



## Halal Tourism for the Welfare of Local Communities

(Policy Implementation Study Based on Banda Aceh Mayor Regulation Number 17 of 2016  
concerning the Implementation of Halal Tourism in Banda Aceh)

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### ABSTRACT

*Aceh, as a province that implements Islamic law has its own characteristics that distinguish it from other provinces in Indonesia. Aceh has the potential to become a leading halal tourism destination because of its unique culture, history and religion. Banda Aceh is the capital of Aceh Province which is an important center of economic, social, cultural and religious activities. This city also has various tourist attractions, both in terms of history, culture, and nature. The purpose of this study is to: (1) To find out and analyze the implementation of halal tourism policies in Banda Aceh City towards the welfare of local communities, (2) To find out and analyze the inhibiting and supporting factors in the implementation of halal tourism policies towards the welfare of local communities in Banda Aceh City. By using a qualitative descriptive approach. The results of this study indicate. Halal tourism in Banda Aceh has succeeded in developing a tourism sector that is friendly to Muslim tourists by providing policies such as halal food, places of worship, and accommodation according to Islamic law. Leading destinations such as the Baiturrahman Grand Mosque and the Tsunami Museum strengthen their appeal. Positive impacts are felt through increased local economy, job creation, and the development of MSMEs and the hotel sector. Despite facing challenges such as lack of infrastructure, high costs, and suboptimal promotion, collaboration between the government, business actors, and the community is the key to success. Support from the central government and the international community also strengthens Banda Aceh's potential as a leading halal tourism destination at the national and global levels.*

Keywords: Banda Aceh, Halal Tourism, Local Community Welfare.

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### 1. INTRODUCTION

Indonesia is currently known as the country with the largest Muslim majority population in the world, so it is fitting that the tourism sector sees this as a new market niche that is quite potential, by combining the concept of tourism and Islamic values, sharia tourism can be the answer to this condition. With the potential that Indonesia has, Indonesia should be able to become a successful country in developing halal tourism. Indonesia has a positive reputation as a democratic country and a country that is tolerant in religion. However, tourism in Indonesia still cannot compete with countries that have a smaller Muslim majority population compared to Indonesia. The halal industry consisting of halal food, pharmaceuticals, cosmetics, packaging and logistics products and services is in the spotlight by many countries. The implementation of the tourism industry is not necessarily carried out by the government itself. There are other parties outside the government who always help and support in carrying out these tourism activities.

The global tourism industry has experienced rapid development in recent decades, becoming one of the important economic sectors in many countries. Various types of tourism with different concepts have emerged to meet the increasingly diverse needs and preferences of tourists. One concept that is now getting more attention is halal tourism. Halal tourism is a form of tourism that is specifically designed to meet the needs of Muslim tourists, taking into account sharia principles, such as the provision of halal food, easily accessible places of worship, and services that are in accordance with Islamic values.

This halal tourism trend is in line with the increasing number of international Muslim tourists who are looking for destinations that can meet their religious needs while on vacation. The Global Muslim Travel Index (GMTI) issued by Crescentrating shows that the halal tourism sector is experiencing rapid growth. In 2021, the halal tourism industry is estimated to generate revenues of more than US\$200 billion and is expected to continue to grow to reach US\$300 billion by 2026. With the largest Muslim population in the world, Indonesia is a very potential market in the halal tourism sector, especially with areas such as Aceh which are unique in implementing Islamic law in various aspects of life, including the tourism sector.

The development of halal tourism is an alternative for the tourism industry in Indonesia along with the halal tourism trend which is part of the global Islamic economic industry. The dynamics of world tourism in the last three years have been influenced by the increase in the number of international travel and economic growth, especially in the Asia Pacific region. In the development of halal tourism, Regulation of the Minister of Tourism and Creative Economy of Indonesia No. 2 of 2014 concerning Guidelines for the Implementation of Sharia Hotel Businesses, article 1, what is meant by sharia is the principles of Islamic law as regulated by fatwas and/or approved by the Indonesian Ulema Council. Tourism development is carried out based on Government Regulation of the Republic of Indonesia No. 50 of 2011 concerning the national tourism development master plan for 2010-2025, which consists of the national tourism development master plan, the provincial tourism development master plan, and the district/city tourism development master plan. Tourism development is an integral part of the national long-term development plan.

On a national scale, the development of the tourism sector has been outlined in various government policies. Tourism sector development policies have begun to be included in laws, presidential decrees and regional regulations. The tourism sector is still considered as one of the sectors that is expected to be relied upon for economic development. For this reason, tourism development is carried out through a complete, integrated and participatory system approach using economic, technical, socio-cultural, energy-efficient, and environmental and environmental conservation criteria. In formulating policies, the government must pay attention to various things, including the lives of local communities. By looking at the lives of local communities, especially communities that are still thick with customary law, it greatly influences the implementation of laws that have been set by the government. Geographically, Indonesia is a country with a large area with unique natural and cultural wealth, in the form of tourism assets spread throughout the archipelago. The existence of all assets is a tourism potential that can generate foreign exchange for the country, especially the local community. Seeing its constructive function for the nation and local community, tourism needs to have a clear concept and definition (Rahmi, 2016).

Aceh Province has a capital city, namely Banda Aceh City, Banda Aceh City is known as the Oldest Islamic City in Southeast Asia and strongly implements Islamic Sharia culture. Geographically, Banda Aceh City is located at the western tip of Sumatra Island and is the gateway to the territory of the Republic of Indonesia from the western part. Banda Aceh City has a dark history, namely, in 2004 Banda Aceh City was hit by an earthquake and tsunami that devastated various sectors in the city. In order to improve the welfare of the community, Banda Aceh City is developing the tourism sector. The development of the tourism sector in Banda Aceh City is identical to its historical, cultural, and religious values. The implementation of Islamic law in Banda Aceh City is used as a source of pride which is the main foundation in developing the tourism sector through the halal tourism program, the program is a mainstay in increasing tourist attractions. Aceh Qanun Number 8 of 2013 concerning Tourism in Article 2 explains that Aceh in organizing the tourism sector is based on faith and Islam, comfort, justice, democracy, togetherness, sustainability, openness, and cultural customs and local wisdom. To realize this principle, Banda Aceh City is developing the tourism sector through a halal tourism program.

The program is supported by the issuance of a special regulation of the Mayor of Banda Aceh Number 17 of 2016 concerning the Implementation of Halal Tourism. The regulation explains that halal tourism is a tourist visit activity with tourism destinations and industries that provide product facilities, services, and tourism management that meet sharia elements. Halal tourism in Banda Aceh City has been able to increase tourist visits to more than 500 thousand tourists in 2019 and continues to increase until before the Covid19 pandemic. The development of halal tourism is also supported by the Minister of Tourism and Creative Economy (Menparekraf) who will educate human resources related to tourism in Banda Aceh City to tourism polytechnics in Bali, Palembang and Bandung (kumparan.com, May 3,

2019). This indicates that tourism human resources in Banda Aceh City still need to be improved. The condition of these human resources is also suspected of affecting the ability to promote, market and communicate tourism and creative economy products in Banda Aceh City.

