



## THE LOCAL WISDOM AND HALAL TOURISM PRACTICE IN ACEH

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### **Abstract**

*The purpose of study is to discuss the practice of local wisdom in developing halal tourism in Aceh. The tourism development need synergy with the cultural values of the Acehnese who are thick with Islamic values. The people of Aceh have a strong commitment in implementing full aspects of Islamic law in all activities of life so tourism development should not undermine the values. This research uses a literature review approach that gathers information from various studies. This research shows that the practice of halal tourism development in Aceh should consider three aspects. The first, halal tourism must be developed based on the values of Islamic law, based on national law and qanun (local state law). The second, the importance of halal certification in hospitality services. The third, halal tourism management is also expected to focus on tourism objects, tourism marketing, tourism industry and institutional development based on SWOT analysis. Development of the aspects needs fully government policies supporting and the Islamic finance industry. This research contributes to the development of a local wisdom-based halal tourism industry that is capable of improving the welfare of the community.*

**Keywords:** *halal tourism; local wisdom; SWOT analysis*

### **INTRODUCTION**

Tourism can create welfare to society. The growing wealth and prosperity of the community encourage the development of tourism as an integrated modern lifestyle. Bogan & Sariiaik (2019) stated that the halal tourism trends as a highlight creative economic to develop the tourism industry. Biancone et al., (2019) asserted that halal tourism industry gives much opportunities to the global tourism industry. Furthermore, Lifestyle of tourists contribute to the growth and sustainable economic development of localities, countries, and continents (Akhtar et al., 2019; Akmal et al., 2020; Battour et al., 2018; Kelly & Fairley, 2018). Currently, the practice of the halal tourism industry tends growing (Ladiquei et al., 2018; Mudofir et al., 2018; Nurrachmi, 2018). The halal tourism is a practice that cohere with integrated Islamic norms in all aspects of tourism activities. The practice supports a favorable lifestyle of moslem who commit with sharia principles when they are traveling (Vargas-Sánchez & Moral-Moral, 2018). Internationally, the halal tourism has recently become a popular lifestyle trending. Halal passionate trending is not only appearing in Moslem countries such as Indonesia, Malaysia, Turkey, Middle East countries and other North African Moslem countries, but it is also growing in non-Moslem majority countries. The Moslem tourist growth tend increase year to year. This is important prospect for Indonesia government to develop Indonesia halal tourism as world halal tourism cosmopolitan.

Industry Minister Agus Gumiwang Kartasasmita (en.antaranews.com: 2023) stated that Indonesia should be a global leader in the halal industry. He

is optimist that Indonesia Moslem spending on halal products and services will grow by 14.96 per cent to US\$281.6 billion (11.34 per cent of total global halal spending) in 2025 and Indonesia will be the largest consumer of halal products and services in the world. Indonesia Central Bank (BI) has projected the prioritize sectors of the domestic halal value chain, included agriculture, halal food and beverages, Moslem fashion and Moslem family gathering tourism. The sectors will grow 4.5 to 5.3 percent in 2023 and it contribute more than 25 percent of the national gross domestic product and US\$8.5 million will be accommodated by halal tourism in 2023. The halal industry consumption in Indonesia period 2019-2023 reached more than USD 303,52 billion. Based on GMTI 2023, Indonesia is major highlight on tourism destination awarded Halal in Travel Awards 2023.

Aceh government has a mission to develop policies supporting creative industries. Aceh Central Bureau of Statistics (2023) reported that the number of tourist visits to Aceh tend increasing year to year. Aceh tourism industry offers the unique imposition of Islamic law and the historic tsunami sites. After the 2004 earthquake and tsunami destructed Aceh. The are so many foreign tourists visit Aceh as part of the recovery and reconstruction disaster mitigation.

Although halal tourism is potential creative industry, it is not well developed despite government policies widely support halal tourism industry. Saleh and Anisah (2019) stated that most of tourists visit Aceh for business interests not for halal entertainment purposes. Therefore, it is necessary to explore and expose attractive Aceh tourism models under negative tourist paradigm about potential disaster risk. A systematic review of crisis and disaster management for halal tourism by Sofyan et al., (2021) found that a benefit of halal tourism is supporting Islamic learning as the foundation for social and community resilience in the face of disasters. The principle, behavior and psychology response to crises and disasters as the goals of recovery and disaster mitigation.

