

Legal Certainty for Halal Tourism in the Implementation of Islamic Sharia in Aceh Province

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Abstract. *Halal tourism in Aceh holds great potential in supporting economic growth, enhancing community welfare, and preserving Sharia values within the tourism industry. Through the implementation of Aceh Qanun No. 8 of 2013 on Tourism, the government has made efforts to develop infrastructure, services, and policies that support halal tourism. This study analyzes the implementation of halal tourism in Aceh, the challenges faced, and optimization strategies that can be applied to strengthen the competitiveness of this tourism destination. The findings indicate that although Aceh has various advantages such as supporting infrastructure, a strong Islamic cultural identity, and proactive government policies, challenges still exist in global promotion, the availability of internationally standardized halal tourism facilities, and perceptions of non-Muslim tourists. Therefore, a strategic approach is required, including improving infrastructure quality, digital-based tourism promotion, collaboration with the global tourism industry, and strengthening human resource capacity in this sector. With these strategic measures, Aceh can further solidify its position as a leading halal tourism destination that is not only economically beneficial but also contributes to the broader welfare of society.*

Keywords: *Aceh; Economy; Halal; Islamic; Tourism; Welfare.*

1. Introduction

Implementing Islamic sharia is part of the constitutional responsibility of the Republic of Indonesia which does not conflict with national law, as stated in Article 29 Paragraph (2) of the 1945 Constitution of the Unitary State of the Republic of Indonesia (1945 Constitution). The implementation of worship in Islam includes various aspects, one of which is in the tourism sector which does not contradict Islamic law, so that it can bring rewards. The state provides guarantees for this, and one form of such guarantee is the existence of legal regulations that govern it. Law No. 10 of 2009 concerning Tourism is the legal basis for the freedom to travel and utilize leisure time through tourism activities, which is part of human rights. In addition, the tourism sector is also an important part of national development which is carried out in a planned, coordinated, sustainable, and responsible manner, while maintaining the protection of religious values, community culture, environmental sustainability, and national interests. Therefore, tourism is needed to encourage equal distribution of business opportunities, obtain benefits, and

face the challenges of change that occur both at the local, national, and global (<https://www.dpr.go.id/jdih/index/id/527/>) levels.

Traveling is basically the need of every individual with a specific purpose. Law No. 10 of 2009 concerning Tourism emphasizes that everyone has the right to have the opportunity to meet their tourism needs. In this case, it shows that tourism demand needs to be measured starting from departure from home to returning after undergoing tourist activities (Surur, 2020).

As a developing country, Indonesia seeks to build the tourism industry as one of the steps to achieve balance in the foreign trade balance. Through the tourism sector, it is hoped that it can increase the country's foreign exchange income. Tourism in Indonesia has a very vital role in attracting investment in the economic sector. Tourism is also a source of income that continues to grow and be renewed through planned and ongoing renovations and maintenance. Thus, tourism in Indonesia is one of the sectors that contributes to strengthening the country's economy. Over time, the tourism sector has undergone various developments and transformations, one of which is sharia-based tourism, which is now better known as halal tourism. Halal tourism refers to tourism that is in accordance with sharia principles. The concept of halal tourism means encouraging tourism that is in accordance with Islamic teachings, so that there are no obstacles for Muslim tourists to carry out worship and customs in accordance with their religious teachings (Battour & Ismail, 2016). Halal tourism is one of the fastest-growing sectors and has great potential in Indonesia. With the increasing number of Muslim tourists, this sector presents new opportunities in the global tourism industry (Ferdiansyah, 2020). (Sabrina et al., 2022a) describe the halal tourism trend as a "new gold mine" that offers bright prospects for the global tourism industry. Halal tourism adopts Islamic values in all aspects of tourism activities, creating a Muslim-friendly environment that is in line with sharia principles. The phenomenon of "tourism legalization" has even become a popular trend at the international level.