Aceh as a province that implements Islamic law has its own characteristics that distinguish it from other provinces in Indonesia. Aceh has the potential to become a leading halal tourist destination because of its unique culture, history, and religion. Banda Aceh is the capital of Aceh Province which is an important center of economic, social, cultural, and religious activities. This city also has various tourist attractions, both in terms of history, culture, and nature. In addition, the existence of large mosques such as the Baiturrahman Grand Mosque and other historical sites add to the appeal of tourism in Banda Aceh.

With this uniqueness, Banda Aceh is a city with great potential to develop halal tourism. The existence of Banda Aceh which has strong religious and cultural values provides an opportunity to create a tourist destination that is not only attractive to Muslim tourists, but also to global tourists who are interested in tourism experiences related to Islamic culture. Therefore, there needs to be a policy that can regulate and develop the halal tourism sector in this city, which can have a positive impact on the local community, both economically and socially.

Halal tourism as one of the sub-sectors of the tourism industry, is increasingly gaining attention and growing rapidly, especially in countries with a Muslim majority population, such as Indonesia. In recent years, halal tourism has become a major concern in efforts to promote tourist destinations that are in accordance with sharia principles, which include aspects such as halal food, places of worship, and Muslim-friendly services. One of the cities that is trying to develop halal tourism is Banda Aceh, the capital of Aceh Province, which has its own uniqueness with the implementation of Islamic law in everyday life.

In 2016, the Banda Aceh City Government issued Banda Aceh Mayor Regulation Number 17 of 2016 concerning the Implementation of Halal Tourism in Banda Aceh. This regulation is the legal basis for the development of halal tourism in Banda Aceh and is expected to clarify and provide clear direction for tourism industry players to develop tourist destinations that are friendly to Muslim tourists. In this regulation, it is stated that every implementation of tourism activities in Banda Aceh must meet several standards related to sharia principles, including the halalness of food and beverages, the provision of adequate places of worship, and other services in accordance with Islamic sharia provisions.

This Mayoral Regulation is very important, because it provides a clear legal basis for tourism managers and related parties to organize halal tourism properly. Through this policy, it is hoped that Banda Aceh can attract Muslim tourists from within the country and abroad, and promote Aceh as a halal tourism destination that is in accordance with sharia principles. In addition, with this regulation, it is hoped that an ecosystem can be created that supports the development of halal tourism that is not only profitable for the government and entrepreneurs, but also provides social benefits for the local community.

However, even though this regulation has been implemented, the implementation of this policy still faces several challenges. Therefore, it is very important to examine more deeply how the policy is implemented in the field, and evaluate the extent of its impact on local communities, especially in terms of social and economic welfare.

The implementation of halal tourism policy in Banda Aceh, despite its enormous potential, is not free from various challenges. One of the main challenges is the knowledge and understanding of tourism industry players regarding halal tourism standards. Although many business actors are aware of the importance of halal tourism, there is still a lack of knowledge regarding the implementation of this policy, such as the provision of halal food, management of prayer facilities, and friendly services for Muslim tourists. Without adequate understanding, it is difficult for entrepreneurs to implement these standards properly. Therefore, more intensive training is needed for business actors in the tourism sector, so that they can better understand and implement halal tourism policies.

In addition, supporting infrastructure is one of the important factors in developing halal tourism. Infrastructure such as adequate prayer rooms or places of worship, accessibility to tourist locations, and accommodation that is in accordance with sharia principles are things that need to be considered in developing halal tourism in Banda Aceh. Although this city has many large and historic places of worship, not all tourist attractions or public facilities provide

adequate worship facilities for Muslim tourists. Therefore, developing infrastructure that is in accordance with the needs of Muslim tourists is very important to improve the quality of halal tourism.

One of the main objectives of developing halal tourism in Banda Aceh is to improve the welfare of local communities. Halal tourism can have a significant impact on the local economy, both directly and indirectly. The direct impact can be seen from the increase in community income through the provision of services for tourists, such as accommodation, restaurants, transportation, and other services related to tourism. For example, local business actors such as hotels, restaurants, and traders can feel an increase in income along with the development of the halal tourism sector in Banda Aceh.

In addition, halal tourism can also create new jobs for local communities. The increasing number of tourists coming to Banda Aceh requires more workers in the tourism sector, such as tour guides, hotel and restaurant workers, and workers in the transportation sector. With these job opportunities, the unemployment rate in the area can be reduced, and local communities can feel the direct benefits of halal tourism development.

However, the impact of halal tourism on the welfare of local communities is not only limited to the economic aspect. Halal tourism can also bring social and cultural impacts, where local communities can better recognize and appreciate cultural and religious diversity. With increasing interaction between tourists and local communities, it is hoped that a more harmonious and respectful relationship can be established. In addition, halal tourism can also introduce and preserve local culture to tourists, so that Aceh's cultural diversity can be better known internationally.

Banda Aceh Mayor Regulation Number 17 of 2016 concerning the Implementation of Halal Tourism in Banda Aceh is an important basis for the development of halal tourism in this city. The regulation is expected to provide a clear legal basis for the implementation of halal tourism and provide maximum benefits, both for tourists and local communities. However, even though this regulation already exists, the implementation of the policy still faces a number of challenges, both in terms of understanding, infrastructure, and human resource readiness.

Halal tourism not only has an impact on economic growth through the tourism sector, but can also provide social and cultural benefits to local communities if implemented properly. However, how this regulation can promote the welfare of local communities, whether it has gone according to plan, and what challenges are faced, are questions that need to be answered in this study.

In the Mayor Regulation (Perwalkot) Number 17 of 2016 concerning the Implementation of Halal Tourism. Article 1 point 7 states that Halal Tourism is a tourist visit activity with tourism destinations and industries that prepare product facilities, services, and tourism management that meet sharia elements. Article 2 states that the implementation of halal tourism aims to provide safe and comfortable services to tourists in enjoying halal tourism in Banda Aceh City.

## **2. LITERATURE REVIEW**

### **2.1. Public Policy Implementation Theory**

Policy implementation is a concrete manifestation of a policy that has been implemented within a specified period of time. Mustari (2013) said that policy implementation is something important, even more important than policy making. Policies will only be dreams or good plans that are neatly stored in archives if they are not implemented. Policies do not stop when they have been agreed upon, even policies can be revised after several things are found that are not appropriate during their implementation. The term implementation refers to a number of activities that follow the statement of intent about the program objectives and the desired results of government officials. Implementation includes actions (without Actions) by various actors, especially bureaucrats, which are intended to make the program run. The implementation process is inseparable from various obstacles that arise due to the complexity and complexity in it, these obstacles can be obstacles and delay the success of an implementation and can even cause implementation failure.