## METHOD

The study is qualitative based on literature review research. This study analyzes, criticizes previous studies, and collects secondary data or information to design model research. The following literalized on this study (see on the table 1):

Table 1: References

No	References
1	Abror et al., (2021)
2	Isa et al., (2018)
3	Yousaf and Xiucheng (2018)
4	Aceh Central Bureau Statistic (2023)
5	Akhtar et al. (2019)
6	Akmal et al., (2020)
7	Bogan & Sarasiik (2019)



8	Amalia & Yahya, 2018
9	Bastaman (2018)
10	Battour et al., (2018)
11	Biancone et al., (2019)
12	CrescentRating (2023)
13	Han et al., (2019)
14	Dalkin et al., (2018)
15	Dawson et al., (2019)
16	Fadhil et al., (2018)
17	Khoirati et al., (2018)
18	Ladiqui et al., (2018)
19	Maghrifani (2018)
20	Medhekar & Haq (2018)
21	Mudofir et al., (2018)
22	Ningrum et al., (2019)
23	Novarisa et al., (2019)
24	Nurdiansyah (2018)
25	Nurrachmi (2018)
26	Rindrasih (2019)
27	Rosmery (2019)
28	Satria & Ali (2018)
29	Suharko et al., (2018)
30	Suhartanto et al., (2021)
31	Surya et al., (2018)
32	Uansaard & Binprathan (2018)
33	Vargas-Sánchez & Moral-Moral (2018) and (2020)
34	Wahyuningsih et al., (2019)
35	Wardi et al., (2018) and (2021)
36	Wiharjokusumo (2018)
37	Yusuf et al., (2021)
38	En.antaranews.com (2023)

Source: Own elaboration (2023)

This paper critically reviews previous studies. Basically, this set of paper can be divided into two clusters based on its main objectives:

- (1) To define the conceptual of the phenomenon under studying and trying to contribute to common understanding, terminology, scope and limits.
- (2) To provide a specific insight into the situation of the issue in certain countries, particular experiences or an approach to this type of tourist from a marketing point of view.

## FINDINGS

Aceh is a region that implements full Islamic laws in all aspect of life. Tourists should obey and respect to the Islamic laws when they tour in Aceh.

Aceh's government develops attractive and innovative tourism (Rosmery, 2019). The previous literatures classify Aceh into varied tourism sectors, such as countryside tourism (Ningrum et al., 2019), traces of heritage tsunami tourism (Nazaruddin & Sulaiman, 2013), coastline tourism (Surya et al., 2018), cultural heritage tourism (Novarisa et al., 2019), celebration of religious events tourism (Satria & Ali, 2018), adventured hiking tourism (Wiharjokusumo, 2018), ocean diving tourism (Wahyuningsih et al., 2019), maritime tourism (Wardi et al., 2021), ecotourism (Subarkah, 2018) and monument heritage tourism (Satriana & Faridah, 2018).

Halal tourism basically include halal hotels, halal transportation, halal food and beverage places, halal logistics, Islamic finance, Islamic package tours, halal spas and massage, and etc. For example, halal hotels provide halal services to Muslim tourists. Halal hotels widely serve halal accommodation, food, beverages, and halal operations that under management controls that is based on Islamic principles. The restaurants should ensure the dining locations, food, and beverages service that its must be halal.

Halal tourism provide natural beautiful place in Aceh after 2004 tsunami earthquake disaster (Rindrasah, 2019). Data of Aceh Central Bureau of Statistics (2023) show that the number of tourists call in Aceh increased year to year. The tourists visited to Aceh (2010-2022) presented on below:

Tabel 2: Tourists visiting to Aceh

<b>Year</b>	<b>Foreign Tourist</b>	<b>Domestic Tourist</b>	<b>Total</b>	<b>Growth(%)</b>
2010	9.587	720.079	729.666	-
2011	12.630	959.546	972.176	33,24%
2012	12.815	1.026.800	1.039.615	6,94%
2013	42.552	1.075.626	1.118.178	7,56%
2014	50.721	1.377.541	1.428.262	27,73%
2015	54.588	1.662.528	1.717.116	20,22%
2016	76.452	2.077.797	2.154.249	25,46%
2017	75.758	2.288.625	2.364.383	9,75%
2018	106.281	2.391.968	2.498.249	5,66%
2019	107.037	2.529.879	2.636.916	5,55%
2020	21.322	1.336.163	1.357.485	-48,52%
2021	1.748	1.458.238	1.459.986	7,55%

Source: BPS (2023)

