



UNDERSTANDING THE CONCEPT AND BARRIERS OF TOURISM IN THE IMPLEMENTATION OF HALAL TOURISM IN CENTRAL ACEH

Fachrur Rizha¹, Ikhwan Noviardi², Joni Harnedi³

^{1,2,3}Institut Agama Islam Negeri Takengon, Aceh Tengah, Indonesia

Email: fachrurrizha.sp@gmail.com¹, ikhwan.fe08@gmail.com²,

joni_harnedi_ukm@yahoo.ca³

Abstract: This study aims to understand tourism actors in Central Aceh concerning halal tourism and dig up information about the development of tourism in Central Aceh and the obstacles to understanding halal tourism. The research method used is a qualitative method with a qualitative descriptive approach. The subjects of this research are tourism object managers, accommodation managers (hotels/inns), transportation managers, cultural observers, culinary providers, and tourism policymakers, namely the Tourism Office of Central Aceh Regency. The study results show that tourism development in Central Aceh Regency continues to increase yearly, marked by the increasing interest of domestic and foreign tourists who visit Central Aceh Regency. Tourism development in Central Aceh is also marked by the growing economic business carried out by tourism actors. The understanding of tourism actors in Central Aceh on halal tourism is not yet comprehensive. Some tourism actors do not understand the 2014 Minister of Tourism and Creative Economy Regulation and the 2016 MUI Fatwa concerning the implementation of Halal Tourism. However, tourism actors in Central Aceh have so far implemented Sharia-based tourism services. It follows regional policies in Aceh Province regarding the application of Islamic Sharia. Barriers to understanding tourism actors in Central Aceh to halal tourism include the absence of Qanun on halal tourism in Central Aceh. There is no halal certification body in Central Aceh Regency yet. Lack of Gayo cultural literacy in society. Lack of public awareness of the cleanliness and comfort of tourism-supporting facilities and facilities.

Keywords: Understanding, Tourism Actors, Halal Tourism

Abstrak: Penelitian ini bertujuan mengetahui bagaimana pemahaman para pelaku pariwisata di Aceh Tengah terhadap pariwisata halal dan menggali informasi tentang perkembangan pariwisata di Aceh Tengah dan hambatan para pelaku pariwisata dalam memahami pariwisata halal. Metode penelitian yang digunakan adalah metode kualitatif dengan pendekatan deskriptif kualitatif. Yang menjadi subjek penelitian adalah pengelola objek wisata, pengelola akomodasi (hotel/penginapan), pengelola transportasi, budayawan, penyedia kuliner, serta pengambil kebijakan pariwisata yaitu Dinas Pariwisata Kabupaten Aceh Tengah. Hasil penelitian menunjukkan perkembangan pariwisata di Kabupaten Aceh Tengah setiap tahunnya terus meningkat ditandai dengan semakin tingginya minat wisatawan dalam negeri maupun mancanegara yang datang untuk berkunjung ke Kabupaten Aceh Tengah. Perkembangan pariwisata di Aceh Tengah juga ditandai dengan semakin tumbuhnya usaha perekonomian yang dilakukan oleh pelaku pariwisata. Pemahaman pelaku pariwisata di Aceh Tengah terhadap pariwisata halal belum secara menyeluruh. Sebagian pelaku pariwisata tidak paham secara khusus mengenai Peraturan Menteri Pariwisata dan Ekonomi Kreatif Tahun 2014 dan Fatwa MUI Tahun 2016 tentang Penyelenggaraan Pariwisata Halal. Meski demikian para pelaku pariwisata di Aceh Tengah selama ini telah menerapkan pelayanan pariwisata yang berbasis syariah. Hal itu sesuai dengan kebijakan daerah di Provinsi Aceh mengenai penerapan Syariat Islam. Hambatan dalam pemahaman pelaku pariwisata di Aceh Tengah terhadap pariwisata halal antara lain belum adanya qanun tentang wisata halal di Aceh Tengah. Belum adanya badan sertifikasi halal di Kabupaten Aceh Tengah. Kurangnya literasi budaya Gayo dalam masyarakat. Kurangnya kesadaran masyarakat terhadap kebersihan dan kenyamanan sarana dan fasilitas pendukung pariwisata.

