



Assessing Sharia Compliance in the Halal Tourism Industry of Banda Aceh

Jihan Inayah

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

Email: jihan_inayah23@mhs.uinjkt.ac.id

Nurhasanah

Faculty of Sharia and Law

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

Email: nurhasanah@uinjkt.ac.id

Khaira Nadila

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Email: 22203011065@student.uin-suka.ac.id

Moses Adeolu Agoi

Lagos State University of Education, Lagos, Nigeria

Email: agoima@lasued.edu.ng

Abstract

Sharia compliance serves as an instrument for standardizing the measurement of halal-related assessments. However, in both practice and regulation, the halal tourism industry has not given sufficient attention to these indicators. This study aims to analyze the regulatory framework governing halal tourism and to examine the extent to which sharia compliance has been implemented by halal tourism operators in Banda Aceh City. This research employs an empirical-qualitative approach conducted in Banda Aceh City. Data were collected through in-depth interviews and field observations, guided by Banda Aceh City Qanun Number 3 of 2022 on the Implementation of Halal Tourism. The findings indicate that regulations governing the halal industry are stipulated in Banda Aceh City Qanun Number 3 of 2022 on the Implementation of Halal Tourism, which is substantively based on the DSN-MUI Fatwa on halal tourism. In this regard, sharia compliance implemented by tourism operators in Banda Aceh City has conformed to the prevailing regulatory provisions. This research emphasizes that the internalization of Sharia principles in the Halal Tourism Qanun has been maximally absorbed, resulting in safe, comfortable, and sustainable halal tourism practices.

Keywords: Sharia Compliance, Halal Tourism, Banda Aceh

How to cite: Inayah, J., Nurhasanah, Nadila, K., & Agoi, M. A. (2026). Assessing Sharia Compliance in the Halal Tourism Industry of Banda Aceh. *Hikmatuna : Journal for Integrative Islamic Studies*, 12(1), 35-53. <https://doi.org/10.28918/hikmatuna.v12i1.14217>

Received: 19-01-2026

Revised: 17-05-2026

Accepted: 04-06-2026

Introduction

Recently, halal tourism has emerged as one of the strategic segments within the global halal industry (Adinda et al., 2024). This development is driven by the growing demand for Muslim travel and the global recognition of halal tourism practices that are safe, memorable, ethical, inclusive, and contributive to economic growth (Battour & Ismail, 2016; Sthapit et al., 2024). The State of the Global Islamic Economy (SGIE) report from Thomson Reuters and Dinar Standard says that the global Muslim travel market will grow by 12.1% and be worth USD 384.12 billion by 2028, up from USD 216.94 billion in 2023. This phenomenon indicates that halal tourism is not only expanding in Muslim-majority countries but is also being adopted by various non-Muslim countries through the concept of Muslim-friendly tourism as a response to the needs of global Muslim travellers (Battour et al., 2018; Biancone et al., 2019; Said et al., 2020).

The term “halal”, as embedded in tourism, involves the integration of Islamic values across all aspects of tourism activities (Battour & Ismail, 2016). Although attention to the development of halal tourism has continued to increase in line with the significant economic opportunities it offers, its implementation still faces limitations, particularly regarding the lack of an optimal and comprehensive halal guideline framework (Jafari & Scott, 2014). Adequate fulfilment of Muslim tourists’ standard needs has implications for safeguarding the dimension of faith (compliance) of Muslims in their relationship with God. The values inherent in this concept include travel arrangements that take gender interaction into consideration, the provision of tourism packages designed in accordance with Muslim needs, and the availability of products and services that are halal-certified. These general elements constitute the fundamental essence of tourism based on sharia principles.

Indonesia has responded to the phenomenon of halal tourism by introducing a range of strategic policies and initiatives (Pramadika et al., 2025; L. H. Wijaya & Sholeh, 2020; T. Wijaya et al., 2021). The halal concept is encompassed within Law Number 33 of 2014 on Halal Product Assurance (Halal Product Assurance Law), the priority programs of the National Committee for Islamic Economy and Finance (KNEKS), and inter-ministerial and inter-agency collaboration through the launch of the Indonesian Halal Industry Master Plan (MPIHI) 2023–2029, among others. According to the 2025 Global Muslim Travel Index (GMTI), Indonesia’s halal tourism ranks among the top five destinations out of a total of 153 worldwide. However, this achievement reflects a decline compared to the previous two years, during which Indonesia consecutively held the first position in 2023 and 2024 (*Mastercard-Crescentrating Global Muslim Travel Index 2025*, n.d.).

Aceh Province reflects the attractiveness of halal tourism in Indonesia. Aceh is one of Indonesia’s special autonomous provinces, in the sense that it enjoys broader authority to regulate its own regional affairs. Accordingly, Aceh is vested with the power to implement Islamic law through regional legal instruments known as Qanun. This authority is mandated by Law Number 44 of 1999 on the Implementation of the Special Status of the Province of Aceh and Law Number 11 of 2006 on the Government of Aceh. The Halal Product Assurance Law (Law Number 33 of 2014) does not yet fully regulate the halal tourism industry within the national legal framework. In response to this regulatory gap and the growing development of halal tourism, the National Sharia Council of the Indonesian Ulema Council (DSN–MUI), within its institutional capacity, issued Fatwa Number 108/DSN-MUI/IX/2016 on Guidelines for the Implementation of Tourism Based on Sharia Principles (Hasan, 2017; Rasyid, 2021; T. Wijaya et al., 2021).

Aceh was officially designated as one of Indonesia's nine sharia tourism destinations through the Grand Launching of the Sharia Tourism concept in 2013, initiated by the Ministry of Tourism and Creative Economy (KEMENPAREKRAF) in collaboration with the Indonesian Ulema Council (MUI) and inaugurated by President Susilo Bambang Yudhoyono. This commitment to the development of sharia tourism has been continuously demonstrated. In 2016, Aceh received two prestigious awards at the World Halal Tourism Award held in Dubai, namely World's Best Airport for Halal Travellers and World's Best Halal Cultural Destination (Yusuf et al., 2021). In the same year, Aceh also won three categories at the Indonesia Muslim Travel Index (IMTI), including Aceh as the Best Muslim-Friendly Cultural Destination, Sultan Iskandar Muda International Airport as the Best Muslim-Friendly Airport, and Baiturrahman Grand Mosque as the Best Tourist Attraction (Zulfiyanda et al., 2024). Consistently, Aceh ranked second among national Muslim-friendly tourism destinations during the period 2019–2023 (Safrina, 2024).

The Indonesian government gives Aceh the special right to make laws in the form of Qanun (Husna et al., 2019). The growth of halal tourism in Aceh is a result of Aceh Qanun Number 8 of 2013 on Tourism and Aceh Qanun Number 8 of 2014 on the Fundamental Principles of Islamic Law in the Field of *Muamalah*. Furthermore, Banda Aceh City, as the administrative centre of Aceh Province, enacted Banda Aceh City Qanun Number 3 of 2022 on the Implementation of Halal Tourism as a measure to strengthen regulatory frameworks at the local level. The religious values embedded in halal tourism, as formally legitimised through these Qanun, are primarily grounded in the Fatwa of the National Sharia Council of the Indonesian Ulema Council (DSN–MUI). Banda Aceh City holds a distinctive position in regulating the governance of halal tourism by aligning national guidelines with locally embedded sharia principles that reflect local wisdom. While the halal tourism fatwa provides a comprehensive normative explanation of halal tourism, its legal force requires positive law regulations that are coercive and legally binding (Adinugraha et al., 2021; Susilawati, 2023). In this context, Qanun—particularly halal tourism Qanun—are not merely ordinary local regulations but constitute an integral part of the state-recognised formal regulatory system. Regulatory coherence among legal instruments thus becomes an essential mechanism for ensuring the effective and consistent functioning of law (Hakim, 2019; Mustafid et al., 2024; Sidqi & Witro, 2020).