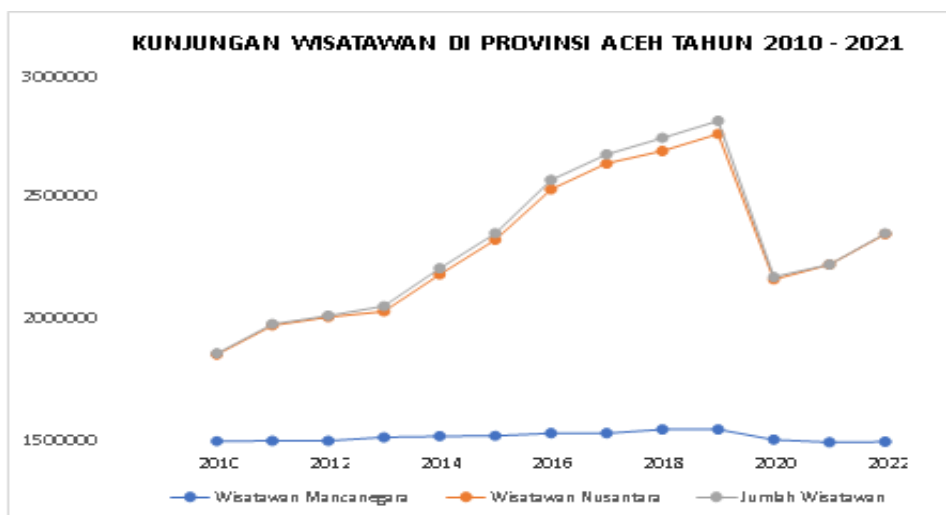


Figure 1: Tourist Visited to Aceh

The data in Table 2 and Figure 1 show that after the tsunami and earthquake destroyed Aceh, the number of domestic and foreign tourists visiting Aceh significantly grow that the highest number of tourists was 2,636,916 people. 107,037 foreign tourists and 2,529,879 domestic tourists visited in 2019. Unfortunately, the covid-19 pandemic has widely impacted to world tourism activities, including Aceh. In 2020, The growth of tourists visiting Aceh declined up to -48.52%. The Aceh’s government efforts to restore Aceh tourism by offering halal tourism practices that it contributes to boost impact on the recovery of Aceh tourism. This practicing has proved effectively to increase the number of tourists visiting to Aceh since 2021 that reached growth up to 7.55%. Halal tourism practices provide comfort for Muslim tourists visiting Aceh. The Central Government and the Aceh Government have issued regulations that support halal tourism practices in Aceh. The tourism activities are guided and controlled by national and local shariah laws. Some of the supporting regulations can be described on the following (Table 3):

Table 3. Regulation Governing Halal Tourism

Law/Government Regulation	Local Regulation/Qanun Aceh
Undang-Undang No. 9 Tahun 1990 tentang Kepariwisata.	Qanun Aceh No. 11 Tahun 2002 tentang pelaksanaan syariat islam pada bidang aqidah, ibadah dan syi’ar islam
Peraturan Pemerintah No. 67 Tahun 1996 tentang Penyelenggaraan Kepariwisata	Qanun Aceh No. 9 Tahun 2008 Tentang Pembinaan Kehidupan Adat dan Adat Istiadat
Peraturan Presiden No. 2 Tahun 2007 tentang Pengesahan ASEAN <i>Tourism Agreement</i> (Persetujuan Pariwisata ASEAN)	Qanun Aceh No. 8 Tahun 2013 Tentang Pariwisata

Undang-Undang No. 10 Tahun 2009 Tentang Penyelenggaraan Kepariwisataaan	Qanun Aceh No. 6 Tahun 2014 Tentang Hukum Jinayah
Undang-Undang No. 33 Tahun 2014 tentang Jaminan Produk Halal	Qanun Aceh No. 8 Tahun 2015 Tentang Pembinaan dan Perlindungan Aqidah

The regulation supporting halal tourism practice should consider the values of goodness (masalahah). The goodness (masalahah) values direct the purpose of tourism creating welfare and equality. It consists five aspects. The aspects are nurture religion (al-din); nurture the soul (al-nafs); nurture the mind (al-'aql); nurture descendant (al-nasl); and nurture prosperity (al-mal). The integrated goodness (masalahah) values will extensively grow the halal tourism industry, such as hospitality, halal food and beverages, infrastructure, humanity, and tourism events. The halal tourism activities can generate economic growth by producing tourism events. It can distribute income and money flow among tourism officer and the local community. Therefore, the economic growth of the halal tourism sector will impact on community's prosperity. Nizar (cited in Subarkah, 2018) explained the relationship between halal tourism and economic growth. The development of halal tourism industry in Aceh closely relates with fully implementing Islamic laws. Hence, some important points should be considered to develop halal tourism industry that can generate the society's economy. The practice of halal in Islam is so strict. The aims of practicing halal are nurturing the purity of faith, Islamic ideology, lives, assets and generations, integrity and loyalty as Muslim's commitment. Halal practicing is included on all aspects of life. It is as acceptable behavior, communication ways, dress passionate, and manners.

