

P-ISSN: 2338-8617

E-ISSN: 2443-2067

*Jurnal Ilmiah*

# PEURADEUN

Vol. 12, No. 3, September 2024



**JIP**  
The Indonesian Journal of the Social Sciences  
[www.journal.scadIndependent.org](http://www.journal.scadIndependent.org)  
DOI Prefix Number: 10.26811

INDEX COPERNICUS  
INTERNATIONAL



Accredited "Sinta 1" by Decree No. 72/E/KPT/2024  
Valid Until the May 2027 Edition



Scopus®

ELSEVIER



WEB OF SCIENCE™

**Tourism Education Development on the Coastline:  
Challenges Empirical Study on Islamic Law Province**

**Fitriah M. Suud<sup>1</sup>; Kana Safrina Rouzi<sup>2</sup>; Muhajir Al-Fairusy<sup>3</sup>;  
Tri Na'imah<sup>4</sup>; Harinawati Harinawati<sup>5</sup>; Rawdhah binti Yasa<sup>6</sup>**

<sup>1,6</sup>Universitas Muhammadiyah Yogyakarta, Indonesia

<sup>2</sup>Universitas Alma Ata, Yogyakarta, Indonesia

<sup>3</sup>Sekolah Tinggi Agama Islam Teungku Dirundeng Meulaboh, Aceh, Indonesia

<sup>4</sup>Universitas Muhammadiyah Purwokerto, Jawa Tengah, Indonesia

<sup>5</sup>Universitas Malikussaleh, Aceh, Indonesia

**Article in Jurnal Ilmiah Peuradeun**

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1172>

DOI : <https://doi.org/10.26811/peuradeun.v12i3.1172>

**How to Cite this Article**

APA : Suud, F.M., Rouzi, K.S., Al-Fairusy, M., Na'imah, T., Harinawati, H., & Yasa, R. (2024). Tourism Education Development on the Coastline: Challenges Empirical Study on Islamic Law Province. *Jurnal Ilmiah Peuradeun*, 12(3), 1289-1310. <https://doi.org/10.26811/peuradeun.v12i3.1172>

Others Visit : <https://journal.scadindependent.org/index.php/jipeuradeun>

Jurnal Ilmiah Peuradeun (JIP), *the Indonesian Journal of the Social Sciences*, is a leading peer-reviewed and open-access journal, which publishes scholarly works, and specializes in the Social Sciences that emphasize contemporary Asian issues with interdisciplinary and multidisciplinary approaches. JIP is published by SCAD Independent and published 3 times a year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. JIP has become a CrossRef member. Therefore, all articles published will have a unique DOI number. JIP has been accredited Rank 1 (Sinta 1) by the Ministry of Education, Culture, Research, and Technology, the Republic of Indonesia through the Decree of the Director-General of Higher Education, Research and Technology No. 72/E/KPT/2024, dated April 1, 2024. This accreditation is valid until the May 2027 edition.

All articles published in this journal are protected by copyright, licensed under a Creative Commons 4.0 International License (CC-BY-SA) or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works.

JIP indexed/included in Web of Science, Scopus, Sinta, MAS, Index Copernicus International, Erih Plus, Garuda, Moraref, Scilit, Sherpa/Romeo, Google Scholar, OAJI, PKP, Index, Crossref, BASE, ROAD, GIF, Advanced Science Index, JournalTOCs, ISI, SIS, ESJI, SSRN, ResearchGate, Mendeley and **others**.