Policy implementation will always be related to planning, timing and supervision, while according to Mazmanian and Sabatier in Wahab (2014: 37), namely "Studying the problem of policy implementation means trying to understand what actually happens after a program is implemented or formulated". Namely the events and activities

that occur after the policy ratification process, both those concerning efforts to administer and efforts to provide certain impacts on society. This not only affects the behavior of institutions responsible for the targets(target group)but pay attention to various political, economic and social forces that influence the implementation of state policies.

## **2.2. Social Interaction Theory**

Social interaction is a dynamic social relationship that concerns the relationship between individuals, between human groups and between people and community groups. Interaction occurs when two people or groups meet each other and a meeting between individuals and groups where communication occurs between both parties (Yulianti, 2003: 91). Interaction in the big dictionary of Indonesian language is a reciprocal action while social in the big dictionary of Indonesian language is related to society. Social interaction is a relationship between or more individuals, where the behavior of one individual influences, changes, or improves the behavior of another individual or vice versa (Ahmadi, 2009).

According to Max Weber, social reality is something that is based on individual motivation and social actions. When interacting, a person or group is actually trying or learning how to understand the social actions of another person or people. An interaction will be chaotic if the interacting parties do not understand each other's motivation and meaning of the social actions they do (Suryanto, 2015). Social interaction is a reciprocal (social) relationship in the form of mutual influence. In community life, there are three dimensions that cover the meaning of social interaction, namely: Interaction between individuals, one individual influences, stimulates, and stimuli to other individuals. While the individual who is affected by the influence will give a reaction, response, or response. Such as: shaking hands or talking. Interaction between individuals and groups, individuals who influence, stimulate and stimulus to social groups. Example: a teacher is teaching students in class. Interaction between groups, the relationship of interaction between social groups that influences, stimulates and stimuli to other social groups. Such as: one football team against another football team (Agung, Raharjo, 2009).

## **2.3. Social Reality Theory**

The definition of reality according to Hasan et al (2009:1) is a word derived from Latin. It is *res* which means "thing" which then becomes *realis* which means something actual or that has a form. So it is interpreted as all objects that have a form. Given the fact that what is called law is essentially the end result of a process of understanding that has a form (in the contextual realm), then it is no longer appropriate that what is called law is a reality.

In the view of the social definition paradigm, reality is the result of creative human creation through the power of social construction of the social world around it. Veeger's social world (in Burhan, 2015:4) is the reality of the social world that stands alone outside the individual, which according to our impression that reality "exists" in oneself and its laws that govern. Social reality "exists" seen from the subjectivity of "existence" itself and the objective world around that social reality. Individuals are not only seen as their selves, but also seen from the self that is present, how they accept and actualize themselves and how their environment accepts them. Max Weber sees social reality as social behavior that has subjective meaning. Therefore, behavior has goals and motivations. Social behavior becomes "social" if what is meant by subjective from social behavior makes individuals direct and take into account the behavior of others and direct it to that subjective. This behavior has certainty if it shows uniformity with behavior in general in Veeger's society (in Burhan, 2015:4).

## **2.4. Human Resource Theory**

Human resources in addition to being a subject are also objects of national development that are still ongoing. As a subject of development, with the many development results that have been achieved and also because of the rapid technological developments that accompany the development results that have been achieved. Human resources are required to always continue to improve their quality in line with the challenges of development. Implementation of the development of our nation and country. According to Hersey (2013: 67) "there are many factors that influence the improvement of human resources, among which the most important is the human factor itself, because humans are the main topic in discussing problems about human resources themselves".

## **2.5. Halal Tourism Concept**

Halal tourism is all the tourism activities mentioned, but without leaving Islamic law. So in general, halal tourism and conventional tourism are no different, only the integrity of the tour package, accommodation, food and beverages in fulfilling Islamic values (Aryani, 2017). Humaidi (2008) said that the concept of halal tourism is not limited to religious tourism, but extends to all forms of tourism except those that conflict with Islamic sharia values. Halal tourism is all kinds of tourism that instill sharia principles in it and can be intended for anyone. Halal tourism in the perspective of society in general is in the form of pilgrimage tours to the tombs of scholars, historical mosques, hajj, and others. Actually, halal tourism is not only pilgrimage tourism and all that is mentioned, but halal tourism is a new trend in world tourism which can be in the form of nature tourism, cultural tourism, or artificial tourism, all of which are framed in Islamic values (Hermawan, 2016).

## **2.6. Economic Impact of Halal Tourism**

Tourist destinations visited by tourists can be viewed as temporary consumers. They come to the area for a certain period of time, use its resources and facilities and usually spend money on various needs, and then leave the place to return to their homes or countries. If tourists who come to the destination are very many, spend so much money to buy various necessities during their vacation, it cannot be denied that it will have an impact on the economic life of the area, both directly and indirectly (Abdul, 2016). The economic impacts that arise can be positive or negative. The impact of tourism on the socio-economic conditions of local communities can be categorized into eight large groups, namely: impact on foreign exchange earnings, impact on community income, impact on employment opportunities, impact on prices, impact on the distribution of benefits/profits, impact on ownership and control, impact on development in general, and, impact on government revenue (Muljadi, 2000).

## **3. RESEARCH METHODS**

### **3.1. Research Approach**

In this study, the researcher used a qualitative approach, considering that in this study the researcher intended to obtain a picture of the Halal Tourism Policy in Banda Aceh and its Influence on the Welfare of Local Communities. Koentjaraningrat, (2012: 29) "This qualitative study aims to develop precisely the characteristics of an individual, condition, symptoms or symptoms of a particular group and/or determine the frequency or spread of a symptom in society".

### **3.2. Research Focus**

The focus of the research includes:

- 1) Implementation of halal tourism policies towards the welfare of local communities in Banda Aceh City.
  - a. Destination
  - b. Community participation
- 2) Inhibiting and supporting factors in the implementation of halal tourism policies in the city of Banda Aceh.
  - a. Internal Factors
  - b. External Factors

### **3.3. Data Analysis Techniques**

The data was analyzed using several steps according to the theory of Miles, Huberman and Saldana (2014), namely analyzing data in three steps: data condensation (data condensation), presenting data (data display), and draw conclusions or verify (conclusion drawing and verification).

## **4. DISCUSSION**

Banda Aceh City as the capital of Aceh Province has its own uniqueness in terms of culture and religion that influences various aspects of the lives of its people. As a region that formally implements Islamic law, Aceh has long been known as a religious tourism destination for domestic and international tourists. In recent years, the Banda Aceh City government has been increasingly intensively encouraging the development of the tourism sector with a special

emphasis on the concept of halal tourism. Halal tourism in Banda Aceh is not only attractive to Muslim tourists, but also aims to improve the welfare of the local community. The implementation of halal tourism policies in Banda Aceh City is intended to create a tourism experience that is not only friendly to Muslim tourists, but also supports the principles of sustainability and the welfare of the surrounding community. Halal tourism in Banda Aceh prioritizes elements that are in accordance with Islamic values, such as the provision of halal food and drinks, adequate worship facilities, and a conducive environment for worship and rest. This policy not only benefits tourists, but also has a positive impact on the local economy and improves the standard of living of the community.

