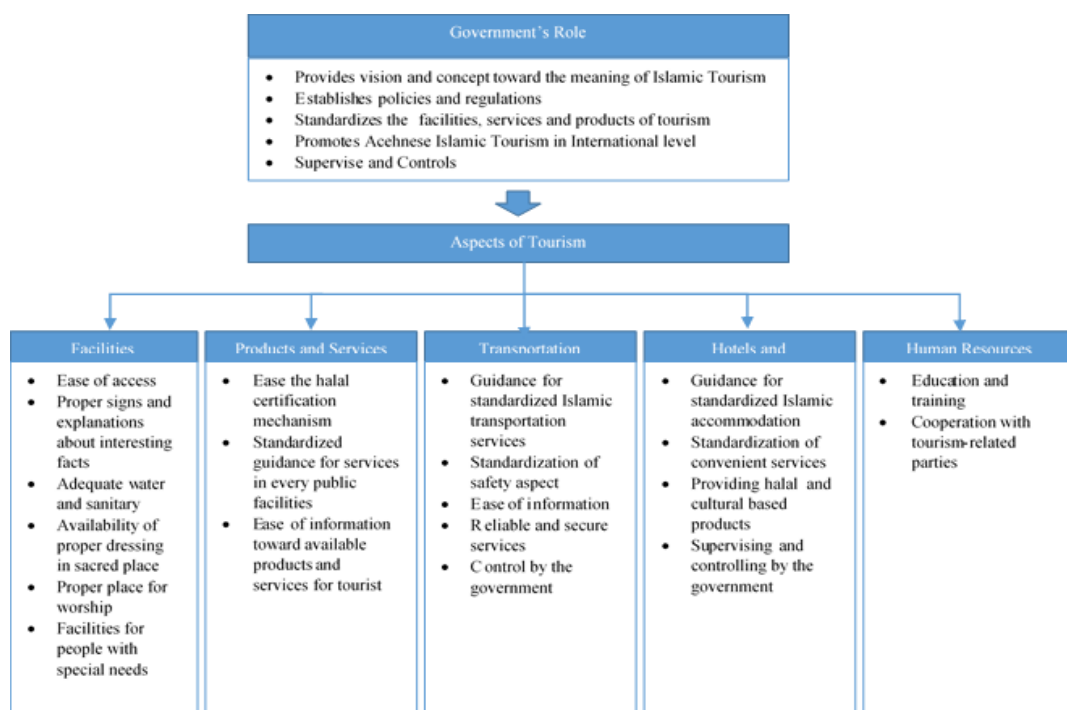
attitudes of people. Sharia is still not embedded toward broader aspects of people's life. The second is empowerment. In order to manage the tourism, human resource is significant element. However, the existing human resources are not capable in managing the tourism. It was indicated by the services that were available; there were many complaints upon the management of tourism in Aceh.

2. Proposed Model for Managing Islamic Tourism in Aceh

Existing potencies, weakness, and challenges became foundation toward the establishment of model for Acehnese tourism. Furthermore, the model of Islamic management is arranged to manage the area of tourism from the upstream, policies level, to downstream, the activities relating to the implementation of Sharia on tourism.

The following is diagram showing the proposed model of Islamic Tourism management in Aceh.

Diagram 1: Proposed Model of Islamic Tourism in Aceh



a. Government's Role

As the distinctive policies and regulations toward the management of halal tourism do not exist yet, it is urgent for the government arranging it. Even though the general qanun had been published; still, there is no brief guidance toward the implementation of sharia upon the area of tourism. Policies and regulations are required to determine and direct the management of halal tourism in general.