## TOURISM EDUCATION DEVELOPMENT ON THE COASTLINE: CHALLENGES EMPIRICAL STUDY ON ISLAMIC LAW PROVINCE

Fitriah M. Suud<sup>1</sup>; Kana Safrina Rouzi<sup>2</sup>; Muhajir Al-Fairusy<sup>3</sup>;  
Tri Na'imah<sup>4</sup>; Harinawati Harinawati <sup>5</sup>; Rawdhah binti Yasa<sup>6</sup>

<sup>1,6</sup>Universitas Muhammadiyah Yogyakarta, Indonesia

<sup>2</sup>Universitas Alma Ata, Yogyakarta, Indonesia

<sup>3</sup>Sekolah Tinggi Agama Islam Teungku Dirundeng Meulaboh, Aceh, Indonesia

<sup>4</sup>Universitas Muhammadiyah Purwokerto, Jawa Tengah, Indonesia

<sup>5</sup>Universitas Malikussaleh Aceh, Indonesia

<sup>1</sup>Correspondence Email: [fitriahmsuud@gmail.com](mailto:fitriahmsuud@gmail.com)

Received: November 13, 2023	Accepted: June 11, 2024	Published: September 30, 2024
Article Url: <a href="https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1172">https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1172</a>		

### Abstract

Tourism is one of the contributors to the country's foreign exchange. Aceh has abundant natural resources. However, natural wealth without adequate human resources cannot be processed as natural resources. Apart from that, the issue of sharia tourism or halal tourism is a debate that affects the smooth running of tourism in Aceh. This research aimed to explore the challenges of developing tourism education in the coastal region of Aceh. The method used was a qualitative descriptive approach. Data collection was carried out using in-depth interviews, focus group discussions, observation, and searching for important documents from both tourism education institutions and agencies related to tourism development in Aceh. The research results found that Aceh has abundant natural resources both in terms of religious tourism, natural tourism, and historical and cultural tourism. However, educational institutions in Aceh to support tourism were still very minimal, especially for universities; Aceh only had one study program at a private university. Meanwhile, the challenge faced in developing tourism education was the lack of professional teaching staff in the tourism sector, apart from educational institutions, which were also still minimal. Likewise, Sharia tourism regulations were not yet legally strong. This research recommends that the government pay more massive attention to Tourism Education Institutions in Aceh.

**Keywords:** Tourism Education; Tsunami Tourism; Religious Tourism; Aceh Coastline.



## A. Introduction

Tourism is a rapidly growing sector around the world, having a significant influence on a country's economy, culture, and environment. Indonesia is currently progressing in the field of tourism, ranking 9th out of 30 countries according to WTTC Travel and Tourism Power and Performance, beating Malaysia, Thailand, the United Arab Emirates, and even Australia (Asmara, 2020). Tourism-related activities have a reciprocal impact on the surrounding environment. The growth of cities, regions, and areas can be accelerated by conducting tourism development activities. Naturally, any type of development carried out in a tourism development program will have an impact on the environment (natural, socio-cultural, physical, and artificial resources) and human resources (Junita et al., 2022; Kusmayanti et al., 2023).

Research findings (Noviantoro & Zurohman, 2020) reveal that sharia tourism (*halal* tourism) in Indonesia has good prospects as part of the national tourism industry in facing challenges in the industrial era 4.0. This is because, as a country with the largest number of Muslims in the world, very strategic geographical conditions, and high biodiversity, Indonesia has great potential as a tourist destination. In addition, shari'ah tourism (*halal* tourism) also contributes to increasing government revenue and the community and has a good impact on the surrounding environment (Halim & Baroroh, 2021).

Meanwhile, Al Mustaqim (2023) revealed that in the development of *halal* tourism, three important factors were identified: the development of infrastructure that supports *halal* principles, the promotion of suitable destinations, and the application of *crowdfunding* principles within the framework of sharia. The implications of this research include contributing to a sustainable economy with *halal* tourism development strategies based on *Sharia Maqashid principles* that can create new job and income opportunities. Sharia tourism analysis conducted by Susanti and Hakim (2023) revealed that the implementation of a sharia-based creative economy, namely by adding facilities, maintaining cleanliness, maintaining security, increasing MSMEs, and promoting tourism, can improve the image of Sharia tourism destinations.