Still, a lack of understanding among tourists and tourism operators about sharia compliance standards, along with the fact that fatwas are open to interpretation, makes halal tourism difficult to practice (Djakfar, 2019). In the context of the Halal Tourism Qanun of Banda Aceh City, the application of sharia indicators is mandated with the objectives of ensuring the fulfilment of Muslim tourists' needs, enhancing the positive global image of the halal industry, and safeguarding the sustainability of halal products and services, which constitutes a governmental responsibility through the formulation of regulatory provisions and their subsequent implementation by industry stakeholders (Krisna & Yusuf, 2023). Sharia compliance thus serves as the principal distinguishing characteristic of the halal in Sharia compliance thus serves as the principal distinguishing characteristic of the halal industry in comparison with the conventional tourism industry (Maesaroh et al., 2024; Prawira et al., 2023).

Academic studies on the halal industry in Aceh generally focus on legal aspects and the region's religious distinctiveness. Nonetheless, research on halal tourism is

predominantly focused on marketing, branding, and destination image, whereas investigations into the application of sharia principles and the degree of adherence to Qanun indicators are comparatively scarce. In fact, the phenomenon of global halalization indicates that the provision of halal products and services is often driven more by economic motives than by the internalization of religious values (Calder, 2020; Latif et al., 2014).

In the halal tourism sector, its conceptions and definitions, as well as the principles and characteristics embedded within it, entail consequences that are inherently related to religious values (Battour & Ismail, 2016; Rasul, 2019). In Indonesia, the country's ethnic diversity necessitates the formulation of halal tourism concepts that are adapted to the normative frameworks and local customs of each region (Purwandani & Yusuf, 2024). Halal tourism in Aceh exhibits a more comprehensive (*kaffah*) character, as it is supported by formal authority to implement Islamic law (Manan et al., 2023; Purwandani & Yusuf, 2024). Efforts to refine and develop conceptual models of halal tourism have been continuously undertaken (Hariani & Hanafiah, 2023; Huda et al., 2021, 2021). Nevertheless, the level of internalization of sharia principles among both government institutions and the wider community has not yet reached an optimal level (Adinugraha et al., 2025; Desky et al., 2022).

Based on the foregoing discussion, this study focuses on the implementation of halal tourism in Banda Aceh City, which gives rise to an urgency to examine the position and effectiveness of sharia compliance principles as the primary foundation in the governance of the halal tourism industry, particularly through regulatory instruments in the form of Qanun. Given Aceh's status as a region that formally implements Islamic law while simultaneously serving as one of the national centres for halal industry growth, an examination of the level of compliance with sharia principles constitutes a highly critical aspect. Accordingly, this study aims to analyse the regulatory framework of halal tourism and to assess the extent of sharia compliance implemented by halal tourism operators in Banda Aceh City.

Method

This study constitutes empirical legal research employing a sociological approach, conducted in Banda Aceh City. Primary data were obtained directly through interviews with regulators and halal tourism industry stakeholders in Banda Aceh City, as well as through observations of the practical implementation of sharia compliance within the halal tourism industry. Secondary data were derived from Banda Aceh City Qanun Number 3 of 2022 on the Implementation of Halal Tourism, along with other relevant legal documents supporting the research data. Data collection techniques included interviews with regulators, such as officials from the Tourism Office and members of the Banda Aceh City Regional House of Representatives (DPRK), as well as industry actors in the sectors of destinations, accommodation, culinary services, spas, and travel agencies. Field observations were also conducted to directly examine the implementation of halal tourism, including the availability of worship facilities, halal certification, spatial segregation, and accommodation guest regulations. Data analysis was carried out using a descriptive-analytical method by depicting empirical conditions, interpreting field

findings, and subsequently drawing conclusions regarding halal tourism practices in Banda Aceh City.

Result and Discussion

Understanding Banda Aceh's Halal Tourism Regulations and Industry

Halal tourism is the provision of tourism services that are in line with sharia principles (Boğan & Sarıışık, 2018). The National Sharia Council of the Indonesian Ulema Council (DSN–MUI) issued Fatwa Number 108/DSN-MUI/X/2016 on Guidelines for the Implementation of Tourism Based on Sharia Principles. This was the first step toward halal tourism in Indonesia. Aceh Province's unique approach to law is that it combines Islamic law, which is based on the Qur'an, Hadith, and other authoritative sources, such as fatwas, with the law that the Muslim community follows (Susilawati, 2023). A DSN–MUI fatwa serves as a response to contemporary Islamic legal issues, particularly in the field of economics (Mudzhar, 2013; Muhammad, 2016). The halal tourism fatwa constitutes the primary reference in the formulation of the Halal Tourism Qanun of Banda Aceh, with further development adapted to local wisdom (Dewan Perwakilan Rakyat Kota Banda Aceh, 2021). Nevertheless, fatwas in Indonesia are non-binding and require a process of positivization into national or regional positive law to acquire binding legal force (Hakim, 2019; Sidqi & Witro, 2020).

The interpretation of Islamic law in Aceh is institutionalized through Qanun as a form of regional regulation (*Peraturan Daerah*), including in the field of halal tourism. The Aceh Government grants discretionary authority to district and municipal governments to enact and adapt halal tourism Qanun in accordance with the specific characteristics of each region. Within this context, the Banda Aceh City Government regulates tourism governance based on Islamic values as stipulated in Banda Aceh City Qanun Number 3 of 2022 on the Implementation of Halal Tourism. This Qanun consists of 26 articles divided into 10 chapters and was formally enacted on 17 January 2022 by Aminullah Usman, Mayor of Banda Aceh for the 2017–2022 term. According to Aminullah Usman, the enactment of this Qanun was intended to affirm and strengthen Aceh Province's regulatory benchmark, particularly in response to several Aceh Qanuns that remained general in nature. Furthermore, the creation of the municipal Qanun aimed to raise public awareness so that following Islamic law would eventually become a common social practice and cultural norm (Aminullah Usman, personal communication, January 9, 2025).

In Article 1, paragraph (10) of the Qanun Pariwisata Halal Kota Banda Aceh, halal tourism is defined as tourism activities involving destinations and tourism industries that provide product facilities, services, and tourism management in accordance with Islamic values. The industry within it includes tourism businesses in the form of tourism products or services that adhere to Sharia principles, including destinations, accommodations, restaurants, spas, saunas, halal massage parlors, and travel agencies. This is in line with the substance of the DSN-MUI Halal Tourism Fatwa. In general, the halal tourism Qanun stipulates that, in implementing the halal tourism concept, all related industries are required to comply with predetermined indicators, including (1) the availability of worship facilities for Muslim tourists and employees; (2) supporting facilities to perform prayers with accurate qibla direction; (3) separate ablution (*wudu*) facilities for men and women; (4) clear information regarding halal, safe, and quality-certified products; (5) information on the nearest mosques; (6) qibla direction indicators in hotel rooms; (7)

separate urinal facilities for men and women that facilitate ritual purification; and (8) facilities accessible to vulnerable groups.