The halal food and beverages need more attention from Muslim tourism authorities to enhance brand image and reputation of Aceh tourism. Wardi et al., (2018) found that the halal restaurant branding has a significant positive impact on customers' visit intention. Furthermore, the halal restaurant branding (quality of service), hygienic treatment, and religiosity) have a significantly positive impact on restaurant image. Tourism infrastructure is an important requirement to generate the halal tourism industry. Infrastructure supports tourism promotions. The infrastructure provides facilities that give comfortable atmosphere and satisfactory service to tourist. it is also related with the attractiveness of a tourist destination. Tourism objects will not give value if there is not equipped necessary facilities and excellence services. because not All needed facilities should be located in the main area of the tourism destination. (Naranpanawa et al., 2019).

The halal tourism industry should consider human resources. Human resources have strategic positions in the halal tourism industry. Hence, human resources must be generated effectively and efficiently to achieve the goals of this industry. Human resource management is a strategic series, processes, and activities designed to support national and international the halal tourism events. The tourism events in can contribute to attract tourist visiting interest (Kelly & Fairley, 2018). Through various events, it will create a sense of mutual



interest among tourists and local communities. The methods to run Islamic values in tourism are making border and separating men and women stage, respecting local customs and culture, involving local figures and religious leaders, stopping all activities during the prayer and announcement praying, and avoiding entertainment activities that contrary to Islamic values.

The authority has moral obligation to involve multi-stakeholder's participation in the halal tourism industry. Stakeholder participation will strengthen social, cultural, economic and religious values in the development of halal tourism. It can be strength in relationship between tourism provider, society, and tourist. Abror et al., (2021) found that religious aspect has a significant moderating effect on the relationship between owning value and tourist's trust in West Sumatra. This study recommends that religious origins can be realized through the management of halal standardization in tourism products and services.

The results of the SWOT map analysis carried out in the literature review have led to several policy strategies (Ningrum, et al.,2019; Yusuf, et al.,2021), as presented below:

#### A. Internal Factors

##### 1. Strength

- a. Abundant potential for natural attractions
- b. Moderate religious society
- c. Diversity of customs and traditions
- d. Special Autonomous Region
- e. Islamic Sharia Regions

##### 2. Weakness

- a. Public knowledge about the halal tourism is still lacking
- b. Lack of infrastructure
- c. Lack of halal tourism management
- d. Lack of coordination of regulations supporting halal tourism
- e. Public skepticism towards tourism
- f. Lack of halal product certificate

#### B. External Factors

##### 1. Oppurtunity

- a. Increasing tourists call in
- b. International Airport available
- c. Strategic geographical area
- d. Supporting infrastructure development

##### 2. Thread (T)

- a. Religious leaders opposite to tourism development
- b. Threat of moral decay of the young generation
- c. Massive drug abuse

#### C. Strategy SO

- a. Strengthening local and national regulations

- b. Integrating goodness values in all of tourism sectors
- c. Providing centre for education on historical sites in Aceh
- d. Building the brand image of halal tourism
- e. Building halal eco-tourism to accelerate local economic growth.

#### D. Strategy WO

- a. Teaching and socializing the halal tourism practice for young
- b. Preserving cultural values/local wisdom
- c. Creating facilities and infrastructure easily to access
- d. Supporting business actors in the management of halal certificated
- e. Building coordination between government and tourism practitioners.

#### E. Strategy ST

- a. Strengthening Islamic cultural values in society
- b. Improving the quality of Islamic management and services
- c. Improving the halal tourism skills of travel agents and tour guides

#### F. Strategy WT

- a. Strengthening the role of the Ulema and community leaders.
- b. Standardizing the quality of facilities and infrastructure.
- c. Involving community participation in the promotion of halal tourism

According the SWOT and strategy Analysis, Aceh has great potential halal tourism development. The government should enhance policies, infrastructure, and society approving to support the halal tourism that coherent with local wisdom.