One of the main objectives of this policy is to empower local communities, especially in economic sectors directly related to tourism, such as accommodation, restaurants, and transportation services. With increasing demand from tourists, local business actors have the opportunity to develop their businesses by offering products and services that comply with halal principles. This policy also encourages business actors to further improve the quality of their services, which in turn contributes to the development of the regional economy.

#### **4.1. Implementation of halal tourism policies towards the welfare of local communities in Banda Aceh City**

According to Horn in Ratri (2014: 4) states that "implementation" of public policy as actions taken by individuals or groups of government or private sector that are directed to achieve the goals that have been set in previous policy decisions ". Which means that the implementation process will not be carried out before laws or regulations are established and funds are provided to finance the process of implementing the policy. On the other hand, policy implementation is considered a complex phenomenon that can be understood as a process, output or as a result. Meanwhile, according to Horn in Tahir (2014: 55) said "interpreting implementation as actions taken by both individuals/officials or groups of government or private sector that are directed at achieving the goals outlined in the policy".

Policy implementation is basically a way for a policy to achieve its goals. No more and no less. To implement public policy, there are two choices of steps available, namely directly implementing it in the form of a program or through the formulation of derivative policies or derivatives of the public policy. The series of policy implementation can be clearly observed, starting from the program, to the project and to the activity. The model adapts the common mechanism in management, especially public sector management. Policies are derived in the form of programs which are then derived into projects, and finally manifest in activities, whether carried out by the government, the community or government cooperation with the community. According to Mulyadi (2015:12), implementation refers to actions to achieve the goals that have been set in a decision. This action seeks to change these decisions into operational patterns and seeks to achieve large or small changes as previously decided. Implementation is essentially also an effort to understand what should happen after the program is implemented.

##### **1) Destination**

Tourism destination is an entity in a certain geographical area that contains tourism product and service components, as well as other supporting elements such as tourism industry players, communities, and development institutions that form a synergistic system in creating motivation for visits and the totality of the visit experience for tourists (Aby Legawa, 2008). Destinations or tourist destinations (DTW) in Indonesia are traditionally defined as a geographical area formulated as a country, island or city.

Tourists' decisions in choosing a destination are complex decisions. Maslow stated that each individual has a set of needs, which vary greatly according to their level of importance so that consciously or unconsciously, each individual will have a certain ranking of their needs. Maslow proposed a set of needs rankings, namely: physical needs, safety, affection, appreciation, self-actualization. The function of transportation services is to provide access and facilities, so that these desires can be realized into an activity. The form of activity can be reflected in the purpose of the trip and the travel pattern. Therefore, in transportation analysis, information about the purpose of the trip and the travel pattern is very important.

Budiartha (2011) stated that one of the main challenges in the study of the impact of transportation infrastructure is to identify the relationship between transportation infrastructure and the tourism industry and to know the degree of dependence of transportation infrastructure on these industries. How a transportation facility design can support the

increase in tourists and access that makes a destination area that has extraordinary appeal and is profitable in terms of financial improvement can be offered.

New objectivity can occur through repeated affirmations given by others who have the same subjective definition. At the highest level of generality, humans are created by the world in a universal symbolic meaning, namely their comprehensive outlook on life, which legitimizes and regulates social forms and gives meaning to various areas of their lives. In reality, social reality does not stand alone without the presence of individuals both inside and outside of that reality. Social reality has meaning when social reality is constructed and interpreted subjectively by other individuals so as to establish that social reality objectively. So individuals construct social reality, and reconstruct it in the world of reality and establish that reality based on the subjectivity of other individuals in their social institutions.

When talking about reality or reality, or facts that occur. To help sociology distance itself from philosophy to give a clear and separate identity, Durkheim (in, George 2012: 131) proposed that the main problem of sociology that is typical should study social facts. In short, social facts are social structures and norms and cultural values that are external to, and are coercive to actors. The most important thing in the separation of sociology and philosophy is the idea that social facts are treated as "things" S. Jones (in George, 2012: 131) and studied empirically.

This means that we must study social facts by obtaining data from outside our own minds through observation and experimentation. The empirical study of social facts as things separates Durkheim's sociology from more philosophical approaches. A social fact is any way of acting, fixed or not, capable of exercising external constraint on an individual or again, any way of acting that is common throughout a society, while at the same time standing independently of its individual manifestations Durkheim (in George, 2012:132).

Note that Durkheim provides two ways of defining a social fact so that sociology is distinguished from psychology. First, a social fact is experienced as an external constraint rather than an internal drive. Second, social facts are common to all societies and are not inherent in any particular individual.

The theory of social reality construction is a theory about how a reality is viewed as a result of construction. Analysisframingincluded in the constructionist paradigm. This paradigm has a view of the media and the news texts produced. Peter L. Berger, an interpretive sociologist, introduced the concept of constructionism.

From this description, researchers can set some findings, as follows:

- Finding 1 : Banda Aceh City is developing halal tourism which includes the provision of halal food, easily accessible places of worship and Muslim-friendly accommodation.
- Finding 2 : Halal tourism policy has a positive impact on the local economy, especially in the hotel, restaurant and UMKM sectors. The increase in the number of tourists coming to Banda Aceh opens up new job opportunities and increases the income of local people, especially for souvenir traders and providers of typical Acehnese products.
- Finding 3 : To support halal tourism, the Banda Aceh City government has developed infrastructure that is in accordance with Islamic principles, such as providing prayer room facilities at tourist destinations. Tourism business actors around the Baiturrahman Grand Mosque, Tsunami Museum and Floating Ship must now meet halal standards that contribute to improving the quality of service.
- Finding 4 : One of the main challenges in implementing halal tourism policies is the readiness of tourism facilities and business actors to meet halal standards. Many business actors need training and socialization regarding the importance of halal certification and the procedures that must be followed to meet these standards.
- Finding 5 : Tourists visiting Banda Aceh are very satisfied with the facilities provided, such as affordable places of worship, halal food and accommodation in accordance with Islamic principles.

Based on findings 1, 2, 3, 4 and 5, the proposition formulation is as follows:



Proposition 1 : The increase in the number of tourists as a result of the development of halal tourism facilities contributes to the creation of new jobs and increased community income, especially in the hotel, restaurant and micro, small and medium enterprise (MSME) sectors.

## 2) Community participation

Community participation is the participation of all members of the community in solving a community problem. Community participation in the health sector means the participation of all members of the community in solving every problem. In this case, the community itself is the one who actively thinks about, plans, implements, and evaluates its community health programs. Institutions or containers in the community can only support, motivate, and guide them (Notoatmodjo, 2007).