The implementation of sharia-based concepts within an industry requires robust sharia compliance. This aspect must be consistently observed and enforced. The main idea of the Banda Aceh City Halal Tourism Qanun is to “*offer services to tourists so they can enjoy their visits safely and in a halal way, while making travel easier, based on a tourism business model that follows Islamic law values, by providing facilities and services that meet sharia rules.*” Article by article, the Qanun sets out indicators that must be fulfilled by each industry to support the implementation of halal tourism. Additionally, the halal tourism Qanun carefully outlines the standards that must be followed by destinations and different tourism businesses to ensure they operate according to sharia principles.

The halal tourism Qanun provides that its regulatory framework applies to both tourists and tourism operators. However, this study concentrates specifically on tourism operators, comprising tourism destinations, accommodation establishments, restaurants, halal spas, saunas, and massage parlors, as well as travel agencies.

No.	Tourism Industry	Sharia Indicators
1.	Destination	Providing facilities to support the comfort of halal tourism activities. The indicators: - Prayer facilities and equipment for Muslim tourists - Standard-compliant ablution facilities
2.	Accommodation	Accommodation in halal tourism must comply with Sharia standards. The Sharia standards referred to mean that aspects of the product, service, and management have been certified by the relevant institution/agency. The indicators: - Adequate facilities for purification are available. - Facilities are available to make worship easier. - Halal food and drinks are available. - Safe, comfortable, and conducive facilities and atmosphere for families and businesses - Maintain sanitation and environmental cleanliness
3.	Restaurant	- Must guarantee the halal status of the food/beverages served, from the procurement of raw materials to the serving process, as evidenced by a halal certificate. - Halal food and beverages in accordance with the standards set by DSN-MUI.
4.	Halal SPA, Sauna, and Massage Parlor	- Separate treatment rooms for men and women, - The therapies provided, both mind therapy and physical therapy, do not lead to violations of faith and Islamic law. - Male therapists exclusively for men and female therapists exclusively for women,

		- Supporting facilities for performing prayers, - Must use halal-certified products issued by the competent authority/institution.
5.	Travel Agency and Tour Guide	- Understanding the implementation of halal tourism destinations - Providing information on halal tourism packages and the behavior of tourists at halal tourism destinations. - Organize travel packages that meet halal tourism criteria based on Standard Operating Procedures (SOP) that refer to DSN-MUI regulations. - Meeting the specific religious needs of tourists - Understanding and being able to implement sharia values in carrying out duties - Good-natured, communicative, friendly, honest, and responsible - Dress modestly in accordance with Islamic values and ethics. - Imparting Islamic values during the tour

Table 1. Sharia Standards for the Halal Tourism Industry

The legal framework applied in Aceh is based on the principle of legal pluralism. The constitutional approach was born with the existence of a Memorandum of Understanding (MOU) between the Free Aceh Movement (GAM) and the Government of Indonesia. Then it was reinforced by the Indonesian government's response by labelling Aceh as a Special Province in implementing laws infused with Sharia and customary elements (Ichwan, 2011). The form of pluralism in Aceh is related to the context of globalization that reflects social reality. As Aceh synergizes positive law, Islamic law, and the law that operates in society (living law). This is in line with the triangular concept of legal pluralism introduced by Werner Menski (Menski, 2006). The result of the interaction between positive law and Islamic Sharia principles in Aceh produces Qanun. The position of Qanun has become part of positive law that is valid and legally enforced (Zada, 2023).

In the context of halal tourism, the regulations outlined in the Qanun remain oriented toward the national legal framework and adopt various previously existing local tourism regulations as normative and comparative foundations in the formation process. The implementation of halal tourism in Banda Aceh City refers to the National Sharia Council – Indonesian Ulema Council Fatwa No: 108/DSN-MUI/X/2016 on Guidelines for Organizing Tourism Based on Sharia Principles, which serves as the initial foundation for halal tourism regulations. The harmonization of diverse legal systems in the halal tourism Qanun, which is based on the substance of the DSN-MUI Fatwa, shows that the source of legitimacy for the Acehnese community does not overlook the religious authority that is characteristic of Acehnese society. Living law in Aceh is encapsulated in the halal tourism Qanun of Banda Aceh City, which is a formulation of broader sharia value regulations. Coincidentally, with Menski's opinion that the law living in society holds the same position as state law (Muhazir, 2022).

Thus, Aceh uses national legislation guidelines, DSN-MUI Fatwas, and local policies in organizing tourism activities based on sharia principles. As stated in Article 1 paragraph (11) of the Banda Aceh City Halal Tourism Qanun, “*Usaha-usaha wisata yang menjual jasa dan produk dalam industri pariwisata halal berpatokan pada Fatwa DSN-MUI NO. 108/DSN MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah*”. However, several indicators in the DSN-MUI Fatwa are not explicitly accommodated in the Banda Aceh City Halal Tourism Qanun, such as the prohibition of activities contrary to Islamic law, the use of attributes in accordance with sharia, and the utilization of sharia financial institutions. This is because its implementation is adjusted to the principles of Aceh's customs, culture, and local wisdom, which are regulated in a separate qanun. Therefore, the explanation of Letter F in the Halal Tourism Qanun emphasizes that “*yang dimaksud dengan adat, budaya, dan kearifan lokal adalah penyelenggaraan pariwisata halal harus menghormati ketentuan adat, budaya, dan nilai-nilai kearifan lokal yang hidup dan berlaku dalam masyarakat*”.

In addition, it can be seen in the motives behind its formation and implementation, Banda Aceh City Regulation Number 3 of 2022 on the Implementation of Halal Tourism is a reaffirmation and strengthening of various Aceh Regulations that generally regulate. Thus, the content of Banda Aceh City Regulation Number 3 of 2022 on the Implementation of Halal Tourism provides limitations aimed at tourism organizers in conducting their business activities based on sharia values combined with the local wisdom aspects of their region.

Sharia Compliance of Tourism Operators in Banda Aceh City

The development of the halal industry entails inherent consequences related to the implementation of sharia principles. The Qur'an (45:18) states: “*Then We put you (Muhammad), on a clear way of the religion, so follow it and do not follow the desires of those who do not know.*” Sharia compliance represents a form of alignment between existing sharia provisions and economic as well as business activities (Mashuri, 2020). In the context of halal tourism in Indonesia, Muslim tourists' adherence to sharia principles (sharia compliance) is embedded within regulatory frameworks designed by policymakers. Tourism operators are therefore required to implement sharia principles, which constitute the fundamental basis of halal tourism practices (Battour & Ismail, 2016; Bazin et al., 2025; Boğan & Sarıışık, 2018).