Regarding the term of halal tourism, actually there was no specific and clear definition about it. As one of the senior practitioner in tourism, Iwan Mahdi, stated during the interview,

“Sebenarnya belum ada arahan yang jelas mengenai konsep pariwisata halal atau pariwisata Islam di Aceh. Memang benar, Aceh telah menerapkan syariat Islam, namun, penerapan ini agaknya belum menyentuh ranah pariwisata. Kita tidak memiliki standar dan arahan yang jelas dalam penyelenggaraan pariwisata halal ini, misalnya, apakah wisata halal ini diadakan dalam bentuk bahwa semua produk atau pelayanan yang tersedia bagi wisatawan harus bersertifikat halal, atau wisata halal ini diarahkan kepada penyelenggaraan kegiatan pariwisata yang memberikan pengalaman hidup dalam bingkai syariat Islam...”

“There is actually no clear instruction on the concept of halal tourism or Islamic tourism in Aceh. It is true that Aceh has applied Islamic sharia. However, this application has not touched the area of tourism. We do not have clear standards and direction in halal tourism, for example, whether this halal means that all products or services available to tourists must be certified halal, or the halal regards to the

organization of tourism activities that provide life experience in the frame of Islamic sharia... “

Thus, it was clear that Aceh still had no guidance in managing and organizing the halal tourism. Regarding it, there are several alternatives that can be taken by the government of Aceh toward the establishment of guidance upon halal tourism: determining the concept of halal, legalizing the regulations for each aspect of tourism, and providing standard book toward services and products that relating to tourism.

The first alternatives, determining the concept of halal tourism is the most urgent step that must be done by the government of Aceh. It determines the entire roadmap for Acehnese halal tourism. Relating it, the practitioner of tourism, Iwan Mahdi, proposed the concept of Islamic tourism for Aceh. His concept was made the halal tourism as a living experience for tourists experiencing the life of Aceh; halal as the living experience. As sharia has been embedded within Acehnese culture, the tourists have to living inside it, experience it, and practice it. As an instance, in the aspect of culinary, the food vendor can make a program or brief explanation, which tourist can experience the way of Acehnese people making food that meet the criteria of halal. Another experience, in the aspect of amenities and lodging, the management of hotel may provide traditional clothing that proper to sharia; tourist can feel the experience of wearing it as local people. Here, the main issue is to make tourists, especially foreign tourists experience the local Islamic life, which will make them understand the essence of sharia for Acehnese people.

The second, legalizing regulations for each aspects of tourism will provide the distinct legal foundation for the stakeholders in managing the tourism. As an instance, within the area of lodging and amenities, there was no clear regulation to control the providers in giving proper service to sharia. Even though there was prohibition of unmarried couple staying together in same room; yet, the regulations did not control every aspect such as the obligation of providing halal toiletries etc. Then, the area of transportation also required similar regulation as there was no halal-based regulations available here. In short, the regulations make clear framework as also protect vendors and stakeholders in this area.

The last is standard book for products and services. It will become guidance for stakeholders in tourism to ensure that they will always provide standardized products and services, which proper to sharia as well as the Acehnese culture and traditions. It also will protect tourists from unintended problems, as in instance, in the culinary aspects. Since there was no clear guidance toward services in the culinary aspects, there was no standardized menu layout; many tourists complained that there was no price on the menu. Here, the guiding book will become standard of how the menu sheet should be arranged, what information should be provided and so on.

As and addition, the government of Aceh has a responsibility toward branding and promotion of Acehnese tourism. Branding is essential regarding the position of Acehnese tourism within the global tourism. The recent branding, *The Light of Aceh*, did not represent the value of Acehnese Islamic tourism. Actually, the branding has to implicate the values of Aceh as one of prime Islamic tourist

destination. Then, relating to the promotion, the government of Aceh also has to actively promote Aceh upon global tourism event, particularly at Islamic countries.

b. Facilities

The result of this study revealed that the facilities available relating to tourism were still inadequate. The government of Aceh has to provide a grand design toward establishment of facilities relating tourism. The most urgent development of facilities relied on the access and the facilities for tourist with special needs.