Kata Kunci: Pemahaman, Pelaku Wisata, Pariwisata Halal

DOI: <https://doi.org/10.37249/assalam.v7i2.394>

Received: 22 June 2023; **Revised:** 15 December 2023; **Accepted:** 22 December 2023

To cite this article: Rizha, F., Noviardi, I., & Harnedi, J. (2023). UNDERSTANDING THE CONCEPT AND BARRIERS OF TOURISM IN THE IMPLEMENTATION OF HALAL TOURISM IN CENTRAL ACEH. *Jurnal As-Salam*, 7(2), 321–331. <https://doi.org/10.37249/assalam.v7i2.394>

This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.

INTRODUCTION

Aceh is the only province in Indonesia that applies Islamic law. Apart from being a Sharia area, Aceh is also known as the area with the most significant Muslim majority in Indonesia. Islam first spread in the archipelago, so it is known as the "Veranda of Mecca." The implementation of Islamic law was strengthened by the enactment of Law Number 44 of 1999 concerning the Implementation of Aceh Specialties. Then, it was strengthened by the birth of Law Number 18 of 2001, which was the drumbeat for implementing Islamic law comprehensively on Earth, where Sharia is law (Zarkasyi, 2008).

Sharia tourism, or halal tourism, involves various components, including tourist attractions, transportation, culture, and culinary delights. All these components cannot be separated from tourism, and they must be guaranteed to be halal. Based on Law No. 33 of 2014, the halalness of a product must be proven by halal certification. The concept of halal tourism also aims to ensure that Muslim tourists receive services truly based on Islamic teachings. Halal certification has a central role in the national legal system in Indonesia because it has become a regulation in Indonesian legislation, especially Law No. 33 of 2014 concerning Halal Product Guarantees. Not only that, the halal fatwa produced by the MUI is adhered to and obeyed by the government and Muslims. As reflected in existing regulations, the government complies with this (Agus, 2017). Sharia tourism is a process of implementing Islamic values into tourism activities. The basic concept of sharia tourism is the meaning of all tourism activities, including accommodation, transportation, food and drink, financial systems, and good and wise facilities and service providers (Priyadi, 2016).

Central Aceh Regency is one of the districts in Aceh Province that also implements Islamic law and implements many regional qanuns regarding its implementation. Central Aceh Regency, located in the highlands and known to be a tourist area, is a special attraction for local and foreign tourists. Apart from the natural tourism of Lake Lut Tawar, the Central Aceh District also has many other promising tourist destinations, including coffee plantation agrotourism, religious tourism, historical tourism, and cultural tourism in the area better known as the Gayo Highlands. Tourism can be seen as one of the most important sources of Gross Domestic Product (GDP). The increase in Halal tourists is an opportunity and challenge to improve the tourism sector itself (Muis, 2020)

Along with the increasing interest of tourists who visit Central Aceh Regency each year, this will simultaneously grow the regional economy spearheaded by tourism actors in Central Aceh, starting from hotel or homestay businesses, cafes or culinary establishments, and object managers—tours to tour guides who are present to provide comfort for tourists. To better manage the improvement of tourist areas, improvements regarding the quality of tourism services and the uniqueness of these tourist locations are needed. Tourists will usually come and enjoy the beauty because of good service and easy accessibility in reaching the location (Sutrisno & Harnedi, 2018)

Under the concept of tourism in Aceh Province, which applies Islamic law, Central Aceh Regency must also prepare and carry out tourism management following Islamic law. Moreover, supported by the 2014 Minister of Tourism and Creative Economy Regulation and the 2016 MUI Fatwa concerning the implementation of halal tourism, it is

appropriate that tourism management in Central Aceh be based on the concept of Sharia or halal tourism. It starts from management to presentation and service to tourists by tourism actors in Central Aceh Regency.