The region is home to numerous tourism destinations and industries. The Aceh Office of Culture and Tourism (*Dinas Kebudayaan dan Pariwisata/Disbudpar Aceh*) reports that there are 639 tourism destinations across 23 regencies and municipalities in Aceh Province (Madjid et al., 2022). Geographically, Banda Aceh is located at the westernmost tip of Sumatra Island. The city occupies a strategic position, bordered to the north by the Malacca Strait, to the east and south by Aceh Besar Regency, and to the west by the Indian Ocean. Banda Aceh is 61.36 km² in size and is about 0.80 meters above sea level on average. The city offers various tourism attractions characterized by Islamic values and sharia-oriented nuances, which are accessible and appealing to visitors.

As the administrative centre of Aceh, Banda Aceh City has actively responded to the development of halal tourism, among others, through the enactment of Banda Aceh City Qanun Number 3 of 2022 on the Implementation of Halal Tourism. The enforcement of this halal tourism policy incorporates provisions governing the organization of tourism activities by taking into account Islamic sharia values. The policy guidelines target both

tourists and tourism operators. The introduction of the halal tourism Qanun comes with oversight actions by the Municipal Civil Service Police Unit and Wilayatul Hisbah (Satpol PP–WH).

The implementation of the halal tourism Qanun is examined through five types of tourism objects across different tourism industries in Banda Aceh City. First, we examine two tourism destinations: Ulee Lheue Beach and the PLTD Apung 1 Museum. Ulee Lheue Beach is a natural tourism destination located in Meuraxa District, Banda Aceh City. Meanwhile, the Floating Diesel Power Plant (PLTD) Apung 1 Museum is categorized as an educational tourism destination, situated in Punge Blang Cut, Jaya Baru District, Banda Aceh City. Both sites hold significant historical value and serve as silent witnesses to the 2004 Aceh tsunami. Second, accommodation services are represented by Penginapan Mulia Syariah, a modest accommodation facility equipped with adequate amenities. Established in 2023, it is located in Lueng Bata District, Banda Aceh City. Third, Gunongan Kupi, a café under the halal tourism Qanun category, represents the restaurant sector. Founded in March 2024, it is located on Teuku Umar Street, Baiturrahman District, Banda Aceh City. In addition, the restaurant sample also includes Sate Apaleh Geurugok, Banda Aceh Branch, located in Batoh, Lueng Bata District, Banda Aceh City. Fourth, Vivi SPA Beauty Treatment represents the halal spa, sauna, and massage parlor sector. Banda Aceh City offers a wide range of traditional health and wellness services specifically tailored for women. Vivi SPA operates six branches throughout Aceh, with one situated in Syiah Kuala District, Banda Aceh City. Fifth, the travel agency sector is represented by Ellamuri Travel, established in 2018 and headquartered in Lamglumpang, Ulee Kareng District, Banda Aceh City. Ellamuri Travel offers both domestic and international travel packages.

The following section outlines the implementation of halal tourism in Banda Aceh City as carried out by tourism operators, along with its alignment with the sharia compliance indicators stipulated in Banda Aceh City Qanun Number 3 of 2022 on the Implementation of Halal Tourism:

1. Destination

Based on the indicators for the implementation of halal tourism as stipulated in the Qanun, Pantai Ulee Lheue provides worship facilities for Muslim tourists in the form of a large mosque known as Baiturrahim Mosque, which is located at the entrance area prior to the culinary tourism zone of Pantai Ulee Lheue. The mosque has a large capacity and is able to accommodate congregational prayers, including Friday prayers. Baiturrahim Mosque is also historically significant, as it is one of the three mosques that remained standing during the 2004 Aceh tsunami (Direktorat Urusan Agama Islam Dan Pembinaan Syariah Direktorat Jenderal Bimbingan Masyarakat Islam Kementerian Agama Republik Indonesia, n.d.; Meutia & Araby, 2023). The ablution facilities within the mosque are segregated for male and female users and comply with the standards prescribed by Islamic law. Worship equipment, such as *mukena* and sarongs, is also provided for Muslim visitors who require them. In addition, basic worship and ablution facilities are available at several points throughout the area, including prayer rooms independently established by culinary business owners and public toilets provided by the local government. These facilities are intended to facilitate tourists in performing prayers and purification rituals without the need to travel long distances to the main mosque. The development of halal tourism benefits from such revitalization efforts (Rizal et al., 2024). Furthermore,

culinary business operators along the coastal area have implemented the halal certification program through the *self-declaration* mechanism for the products offered to tourists. Their success is evidenced by the issuance of halal certificates held by each vendor. Therefore, we can consider Pantai Ulee Lheue's halal tourism implementation compliant with the sharia standards outlined in the Qanun.

As for the educational tourist attraction PLTD Apung 1, Muslim visitors can perform their prayers at the Subulussalam mosque, which is located directly in front of PLTD Apung 1. These worship and ablution facilities are adequately available and separate for men and women (Afriwanda et al., 2020; Sufli et al., 2024). Zidan al-Hafidh stated that there are also tourist destinations where prayer facilities are not independent because they are intended to utilize existing mosques within their premises (Zidan al-Hafidh, personal communication, January 9, 2025). The managers at this destination strongly reflect the strong support for the implementation of Islamic law by industry players. The enforcement of Islamic values is stated firmly. They are not hesitant to refuse if any tourist guests disregard the applicable regulations (MPU, n.d.). Regarding clothing, Muslims are encouraged to cover their modesty, while non-Muslims are advised to dress modestly and neatly. Some destinations in Banda Aceh, including the Floating Power Plant 1, provide clothing (robes) for tourists (especially foreign tourists) who need it, in order to respect the local customs and culture. The presence of a canteen located within the museum premises provides packaged food and beverage products that have been certified halal.

Thus, the implementation of the two destinations discussed above has fulfilled the sharia compliance indicators stipulated in the relevant regulations, namely the Qanun of Banda Aceh City on Halal Tourism and the DSN–MUI Fatwa on Halal Tourism. The primary emphasis of both regulatory frameworks lies in the provision of adequate and easily accessible worship facilities, as well as the availability of food and beverages whose halal status is assured, as evidenced by halal certification or labeling issued by the Halal Product Assurance Agency (BPJPH). These requirements have been duly implemented at Pantai Ulee Lheue and the PLTD Apung 1 Museum.

2. Accommodation

Penginapan Mulia Syariah has not yet obtained an official certification or label designating it as a sharia-compliant hotel (accommodation), despite having been established after the enactment of the Halal Tourism Qanun in Banda Aceh. The owner explained that, nonetheless, from the initial stages of development—such as during the process of obtaining the Building Construction Permit (IMB) and the Business Identification Number (NIB)—the term “*sharia*” had been explicitly stated. This designation constitutes a form of commitment on the part of both the owner and the employees to consistently provide services aligned with Islamic values. Guests who fail to adhere to the established regulations during check-in demonstrate this commitment in practice. Such practices include requiring each guest to present identification cards to determine whether they are *mahram* or not; in cases of continued doubt, guests may be asked to provide a marriage certificate. The owner stressed that losing potential guests because of strict rules that uphold sharia principles is not seen as a problem at all.

Referring to the indicators of sharia-compliant accommodation stipulated in the Halal Tourism Qanun, this lodging facility has complied with the applicable standards. Facilities for ritual purification and worship are adequately and appropriately provided.