As had been explained in previous part, access becomes one of major problems regarding tourism. In several area, even the road had been unpaved yet. In this part, the government of Aceh had to map the road access toward tourism attractions and objects, then, gradually improve the road access upon them. The access also refers to the signs and relating explanation of tourism sites and objects. In several area, there were no signs and explanations toward the available tourism objectives, as an instance at Gua Putri Pukes (*The Cave of Putri Pukes*) in Takengon, Aceh Tengah. This object had interesting and unique history, as well as, cultural values for the people nearby. Unfortunately, there was no adequate sign and explanation provided at this site. Moreover, the light inside the cave is also inadequate for tourist to enjoy the scenery inside. The explanations also can be digitized and recorded, then, it can be played using headphone; the explanation

should be provided in several foreign languages to ensure that tourists from different countries can understand the explanation.

Figure 10: The Cave Entrance of Putri Pukes



The second improvement can be established toward facilities for tourist with special needs. It was obvious that almost no tourism objects and attractions provided specific access for people with special needs; only in Tsunami Museum and PLTD Apung such facilities are available. The government of Aceh has to map the potency of tourism object, along with the available facilities for special needs people. Then, the grand design for establishment of facilities for them must be made. Moreover for places locating in the specific geographical features, as in Aceh Tengah, which is located in the highland. The needs for supporting accesses and facilities are urgent to make people interested visiting the area.

The specific facilities toward tourist also refer to the people of different religion. As known, the foreign tourists may have different religion than people Aceh. Along with the implementation of sharia, in several tourism objects and attractions, as at the mosques or historical tombs, the visitors had to obey the rule of sharia, especially on clothing; they had to cover their *aurat* (harmful part of

body to be exposed). Then, it is better for the government to provide information about such regulations and to provide proper dressing, which also promotes the local culture. As an example, in the area of Grand Mosque of Baiturrahman, there were robes available for foreign tourists who do not cover their *aurat*, yet the model was so simple; it even resembled raincoat, which did not attractive and fashionable. The government has to provide more fashionable model, which also reflects the Acehnese culture. The proper and fashionable dressing, which also reflects the local culture, is also a form of promotion for Acehnese tourism. Besides, it will make the tourists feel more convenient rather than wearing raincoat-like robe.

In addition, the facilities for special needs people also refer to the needs for people with specific circumstances, as for people with special diet. As known, the foreign tourist may have specific diet, such as vegan or gluten-free diet. In this case, the vendors in Aceh still not support the need; no restaurant and place to eat gave specific ingredients in their menu. Then, the improvement and education for vendors regarding such needs are necessary. Such services and facilities can improve the convenient of tourist, which in turn, can attract the interest of foreign tourist to visit Aceh.

c. Product and Services

As explained before, Aceh implementing sharia. Unfortunately, the government does not aware about the certification of halal toward food and services, which are available for tourist in Aceh. The cause of the unawareness

rooted from the fact that the sharia and Islamic culture had been embedded within the Acehese society. Then, the government thought that every product and services are halal. In reality, the certification and standardization is important to ensure and to prove that the products and services meet the criteria of halal. For example, In Aceh, only limited halal-certified slaughtering house were existed. The butcher slaughtered their animal on their own, which even met the criteria of halal; the hygiene and safe of the meat were still questionable. Thus, certification and standardization are significant for the roadmap of the improvement of Acehese tourism.

There are two principles that can be foundation in improving product and services certification and standardization: easy and reliable. The first principle, easy, means that the process of certification and standardization must be accessible for every stakeholders of tourism in Aceh. As an instance, the certification of halal for food is still complicated for small food vendors in Aceh since they had to go to Banda Aceh to propose the certification process. Here, the cooperation with local Islamic constitution can be considered by the government of Aceh. As known, in Aceh, local Islamic educational institution, or called *dayah* or *pesantren*, exist in every area. In these institutions, there are competent Islamic scholars, called *teungku*, who teach or lead the institution. Then, the certification of halal toward products and services can be done in cooperation to local *teungku*. The government can provide the education and training for them about the way to study and to assess the halal criteria of certain food and service, then, the result can be transform into a certificate, which is legalized by the government.