In Indonesia, halal tourism was developed as a national program by the Ministry of Tourism. To accelerate the development of halal tourism, in 2013, the Ministry of Tourism designated 13 provinces as leading tourist destinations, namely West Nusa Tenggara, Bali, South Sulawesi, East Java, Yogyakarta, Central Java, West Java, DKI Jakarta, Banten, Lampung, Riau, West Sumatra, and Aceh. Aceh, as a special autonomous region that has privileges, is authorized to regulate various aspects of life, including religion, government, politics, law, economy, social, and culture, by practicing Islamic law. This is stated in Law No. 11 of 2006 concerning the Government of Aceh Article 16 Paragraph (2), which regulates the authority of the Government of Aceh in exercising privileges, including: a. The implementation of religious life in the form of the implementation of Islamic shari'a for its adherents in Aceh while maintaining the harmony of life between religious communities; b. Maintenance of traditional life in harmony with Islam; c. Implementation of quality education and adding local content materials in accordance with Islamic sharia; d. The role of Ulama in determining Aceh policies; and, e. The implementation and management of the hajj pilgrimage is in accordance with laws and regulations. Based on the explanation of the above articles, Law No. 11 of 2006 concerning the Government of Aceh provides a solid legal basis for the people of Aceh to apply Islamic sharia in their lives. One of the implementations is to improve the economy through halal tourism. Aceh, as the only province that implements Islamic sharia in Indonesia, has great potential to develop the halal tourism sector. With the increasing number of Muslim tourists at the global level, halal tourism

is becoming an economic opportunity and an important means of integrating Islamic values into the tourism industry as a whole. The main goal of halal tourism development in Aceh is to increase the number of tourist visits, and create benefits for the local community. By utilizing the potential of halal tourism, Aceh can encourage sharia-based economic growth, create new jobs, and improve people's welfare. This is also in line with the principles of sustainable development in Aceh which are determined to preserve culture and religious values, not to focus solely on economic growth.

With the implementation of Islamic law in Aceh Province, the Ministry of Tourism targets this area as a halal tourism destination to attract Muslim tourists from all over the world. The success of the implementation of halal tourism in Aceh Province can be seen from the achievements of the tourism sector. In the 2016 national halal tourism competition, Aceh won three awards, namely as the best Muslim tourist-friendly cultural destination, Sultan Iskandar Muda Airport as the best Muslim tourist-friendly airport, and Baiturrahman Grand Mosque as the best tourist attraction. Based on data from the Ministry of Tourism and the Central Statistics Agency (BPS) in 2017, the tourism sector in Aceh is worth around Rp. 10.87 trillion, or equivalent to 8.97% of the total economy of Aceh, which shows how important the tourism sector is for the province (Zaki & Rasyid, 2021).

According to data released by the Aceh Culture and Tourism Office (2020), Aceh has various supporting potentials for the development of culture and the tourism sector. This potential includes 833 tourist attractions, 909 cultural heritage building sites, 502 tour guides, 202 tourism awareness groups, 553 hotels, 398 travel agencies, 321 souvenir businesses, and 1,804 restaurants. The regulations regarding halal tourism in Aceh Province are regulated in Qanun Aceh Number 8 of 2013 concerning Tourism. This qanun policy serves as a legal basis in managing the tourism sector in Aceh. Although the qanun does not directly use the term halal, in accordance with Article 2 of the Aceh Qanun Number 8 of 2013, the implementation of tourism in Aceh must be based on Islamic principles, as well as pay attention to comfort, justice, people, cleanliness, sustainability, openness, and respect for local customs, culture, and wisdom. From this, it can be concluded that the concept of tourism in Aceh is based on Islamic values (Surur, 2020). In addition to qanun which is the legal basis for the implementation of halal tourism in Aceh Province, the role of ulama is also very crucial in the halal tourism sector in this area. This is reflected in the issuance of the Fatwa of the Aceh Ulama Consultative Assembly (Fatwa MPU) Number 07 of 2014 concerning Tourism in the Islamic Perspective. Although this MPU fatwa is not a positive law, it has strong moral force and must be implemented by all Acehnese people, considering that the Acehnese people highly respect the ulama as a guideline in their behavior and social life. The development of halal tourism in Aceh Province shows quite good progress, but there are still some shortcomings. The achievement of halal tourism in Aceh has not been fully optimal and has not maximized all existing potential. One of the problems is the absence of special regulations that can be used as guidelines in the implementation of halal tourism in this area. Although the Aceh Qanun Number 8 of 2013 concerning Tourism has included Islamic values in tourism, it is not enough to implement halal tourism effectively if it only relies on the basis of the qanun. This Qanun does not regulate in detail the standards or technicalities of halal tourism implementation. This Qanun only includes obligations that must be fulfilled as well as certain prohibitions, but does not provide more detailed provisions related to implementation. As a result, the implementation of halal tourism in Aceh Province has not been maximized. Examples are the implementation of separation between men and women in public bathing places that have not been implemented,