Qibla direction indicators are available in every room, and although there is no communal prayer room within the accommodation, the management provides *mukena* for guests who require them. The understanding of Aceh's special status in implementing Islamic law across various aspects of life has also become culturally embedded within society. Several Qanun enacted prior to the Halal Tourism Qanun have already established provisions and guidelines that shape accommodation practices in accordance with Islamic values. The accommodation owner further noted that the enactment of the Halal Tourism Qanun serves as a form of "*specific reinforcement*" for the previously applicable Qanun (Manager of Penginapan Mulia Syariah, personal communication, January 7, 2025).

Penginapan Mulia Syariah has accordingly implemented the provisions for compliance with the sharia principles outlined in the Banda Aceh City Qanun on Halal Tourism and the DSN–MUI Fatwa on Halal Tourism. The accommodation clearly enforces a sharia-oriented approach, requiring guests to adhere to its established policies.

3. Restaurant

Article 14 of the Banda Aceh City Qanun on Halal Tourism regulates restaurants, which are defined to include not only restaurants but also bars (food stalls), cafés, and other catering services. Gunongan Kopi falls within the category of a café and is therefore required to comply with the criteria and indicators applicable to restaurants. In this context, Gunongan Kopi provides both food and beverages. The coffee, which constitutes the main menu item of the café, is not produced independently but is supplied through a distributor from a primary producer. Consequently, the café is not directly obligated to undertake the halal certification process but is required to ensure that the products used—particularly the coffee—have obtained halal labelling. Similarly, with regard to surrounding micro, small, and medium enterprises (MSMEs) selling light food products, Gunongan Kopi limits its responsibility to ensuring that the products offered are halal and do not contain elements prohibited under Islamic law. This was explained by the café manager, who bears full responsibility for the management of the establishment, noting that their authority does not extend beyond verifying the ingredients used, even though not all vendors have obtained halal certification. The manager further emphasized that Aceh's status as a Special Region implementing Islamic law in a comprehensive (*kaffah*) manner creates a general presumption of halal compliance for all food and beverages sold. This perception contributes to the reluctance of some business actors in Aceh to pursue halal certification, as such certification is considered to have limited influence on market acceptance. In Aceh, which is widely recognized for its special status, food and beverages are generally assumed to be halal by default. Additionally, Gunongan Kopi boasts segregated facilities for worship and purification (ablution) for men and women. This indicates that the Halal Tourism Qanun has extended its regulatory reach to the restaurant sector, including cafés and food stalls operating in Banda Aceh. The dissemination of the Halal Tourism Qanun by the Banda Aceh City Government has been reinforced through various Circular Letters (*Surat Edaran*) containing appeals and directives, including: (1) a Circular Letter issued by the Civil Service Police Unit and Wilayatul Hisbah (Satpol PP–WH) No. 000.4.7.2/579/2024, which generally urges business actors to support the implementation of Islamic law by actively preventing violations, particularly by female visitors, and (2) a Mayor's Circular Letter No. 451/0923 concerning the cessation of commercial (*muamalah*) activities prior to the call to prayer (Admin Syariat Islam, 2019). Such enforcement measures are implemented and supervised by female sharia police

officers through patrols using vehicles and loudspeakers ahead of Friday prayers, while authorized officers also conduct supervision at tourist destinations (*Diskominfo Banda Aceh*, 2022). These ongoing practices constitute a concrete manifestation of the implementation of Article 22 of Banda Aceh City Qanun No. 3 of 2022 on the Administration of Halal Tourism, which regulates supervisory mechanisms and allows for the involvement of other relevant institutions in accordance with their respective authorities.

The Sate Apaleh restaurant has also followed the rules set out in the Halal Tourism Qanun. This compliance is evidenced by its possession of a halal certification label issued by the Aceh Ulama Consultative Council (Majelis Permusyawaratan Ulama/MPU Aceh). Khairil Afzal, the owner of the restaurant, explained that obtaining halal certification was intended as a long-term strategic measure to ensure the sustainability of the business and to mitigate potential risks should the central government impose mandatory halal certification requirements for food products in the future (Khairil Afzal, personal communication, January 17, 2025). On the other hand, he acknowledged that, in practice, both local consumers and the Acehnese community in general tend not to place significant emphasis on halal certification, given Aceh's well-known reputation for the comprehensive (*kaffah*) implementation of Islamic law, which distinguishes it from other regions in Indonesia. Nevertheless, there have been instances in which visitors from neighbouring countries have specifically inquired about and sought confirmation of the restaurant's halal certification. In such cases, the halal logo of Sate Apaleh was shown by the staff on duty. This illustrates that compliance with government regulations not only fulfils legal and religious obligations but also generates positive impacts, particularly in enhancing consumer trust and credibility among both domestic and international Muslim tourists.

The preparedness demonstrated by Sate Apaleh may serve as a model for other business operators in supporting the government's efforts to ensure the halal status of all commercial products for the Muslim-majority population. The owner stated that his awareness of the Banda Aceh City Halal Tourism Qanun stemmed from socialization activities conducted by the tourism authority regarding halal certification. He also mentioned that this view matches what the Aceh Ulama Consultative Council (MPU Aceh) believes, which is that they don't focus much on halal certification because people generally think that food and drinks in Aceh are naturally halal. The halal logo issued by MPU Aceh is valid until December 2025; however, the owner explained that prior to its expiration, a new halal certificate from the Ministry of Religious Affairs has already been applied for. In addition, prayer facilities and service areas have implemented gender segregation, and employees routinely perform congregational prayers during prayer times.

The commitments demonstrated by the two restaurants discussed above have fulfilled the indicators stipulated in the Banda Aceh City Qanun on Halal Tourism as well as the DSN–MUI Fatwa on Halal Tourism. Business operators, particularly in the restaurant sector, closely link this compliance to their feedback. As a city frequently visited by tourists, Banda Aceh places significant importance on the visible assurance of product halalness, which constitutes a primary concern for visitors—especially international tourists who adhere to a sharia-oriented lifestyle, such as those from Malaysia.

Specifically for restaurants, Law Number 33 of 2014 on Halal Product Assurance serves as the frontline guardian overseeing the journey of halal products. Various procedures and processes for the halal status of a traded product have been detailed within it. This article of the JPH Law states, “*Produk yang masuk, beredar, dan diperdagangkan di wilayah Indonesia wajib bersertifikat halal*”. Meanwhile, within the scope of Aceh, the Aceh Government enforces regulations to regulate the halal status of a product, as outlined in Aceh Qanun Number 8 of 2016 concerning the Halal Product Assurance System. The provisions within it involve the role of LPPOM MPU Aceh, which is authorized to certify the halal status of a product, and the halal certificate is issued by MPU Aceh. Therefore, the implementation in both restaurants has carried out the mandate of the JPH Law and the Aceh SJPH Qanun. However, the full optimization of its absorption requires concrete steps to effectively target business operators. Meanwhile, the halal tourism fatwa by DSN-MUI does not specifically discuss the restaurant sector of the tourism industry.