The second principle, reliable, refers to the standardization toward products and services in Aceh. It was clear that many complains had been voiced by tourist regarding food and services in Aceh. The complaints mainly related to pricing and harsh services. Here, the government has obligations to make a guidance toward standardization about the price and the service. Furthermore, it also refers to the controlling of those aspects. Again, the cooperation with local authorities and leaders of society becomes key upon reliable standardization and control. The government of Aceh can cooperated with *Geuchik* (head of village) in performing standardization and control toward food and services, which was available in the area of certain village.

d. Transportation

In the aspect of transportation, the principle of halal actually was slightly understood by the stakeholders. The transportation vendors had separated seats between male and female, who were unmarried each other. Still, it was only small part of halal principle had been implemented within this area. In fact, no clear regulations based on sharia had been legalized toward this aspect.

In managing transportation, which meets the criteria of halal, the government of Aceh and the relating stakeholders can take two principles: safety and controlling. The first, safety, is actually the core of Islamic tenet upon transportation and journey. In Islam, safety is the important aspect toward journey; the transportation modes have to meet the safety standards to ensure that the passengers will not get any harm during the journey. Thus, the government

and stakeholders have to consider this principle upon the management of transportation. It was frequently reported that accident occurred in the area of Aceh, either for public transportation or private vehicles. It proved that the aspect of safety toward transportation requires improvement.

The improvement toward safety upon transportation can be done by providing clear road signs and facilities relating to the safety aspect. The land transportation in Aceh relies greatly on the road. However, during the data collecting time, the researchers found that the road signs were inappropriate in many areas. Furthermore, the topography of road in Aceh is dangerous in many areas, such as in Aceh Tengah. The road was narrow and steep and was located beside the ravines. It was so dangerous for the unskilled drivers; even the skillful driver can make faults in such road. Thus, proper lighting, road signs, and barrier are necessary to ensure the safety of transportation in such area.

Figure 11: The Road Condition in Sabang



The second, controlling, refers to the establishment of Special Task Force to ensure the safety of transportation users in Aceh. During the data collection in critical area as in Aceh Tengah, it was revealed that there was no help available if an accident occurs in the middle of dangerous area. Then, the government has to establish specific officers, who patrol this area regularly. Then, the controlling also regards to the routine inspections toward facilities and vehicles, which was used by the providers of transportation services in Aceh.

e. Hotel and Accommodation

The improvement regarding halal tourism can also be done in the aspect of hotel and accommodation. Although the hotel providers had understood about the implementation of sharia in Aceh, yet, their consideration merely realized in controlling that unmarried couple could not stay together. Again, it only fulfilled the small part of halal tourism principles.

The improvement in this area can be done under principle of standardization and cultural-based services. The first principle relates to the ensuring that every services and product available in the hotel has met the criteria of halal. It means that the water, food, and toiletries provided have to have halal certificate. In addition, the hygiene and safety aspects also should be considered upon the provision of the needs of guests.

The second, cultural-based service, relates to the aspect of experiencing local culture of Aceh. As Acehnese culture embedded with Islamic tenet, providing the cultural-based service will also reflect the Islamic tenet toward guests. It also can become of promotion of Acehnese tourism toward foreign guests. Moreover, the cultural-based services can improve the understanding of foreign tourism about local values and traditions, which may strange to them.

The last was control and supervising by the government. As known, several cases relating to the violation of sharia had occurred in several hotels across Aceh. Thus, the supervision and control from government are required. The government can assigns the Sharia Police in every hotel as an embedded board of hotel's management. It ensures the guest of hotel, including the management of hotel, will not violate the sharia.

f. Human Resource and Social Empowerment

It was undeniable that human resource becomes the key toward the improvement of tourism in Aceh. Nevertheless, many complaints also had been

claimed by the foreign tourist about human resources, who involved in tourism area in Aceh. As an example, the existence of scalpers in many tourism objects.