Social contact, in the life of society that shows the occurrence of a relationship between one individual and another, then a mutually beneficial and detrimental social relationship can occur in a particular society. If there is no social contact in the life of society, then human needs clearly cannot be met in a short time, both physical and spiritual needs. The relationship between one human and another in meeting needs is very much expected to occur social interaction, because it is impossible for social interaction to occur without the surrounding humans who can be involved at a certain time. So social contact greatly supports the occurrence of social interaction with mutual understanding, mutual understanding, good cooperation (Mapata, 2016).

Social contact is divided into two, namely primary contact or direct contact that is established by shaking hands and eye contact, and secondary contact or indirect contact, for example via cellphone. According to Abdulsyani (1994) in Miraningsih (2013) social contact is a relationship between one or more people through conversation and mutual understanding of each other's intentions and goals in community life. The characteristics of social contact mentioned have an influence on the establishment of good social interaction. Miraningsih (2013) concluded that there are three main components in social contact that can be used as indicators of social interaction, namely: (1) conversation, (2) mutual understanding, (3) and cooperation between communicators and communicants.

In addition to social contact, the requirement for the creation of social interaction is the existence of communication, both verbally and non-verbally, which is a channel for conveying feelings or ideas and also as a medium for interpreting or understanding the thoughts and feelings of others. De Vito in Sugiyo (2005:4) explains that the characteristics of communication include five characteristics, namely: openness, empathy, support, positive feelings, and similarity.

Human resources as subjects and objects, especially their function as implementers of development, receive great attention from the government. Therefore, human resource development is an effort made to improve the quality of personality, knowledge, and employee abilities. Employee quality has multiple dimensions and has a broad scope along with changing needs. Broadly, the scope of these dimensions also includes changes that are not only required to be more capable and productive in carrying out tasks, but more than that, employees are expected to be more able to anticipate problems that occur in carrying out tasks with increasingly established moral quality, dedication, and high discipline.

Various efforts have been made by the government to improve Human Resources (HR), one of which is by making improvements in the field of education. Education must be able to develop a learning and teaching climate that can help to create better individuals, grow and develop bigger, wiser, more perspective, and more creative in all aspects of their lives.

Human Resources (HR) is related to policies and practices that need to be implemented by managers regarding the human resource aspects of work management. Some definitions of human resources according to experts include Armstrong in Alwi (2012: 118) stating "human resources are how people can be managed in the best way in the interests of the organization". Meanwhile, according to Kenooy in Alwi (2012: 119), stating that "human resources are a method to maximize the results of labor resources by integrating human resources into business strategies".

Thus, HR management occupies a strategic position in every organization. With the presence of managers who are responsible for HR, it is expected that existing HR will play an optimal role in supporting the achievement of organizational goals. By implementing HR management functions strategically, starting from selection and

recruitment, placement, development, maintenance, to employee termination, it is expected to produce HR as a resource that contributes to a competitive organization. Well-managed HR will be more productive, innovative, and ready to face change.

Based on the data analysis and discussion in this section, the findings are:

- Findings 6 : Local communities play a key role in supporting the development of halal tourism by providing Muslim-friendly services, selling halal products and ensuring cleanliness and comfort for tourists.
- Finding 7 : The Banda Aceh City Government is implementing a training program for local business actors regarding halal tourism standards and the importance of halal certification to improve service quality.
- Finding 8 : Collaboration between the government, community and local tourism industry players in creating authentic and Muslim-friendly halal tourism experiences is a major factor in the success of the halal tourism policy in Banda Aceh.
- Finding 9 : Some business actors were initially not familiar with halal standards, so the main challenge in implementation was providing sufficient education and training as well as coordination between the various related parties.

Based on findings 6, 7, 8, and 9 above, the following propositions are formulated:

Proposition 2 : Implementation of training programs for local business actors to improve understanding of halal tourism standards and the importance of halal certification plays a role in improving the quality of services in the halal tourism sector.

## **2. Inhibiting and supporting factors in the implementation of halal tourism policies in the city of Banda Aceh**

Banda Aceh City as the capital of Aceh Province has great potential in developing the tourism sector, especially in the form of halal tourism. Halal tourism refers to tourism activities that are in accordance with the principles of Islamic law such as the provision of halal food, accommodation that is in accordance with religious rules and tourism activities that do not violate Islamic norms. The implementation of halal tourism policies in Banda Aceh faces various challenges both in terms of inhibiting factors and supporting factors that affect its smoothness and success.

One of the main inhibiting factors in the implementation of halal tourism policies in Banda Aceh is the lack of understanding and awareness from local tourism industry players. Many business actors in the tourism sector do not fully understand the concept of halal tourism in depth, so they may not implement services that comply with halal standards. This is due to the lack of training and socialization regarding the importance of providing tourism services that comply with Islamic law. For example, hotel and restaurant managers may not fully understand halal food standards or how to separate facilities that may interfere with religious values.

Inadequate infrastructure and facilities are also obstacles in the development of halal tourism. Although Banda Aceh has a number of interesting tourist destinations, not all tourist attractions have facilities that support the implementation of halal tourism such as sufficient prayer rooms, easily accessible ablution places and the provision of information about halal places. These limitations can reduce the comfort of Muslim tourists who want to enjoy a vacation while maintaining their religious obligations.

With the support of the government, community and private sector and utilizing the rich local cultural potential, Banda Aceh has a great opportunity to develop halal tourism as one of the leading sectors that can bring economic and social benefits to the region. Although challenges remain, with good synergy, halal tourism policies in Banda Aceh can be implemented successfully.

### **a. Internal Factors**

Policy implementation is a concrete manifestation of a policy that has been implemented within a specified period of time. Mustari (2013) said that policy implementation is something important, even more important than policy making. Policies will only be dreams or good plans that are neatly stored in archives if they are not implemented. Policies do not stop when they have been agreed upon, even policies can be revised after several things are found that are not appropriate during their implementation. The term implementation refers to a number of

activities that follow the statement of intent about the program objectives and the desired results of government officials. Implementation includes actions (without actions) by various actors, especially bureaucrats, which are intended to make the program run. The implementation process is inseparable from various obstacles that arise due to the complexity and complexity in it, these obstacles can be obstacles and delay the success of an implementation and can even cause implementation failure.

According to Horn in Ratri (2014: 4) states that "public policy implementation as actions taken by individuals or groups of government or private sector that are directed to achieve the goals that have been set in previous policy decisions". Which means that the implementation process will not be carried out before laws or regulations are established and funds are provided to finance the policy implementation process. On the other hand, policy implementation is considered a complex phenomenon that can be understood as a process, output or as a result. Meanwhile, according to Horn in Tahir (2014: 55) said "interpreting implementation as actions taken by both individuals/officials or groups of government or private sector that are directed at achieving the goals outlined in the policy".