4. SPA, Sauna, Halal Massage Parlor

The *Salus Per Aquam* (SPA) business sector is particularly popular among women. Vivi SPA has effectively capitalized on this opportunity by providing treatment rooms exclusively for female clients. Moreover, Aceh’s regional context, which supports the implementation of Islamic law across various aspects of life—including SPA services—has further reinforced this practice through the Halal Tourism Qanun. This business has received a positive response, especially from Muslim women, with regard to comfort, safety, and the adequacy of facilities. In relation to the provisions of the Banda Aceh City Halal Tourism Qanun, the products used by this spa originate from various brands that have been verified as halal-certified by the Indonesian Council of Ulama (MUI). Adequate prayer facilities and worship equipment are provided, and all treatment rooms are enclosed and serviced exclusively by female therapists. The presence of a halal designation within this SPA business reflects an ongoing commitment to providing facilities that comply with halal criteria and to fulfilling the requirements stipulated in the Qanun, thereby assuring visitors of the halal integrity of the services offered.

Vivi Spa has implemented the indicators outlined in the Banda Aceh City Qanun regarding Halal Tourism and the DSN-MUI Fatwa on Halal Tourism. The implementation related to the separation of men and women is not only in the treatment and therapy rooms according to gender but also focuses its business exclusively on women. Vivi Spa has opened a safe space for women, which is the main essence of religious teachings conceptualized in halal tourism regulations, namely the preservation of tourists’ honor.

5. Travel agency

Travel agencies are currently receiving support for further development (Halmahera & Bahri, 2023). With regard to Banda Aceh City Qanun Number 3 of 2022 concerning the Implementation of Halal Tourism, Ahmad Zaki, as the manager and founder of this travel agency, stated that he was not yet aware of the new regulations and had not received any information or official socialization from the government regarding this Qanun, except for provincial-level branding of Aceh halal tourism under the slogan “*The Light of Aceh*.” Nevertheless, the practices currently implemented by his agency have generally been aligned with the concept of halal tourism as stipulated in the Qanun, particularly

within the travel agency sector. Aceh's identity as an Islamic region instils these principles in tourists. Information regarding halal tourism packages and expected tourist behavior has been included in the agency's guidelines. Ahmad Zaki explained that such guidance is provided either during the online registration process between guests and Ellamuri Travel or verbally at the pickup point. In addition, facilitating tourists' religious observance is part of the services offered by the agency. He added that Muslim tourists are given guidance at prayer times, which are also adjusted to the Islamic concessions (*rukhsah*) granted to travellers. For young men and women traveling together, Ellamuri Travel does not set any specific rules or check for documents, as that is up to the places where they stay, which might ask for a marriage certificate or other related papers. This arrangement represents the enforcement of Islamic values required by Muslim travellers during their journeys and has been fulfilled by the travel agency. Regarding feedback from both local and international non-Muslim tourists, Ellamuri stated that, to date, its guests have generally felt comfortable with the applicable provisions. The service delivery reflects this sense of comfort by not discriminating between Muslim and non-Muslim tourists. Ellamuri further suggested that one issue still requiring collective attention within the travel agency sector to enhance the comfort of halal tourism services relates to human resources. Ideally, tour guides, drivers, and other personnel should be assigned according to the composition of travel groups, namely male staff for male tourists and female staff for female tourists, and vice versa.

In this way, Ellamuri Travel's travel agency and tour guides have followed sharia rules as outlined in the Banda Aceh City Qanun on Halal Tourism and the DSN-MUI Fatwa on Halal Tourism. The ethics and Islamic values that characterize the lifestyle of the *Serambi Makkah* community further support government policies in meeting the needs of Muslim tourists.

Based on the above description, it can be understood that the implementation of halal tourism by tourism organizers in Banda Aceh, which includes the sectors of destinations, accommodations, restaurants, spas, travel agencies, and tour guides, has been in accordance with the principles of Islamic law as regulated in Banda Aceh City Regulation Number 3 of 2022 concerning the Implementation of Halal Tourism. The implementation also takes into account the provisions in the National Sharia Council of the Indonesian Ulama Council Fatwa Number 108/DSN-MUI/IX/2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles. Although the fatwa is not legally binding, the Banda Aceh City Government uses it as a normative reference in the implementation of halal tourism. In addition, halal tourism organizers in Banda Aceh City also refer to Law Number 33 of 2014 concerning Halal Product Assurance as a national regulation, particularly in the restaurant sector related to the provision of halal food and beverages. The existence of various regulations does not conflict with the local wisdom values of the Acehnese community, because the Halal Tourism Qanun explicitly places local wisdom as one of its foundational principles. Thus, the implementation of Sharia compliance indicators in the organization of halal tourism in Banda Aceh City has been represented thru practices carried out by tourism organizers in various related sectors.

Conclusion

Banda Aceh City Regulation Number 3 of 2022 on the Implementation of Halal Tourism provides a comprehensive normative foundation and serves as a guideline for the implementation of tourism activities based on sharia principles in Banda Aceh. The

commitment of the Government, along with community participation in implementing these regulations, contributes to the formation of an integrated halal industry ecosystem, both in terms of halal compliance and the strengthening of local wisdom. The existence of halal tourism regulations runs harmoniously with the local wisdom values of the Acehese community. The sharia compliance indicators formulated in the Qanun encourage tourism operators to conduct their business activities in accordance with the religious values that live within the Acehese community (local wisdom) while remaining in line with the applicable legal provisions. In practice, the implementation of the Banda Aceh City Halal Tourism Qanun adopts various provisions contained in Fatwa No: 108/DSN-MUI/IX/2016 on Guidelines for Organizing Tourism Based on Sharia Principles, which is the main proponent of the halal tourism policy. The representation of the implementation of Sharia compliance in the halal tourism sector in Banda Aceh City is reflected thru the management practices in five main subsectors, namely tourist destinations, accommodations, restaurants, spas, travel agencies, and tour guides. More than just fulfilling religious aspects, the implementation of halal tourism practices also shows an orientation toward creating a safe, comfortable, and sustainable tourism environment for both tourists and the local community, in line with the global demand for halal tourism practices.

References

- Adinda, Z., Kusumasari, B., Hadna, A. H., & Susanto, N. (2024). Halal Tourism: A Critical Review of the Development and Implementation. *JKAP (Jurnal Kebijakan Dan Administrasi Publik)*, 28(1), 1–17. <https://doi.org/10.22146/jkap.90194>
- Adinugraha, H. H., Al-Kasyaf, M. Z., & Nasaruddin, R. B. (2025). Applying Muslim-friendly tourism principles in destination management: Evidence from Aceh, Indonesia. *International Journal of Halal Industry*, 1(1), 68–83. <https://doi.org/10.20885/IJHI.vol1.iss1.art5>
- Adinugraha, H. H., Nasution, I. F. A., Faisal, F., Daulay, M., Harahap, I., Wildan, T., Takhim, M., Riyadi, A., & Purwanto, A. (2021). Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective. *The Journal of Asian Finance, Economics and Business*, 8(3), 665–673. <https://doi.org/10.13106/jafeb.2021.vol8.no3.0665>
- Admin Syariat Islam. (2019, August 26). *Tgk. Alizar: Masyarakat Harus Sosialisasikan Imbauan Wali Kota Banda Aceh*. Dinas Syariat Islam Kota Banda Aceh. <https://syariatislam.bandaacehkota.go.id/2019/08/26/tgk-alizar-masyarakat-harus-sosialisasikan-imbauan-wali-kota-banda-aceh/>
- Afriwanda, A., Syahnur, S., & Gunawan, E. (2020). How Does Halal Tourism Contribute to Community Economy? The Cases of Tsunami Museum and the Pltd Floating Ship in Banda Aceh, Indonesia. *Share: Jurnal Ekonomi Dan Keuangan Islam*, 9(2), 245–264. <https://doi.org/10.22373/share.v9i2.8250>
- Battour, M., Hakimian, F., Ismail, M., & Boğan, E. (2018). The perception of non-Muslim tourists towards halal tourism: Evidence from Turkey and Malaysia. *Journal of Islamic Marketing*, 9(4), 823–840. <https://doi.org/10.1108/JIMA-07-2017-0072>
- Battour, M., & Ismail, M. N. (2016). Halal tourism: Concepts, practises, challenges and future. *Tourism Management Perspectives*, 19, 150–154. <https://doi.org/10.1016/j.tmp.2015.12.008>