modest dress standards for tourists, both local and foreign, and standards for other facilities and infrastructure. Qanun Tourism has not clearly regulated the standards and technical implementation of it. To ensure the application of Islamic law in tourism, a legal policy is needed. One form of such legal policy is to formulate regulations regarding halal tourism. The purpose of the establishment of halal tourism regulations is to create legal certainty. This regulation is an important policy to be taken in order to achieve certainty, both in terms of Islamic law and applicable laws and regulations. This legal certainty should be the main concern for all parties related to halal tourism, so that the public can really appreciate the halal tourist destinations that are developed. To achieve this, it is necessary to form a mindset in the community, and no less important is to provide tangible evidence in practice that what is in the field is in accordance with the provisions of sharia, as part of obedience to God (Djakfar, 2017). Although halal tourism is recognized as having great potential in supporting economic growth and community welfare, to develop halal tourism in Aceh Province, appropriate and appropriate regulations are needed in adopting the concept of halal tourism that can be implemented in areas that apply Islamic sharia in daily life and behavior. The concept of halal tourism is still fairly new in Indonesia, especially in Aceh Province, so more in-depth research is needed to examine this.

2. Research Methods

A study cannot be considered research if it is not equipped with a research method (Koto, 2022). The research method is a structured process in collecting and analyzing data to achieve a specific goal. Data collection and analysis are carried out in a natural way, both using quantitative and qualitative approaches, experimental and non-experimental, and interactive and non-interactive (Koto, 2022). The research method used is normative juridical research, which is legal research conducted by analyzing literature materials or secondary data (Koto, 2022). The analysis of legal materials is carried out using the qualitative analysis method, which aims to explain legal events, legal materials, or legal products in detail to facilitate legal interpretation (Zainuddin & Ramadhani, 2021). The analysis of legal materials is carried out using the content analysis method, which describes the material of legal events or legal products in detail to facilitate interpretation in discussions (Ramadhani, 2021). This research is carried out with a problem approach, which is an approach that combines empirical and theoretical studies by considering various opinions of experts, authors, as well as legal and regulatory studies relevant to the problem, based on legal principles, and formulating legal definitions (Ramadhani, 2021). In qualitative research, the data collection process is carried out in accordance with the research objectives or problems, which are then studied in depth with a comprehensive approach (Rahimah & Koto, 2022) provide an understanding.

3. Results and Discussion

3.1. Legal Basis of Pariwisata Abilities

Halal tourism is a tourism concept that integrates Islamic sharia principles in all aspects of tourism travel, including services, facilities, and activities. In halal tourism, the services provided are designed to meet the needs of Muslim tourists, such as the provision of halal food, worship facilities, and an environment that is free from activities that are contrary to Islamic values, such as alcohol, gambling, or unethical entertainment (Sabrina et al., 2022b).

The law of origin of tourism is mubah, which means it is allowed. Tourism is considered mubah if it is done only for entertainment and pleasure purposes, without involving disobedience or behavior that is contrary to Islamic law. However, the law of origin of this tourism can change depending on other factors that occur.

According to Fahad Salim Bahammam in his book translated into Indonesian, "Muslim Tourist Guide," in addition to the law of mubah, tourism can have several other laws. One of them is makruh, which is traveling that does not have a sharia purpose, such as traveling to a country where there is a lot of damage. In addition, traveling can also be haram if the purpose is to immoralize, participate with infidels, waste money that should be used to pay debts, violate parental orders, and so on. Furthermore, traveling can be mustahabb (recommended) if the purpose is to da'wah, reflect or think about nature, or to think about the fate of previous nations, and other positive reasons (Bahammam & Anaedi, 2012).

Therefore, tourism, which is part of the teachings of muamalah in Islam, requires a solution in the form of a legal breakthrough developed through ijtihad by experts in their fields. As a legal object, tourism needs to be considered and discussed by experts who have expertise in their respective fields. Thus, to establish the law regarding halal tourism as a new innovation in the tourism industry, the involvement of various parties, especially legal experts, is needed.