Public policy can only be known for its benefits when the policy is implemented. Implementation is a way for the policy to achieve its goals. Public policy is a series of decisions concerning the public interest, which are conscious, directed, and measurable, carried out by the government and involving stakeholders (stakeholders) in a particular field that leads to a particular goal. While policy implementation is a stage of activity, activities, programs in implementing policy decisions carried out by individuals/officials, government groups, communities or the private sector. An implementation to be effective not only requires conditions but also requires accuracy, detailing the principles of accuracy that need to be met in the right to policy effectiveness which are explained as follows (Nugroho: 2014):

- 1) Policy accuracy. Whether the policy made is appropriate. Policy accuracy can be assessed in its content and the extent to which the policy solves the problem to be solved.
- 2) Accuracy of implementation. Accuracy of the implementer or actor of the policy implementation to be implemented. There are three institutions that can be policy implementers, namely the government, cooperation between the government and the community/private sector, and privatized policy implementation.
- 3) Target accuracy. Target accuracy relates to three things, namely, first, whether the target is in accordance with what was planned, does not overlap with other target interventions, and does not conflict with other policy interventions. Second, the readiness of the target to be intervened, and third, whether the policy implementation intervention is new or a renewal of the previous policy implementation.
- 4) Environmental Appropriateness. Consists of two, namely the policy environment, namely regarding the interaction between policy-making and policy-implementing institutions with other related institutions. As well as the external policy environment consisting of public perception of policies, interpretations of strategic institutions in society, and certain individuals who have important roles in interpreting policies and implementing public policies.

So policy implementation will always be related to planning, timing and supervision, while according to Mazmanian and Sabatier in Wahab (2014: 37) namely "Studying the problem of policy implementation means trying to understand what actually happens after a program is implemented or formulated". Namely the events and activities that occur after the policy ratification process, both those concerning efforts to administer and efforts to provide certain impacts on society. This not only affects the behavior of institutions responsible for the targets(target group)but pay attention to various political, economic and social forces that influence the implementation of state policies.

Based on the discussion above, the findings in this sectioniiis:

Finding 10 : The Banda Aceh City Tourism Office has collaborated with related institutions such as MUI and BPJPH to provide halal certification and ensure that tourism industry players meet halal standards.

- Finding 11 : The Banda Aceh City Tourism Office has conducted training, workshops and outreach to tourism industry players regarding halal standards and the importance of implementing halal tourism principles.
- Finding 12 : Local communities are very supportive of halal tourism policies because they feel that this policy has a positive impact on the local economy with many tourists coming and buying local products.
- Finding 13 : Tourists appreciate the spiritual experience they get at places like the Baiturrahman Grand Mosque and the Tsunami Museum which not only provide historical information but also support a comprehensive halal tourism experience.
- Finding 14 : The Banda Aceh City Government, local communities and tourism industry players have a mutually supportive role in realizing halal tourism in Banda Aceh. The government plays a role in regulation and facilitation, local communities in welcoming and serving tourists and tourism business players in providing facilities that are in accordance with the principles of halal tourism.

Based on findings 10, 11, 12, 13 and 14, the proposition formulation is as follows:

Proposition 3 : Collaboration between tourism agencies and related institutions accompanied by training for tourism industry players and support from the community for halal tourism policies, forms a conducive ecosystem for the implementation of halal tourism principles that contribute to increasing tourist satisfaction and have the potential to drive economic growth.

## **2) External Factors**

Tourist destinations visited by tourists can be viewed as temporary consumers. They come to the area for a certain period of time, use its resources and facilities and usually spend money on various needs, and then leave the place to return to their homes or countries. If tourists who come to the destination are very many, spending so much money to buy various necessities during their vacation, it cannot be denied that it will have an impact on the economic life of the area, both directly and indirectly (Abdul, 2016).

The economic impacts it causes can be positive or negative. The impact of tourism on the socio-economic conditions of local communities can be categorized into eight large groups, namely: impact on foreign exchange earnings, impact on community income, impact on employment opportunities, impact on prices, impact on the distribution of benefits/profits, impact on ownership and control, impact on development in general, and, impact on government revenue (Muljadi, 2000).

The large number of tourists brings in a large enough profit so that a facility can be made free of charge for the local community. In addition to the positive impacts on the economy above, the WTO identifies the positive impacts as follows:

a. Increasing demand for local agricultural products.

For tourist destinations that have integrated tourism development with agricultural development, demand for agricultural products means a golden opportunity for local farmers to supply and produce the desired agricultural products. Tourism will encourage farmers to learn new techniques in producing food ingredients and to plant more diverse food crops. Tourism also encourages the emergence of food processing businesses that increase the added value of local agricultural products. This will ultimately encourage farmers to be self-sufficient.

b. Stimulate the development of less productive locations or land.

In some cases, the existence of tourism can increase the value of land, especially fertile agricultural land. The solution is to build tourism facilities targeting areas or land that are less economically valuable, less productive, dry land, and the like. This will help develop areas that were previously less economically valuable and then become more beneficial than if they had to use fertile agricultural land.

c. Stimulate interest and demand for products that are exotic and typical of a region or country.

If a region or country is opened for tourism purposes, there are usually specific advantages that are used as a mainstay to attract tourists. For example, exotic scenery, unique crafts, and so on. Usually if it is in sufficient demand by tourists, it will become a product that is exported to meet orders from tourists or entrepreneurs from abroad. This will boost the economy of the region and country.

- d. Increasing the quantity and demand for fishery and marine products.

Tourist diets heavily utilize fishery products and seafood (fish, shellfish, lobster, crab, seaweed, etc.). The increasing interest of tourists in seafood triggers increased demand for local fishermen, increasing their income, so that they are able to modernize their fishing vessels, increase their production, and so on. The result is an increase in the economic capacity of fishermen's families and family welfare.

- e. Encourage regional development and the creation of new economic zones.

Tourism requires an exclusive area that is somewhat different from its surroundings. Advances in engineering have made it possible to create a beach that previously did not exist.

- f. Avoiding population concentration and the spread of economic activity.

It is not uncommon for a resort or tourist attraction to be chosen in the outskirts, mountains, beaches and other exotic locations. This location is often far from the center of population concentration and the spread of economic activity to other areas. This is very positive for driving the economy in all corners of the region.

- g. Distribution of infrastructure to remote areas.

The location of tourist attractions that spread to the outskirts requires infrastructure (roads, communication facilities, electricity, and so on). This is a return benefit from tourism activities because income from tourism is used to build supporting facilities. This infrastructure can be partly utilized by local communities to facilitate economic activities outside the tourism sector.

- h. Management of resource management as a source of revenue for local authorities.

The development of tourism in an area also means that there is an increase in the need for resources. For the government or local authorities in charge of its management, it is also a source of income that provides quite large profits because the price difference is applied between the tourism sector and other sectors.

In addition to the positive impacts of tourism on the economy, there are several negative impacts of tourism. However, generally these negative impacts have a smaller magnitude than the positive impacts. The negative impacts mentioned include the following:

- a. Too much dependence on tourism.