- Bazin, D., Bhukuth, A., Dragasevic, M., & Faviandhani, Q. (2025). From halal tourism to the sharia economy: The case of Lombok honeymoon halal tourism. *Tourism and Hospitality Research*, 25(4), 699–717. <https://doi.org/10.1177/14673584241257085>
- Biancone, P. P., Secinaro, S., Radwan, M., & Kamal, M. (2019). Halal Tourism: An Opportunity for the Global Tourism Industry. *Tourism Analysis*, 24(3), 395–404. <https://doi.org/10.3727/108354219X15511865533112>
- Boğan, E., & Sarıışık, M. (2018). Halal tourism: Conceptual and practical challenges. *Journal of Islamic Marketing*, 10(1), 87–96. <https://doi.org/10.1108/JIMA-06-2017-0066>
- Calder, R. (2020). Halalization: Religious Product Certification in Secular Markets. *Sociological Theory*, 38(4), 334–361.
- Desky, H., Thaver, B., & Rijal, S. (2022). Analysis of Tourist Satisfaction with Halal Tourism in Aceh. *Indonesian Journal of Halal Research*, 4(1), 1–8. <https://doi.org/10.15575/ijhar.v4i1.14479>
- Dewan Perwakilan Rakyat Kota Banda Aceh. (2021, November 13). *Sertifikasi Halal Jadi Perhatian Khusus dalam RDPU Raqan Penyelenggaraan Pariwisata Halal*. <https://dprk.bandaacehkota.go.id/berita/sertifikasi-halal-jadi-perhatian-khusus-dalam-rdpu-raqan-penyelenggaraan-pariwisata-halal/>
- Direktorat Urusan Agama Islam Dan Pembinaan Syariah Direktorat Jenderal Bimbingan Masyarakat Islam Kementerian Agama Republik Indonesia. (n.d.). *Sistem Informasi Masjid*. Masjid Baiturrahim. Retrieved January 6, 2026, from <https://simas.kemenag.go.id/profil/masjid/01.5.01.19.03.000014#content-sejarah>
- Diskominfo Banda Aceh. (2022, September 23). Jelang Pelaksanaan Shalat Jumat, Warkop Diminta Tutup. <https://diskominfo.bandaacehkota.go.id/2022/09/23/jelang-pelaksanaan-shalat-jumat-warkop-diminta-tutup/>
- Djakfar, M. (2019). *Pariwisata Halal Perspektif Multidimensi. Peta Jalan Menuju Pengembangan Akademik & Industri Halal di Indonesia*. UIN-Maliki Press.
- Hakim, S. A. (2019). Analytical Framework for Study the Fatwas of Sharia Economics. *AHKAM: Jurnal Ilmu Syariah*, 19(2), Article 2. <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/12219>
- Halmahera, A., & Bahri, E. S. (2023). The Role of Travel Agency in Encouraging Sharia Tourism in Indonesia. *JOURNAL OF MULTI-DISCIPLINES SCIENCE (ICECOMB)*. <https://www.semanticscholar.org/paper/The-Role-of-Travel-Agency-in-Encouraging-Sharia-in-Halmahera-Bahri/b34ab25d2d35e76b8fed41627896a33136cc369f>
- Hariani, D., & Hanafiah, M. H. (2023). The competitiveness, challenges and opportunities to accommodate the Halal tourism market: A Sharia-law tourism destination perspectives. *Journal of Islamic Marketing*, 15(3), 919–942. (world). <https://doi.org/10.1108/JIMA-05-2023-0147>
- Hasan, F. A. A. (2017). *Penyelenggaraan Parawisata Halal di Indonesia (Analisis Fatwa DSN-MUI tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah)*. 2(1). <https://doi.org/10.22515/al-ahkam.v2i1.699>
- Huda, N., Rini, N., Muslikh, M., & Hidayat, S. (2021). Developing a Strategic Model for Halal Tourism in Aceh. *International Journal of Religious Tourism and Pilgrimage*, 9(1). <https://doi.org/10.21427/0y6f-gh36>

- Husna, A., Purnama, E., & Syahbandar, M. (2019). Pembatalan Qanun Aceh Melalui Executive Review Dan Judicial Review. *Media Syari'ah: Wahana Kajian Hukum Islam dan Pranata Sosial*, 21(2), 129–146. <https://doi.org/10.22373/jms.v21i2.3411>
- Ichwan, M. N. (2011). Official Ulama and the Politics of Re-Islamization: The Majelis Permusyawaratan Ulama, Shari'atization and Contested Authority in Post-New Order Aceh. *Journal of Islamic Studies*, 22(2), 183–214.
- Jafari, J., & Scott, N. (2014). Muslim world and its tourisms. *Annals of Tourism Research*, 44, 1–19. <https://doi.org/10.1016/j.annals.2013.08.011>
- Krisna, R., & Yusuf, M. (2023). Halal Ecosystem Improvement Study Reviewed of Halal Product Regulations Halal. *International Journal of Research and Review*, 10(2). https://www.ijrrjournal.com/IJRR_Vol.10_Issue.2_Feb2023/IJRR-Abstract43.html
- Latif, I. A., Mohamed, Z., Sharifuddin, J., Abdullah, A. M., & Ismail, M. M. (2014). A Comparative Analysis of Global Halal Certification Requirements. *Journal of Food Products Marketing*, 20(sup1), 85–101. <https://doi.org/10.1080/10454446.2014.921869>
- Madjid, I., Budiman, M. A., & Yusniar. (2022). *Pengembangan Ekonomi Kreatif Aceh*. Syiah Kuala University Press.
- Maesaroh, I., Dewi, I. J., & Ginting, G. (2024). Tourists' Attitudes Towards Halal Tourism: The Roles of Place Attachment and Religiosity. *Jurnal Kepariwisata Indonesia: Jurnal Penelitian Dan Pengembangan Kepariwisata Indonesia*, 18(1), 61–76. <https://doi.org/10.47608/jki.v18i12024.61-76>
- Manan, A., Wirianto, D., Fadhilah, M. A., & Kamarullah, K. (2023). Halal Tourism: A Proposed Sharia Model for Implementation. *Jurnal Ilmiah Peuradeun*, 11(1), 81–100. <https://doi.org/10.26811/peuradeun.v11i1.784>
- Mashuri, I. (2020). Implementation of Sharia Compliance in The Halal Tourism Industry In Indonesia (A Study On Sharia Hotels And Beaches). *Prophetic Law Review*, 200–220. <https://doi.org/10.20885/PLR.vol2.iss2.art5>
- Mastercard-Crescentrating Global Muslim Travel Index 2025. (n.d.). Retrieved June 23, 2025, from <https://www.crescentrating.com/global-muslim-travel-index-gmti.html>
- Menski, W. F. (2006). *Comparative Law in a Global Context: The Legal Systems of Asia and Africa*. Cambridge University Press.
- Meutia, Z. D., & Araby, Z. (2023). Pelestarian Arsitektur Pascabencana Tsunami sebagai Cagar Budaya (Studi Kasus: Masjid Baiturrahim, Banda Aceh, Indonesia). *Bayt ElHikmah: Journal of Islamic Architecture and Locality*, 1(1), 30–39. <https://doi.org/10.22373/jial.v1i1.3772>
- MPU. (n.d.). MPU Aceh Keluarkan Fatwa dan Taushiyah terkait Wisata Halal. Retrieved January 6, 2026, from <https://mpu.acehprov.go.id/berita/kategori/berita/mpu-aceh-keluarkan-fatwa-dan-taushiyah-terkait-wisata-halal>
- Mudzhar, M. A. (2013). The Legal Reasoning and Socio-Legal Impact of the Fatwās of the Council of Indonesian Ulama on Economic Issues. *AHKAM: Jurnal Ilmu Syariah*, 13(1), Article 1. <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/946>
- Muhammad, N. E. (2016). Fatwa dalam Pemikiran Hukum Islam. *Al-Mizan*, 12(1), 150–177. <https://doi.org/10.30603/am.v12i1.129>