Based on the explanation above, the development of the halal tourism industry is allowed as long as it does not conflict with Islamic sharia principles. If the implementation of halal tourism is contrary to sharia principles, then the meaning of halal is no longer in accordance with sharia guidelines, and the tourism can potentially lead to things that contain haram.

To ensure the implementation of Islamic law in tourism, a clear legal policy is needed. One form of legal policy is to make regulations regarding halal tourism. The purpose of making this regulation is to achieve legal certainty. These regulations are policies that need to be taken in order to achieve certainty both in the context of Islamic law and laws and regulations.

This legal certainty should receive attention from halal tourism stakeholders, so that the public really appreciates the halal tourist destinations that are developed. For this reason, it is important to build a community mindset and provide practical evidence that what is applied in the field is in accordance with sharia provisions as a form of obedience to God (Djakfar, 2017). For example, this can be seen through the separation between men and women in public bathing places, the implementation of modest dress standards for domestic and international tourists, and the provision of facilities that are free from alcoholic beverages and meet the standards of facilities and infrastructure in accordance with Islamic law. With legal certainty related to these matters, tourists, especially Muslim tourists, will feel a guarantee of safety, comfort, tranquility, and satisfaction while carrying out tourist activities.

3.2. Halal Tourism Regulation as a Form of Legal Certainty Guarantee

Regulations are laws and regulations that have an important role in the implementation of government. The functions of these regulations include regulating, commanding, prohibiting, permitting, and granting authority. Article 1 Number 2 of Law No. 12 of 2011 concerning the Formation of Laws and Regulations explains that: Laws and regulations

are written regulations that contain generally applicable legal norms and are formed or determined by state institutions or authorized officials through procedures stipulated in laws and regulations. Every policy that wants to be implemented must be supported by regulations, so that its implementation can run smoothly, be approved by all parties, have clear rules, be equipped with sanctions for violators, and there is guidance, supervision, and implementation.

Until now, Aceh Province does not have a special regulation regulating halal tourism. The regulation that is the legal basis for Aceh Province in implementing halal tourism is Qanun Aceh Number 8 of 2013 concerning Tourism. As explained in the previous chapters and sub-chapters, although the tourism qanun does not explicitly mention the term halal, it shows that the implementation of tourism in Aceh must be based on the values of faith and Islam.

According to Nasution and Hasi in their presentation at the National Seminar on Politics and Culture at Padjadjaran University in 2016, there are two main aspects that are considered to be obstacles in the development of tourism in Aceh Province. First, related to regulations, especially Islamic-based local government regulations in Aceh (Qanun), which are considered to hinder the growth rate of tourism in Aceh. Second, the change in the trend of tourism aspirations among some Acehnese people cannot be ignored (Huda et al., 2021).

The first obstacle above does have its truth, because even though Qanun Aceh Number 8 of 2013 concerning Tourism contains Islamic values, this qanun has not been fully accommodated and adequate as a basis for implementing halal tourism in Aceh Province. This is due to the fact that the qanun does not include the standards or technical indicators required in the implementation of halal tourism. This Qanun only mentions the obligations that must be fulfilled and the prohibitions that apply, without providing more detailed provisions. Therefore, if we only rely on this qanun in the implementation of halal tourism, it is feared that uncertainty will arise in its implementation. For example, related to the separation between men and women in public bathing places, how it is applied in swimming pools or waterbooms, or its application in the sea and rivers, and how the standards of modesty are for local and international tourists. The Qanun of Tourism currently does not regulate its mechanism or technical implementation, so there are no clear standards in the implementation of halal tourism in Aceh Province.

In an effort to realize Islamic sharia in the tourism sector, MPU Aceh, which is a partner of the Aceh government and the DPRA (Article 1 Number 10 of Qanun Aceh Number 2 of 2009 concerning the Ulama Consultative Council), has issued Fatwa of the Aceh MPU Number 07 of 2014 concerning Tourism in Islamic Views. The essence of this fatwa is that the MPU states that tourism in Aceh Province is haram if it contains elements of disobedience, but the law is mubah (permissible) if it contains beneficial values. This fatwa was issued as a contribution of the Aceh MPU in giving consideration to regional policies and providing advice and guidance to the community in accordance with Islamic teachings (Article 4 Letters a and b of Qanun Aceh Number 2 of 2009 concerning the Ulama Consultative Assembly), and this fatwa is also a response to Qanun Aceh Number 8 of 2013 concerning Tourism.