Some tourist destinations rely heavily on tourism for their income or economic activities. As is known, tourism is very vulnerable to fluctuations due to various issues. Sometimes unfavorable things (terror, disease, conflict, and so on) will affect tourists' interest in traveling to the area. As a result, economic activities also experience a sharp decline due to the largest proportion contributed by tourism activities. Once tourism declines, directly or indirectly it will cause a chain decline in economic activities.

- b. Increasing inflation rates and skyrocketing land prices

The money turnover in economic activities in tourist destinations is very large. Demand for consumer goods also increases which will eventually trigger the rate of inflation. On the other hand, the construction of various tourism facilities will immediately trigger land prices around the location to unreasonable prices.

- c. The increasing tendency to import materials needed in tourism so that local products are not absorbed.

This is because tourists as consumers come from geographical areas with eating patterns and menus that are very different from the local community. They also have very different lifestyles and habits so that they have very different needs. Tourist destinations, although able to produce certain products with good quality, if they do not match the tastes and needs of tourists, they will not benefit from the existence of tourism. Hotels, restaurants, shops, and so on are forced to import foreign products and then display them.

d. The product is to meet tourist demand.

The seasonal nature of tourism, which cannot be predicted precisely, causes the return on investment to be uncertain. Tourists do not visit tourist destinations all year round. In addition to the fact that they also work in their country, geographical considerations, weather, time, cost and so on influence a person's decision to travel. Tourism seems to be alive in certain months (seasonal) so that income from tourism economic activities also fluctuates. Consequently, the return on investment cannot be guaranteed.

e. This creates additional costs for the local economy.

This is related to the degradation of nature, the emergence of large amounts of waste, pollution, transportation, which requires costs to repair.

Halal tourism is all the tourism activities mentioned, but without leaving Islamic law. So in general halal tourism and conventional tourism are no different, only the integrity of the tour package, accommodation, food and beverages in fulfilling Islamic values (Aryani, 2017).

Based on the discussion above, the findings in this section are:

**Finding 15** : The local community in Banda Aceh strongly supports the halal tourism policy because they feel that this policy has a positive impact on the local economy, such as increasing tourist visits which affect small businesses, especially those operating in the halal culinary sector.

**Finding 16** : Collaboration between the Banda Aceh City Tourism Office and various international tourism associations such as the Indonesia Halal Tourism Association (IHTA) has a positive impact on improving the quality of halal tourism services. In addition, participation in international exhibitions and events also introduces Banda Aceh to Muslim tourists from abroad.

**Finding 17** : Support from the central government through halal tourism development programs such as Indonesia Halal Tourism plays an important role in introducing Banda Aceh as a halal tourism destination. In addition, the private sector, including hotels and restaurants also play an important role in providing facilities that comply with halal standards.

**Finding 18** : Many tourists, both domestic and international, are not yet aware that Banda Aceh has a halal tourism policy. The lack of effective promotion through social media, websites and international events is one of the obstacles in increasing the number of tourists coming to this city.

Based on findings 15, 16, 17 and 18, the proposition formulation is as follows:

**Proposition 4** : Lack of effective promotion through social media, websites and international events can be a inhibiting factor in introducing halal tourism policies, despite support from the community, government and private sector. On the other hand, collaboration with international tourism associations has made a positive contribution to improving the quality and attractiveness of halal tourism.

Based on minor propositions 1, 2, 3 and 4, the major proposition is formulated as follows:

### **Major Proposition**

The implementation of halal tourism policies supported by the government, business actors and the community, and accompanied by the development of quality facilities and training, has the potential to increase the number of tourists, create job opportunities and encourage economic growth. However, effective promotion is still needed to optimize the appeal of halal tourism as a whole.

## **5. CONCLUSION AND SUGGESTIONS**

### **5.1. Conclusion**

Based on the description and discussion of the research results on Halal Tourism for the Welfare of Local Communities (Policy Implementation Study Based on the Regulation of the Mayor of Banda Aceh Number 17 of 2016 concerning the Implementation of Halal Tourism in Banda Aceh), the following conclusions can be drawn:

1) Implementation of halal tourism policies towards the welfare of local communities in Banda Aceh City

Based on data analysis and theory it can be concluded that:

- a. The halal tourism policy in Banda Aceh has succeeded in developing the tourism sector by providing facilities that are friendly to Muslim tourists such as halal food, places of worship and accommodation according to Islamic law. The impact is very positive for the local economy, creating new jobs and increasing community income, especially in the MSME and hotel sectors. Although there are challenges in implementation, collaboration between the government, business actors and local communities ensures that this policy develops rapidly and sustainably.
- b. Banda Aceh with its halal tourism policy has succeeded in developing a tourism sector that is friendly to Muslim tourists. Baiturrahman Grand Mosque, Tsunami Museum and Floating Ship are leading destinations. Local communities play an important role in making this policy a success through the provision of halal services and training. The impact is that the local economy is increasing with many new business opportunities and jobs. Tourists feel comfortable with appropriate facilities strengthening Banda Aceh as a leading halal tourism destination.

2) Inhibiting and supporting factors in the implementation of halal tourism policies in the city of Banda Aceh

- a. Halal tourism policy in Banda Aceh has great potential to develop tourism that is in accordance with Islamic values. Despite facing challenges such as lack of understanding of halal standards and inadequate infrastructure, collaborative efforts between the government, industry players and local communities can overcome these obstacles. With increased understanding and facilities, Banda Aceh has the potential to become a leading halal tourism destination that is attractive to Muslim tourists.
- b. The implementation of halal tourism policy in Banda Aceh faces various external challenges such as differences in perception among the community and industry players, limited infrastructure, high costs and ineffective promotion. However, support from the central government, the private sector and the international community is an important factor in driving the development of this sector. To be successful, closer collaboration between the government, the private sector and the community is needed to overcome these obstacles and increase the attractiveness of Banda Aceh as a halal tourism destination.

## **5.2. Research Implications**

1) Theoretical Implications

The halal tourism policy implemented in Banda Aceh has had a significant impact on the development of the tourism sector in this region. By focusing on providing facilities that are friendly to Muslim tourists, this policy has succeeded in attracting the attention of domestic and international tourists, especially those who prioritize compliance with Islamic values in their travels. One of the main aspects of this policy is the provision of halal food, easily accessible places of worship and accommodation that is in accordance with Islamic law, all of which play a role in creating a comfortable environment that suits the needs of Muslim tourists. In this context, the halal tourism policy implemented in Banda Aceh contains theoretical implications that can be analyzed through various perspectives in social sciences, economics and tourism management.

First, in the context of local economic development theory, halal tourism policy in Banda Aceh clearly shows a positive impact on the regional economy. With the increasing number of Muslim tourists visiting, related sectors such as restaurants, hotels and tourism service providers are experiencing increased demand. This opens up opportunities for the Micro, Small and Medium Enterprises (MSMEs) sector to grow because many local business actors are able to take advantage of these opportunities. The hotel sector also shows a significant increase where hotels that adopt halal principles in their operations also contribute to local economic growth. This shows how halal tourism policy can be a driver for the growth of the creative economy sector based on local culture and religious values.