LITERATURE REVIEW

Tourism Development Concept

The definition of tourism is stated in the constitution of the Republic of Indonesia Law Number 9 of 1990, which states that tourism is everything related to tourism, including tourist objects and attractions as well as businesses related to this field. Page (2009) states that there are five approaches to tourism development, including (1) The booster approach, (2) The economic industry approach, (3) The physical spatial approach, (4) The community approach, and (5) the Sustainable approach. Tourism development requires a series of creative processes. Therefore, the tourism industry and the creative industry have a reciprocal relationship. Creative industries can increase Sharia tourism in every region (Hasyim, 2019)

According to Cooper et al., the tourism destination development framework consists of the following main components: a. Tourist attraction objects (Attractions), which include uniqueness and attractions based on nature, culture, and artificial/artificial. b. Accessibility includes ease of transportation facilities and systems. c. Amenities include tourism support and support facilities. d. Public facilities (Ancillary Services) that support tourism activities. e. Institutions that have authority, responsibility, and role in supporting the implementation of tourism activities (Sunaryo, 2013).

Halal Tourism

Sharia tourism is a process of integrating Islamic values into all tourism activities. The essence of Sharia tourism is understanding the meaning of Sharia in all aspects of tourism activities, starting from accommodation facilities, transportation facilities, food and drink facilities, and financial systems to the facilities and tourism service providers themselves (Priyadi, 2016). Halal tourism in Indonesia has superior economic potential and constitutes one of the largest state revenues. Every province with tourist destinations has implemented a halal tourism program to increase the number of tourists (Ferdiansyah, 2020). The seriousness of local governments in managing halal tourism by implementing appropriate policies will certainly impact community welfare and economic progress (Nawarti & Susie, 2021).

Tourism is not only limited to providing halal food, but more important is the availability of Muslim-friendly accommodation, communication, environment, and services, namely by providing comfort for Muslim tourists to carry out their worship (Battour & Ismail, 2016). Halal tourism is an implementation of the nuances of religiosity included in the Mu'amalah aspect as an embodiment of aspects of socio-cultural and socio-economic life based on sharia principles (Adinugraha, 2018).

Tourism will progress if it is managed optimally and continuously (sustainable). Tourism management must implement four processes: planning, organizing, implementing, and monitoring (Widiarta, 2016). The development of halal tourism is happening very quickly in Indonesia; this is because the majority of Indonesia's population is Muslim, amounting to 88% of the total population of Indonesia, with more

than 800,000 mosques. Apart from that, the habits of Indonesian people who have a halal lifestyle are the forerunner to the growth and development of halal tourism in Indonesia (Djakfar, 2017)

Halal certification is the process of obtaining a halal certificate by going through several stages of inspection to prove that a company's raw materials, production process, and halal product guarantee system are in accordance with established standards (LPPOM MUI 2008). Certification is carried out by carrying out a series of checks carried out by auditors who are competent in their field to determine the halal status so that a written fatwa is created stating the halalness of the product in the form of a halal certificate (Hasan, 2014).

RESEARCH METHODOLOGY

The research method used is qualitative. This research emphasizes humans as research instruments and applies observation and interview methods to reveal the nuances that lead to case reports (Muhadjir, 2000). The author uses a descriptive approach in this research, namely research that focuses on understanding problems that exist in the present or present (Hadi, 1976).

This research describes and explores phenomena occurring naturally by looking at the level of understanding of tourism actors in Central Aceh Regency regarding halal tourism. Research subjects were selected according to the problem's needs, and the analysis unit was selected through a purposive sampling method. Respondents were selected according to the criteria of the researcher's needs. The most important sampling procedure in qualitative research is determining key informants or certain social situations that are full of information according to the research focus (Bungin, 2003).

The research informants in this study consisted of tourism actors such as tourist attraction managers, accommodation managers (hotels/inns), transportation managers, cultural figures, culinary providers, and tourism policymakers, namely the Central Aceh District Tourism Office.

FINDINGS AND DISCUSSION

Research Place

The Central Aceh Regency's area is 4,318.39 km² with 14 sub-districts, 20 Mukim and 295 Kanpung/Villages. The majority of the population of Central Aceh Regency comes from the Gayo tribe, but there are also other tribes, such as the Acehnese, Javanese, Minang, Batak, Sundanese, and Chinese. The main livelihoods of the people of Central Aceh Regency are Arabica coffee farmers, traders, employees, fishermen, and entrepreneurs, and the majority of the population is Muslim. Central Aceh Regency is a mountainous region that produces agricultural production in Aceh Province. Central Aceh Regency has abundant natural wealth. Of the area, 58.57 percent are protected areas, and the remaining 41.43 percent are cultivated areas. The mountainous topography and fertile soil provide advantages for agricultural businesses. This district still depends on agriculture for its economy. The contribution reached Rp. 839.91 billion. 32.05 percent or Rp. 350.95 billion was contributed from plantations (BPS Central Aceh, 2017).