Furthermore, to avoid things that contain disobedience and are forbidden, the Aceh MPU also issued several fatwas that are indirectly related to the standards of facilities that must exist in tourism. Some of these fatwas include the Fatwa of the Aceh MPU Number

12 of 2013 concerning Cultural Arts and Other Entertainment in the View of Islamic Sharia, the Fatwa of the Aceh MPU Number 2 of 2017 concerning the Law of Bathing in Public Places According to the Perspective of Islamic Sharia and Aceh Customs, as well as several other fatwas. These fatwas became the basic guidelines for Muslim scholars and scholars to realize Islamic sharia in the field of tourism. However, the decision of the Aceh MPU is not a positive law that must be complied with, even though the Aceh MPU plays a role as a partner of the government in giving consideration to regional policies. Fatwas issued based on thoughts and *ijtihad* through a famous history and accepted by many parties (Abdullah, 2004). However, in the hierarchy of applicable laws and regulations in Indonesia, which is regulated in Law No. 12 of 2011 concerning the Establishment of Laws and Regulations, fatwas are not included as part of laws and regulations. Article 7 of Law No. 12 of 2011 states that the types and hierarchy of laws and regulations consist of the 1945 Constitution, the MPR Tap, the Law/Perppu, PP, the Presidential Regulation, the Provincial Regulation, and the Regency/City Regulation. Furthermore, Article 8 of the same law explains that other laws and regulations, other than those listed in Article 7, include regulations stipulated by the MPR, DPR, DPD, MA, MK, BPK, KY, BI, bodies, institutions, and commissions of the same level, established by law or the government at the order of the law, as well as the Provincial DPRD, Governor, Regency/City DPRD, Regent/Mayor, and Village Heads or officials at the same level.

Thus, based on the explanation above, the position of fatwa is not a type of legally binding laws and regulations. Ainun Najib emphasized that the fatwa of the Indonesian Ulema Council (in this case the fatwa of the Aceh MPU) is not a state law that has the power to impose on all the people. Fatwa also has no sanctions and is not mandatory for all citizens to obey. As part of the socio-political forces in the constitutional structure, fatwas are only binding and obeyed by the Muslim community who feel connected to the fatwa. The legality of fatwas cannot force Muslims to comply with it. Basically, a fatwa is just an opinion or thought of an individual cleric or cleric institution that can be followed or even completely ignored (Najib, 2012).

Several cities and districts in Aceh Province have issued policies related to halal tourism in their areas. Some have issued regulations, such as the City of Banda Aceh which issued the Mayor Regulation of Banda Aceh Number 17 of 2016 concerning the Implementation of Halal Tourism, and Aceh Jaya Regency which issued the Qanun of Aceh Jaya Regency Number 10 of 2019 concerning Halal Tourism. However, there are also some cities and regencies that only issue circulars related to this (Hanum, 2020).

In laws and regulations, regency/city governments are given the authority to issue policies related to tourism in their areas, as stipulated in Article 6 letter e of Qanun Aceh Number 8 of 2013 concerning Tourism, which states that "Regency/City Governments are authorized to regulate the implementation and management of tourism in their areas." This article is the basis for districts/cities in Aceh Province to establish policies, either in the form of regulations or circulars related to halal tourism, even though the qanun does not explicitly mention the word "halal." However, this condition has the potential to cause inequality or differences in the implementation of policies between districts/cities. For example, one of the district/city government policies in Aceh Province prohibits live music in a number of hotels and cafes, prohibits cafes from opening after 12 pm, and prohibits men and women from eating and drinking at the same table. Meanwhile, other districts/cities in the same province do not apply similar prohibitions, so there are differences in the application of Islamic law between districts/cities.

Based on the explanation above, a regulation is needed that can cover and apply to all districts and cities in Aceh Province to create legal certainty. To realize legal certainty in halal tourism, the Aceh government has actually made efforts as seen in the Decree of the Aceh House of Representatives Number 24/DPRA/2020 concerning the Determination of the 2021 Priority Aceh Legislation Program, commonly called Prolega. This program includes 12 qanun designs that are priorities, one of which is the Aceh qanun draft regarding the Aceh tourism development master plan initiated by the Aceh Government. Juridically, the Aceh Government already has regulations related to tourism, but does not yet have a qanun that regulates the master plan for the development of tourism development.