In order to improve the human resource area, the key is training and education toward people involving in the area of tourism. The government had to actively provide training toward people involved in the area of tourism. Even the poor services and complaints relating to tourism in Aceh can be rooted to the lack of skill and understanding of local people and involving people toward the urgencies and potencies of tourism for welfare of people of Aceh.

In order to provide proper training and education, in major level, the government of Aceh can propose the establishment the official education and training center, either in form of academy or university, to ensure the quality of human resource involving within the area of tourism. Nowadays, there is no academy of tourism belong to the government, which influence the availability of capable people in this area.

In the minor level, the improvement toward human resource quality can be done by cooperating by stakeholders in the area of tourism, such as Himpunan Pramuwisata Indonesia (The Association of Indonesian Tour Guide). The interesting case actually had occurred regarding the cooperation of local people and this association. The development of *Kampung Wisata* (Tourism Village) of Gampong Nusa in Aceh Besar was the proof that the cooperation can increase the people awareness about potency of tourism for their income.

Figure 12: The Condition of a Tourism Village, Gampong Nusa, in Aceh Besar



At last, the improvement upon the management of halal tourism of Aceh is focusing on the implementation of sharia in plenary (*kaffah*), as well as to improve the prosperity of people of Aceh in general. The implementation of sharia toward the aspect of tourism ensure that every social aspect in Acehnese life have been covered with sharia as guidance. Then, the implementation also should not be constraints toward the development of tourism; it actually becomes guidance in providing products and services.

The establishment of halal-based tourism management also ensures that the service and products available toward tourist are at the prime level. The prime products and services toward guests are actually one of Islamic tenet: respecting the guests. Then, halal tourism actually is necessary in this area.

Furthermore, halal tourism has to focus on the improvement of people's welfare. As known, Aceh now ranked as the first poor province in Sumatera; it was the sixth poorest province in Indonesia. Such condition was questionable for a province that implemented the sharia. Actually, the implementation of sharia has

to improve the quality of life of Acehnese people, including the welfare. Therefore, the proper management of halal tourism in Aceh can improve the quality life of Acehnese people in general.

3. A Proper Condition of Tourism in Aceh: Is it Possible?

Managing tourism is a challenging task for every relating parties in Aceh. Then, the question is, “Is it possible?”. The answer lays on two words: awareness and commitment. During the research, the existing problems and constraints relating to the management of proper Islamic tourism rooted from the unawareness of relating parties. As the example, the poor services in the culinary business occurred due to the lack of awareness that the quality was the key of improving the income of culinary business.

The unawareness even occurred in every aspect of tourism; transportation, product and services, hotels and accommodations, and human resources. This word became the major constraints in improving the tourism in Aceh. The unawareness even seemed occurring at the government level; the government of Aceh seemed unaware that tourism could be a massive income for this province.

The tourism business is a potential income for Aceh. Considering the fact that Aceh was the poorest province in Sumatera; despite the fact that it got the Special Autonomy Budget from the government of Indonesia, it was inevitable that the management of investment and priority in Aceh was rather ineffective.

Then, it may trigger the question, “Why tourism can be a potential massive income for Aceh?”. The first answer is that tourism empowers the people of Aceh directly. It was obvious that when the government focusing on developing and

improving the tourism, the impact would be directly felt by the people of Aceh. Many people of Aceh involved in culinary business, transportation, products and services, as well as on hotels and accommodation. Thus, the improvement toward the tourism will directly affected their income; as the number of tourists who visit Aceh increases the income will also increase.