Tourism Development In Central Aceh

Central Aceh is a district in Aceh Province located in the highlands and has cooler temperatures than other districts/cities. This area has a natural tourist attraction, namely Lake Lut Tawar. This natural panorama is a destination and attraction for local and foreign tourists visiting this plateau. Apart from Lake Lut Tawar, Central Aceh Regency offers several other tourist motorcycle taxis. It is also enriched with cool natural tourism (ecotourism), agricultural tourism (agrotourism), historical tourism, traditional and cultural tourism, and culinary tourism.

In implementing regional development, control is needed in various sectors. One sector that can become a leader in regional development is the tourism sector, which is currently developing. The development of the tourism sector can improve society's economy at various levels and even increase the country's foreign exchange earnings (Fitriana, 2018).

Applying Islamic customs and shari'ah is closely respected and upheld by the Gayo community. The function of custom is to support the implementation of Islamic religious teachings, which are the principles and processes of Gayo community life (Ibrahim, 2007). Gayo customs function to maintain or ensure that Islamic law is implemented so that there are no violations of the provisions of the law. It is an effort to create an orderly and peaceful atmosphere in society based on religion and customs that go hand in hand. So, the Gayo people highly value culture and religion. Even though the people of Central Aceh highly uphold customs and norms based on Islamic law, this does not become an obstacle to developing tourism in the area. Indirectly, the Islamic culture in the local community is its attraction and offers unique Islamic characteristics. It differs from other tourist areas in Indonesia. The statement from the Chairman of the Central Aceh Indonesian Tourist Guide Association (HPI), Andi Rahman, is that implementing Islamic Sharia in Aceh is not an obstacle to tourism. The implementation of Islamic Sharia has become a special attraction for tourists, especially foreign tourists. For them, Islamic law provides a new tourist nuance and curiosity for foreign tourists to come to Central Aceh.

In tourism development, the Central Aceh Regency Government also strives to increase the number of visits and become one of the main tourist destinations in Aceh. The Central Aceh Regency Government emphasized that the enactment of the Central Aceh Tourism Qanun will certainly change the direction of regional government policy in developing Central Aceh tourism. Tourism development, which has been an optional program, of course, with the Central Aceh Tourism Qanun being established, has become the main agenda for the Central Aceh government (Harnedi & Yulizar, 2021).

The Head of the Tourism Destinations Division, Elfitra Zekriadi, said the same thing, indicating that the level of tourist visits in Central Aceh has been getting higher and higher, even in the past year, almost every day, tourist attractions and lodgings have always been packed with tourists, especially on weekends or long holiday, the number of tourists who come can even be difficult to find accommodation because it is full.

Table 1. Tourists visiting

No	Regencies	Years			
		2014	2015	2016	2017
1	South Aceh	15,499	20,186	15,498	20,580
2	Southeast Aceh	20,634	10,191	14,696	20,865
3	East Aceh	1,933	975	3,968	14,418
4	Central Aceh	33,891	35,325	36,249	38,669
5	West Aceh	30,881	41,218	40,857	37,849
6	Great Aceh	183,441	41,348	466,742	574,079
Aceh province in Total		1,377,541	1,662,528	2,077,797	2,288,625

The data above shows the movement of tourists visiting Central Aceh Regency, both foreign tourists and domestic tourists. The number of tourists visiting Central Aceh Regency in 2014 was 643. In 2015, there were 920. In 2016, there were 671, while in 2017, there were 682 tourists. 38,669 Indonesian tourists visited Central Aceh Regency in 2017, an increase from 2016, when only 36,249 domestic tourists visited. Foreign tourists visiting Central Aceh in 2017 experienced an increase from 2016, but compared to 2015, there was a drastic decline. Meanwhile, domestic tourists have increased from year to year, as can be seen from the data above. In fact, in 2018, there was a significant increase of 129,986 (236.15%) in contrast to foreign tourists, who were only 400, a decrease of 41.34% (Fahlevi, 2019).