In addition to the DPRA, the Aceh Ulema Consultative Assembly (MPU) also issued a fatwa on halal tourism, namely the Aceh MPU Fatwa Number 2 of 2022 concerning Halal Tourism in the Perspective of Islamic Sharia, which was then continued with Taushiyah of the Aceh MPU Number 5 of 2022 concerning Halal Tourism in the Perspective of Islamic Sharia. This fatwa was decided in the 2022 Plenary-V session held at the Aceh MPU Hall on July 20, 2022. In the fatwa, it is stated that halal tourism is tourism that is in accordance with the principles of Islamic law, which includes tourists, tourist attractions, and business actors. In addition, tourists are also expected to follow the rules that apply in the area as well as Islamic sharia rules.

There are 9 points of Taushiyah issued by the Aceh MPU, one of which is inviting the Aceh government together with related institutions and agencies to design a regional halal tourism master plan. In one of the other points, it was stated that the Aceh government should make regulations related to non-Muslim tourists visiting Aceh's jurisdiction, including considering the gender aspect of foreign language translators. The Chairman of the Aceh MPU, Tgk. H. Faisal Ali, explained that this fatwa aims to encourage further implementation from related parties, so that all aspects of tourism development must meet halal principles. He emphasized that there should be no tourist destinations, both local and non-local, that violate sharia principles, such as the absence of information on prayer times, prayer rooms, proper toilet facilities, halal certification in culinary, or the existence of *ikhtilat* in certain places, such as baths (<https://mpu.acehprov.go.id>, 2024). From the fatwa and taushiyah issued by the Aceh MPU, it can be concluded that the making and ratification of regulations regarding halal tourism is very important to maintain the implementation of Islamic law in Aceh Province.

In 2022, the Aceh government ratified the draft qanun on the Aceh tourism development master plan into Aceh Qanun Number 3 of 2022, which includes the Aceh Tourism Development Master Plan for 2022-2037. The ratification of this qanun aims to be the main guideline in harmonizing steps in various sectors and between districts/cities, in order to achieve the goals of tourism development in the province and regional development as a whole. By making tourism a priority in the Aceh Long-Term Development Plan (RPJP) for 2012-2032, tourism development is expected to encourage economic development through the image of Aceh as an Islamic one, utilizing the natural beauty, customs, culture, Islamic sites and tsunamis, as well as the nuances of life in accordance with Islamic law as an attraction for tourists. (Najib, 2012)

The Aceh tourism development master plan, which includes principles, vision, mission, goals, objectives, policies, strategies, and indications of programs and activities, will serve as a guideline not only for the Aceh government, but also for the business world, the community, and other stakeholders in implementing integrated and sustainable Aceh

tourism development, in line with the Aceh and national RPJP. This master plan also regulates the division of roles among stakeholders to ensure unity of steps in accelerating the development of Aceh tourism that is competitive, sustainable, and respects religious norms and cultural values.

In terms of the nomenclature of the qanun, the master plan for Aceh's tourism development does not mention the word halal. However, from the foundation of the birth of this qanun is to make Aceh tourism in the form of halal tourism. This is stated in Article 6 of Qanun Aceh Number 3 of 2022 concerning the Aceh Tourism Development Master Plan for 2022-2037, that "*The vision of Aceh tourism development makes Aceh a world-class halal tourism destination.*" Then in Article 7 of this qanun it is stated:

Aceh's tourism development mission, includes:

- a. Building sustainable halal tourism destinations based on Islam, culture, history, nature and disaster mitigation;
- b. Building a halal and international standard tourism industry that is able to encourage the growth of micro, small and medium enterprises;
- c. Building the image of a tourist-friendly halal tourism destination for the wider tourist market; and
- d. Building internationally competent Aceh tourism human resources supported by reliable institutions.