- Muhazir, M. (2022). Islam, Fatwa dan Negara: Pluralisme Hukum Perceraian di Aceh, Indonesia. *Istinbath : Jurnal Hukum*, 19(01), 115–134. <https://doi.org/10.32332/istinbath.v19i02.3217>
- Mustafid, F., Nasution, K., & Sodikin, A. (2024). Positivization of the Council of Indonesian Ulama's Halal Fatwa: Policy and Position in Indonesian Legislation. *JURIS (Jurnal Ilmiah Syariah)*, 23(1), 155–166. <https://doi.org/10.31958/juris.v23i1.10859>
- Pramadika, T., Daffa, M., Prabowo, P. A., & Rahmafitria, F. (2025). Efektivitas Peraturan Daerah Kabupaten Bandung Tentang Pariwisata Halal: Studi Pemahaman Masyarakat Dan Pelaku Usaha. *International Journal Mathla'ul Anwar of Halal Issues*, 5(1), 60–79. <https://doi.org/10.30653/ijma.202551.121>
- Prawira, M. F. A., Pamungkas, Y., Agustin, D. L. I., Tanisa, F. S., Alviana, A. D., Anisa, D. N., & Syam, R. (2023). Halal Tourism Destination from Tourist Perspectives: A Review. *Journal of Tourism Sustainability*, 3(1), 50–60. <https://doi.org/10.35313/jtospolban.v3i1.75>
- Purwandani, I., & Yusuf, M. (2024). Localizing Indonesian Halal tourism policy within local customs, Qanun, and marketing. *Journal of Policy Research in Tourism, Leisure and Events*, 16(2), 246–264. <https://doi.org/10.1080/19407963.2021.1996382>
- Rasul, T. (2019). The trends, opportunities and challenges of halal tourism: A systematic literature review. *Tourism Recreation Research*, 44(4), 434–450. <https://doi.org/10.1080/02508281.2019.1599532>
- Rasyid, Moh. (2021). *Fikih Pariwisata Indonesia (Studi Fatwa DSN-MUI Nomor 108 Tahun 2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah dalam Kerangka Islam Rahmatan Lil 'Alamin* [Master's, UIN Sunan Kalijaga Yogyakarta]. <https://digilib.uin-suka.ac.id/id/eprint/49002/>
- Rizal, M., Saprijal, S., As, A., Syahroni, F., & Jamali, Y. (2024). Konsep Pemasaran Brand Wisata Halal dalam Mewujudkan Industri Pariwisata Kelas Dunia di Kota Banda Aceh. *Aceh Anthropological Journal*, 8(2), 223–238. <https://doi.org/10.29103/aaj.v8i2.18274>
- Safrina. (2024, November 2). *Aceh Raih Peringkat Dua Destinasi Pariwisata Ramah Muslim*. <https://acehprov.go.id/berita/kategori/pemerintahan/aceh-raih-peringkat-dua-destinasi-pariwisata-ramah-muslim>
- Said, M. F., Adham, K. A., Muhamad, N. S., & Sulaiman, S. (2020). Exploring halal tourism in Muslim-minority countries: Muslim travellers' needs and concerns. *Journal of Islamic Marketing*, 13(4), 824–842. <https://doi.org/10.1108/JIMA-07-2020-0202>
- Sidqi, I., & Witro, D. (2020). Kedudukan Fatwa Majelis Ulama Indonesia (MUI) dalam Perspektif Hukum Islam dan Nasional: Studi Implikasi Fatwa Terhadap Masyarakat. *Nizham Journal of Islamic Studies*, 8(01), Article 01. <https://doi.org/10.32332/nizham.v8i01.2103>
- Sthapit, E., Björk, P., Coudounaris, D. N., & Jiménez-Barreto, J. (2024). Memorable Halal Tourism Experience and Its Effects on Place Attachment. *International Journal of Hospitality & Tourism Administration*, 25(3), 575–601. <https://doi.org/10.1080/15256480.2022.2135666>
- Sufli, M. H., Mustaqilla, S., & Qurratulaini, I. (2024). Halal Management of The PLTD Apung Tsunami Park of Aceh, Indonesia: A Legal Analysis. *JURISTA: Jurnal*

- Hukum Dan Keadilan*, 8(2), 580–600. (Asia, Europe, Middle East, Indonesia, Malaysia). <https://doi.org/10.22373/jurista.v8i2.189>
- Susilawati, C. (2023). Identification and Effectiveness of Halal Tourism Laws in Indonesia. *Journal of Islamic Economic Laws*, 6(2), Article 2. <https://doi.org/10.23917/jisel.v6i2.22597>
- Wijaya, L. H., & Sholeh, M. (2020). The Impact of Halal Tourism on Regional Economic Growth in Lombok, West Nusa Tenggara, Indonesia. *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah*, 12(2), Article 2. <https://journal.uinjkt.ac.id/index.php/iqtishad/article/view/15127>
- Wijaya, T., Nurbayah, S., Zahro, F., & Ningsih, F. (2021). Pariwisata Halal di Indonesia: Kajian terhadap Fatwa Dewan Syariah Nasional Majelis Ulama Indonesia (DSN-MUI). *TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, dan Humaniora*, 2(3), 284–294. <https://doi.org/10.33650/trilogi.v2i3.3078>
- Yusuf, M. Y., Inayatillah, & Isnaliana. (2021). *Wisata Halal Aceh*. Ar-Raniry Press.
- Zada, K. (2023). Sharia and Islamic state in Indonesia constitutional democracy: An Aceh experience. *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 23(1), 1–18. <https://doi.org/10.18326/ijtihad.v23i1.1-18>
- Zulfiyanda, Z., Ramlan, R., & Wajdi, F. (2024). Regulasi Pariwisata Halal di Provinsi Aceh. *Seminar Nasional Hukum, Sosial Dan Ekonomi*, 3(1), 242–251.
-