The COVID-19 pandemic, which began to enter Indonesia in early 2020, also impacted tourism development in Central Aceh Regency. However, this did not last long because, at the end of 2020, many tourists returned to attractions in Central Aceh. Even though the number of foreign tourists has decreased, the number of local or national tourists is still increasing. It also impacts economic growth in Central Aceh Regency, which continues to increase with the increasing number of star hotels appearing and the proliferation of accommodation, especially homestays built on Lake Lut Tawar's outskirts. According to the Chair of HPI Central Aceh, Andi Rahman, the COVID-19 pandemic in Aceh has not stopped tourists from coming and vacationing in Central Aceh Regency. In 2021, domestic and foreign tourists will still make Central Aceh their destination.

Romex (Guide Dediang Community also said the same thing. According to him, Central Aceh tourism is still a mainstay for tourists who come to Aceh. Some inns and homestays are always full every weekend or even booked up to three to six months in advance. It strengthens the reason why tourism in Central Aceh Regency continues to develop over time and remains a favorite for local and foreign tourists. The tourism objects that Central Aceh Regency has are very diverse, starting from natural tourist attractions, site, and historical tourist attractions, objects artificial tourism, arts, culture and crafts tourist attractions, culinary tourist attractions, and lodging tourist attractions.

Tourism Actors' Understanding of Halal Tourism

Based on interviews with many tourism actors in Central Aceh Regency, most of them understand the concept of halal tourism. However, some informants do not read or know in detail the concept of halal tourism launched by the Ministry of Tourism and Creative Economy, especially the MUI Fatwa regarding halal tourism.

Based on the implementation that has been carried out so far, tourism actors in Central Aceh have implemented the halal or Sharia concept in managing tourism businesses. It is based on the Central Aceh Regency's implementation of Islamic Sharia following the characteristics of Aceh Province. One of the implementations carried out by tourism actors in Central Aceh is to implement separation between non-Muslim men and women for tourists staying in hotels or homestays.

As said by the owner of Eljadid Homestay, Dimas Dewi Pertiwi, his homestay has continued to apply regulations based on Sharia Qanun in Aceh, like asking for a marriage certificate for couples staying overnight to prove that they are indeed husband and wife. Even though several visitors tried to ask for a room to stay overnight instead of Muhrim, he still did not accept and asked them to stay in separate rooms.

Apart from that, tour guide tourism actors will also explain and make agreements in advance with tourists who will use their services regarding the procedures and application of Islamic law in Central Aceh Regency, starting from how to dress, accommodation that must be separate for non-mahram, and food provision, which must be all halal for visitors. In other words, places to eat and drink in Central Aceh only provide halal food and drinks.

The interesting thing this research obtained was information from tour guides, where foreign tourists who visited Central Aceh had been looking for more information and understanding of local culture (Islamic law) compared to tourists from outside the region. At a minimum, foreign tourists should prepare a headscarf and be polite when participating in activities in Central Aceh and Aceh Province. In contrast to local tourists from outside Aceh Province, some still do not understand the culture that applies in Aceh Province.

One of the tourist guides in Central Aceh, Joko Novila Dison, said that guides in Central Aceh always explain first to tourists who come to that tourism in Central Aceh applies Islamic Sharia, so they must first understand the regulations that apply in Central Aceh so that later tourists do not feel strange about tourism policies in Central Aceh. Furthermore, interestingly, so far, foreign tourists have become more sensitive to Islamic law and also really appreciate every local norm and wisdom that applies in Gayo society.

In serving other tourism objects such as white water rafting, white water rafting managers also first explain to visitors several regulations that white water rafting service providers apply. Several regulations conveyed are also related to tourism, based on Islamic law. The statement of the white water rafting manager, Zainal, also confirms it. According to him, for every visitor who comes, the white water rafting managers first provide an understanding that there is a distance that tourists must obey before boarding a white water rafting boat, as well as the clothing that must be worn in white water rafting must also be following Islamic law (covering the private parts). The white water rafting

manager has also posted many advisories regarding Islamic law, which tourists must obey.