## DISCUSSION

To integrate local wisdom on the halal tourism, the tourism practitioner should involve local community participation in developing this industry (Fadhil, et al.,2018). They can describe the halal tourism vision, identify available and improved resources, and develop goals and strategies for developing and managing tourist destinations. The participation of tourism stakeholders such as non-governmental organizations (NGOs), volunteer groups, local authorities, tourism associations and professional associations will extensively open chance for progressing the halal tourism practicing. The use of natural tourism resources has to stimulate optimum economic development. The supporting system identify and adjust the limits of local capacity and the environment. The management of tourist destinations should consider some aspects, such as attraction, accessibility, and facilities (amenities). The crucial issue today is how to develop halal tourist destinations, Muslim- friendly tourism facilities, and encourage the creation of a halal tourism investment. Therefore, the available facilities at the destination objects must be durable and comfortable (Han, et al.,2019). The desired needed of tourists should also be provided regularly, such as clean restrooms, rest areas, parking lots and other religious facilities. The mosque building should meet halal tourism standards.





For example, the mosque area must be clean and equipped with parking and a children's play area. If the mosque is a historical site, it should be completed by an information board that provides visitors with impressive information about the mosque's past (Isa, et al.,2019). The role of the EO (Event Organizer) is particular in organizing a tourism event. The event organizer (EO) can be described as a service entity that operates to promote an activity or event, such as meetings, incentives, conferences, exhibitions activities. Hence, The EO ought to commit to implement Islamic values in each of events that they organize. Additionally, the events may reflect the Islamic values on halal tourism destinations. Therefore, the management of halal tourism industry develops their business with three consideration aspects. That are building the objectives of tourism development, marketing tourism development, and integrating industrial and institutional development. The basic reference in developing halal tourism is faith to God as main source of interpretation of the value of Islamic law. Islamic sharia laws regulate all activities of the believers. It conducts worship, obligation, and prohibition (Khoirati, et al.,2018). The halal is the basic values of Muslims as fundamental or core value of the halal tourism industry. The halal covers all aspects of business, such as transportation, promotions, hotels, food and beverages, travel agency facilities and the financial system (Maghrifani, 2018). The tourism digital marketing is main challenge for developing the halal (Medhekar &Haq, 2018). The digital marketing in halal tourism industry is not an easy matter. The industry should be mapping the differences needed among Muslim and non-Muslim tourists. Non-Muslim tourists may decide not to visit religious attractions. Therefore, one of the challenges of halal tourism is to serve non-Muslim tourists and meet their needs without violating the concept of halal tourism (Sen K peli et al.,2018). The halal tourism can be a business opportunity in developing creativity and flexibility to serve Muslim and non-Muslim tourists (Satriana & Faridah, 2018). The development of the halal tourism industry will significantly contribute to increased economic growth. The development of tourist objects, marketing patterns, and halal tourism industry/institutions are integrated model to encourage multiplier effect. The multiplier effect in the tourism industry means that economically enhance local entrepreneurs to get direct and indirect income or earning. The economic growth of businesses in the halal tourism sector will be stronger and more advanced when fully supported by the government and the financing sector to finance the construction of infrastructure, financial capacity and develop reliable human resources in the halal tourism sector (Suharko et al., 2018). The potential of sharia banking services will support the development of halal tourism. Aceh has complied the guidelines of national law as the main basis for developing tourism activities. At the same time, the Aceh government has also issued government regulations that conducted the tourism activities as compliance with Islamic value of sharia law. The existence of national and Islamic law as legal systems in Aceh can make distinguishing among Aceh and other regions in Indonesia (Yusuf, et al.,2021). Aceh provide potential and unique tourism model to generate

economics growth. Small, medium, and large scale of halal tourism enterprises can actively contribute and influence the economic growth.

## CONCLUSION

Aceh is one of region in Indonesia that involve on the halal tourism practice development. National laws as the main basis for the development of activities in the tourism sector are guidelines for stakeholder. The government of Aceh has also issued local government regulations, namely the Aceh Qanun on Tourism Activities. Aceh has local wisdom that can generate a great potential to develop a unique tourism model. The economy and prosperity will grow if the halal tourism is supported by the tourism stakeholders. SWOT and strategy analysis show that Aceh tourism is so potential to develop. The tourists visit tourism site destination increasing year to year. Small, medium, and large businesses as supporting system in the halal tourism framework can actively contribute to generate economics growth. The impact of the halal tourism on the economic growth is depended on government and the financial supporting on the construction of infrastructure and provided working capital and develop human resources in halal tourism.

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