Tourism development It should not only be oriented to the industry but also require certain competencies and the most important competency



that influences the development of tourism in a region is its human resources (Munkhuu et al., 2023; Yusuf et al., 2021). With the development of *halal* tourism also increasing, the national *halal* hotel industry requires adequate education and training of Islamic human resources, both by relevant government agencies and other stakeholders. This effort is to support the increase of national *halal* tourism, especially in the field of Sharia hospitality in West Java (Joeliaty et al., 2021).

This is not surprising because the obstacles to *halal* tourism development are unprepared human resources, a lack of deep understanding from stakeholders and the community regarding the concept of *halal* tourism development, innovative community participation in promotional programs, and inadequate facilities (Pasarela et al., 2022; Mukhtar et al., 2022; Yusuf et al., 2021). Human resources professionals who have certain skills in tourism development need training. Training that can hone human resource skills is education. In this case, what is needed is tourism education that has professional teachers, an updated curriculum, and adequate supporting facilities. Aceh, as one part of Indonesia, has very beautiful natural resources but still has shortcomings related to human resources, one of the indicators is the lack of tourism education institutions both at the school and college levels.

Based on previous research, it has been found that the importance of tourism development in Indonesia is that attention to the curriculum of tourism education is needed. The design and implementation of learning models in the classroom should be based on a design-thinking approach with an experiential learning philosophy (Doğantan, 2023). This is because the design thinking approach with experiential learning philosophy encourages tourism students to think creatively and actively and is also useful in improving students' communication, teamwork, decision-making, and empathy skills. Research in India is largely shaped and prepared in the classroom, and today, more than two hundred universities across the country offer tourism programs (Gavinolla et al., 2023). This means that the development of tourism education is an important thing to pay attention to. In addition to requiring a high level of hospitality, the ability to work with others, cooperation with stakeholders, emotional intelligence, and clear rules for visitors to tourist sites.



Aceh, as a *halal* tourism destination, still does not have educational institutions that focus on *halal* tourism education, so it is not surprising that one of the Islamic high schools proposed the establishment of a Sharia tourism study program (Harnedi & Yulizar, 2021; Muzakkir, 2022). This is because Aceh, as an Islamic province, also faces challenges due to unclear laws or Qanuns governing the implementation of tourism (Harahap et al., 2024). In addition to the lack of clear rules, there is also no clear name for tourism in the land of Sharia, whether it is *halal* tourism, Islamic tourism, religious tourism, or Sharia tourism.

This research aims to highlight the challenges of developing tourism education in Aceh, an area rich in natural beauty, especially in coastal areas with fantastic sea views. Finding the challenges faced so far is expected to provide solutions based on the success of other regions that have implemented *halal* tourism in Indonesia.

## **B. Method**

This is qualitative research with a case study approach. Data collection was carried out through in-depth interviews, observation, and searching for important documents, both documents at tourism education institutions and documents at related agencies. Apart from that, for the breadth and depth of data, this research also used a Forum Group Discussion (FGD) with community leaders and parties in authority in developing tourism education in Aceh. These four methods are also carried out in the context of triangulation, namely maintaining the credibility of this qualitative research data. The observation data was strengthened in the second stage, namely by studying documentation both online and tracing written documents from the relevant agencies. The third stage is conducting interviews with parties related to the development of tourism education in Aceh. Next, the depth of data from these three stages is repeated and carried out simultaneously for the data triangulation process.

The final data collection was carried out by creating a group discussion forum. The FGD participants were attended by Acehese community leaders and also academics who develop tourism education in Aceh, namely teachers and lecturers as well as heads of the Aceh Tourism



Study Program. After the data is collected, the data analysis process is carried out. Data analysis was carried out in three stages, namely data presentation, data coding, data reduction, and then conclusion. Both data sources, both from in-depth interviews and forum group discussions, were carried out through the same 3 processes. The informants in this research are vocational high school administrators, teachers, students, heads of related agencies, tourism observers, arts activists, and journalists who often cover and write about tourism activities in Aceh.