However, tourism actors also hope local governments and policymakers will prioritize more intense outreach to tourism actors and tourists regarding the implementation of halal tourism in Central Aceh. One policy that can be implemented is the existence of regional regulations (Qanun) regarding sharia tourism in Central Aceh Regency.

Based on interviews, Central Aceh tourism actors have implemented services based on Islamic law. In contrast, the understanding of tourism actors is still not comprehensive and is only focused on Qanun (regional regulations) on Islamic law. However, they should also comply with the Decree of the Minister of Tourism and Economy. Creative and Fatwa MUI has issued guidelines for organizing tourism based on Islamic law (halal tourism).

Challenges Faced by Tourism Actors in Implementing Halal Tourism

1. Absence of Qanun regarding Halal Tourism in Central Aceh

In a discussion with tourist guides in Central Aceh, they revealed that the obstacles in implementing halal tourism were related to local regulations or qanuns that did not yet exist. The standardization of halal tourism in Central Aceh in various sectors should, of course, be regulated in Qanun. If this Qanun is not published, the tragedy of the death of one of the managers of a tourist attraction on the edge of Lake Lut Tawar some time ago may happen again. For this reason, tourist attraction managers hope that the regional government will immediately issue clear regulations related to halal tourism.

Apart from that, regional regulations (Qanun) related to halal tourism are also considered a benchmark for tourism managers in Central Aceh Regency in developing or building businesses related to halal tourism. Both in terms of management permits and other regulations related to halal tourism and implementing Islamic law in Central Aceh Regency.

2. There is No Halal Certification Agency in Central Aceh Regency

In implementing halal tourism, of course, it cannot be separated from the halal certificate tourism actors in Central Aceh Regency must have. They are starting with halal certification for hotels, food, and accommodation. Based on confessions from research informants, tourism actors in Central Aceh currently find it difficult to obtain halal certificates for products offered to tourists. Tourism actors also hope for government support to assist them in obtaining halal certificates, which are the standard for managing halal tourism in Indonesia.

This difficulty was also acknowledged by Romex (Didiang Community Leader). His party and other tourism actors are still struggling to obtain a halal certificate. After all, in Central Aceh itself, there is no special institution to administer it, even though some products offered to tourists are definitely all halal because we implement Islamic Sharia. However, the standard that must be had for halal tourism is still a certificate.

It is still difficult for tourism actors in Central Aceh to obtain halal certification, and there is a need for support from policymakers/regional governments in helping tourism actors in Central Aceh to make tourism in the region meet halal tourism

standards per the Parkraf and MUI fatwa regulations.

3. The Lack of Gayo Cultural Literacy

The lack of Gayo cultural literacy in the tourism sector hinders halal tourism implementation. One of the arts and cultural tourism practitioners in Central Aceh revealed that there is the term *Edet Peger Ni Agama* in Gayo culture, which means custom as a protector of religion. The Gayo ethnic community, which is the majority population in Central Aceh Regency, should position culture as a value that does not conflict with the teachings of the Islamic religion. For example, in Didong cultural arts performances, the practice used to be that there was a separation between male and female audiences. However, currently, due to a lack of literacy about Gayo culture, when there are Didong cultural arts performances in villages, men and women are often seen mixed, and there is almost no separation.

On the other hand, the lack of Gayo cultural literacy also means that tour guides in Central Aceh do not understand Gayo's history and culture. As a result, there are differences in the narrative the tour guide explains to visiting tourists. One of the services in tourism is that it prioritizes the correctness of information obtained by tourists when visiting, especially if it is related to tourist sites, history, and culture. Of course, the information provided to tourists or visitors must be correct, accountable, and under what applies in society in Central Aceh Regency. Because, of course, visitors will need explanations from the tour guides or guides accompanying them at every tourist attraction location.