Furthermore, in Article 8 of Qanun Aceh Number 3 of 2022 concerning the Aceh Tourism Development Master Plan for 2022-2037, it is stated that:

The objectives of Aceh tourism development include:

- a. Realizing the attraction of halal tourism that is quality and internationally competitive;
- b. Realizing the accessibility of international standard tourism that can improve the quality of Aceh's connectivity with countries and regions that source tourist markets and spread the movement of tourists throughout the DPA;
- c. Realizing international standard halal tourism facilities and infrastructure characterized by Acehnese culture;
- d. Realizing a friendly, innovative and creative tourism-aware community as the main actor in tourism development;
- e. Realizing halal tourism investment on a national and international scale;
- f. Realizing a halal tourism industry with high credibility;
- g. Realizing tourism industry products and services that meet international standards and have a local identity;
- h. Realizing the tourism industry value chain between districts/cities by involving micro, small, and medium enterprises and strengthening industrial networks nationally and internationally;

- i. Realizing tourism marketing to strengthen its image as a world halal tourism destination;
- j. Realizing effective and efficient integrated tourism marketing based on information technology;
- k. Realizing internationally competent tourism human resources;
- l. Realizing reliable tourism institutions within the government, entrepreneurs and the community; and
- m. Realizing tourism governance that is able to encourage the integration of tourism development and collaboration between the government, entrepreneurs, the community, academics and the media.

From the explanation above, it can be concluded that the qanun regarding the master plan for Aceh tourism development is an important step as a guideline to develop and build halal tourism in Aceh. The vision, mission, and goals of the qanun not only focus on economic development, but also have an impact on the development of tourism as part of the implementation of Islamic law. In fact, in this academic manuscript of the qanun, it is explained that tourism in Aceh Province has become part of the long- and medium-term development plan. The Regional Long-Term Development Plan (RPJPD) of Aceh Province, which has been ratified through the Aceh Qanun Number 9 of 2012 concerning the Aceh Long-Term Development Plan for 2012-2032, has a vision to make Aceh an Islamic, advanced, peaceful, and prosperous region by 2025. One of its missions is to create a society with noble morals in accordance with Islamic values (Drafting Team, 2019). Thus, Qanun Aceh Number 3 of 2022 concerning the Aceh Tourism Development Master Plan for 2022-2037 is a step by the Aceh government to ensure legal certainty in the implementation of halal tourism in Aceh Province.

According to Peter Mahmud Marzuki, legal certainty is the real application of legal regulations, both written and unwritten, which consist of general rules that function as guidelines for individuals in acting in social life. This regulation provides restrictions on the public in taking action against other parties. The presence and application of this kind of regulation is a manifestation of legal certainty. As a regulation that is the legal basis in the implementation of halal tourism, Qanun Aceh Number 8 of 2013 concerning Tourism, although regulating tourism in general, cannot be used as a guideline in regulating behavior in halal tourism. This is because the qanun does not provide guidelines regarding standards and limitations related to technical implementation, both related to things that are prohibited and what can be done in the implementation of halal tourism. Meanwhile, Qanun Aceh Number 3 of 2022 concerning the Aceh Tourism Development Master Plan for 2022-2037 serves as a regulation that serves as a guideline for realizing halal tourism. However, this qanun has not yet regulated the community in the implementation of halal tourism directly, because it is still in the form of guidelines or concepts that will be used to build halal tourism infrastructure in Aceh Province.

Based on the explanation above, the implementation of halal tourism in Aceh Province in order to realize Islamic sharia has not reached clear legal certainty to be implemented. Normatively, legal certainty is achieved when a regulation is made and promulgated in a clear and logical way. Although the qanuns regarding tourism have legal certainty because they have been legally promulgated, in terms of their substance, legal certainty

has not been fully achieved. This is due to the existence of events or deeds that have not been clearly regulated in the content of the qanun.

Qanun Aceh Number 8 of 2013 concerning Tourism has not been able to guarantee the achievement of legal certainty. However, Qanun Aceh Number 3 of 2022 concerning the Aceh Tourism Development Master Plan for 2022-2037 is an effort to realize legal certainty in the implementation of halal tourism. Thus, the two qanuns related to tourism become the foundation for halal tourism in Aceh Province towards the achievement of legal certainty. Legal certainty in this case means that there is a guarantee from the government to issue and promulgate laws that can be implemented by every individual.

4. Conclusion

Qanun Aceh Number 8 of 2013 concerning Tourism has not been able to guarantee legal certainty, while Qanun Aceh Number 3 of 2022 concerning the Aceh Tourism Development Master Plan for 2022-2037 seeks to realize legal certainty in the implementation of halal tourism. Thus, these two qanuns related to tourism are the basis for the development of halal tourism in Aceh Province with the aim of achieving legal certainty. It is recommended that the local government immediately issue a governor's regulation regarding halal tourism which can be used as a standard guideline in implementing halal tourism in Aceh Province.

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