The next notion was that tourism does not exploited and harmed the nature of Aceh as much as any other business. This notion was in accordance to the discussion with Irwan Mahdi, a senior practitioner in Acehnese tourism. A well-managed tourism in Aceh even can be directed to the natural preservation and conservation. Aceh has many natural capitals, which can be managed toward tourism without harming them. For example is the management of Rubiah Island in Sabang. In this area, the involving parties as diving providers, food vendors, and hotel management were aware that their income depended on the preservation of coral reef around the area. As the result, they kept the environment clean and protected the coral.

The last was that tourism helped in maintaining and preserving Acehnese culture and tradition. As traditional cultures and traditions were considered as tourism attractions, the people of Aceh would preserve and maintain it. Now, the government of Aceh had initiated several cultural festivals. Those festivals ensured that the traditions and cultures of Aceh would remain intact within the society.

The second key to develop Acehnese tourism was commitment. It was inevitable that without commitment of every relating parties, it was impossible to

realize the tourism as one of main income for Aceh. Yet, the commitment of people of Aceh was the major influencing aspect. Now, the commitment of people in managing a sustainable management of tourism was still doubted. As an instance, in tourism area of Lampuuk, there was case of pricing up of food. It indicated that the people in this area had no commitment to preserve the tourism business.

The commitment in maintaining and preserving the tourism also closely related to the preservation of natural resources as natural resources was the most important part of Acehese tourism. During the research, such commitment was rarely observed from relating stakeholders in tourism. As an instance, littering was common in many tourism objects, which harm the nature.

At last, the people as well as the government of Aceh had to realize that the good management toward tourism was the key to development of Aceh in the future. The management itself had to be done based on Islamic tenet and local wisdom. It will ensure the sustainability of Acehese culture, tradition, and nature, which was the key to improve the life quality of people in the future.

CHAPTER V

CONCLUSION

A. Conclusion

Aceh is the only province that has special rights to apply Sharia in various aspects of public life. The application of Islamic law it is not new for the people of Aceh, because the people of Aceh have had historical roots the implementation of Sharia. The religion of Islam, which became the dominant religion in Aceh, is a religion that regulates each aspect of social life. All activities regulated by the religion have value of worship. One of the aspect of life that got the influence of Islam on the people of Aceh is culture. Acculturation between Islamic teachings with local wisdom makes the customs and culture of Aceh is unique and interesting. This led to the Aceh became one of the favorite variety of cultural tourist destinations tourists, both local and foreign tourists and travelers.

However, the implementation of sharia toward the area tourism, which was known as halal tourism, still faced constraints in many aspects. The existing constraints, along with the existing potencies within tourism in Aceh actually can be a benchmark in establishing a model of Islamic tourism in Aceh.

The establishment of model of Islamic tourism in Aceh can be done in accordance of the principle of ease, reliability, safety, trust, openness, and perpetual improvement. Those principles can be implemented in every aspect of tourism: policies and regulations, facilities, hotel and accommodations, transportation, and human resource. The improvement upon the management of

halal tourism of Aceh has to focus on the implementation of sharia in plenary (*kaffah*), as well as to improve the prosperity of people of Aceh in general. The implementation of sharia toward the aspect of tourism ensure that every social aspect in Acehnese life have been covered with sharia as guidance.

In addition, halal tourism has to focus on the improvement of people's welfare. As known, Aceh now ranked as the first poor province in Sumatera; it was the sixth poorest province in Indonesia. Such condition was questionable for a province that implemented the sharia. Actually, the implementation of sharia has to improve the quality of life of Acehnese people, including the welfare. Therefore, the proper management of halal tourism in Aceh has to improve the quality life of Acehnese people in general.

B. Suggestion

Based on the research, there are several suggestions can be proposed for relating parties within Acehnese tourism in order to establish a proper model for Islamic tourism as in the following.

1. The government of Aceh has to aware about the potency of Acehnese tourism, then; develop it in accordance of principles of Islamic tenet, which guides to the improvement of quality of life of people of Aceh.
2. The relating stakeholders, as vendors and providers of products and services within the area of tourism have to consider the implementation of sharia in plenary toward their business to ensure the tourism in Aceh meets the criteria of halal.