4. Lack of Public Awareness of the Cleanliness of Worship Facilities and Supporting Facilities.

Around Lake Lut Tawar, there are several mosques that tourists usually visit to perform prayers. In a discussion with the Head of IPR Facilities and Inter-Regional Relations for the Tourism Service, he revealed that the prayer facilities and bathrooms around Lake Lut Tawar are currently not clean. There is no obstacle regarding the availability of water. People should pay attention to the cleanliness of the mosque environment so that tourists feel comfortable when praying. The Central Aceh government has also realized that the cleanliness of the mosque environment, including the bathrooms, must be considered. For this reason, the Regent of Central Aceh has also issued a circular regarding implementing clean Fridays and cooperation in cleaning the mosque environment around Lake Lut Tawar.

Cleanliness and comfort are important things that tourism managers and the public, in general, must pay attention to if they want their place to become a tourist destination. Community participation is important because the community is the main actor and stakeholder in managing, empowering, and utilizing tourism in an area. Community involvement in creating cleanliness, health, and togetherness in their area must be carried out through empowerment programs. Building a community in the context of empowerment is a transition process from a state of powerlessness to relative control over one's life, destiny, and environment (Sadan, 1997). Environmental innovation can provide added value through society's awareness of taking attitudes that create control over environmental conditions (Binkhorst & Dekker, 2009).

A tourism system conducive to tourists can certainly have positive effects, starting from the increasing interest of tourists to the increasing number of investors who want to invest. This condition is certainly very good for developing the tourism sector and the economy and development of a particular area (Lestari & Suharyanti, 2020).

Apart from public awareness, involvement from universities, especially the presence of sharia tourism study programs, can assist Central Aceh tourism actors and give birth to sustainable tourism programs in Central Aceh Regency because so far, it is considered that many tourism actors in Aceh only do it based on experience and not scientific basis.

CONCLUSION

The development of tourism in Central Aceh Regency continues to increase every year, and this is also caused by the increasing interest of domestic and foreign tourists who visit Central Aceh Regency. Tourism development in Central Aceh is also marked by the increasing growth of economic efforts carried out by tourism actors. These include the addition of new tourist attractions, including accommodation, culinary delights, tourist attractions, and tour guide services in Central Aceh.

Tourism actors in Central Aceh's understanding of halal tourism is not yet comprehensive. Some tourism actors do not specifically understand the 2014 Minister of Tourism and Creative Economy Regulations and the 2016 MUI Fatwa concerning the Implementation of Halal Tourism. However, tourism actors in Central Aceh have so far implemented Sharia-based tourism services. It is by regional policies and regulations (Qanun) in Aceh Province regarding implementing Islamic Sharia.

Several factors become obstacles for tourism actors in Central Aceh in implementing halal tourism. Among other things, there is no qanun regarding halal tourism in Central Aceh, there is no halal certification body in Central Aceh Regency, there is a lack of Gayo cultural literacy in society, and there is a lack of public awareness regarding the cleanliness and comfort of tourism supporting facilities and facilities.

REFERENCES

- Adinugraha, H. (2018). Desa Wisata Halal: Konsep dan Implementasinya di Indonesia. *Jurnal Human Falah*, 5(1), 28-48.
<http://dx.doi.org/10.30829/hf.v0i0.1336>.
- Agus, P. A. (2017). Kedudukan Sertifikasi Halal dalam Sistem Hukum Nasional Sebagai Upaya Perlindungan Konsumen dalam Hukum Islam. *Jurnal Amwaluna*, 1(1), 150-165.
<https://doi.org/10.29313/amwaluna.v1i1.2172>.
- Battour, M., & Ismail, M. N. (2016). Halal Tourism: Concepts, Practices, Challenges and Future. *Tourism Management Perspectives*, 19(B), 150-154,
<https://doi.org/10.1016/j.tmp.2015.12.008>.
- Binkhorst, E., & Dekker, T. d. (2009). Agenda for Co-Creation Tourism Experience Research. *Journal of Hospitality Marketing & Management*, 18(2), 311-327.
<https://doi.org/10.1080/19368620802594193>
- BPS Aceh Tengah. (2017). *Kabupaten Aceh Tengah dalam Angka*. Takengon: Badan Pusat Statistik Aceh Tengah.
- Bungin, B. (2003). *Analisis Data Penelitian Kualitatif*. Jakarta: PT Garfindo Persada.