The theory of development economics emphasizes the importance of creating new jobs as one of the main pillars to reduce unemployment and improve community welfare. With the halal tourism policy, many new jobs

have been created in various sectors, especially in the hospitality, restaurant, tour guide and other MSME sectors. Collaboration between the government, private sector and local communities in making this policy a success can be considered as a form of synergy that produces inclusive economic growth. This collaboration process is in accordance with the principles of sustainable development, where not only economic aspects are considered, but also social and cultural aspects of the community.

Although the halal tourism policy in Banda Aceh has a positive impact on the local economy, there are challenges that cannot be ignored. One of them is the challenge related to the understanding of the community and industry players regarding the expected halal standards. Some parties may not fully understand the importance of halal certification or the operational standards that must be followed in providing halal services. This requires ongoing education and training efforts to ensure that all tourism industry players, both in the hotel, restaurant and travel agent sectors, understand and can meet the requirements set. In tourism management theory, understanding the quality of service that meets tourist expectations is the key to creating a satisfying tourism experience, which in turn will increase tourist loyalty and attract more visitors.

Another challenge is the limited infrastructure that can support the smooth running of the halal tourism sector. Although Banda Aceh has made progress in developing the tourism sector, certain areas still face inadequate infrastructure problems such as limited transportation facilities and accessibility. In the context of tourism infrastructure theory, adequate infrastructure development is a crucial factor in attracting tourists, because good accessibility and complete facilities can increase visitor comfort. Therefore, in order to make Banda Aceh a competitive halal tourism destination, attention to infrastructure development that supports the tourism sector is very important. This development does not only cover physical aspects such as roads and transportation, but also includes other supporting facilities such as tourist information centers, clean toilets and places of worship that are easily accessible to tourists.

In addition, in the perspective of marketing communication theory, effective promotion is no less important. The success of a halal tourism destination is greatly influenced by the promotional strategy carried out by the government and industry players. Although Banda Aceh has great potential to become a leading halal tourism destination, ineffective promotion can be an obstacle in attracting tourists. In this case, collaboration between the government, private sector and the international community is needed to introduce Banda Aceh to the global market, especially to Muslim tourists. The use of social media and digital platforms as a means of promotion can be an effective strategy to reach a wider audience and introduce the advantages of halal tourism in Banda Aceh.

The next challenge is the difference in perception that may arise between the various parties involved in the development of halal tourism. In stakeholder management theory, it is important to understand that each party involved in tourism development has different interests. The government may focus more on infrastructure development and regulation, while industry players prioritize financial gain and local communities focus on economic empowerment. In this case, the role of the government as a director and facilitator is very important to create inclusive policies that can accommodate the interests of various parties.

Overall, the halal tourism policy in Banda Aceh not only provides significant economic benefits, but also opens up opportunities for the development of a tourism sector based on religious and cultural values. By continuing to overcome existing challenges such as increasing understanding of halal standards, improving infrastructure and increasing promotion, Banda Aceh has the potential to become a leading halal tourism destination in the world. In this case, close collaboration between the government, private sector and the community is the main key to achieving this goal. The success of the halal tourism policy in Banda Aceh can also be a model for other regions that want to develop a sustainable halal tourism sector and have a positive impact on the local economy.

## 2) Practical Implications

The halal tourism policy in Banda Aceh initiated by the local government is a strategic step to develop the tourism sector while accommodating the special needs of Muslim tourists. In its implementation, this policy not only focuses on providing Muslim-friendly facilities, but also has a broad impact on the local economy. These positive impacts include creating new jobs, increasing community income and providing a significant boost to the development of the Micro, Small and Medium Enterprises (MSMEs) sector and the hotel industry. However, the



implementation of this policy faces various challenges that need to be overcome through collaboration between the government, business actors, and the local community. The success of the halal tourism policy in Banda Aceh has the potential to make this city a leading halal tourism destination that not only offers comfort for Muslim tourists but also strengthens the local economy.

Halal tourism policy in Banda Aceh emphasizes the provision of facilities that support the basic needs of Muslim tourists, such as halal food, easily accessible places of worship and accommodation that is in accordance with Islamic principles. For example, in various restaurants in Banda Aceh, the food served is guaranteed halal with certification from the competent authorities and many hotels provide facilities such as comfortable prayer rooms and locations close to mosques. Of course, the existence of such facilities makes Banda Aceh a very attractive tourist destination for Muslim tourists from various parts of the world.

Baiturrahman Grand Mosque, Tsunami Museum and Kapal Apung are some of the leading destinations that attract many tourists. Baiturrahman Grand Mosque, which is a symbol of pride for the people of Aceh, is a spiritual attraction for Muslim tourists. The existence of a museum that tells the story of the 2004 Tsunami tragedy also provides educational and historical value for visitors, while Kapal Apung, which is located far in the middle of the settlement, provides a real picture of the power of the natural disaster that hit the area. These destinations, which are rooted in historical and Islamic values, strongly support the development of halal tourism in Banda Aceh.

However, even though this halal tourism policy shows very promising prospects, its implementation is not without challenges. One of the main challenges faced is the difference in perception among the community and tourism industry players. Some parties may not fully understand the halal standards desired by Muslim tourists, which can cover many aspects ranging from food, places of worship to accommodation services. For this reason, the government and various related institutions need to be more active in conducting socialization and education to the community and tourism business actors regarding what is meant by "halal" in the context of tourism so that each party can provide services that meet tourists' expectations.

Infrastructure challenges are also one of the significant obstacles in the development of halal tourism in Banda Aceh. Several facilities such as highways, public transportation and accommodation still need to be improved to meet standards that can satisfy tourists, especially from abroad. For example, although several hotels in Banda Aceh have adopted the sharia concept, not all accommodations have facilities that fully meet the needs of Muslim tourists, such as adequate ablution places or comfortable and easily accessible prayer rooms. These infrastructure limitations certainly require significant attention and investment from the government and the private sector to improve and expand existing facilities.

The economic impact of the halal tourism policy in Banda Aceh is very significant. The large number of tourists who come has created new business opportunities, both in the MSME and hotel sectors. MSMEs such as halal culinary businesses, Acehese souvenirs and handicrafts have experienced a significant increase in sales. In addition, the hotel industry is also growing rapidly with the increasing number of starred hotels adopting the sharia concept. New jobs have also been created, both for local residents who work in the tourism sector and in other supporting sectors.

Banda Aceh has great potential to become a leading halal tourism destination that attracts tourists from all over the world. The successful implementation of this policy is highly dependent on the ongoing support of all parties, both government, industry players and the community. Close and synergistic collaboration will be the key to overcoming existing challenges and ensuring that halal tourism policies in Banda Aceh can develop rapidly and sustainably. Thus, Banda Aceh has the potential to become a successful example for the development of halal tourism in Indonesia and the world.

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