3. The educational institutions have to actively involve upon the development of Islamic tourism in Aceh. These institutions have great role in researching the needs, problems, as well as strategies in managing the Islamic tourism in Aceh.

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APPENDIXES

INSTRUMENT OBSERVATION CHECKLIST

Place :

No.	Aspects	Not Available	Poor	Enough	Good
1.	Transportation				
	a. Separated seat between male and female				
	b. Safety gear				
2.	Hotel				
	a. Separated place between male and female				
	b. Friendly waitress				
	c. Place for worship				
	d. Lighting				
	e. Air circulation				
3.	Toilet				
	a. Water drainage				
	b. Water supply				
	c. Sanitary				
4.	Place for worship				
	a. Lightning				
	b. Air circulation				
	c. Praying mat and <i>mukena</i>				
	d. Separated place between male and female				
	e. Pointer				
	f. Place for ablution				
	g. Sanitary and slipper				
5.	Food				
	a. Meet the criteria of halal				
	b. Hygiene				

INSTRUMENTS INTERVIEW GUIDANCE

1. Personal Information

- a. What is your name? (*Siapakah nama Anda?*)

- b. What is your affiliation? (*Apakah afiliasi Anda?*)

2. Personal Background

- a. How long have you been working in this area? (*Sudah berapa lama Anda bekerja pada bidang ini*)

- b. What is your field of qualification? (*Apakah kualifikasi Anda pada bidang ini?*)

- c. Do you have additional skills or knowledge relating to this di field? (*Apakah Anda memiliki keahlian yang mendukung bidang kerja Anda?*)

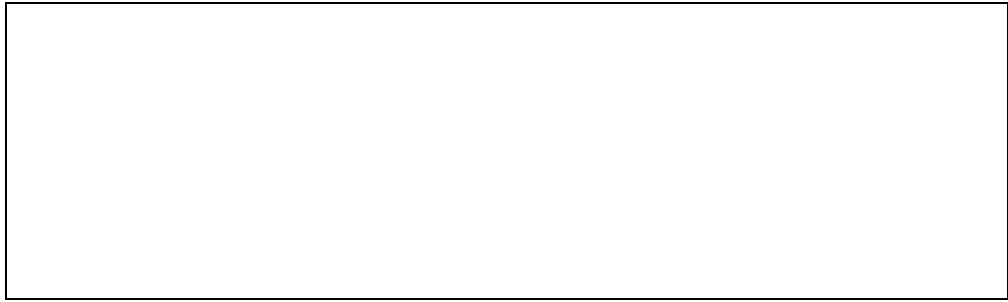
3. Opinions

- a. What do you think about implementation of Sharia in your field of work? (*Apakah pendapat Anda mengenai penerapan syariat Islam serta dampaknya bagi bidang kerja Anda?*)

- b. Do the managements provide sufficient facilities for your field of work?*(Apakah pihak manajemen memberikan fasilitas yang memadai untuk mendukung Anda bekerja pada bidang Anda?)*

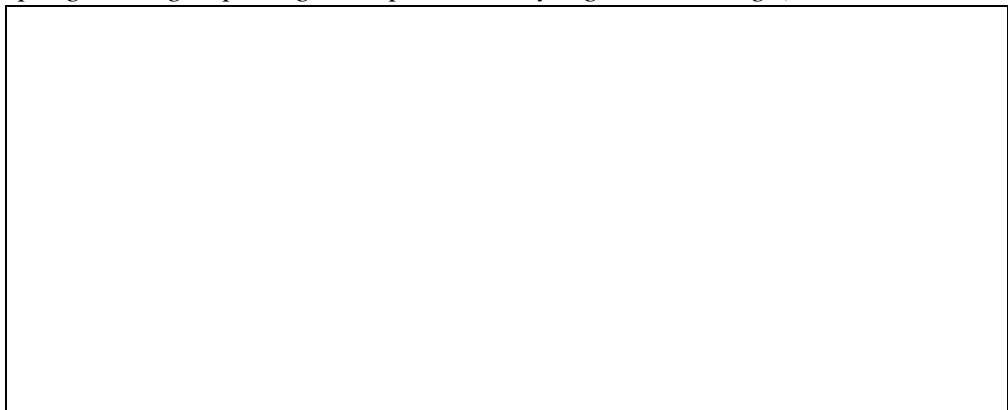
- c. What problems do you face relating to your job?*(Apakah permasalahan yang Anda temui pada bidang kerja Anda?)*