- Djakfar, M. (2017). *Pariwisata Halal Perspektif Multidimensi*. Malang: UIN Maliki Press.
- Fahlevi, R. (2019). *FGD Pengembangan Pariwisata Aceh Tengah dengan Kementerian Pariwisata RI*. Takengon: Dinas Pariwisata Aceh Tengah.
- Ferdiansyah, H. (2020). Pengembangan Pariwisata Halal di Indonesia Melalui Konsep Smart Tourism. *Journal of Sustainable Tourism Research*, 2(1), 30-34.
<https://doi.org/10.24198/tornare.v2i1.25831>.
- Fitriana, E. (2018). Strategi Pengembangan Taman Wisata Kum Kum sebagai Wisata Edukasi di Kota Palangkaraya. *Jurnal Pendidikan Geografi*, 23(2), 94-106.
<http://dx.doi.org/10.17977/um017v23i22018p094>.
- Hadi, S. (1976). *Metodologi Research*. Jogjakarta: UGM.
- Harnedi, J., & Yulizar. (2021). Pariwisata Syariah di Aceh Tengah: Peluang dan Tantangan STAIN Gajah Putih dalam Pendirian Prodi Pariwisata Syariah. *Jurnal Assalam*, 5(1), 76-89.
<https://doi.org/10.37249/assalam.v5i1.240>.
- Hasan, S. (2014). Kepastian Hukum Sertifikasi dan Labelisasi Halal Produk Pangan. *Jurnal Dinamika hukum*, 14(2), 227-238.
<http://dx.doi.org/10.20884/1.jdh.2014.14.2.292>
- Hasyim. (2019). *Masyarakat Ingin Pariwisata Islam*. Jakarta: Serambinews.com: <https://aceh.tribunnews.com/2019/09/10/masyarakat-ingin-pariwisata-islami>.
- Ibrahim, M. (2007). *Mujahid Dataran Tinggi Gayo*. Takengon: Yayasan Maqamammahmuda.
- Lestari, A. A., & Suharyanti, N. P. (2020). Kebijakan Pemerintah Indonesia dalam Pengembangan Pariwisata. *Jurnal Hukum Saraswati*, 2(2), 169-181.
<https://doi.org/10.36733/jhshs.v2i2.1376>.
- Muhadjir, N. (2000). *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin.
- Muis. (2020). Perkembangan Peluang dan Tantangan Wisata Halal di Aceh. *Jurnal Adabiya*, 22(1), 41-55.
<http://dx.doi.org/10.22373/adabiya.v22i1.7456>.
- Nawarti, B., & Susie, S. (2021). Potensi Pengembangan Pariwisata Halal dan dampaknya Terhadap Pembangunan Ekonomi Daerah Provinsi Riau. *Jurnal Ekonomi Kiat*, 32(2), 146-162.
[https://doi.org/10.25299/kiat.2021.vol32\(2\).8839](https://doi.org/10.25299/kiat.2021.vol32(2).8839).
- Page, S. J. (2009). *Tourism Management: Managing for Change*. Burlington: Elsevier.
- Priyadi. (2016). *Pariwisata Syariah: Prospek dan Pengembangannya*. Yogyakarta: UPP STIM YKPN.
- Sadan, E. (1997). *Empowerment and Community Planning: Theory and Practice of People Focused Social Solutions*. Tel Aviv: Hakibbutz Hameuchad Publishers.
- Sunaryo, B. (2013). *Kebijakan Pembangunan Destinasi Pariwisata Konsep dan Aplikasinya di Indonesia*. Yogyakarta: Gaya Media.
- Sutrisno, & Harnedi, J. (2018). Membangun Masyarakat Sadar Wisata dan Sadar Bencana di Kawasan Danau Lut Tawar Takengon. *Jurnal Assalam*, 2(3), 93-102.
<https://doi.org/10.37249/as-salam.v2i3.104>.
- Widiarta, I. N. (2016). Pengelolaan Daya Tarik Wisata Pura Taman Ayun Sebagai Bagian Dari Warisan Budaya Dunia. *Jurnal Master Pariwisata (JUMPA)*, 2(2), 124-142.
<https://doi.org/10.24843/jumpa.2016.v02.i02.p08>.
- Zarkasyi. (2008). *Menuju Syariat Islam Kaffah*. Banda Aceh: Lapena.