- d. What solutions have you provide?*(Apakah solusi yang telah Anda berikan?)*



4. Personal comments

- a. What are your ideas for future developments? (*Apakah saran ada untuk pengembangan/peningkatan pada masa yang akan datang?*)



INSTRUMENTS QUESTIONNAIRES

Personal Data

Name (initial) (*Nama*):

Sex (*Jenis kelamin*) :

Age (*Usia*) :

Country of origin

(*Negara Asal*) :

Perspectives about implementation of Sharia (*Perspektif mengenai penerapan Syariat Islam*)

1. What do you feel about implementation of Sharia?

(*Apa yang Anda rasakan terkait dengan penerapan Syariat Islam*)

2. Do you feel inconvenience about rule relating to the implementation of Sharia?

(*Apakah Anda merasa tidak nyaman dengan berbagai peraturan terkait penerapan Syariat Islam?*)

3. Do you ever face problems relating to the implementation of Sharia? If yes, please explain briefly!

(Apakah Anda pernah mengalami masalah terkait penerapan Syariat Islam? Jika ada, mohon jelaskan!)

4. What aspects can be developed relating to the implementation of Sharia?

(Aspek apa yang perlu ditingkatkan mengenai penerapan Syariat Islam?)

5. What is the different between your homeland and here, in the aspect of social intercourse?

(Apakah perbedaan Antara daerah asal Anda dengan di sini, terutama pada aspek hubungan bermasyarakat)

Perspectives about facilities

6. What do you think about the available facilities i.e. hotel, restaurant, café, etc.?

(Bagaimana pendapat Anda mengenai fasilitas yang tersedia, seperti hotel, restoran, dll.?)

7. Do you feel convenient of available facilities?

(Apakah Anda merasa nyaman dengan fasilitas yang tersedia?)

8. Do you ever face problems relating to available facilities? If yes, please explain briefly!

(Pernahkah Anda mengalami masalah pada fasilitas yang tersedia? Jika ya, mohon jelaskan dengan ringkas!)

Perspective about accommodation and transportation

9. How do you get here?

(Bagaimana Anda berangkat ke sini?)

10. Where do you stay?

(Dimana Anda menginap?)

11. What do you think about your place to stay?

(Bagaimanakah pendapat Anda tentang tempat anda menginap?)

12. What do you think about traffic in Aceh?

(Bagaimanakah pendapat Anda mengenai lalulintas di Aceh?)

13. Do you satisfy with public transportation here?

(Apakah Anda merasa puas dengan transportasi umum di sini?)

14. Do you ever face problems relating to available transportation? If yes, please explain briefly!

(Pernahkah Anda mengalami masalah dengan transportasi yang tersedia? Jika ya, mohon jelaskan!)

Perspective about food

15. What do you think about food in Aceh?

(Bagaimanakah pendapat Anda tentang makanan di Aceh)

16. Do you feel safe eating food in Aceh?

(Apakah Anda merasa aman memakan makanan di Aceh?)

17. Do you ever face problems relating to food? If yes, please explain briefly!
(*Apakah Anda pernah mengalami masalah terkait makanan di sini? Jika ya mohon jelaskan!*)

Personal comment

18. Please give your personal comment relating to Acehnese tourism!
(*Berikan pendapat anda mengenai pariwisata di Aceh!*)