## **C. Result and Discussion**

### **1. Result**

The absurdity of the concept and phrases of Sharia tourism in Aceh prompted this research. Starting with Singkil as a plural and multicultural area, the concept of Sharia tourism was explored. This area is directly adjacent to North Sumatra. In Singkil, the research team met Soerkani (43 years old), a stocky, bespectacled man who is actively involved in tourism development in Singkil, especially those directly related to tourism in the Pulau Banyak. He pioneered the Pulau Banyak Festival several years ago, which is now an annual event organized by the tourism sector of the Singkil regional government. As a pluralistic region, Singkil has a Minang and Batak (Pakpak) ethnic cultural style, both living in different topographies, with Minang controlling the coastal area and Pakpak living along the river. In addition, Singkil also coexists with people of different religions: Islam, Christianity, Catholicism, and Animism (Pambi, 2016).

In the context of tourism development, it is ironic that Singkil has only one vocational high school with a tourism development department (Travel Business Department), which was established only in 2022 based on the Establishment Decree (421.5/DPMPTSP/2497/2022). The SMK is located in Kuala Baru, a sub-district of Singkil, separated by a large river and its headwaters from Alas, Southeast Asia. To get to Kuala Baru, one used to have to take a sampan and cross the river. Now a connecting bridge has been built. Although the road conditions are still not very smooth, motorists have to cross the river from Kayu Menang to Kuala Baru. At SMK Kuala Baru



Singkel, the issue of vocational training in tourism came up again. There is only one teacher with expertise in tourism. Paradoxically, he is only a volunteer teacher. This means that the strengthening of tourism in Singapore as one of the tourist destinations seems to be weak. In addition, human resources, such as teachers who develop tourism majors, are also not permanent by regulation. This condition was indeed felt and complained about by several teachers who taught there when they met. This vocational school seems to emphasize the fishing and nautical sectors. Nevertheless, the recent visit of the acting governor of Aceh, based on information from one of the media outlets, has encouraged the commitment to rebuilding the tourism department in the future.

According to Soerkani during the FGD in Singkil, the interest and visiting power of foreign tourists in Singkil are very high every year. Many tourists place Singkil, especially the Many Islands, as the most amazing destination to visit. According to Soerkani, the phrase "Its paradise, not an island" is often uttered by tourists when they visit Pulau Banyak. This means that this area has good tourism potential. Nevertheless, according to Soerkani, tourism management in Pulau Banyak is still community-based, with all its local values. Islamic values are also prioritized, such as the prohibition of bikini attire when tourists visit community settlements. Meanwhile, the local community does not question the tourist attractions.

Nevertheless, Pulau Banyak tourism still has infrastructure constraints, especially transportation to the Pulau Banyak. So far, wooden boats have become the primary means of transportation for crossing from Singkel to Pulau Banyak and vice versa. Long before that, engine boats came with very limited infrastructure. Every day (before the pandemic), it was confirmed that dozens of foreign tourists arrived in Singkel from Kuala Namu-Medan, and then they would visit Pulau Banyak. For some of these foreign tourists, the name Pulau Banyak is more familiar than Sabang. Generally, they hear about the beauty of Pulau Banyak from their colleagues who have visited here and surfed on Google to search for the beauty of this group of islands in Singkel Regency. Tourists' views are certainly different from the Acehnese elite's tug-of-war for investors, who



are now dealing with the United Arab Emirates. Infrastructure is the reason for its viability.

The interest of foreign tourists to come to Pulau Banyak did not start after the tsunami, which is often used as a measure of the change in the situation and destiny of Aceh, especially considering that before the tsunami, the situation was torn apart by conflict, including the people of Pulau Banyak, who felt the effects of the bad political situation. Several young men told stories of water immersion and unpleasant treatment by the authorities for various alleged offenses. The identity of being “Acehnese” stuck with them because of demographics, not cultural identity. Despite the conflict that has engulfed Pulau Banyak, the interest of travelers has not diminished dramatically. This state of affairs is evident in some surviving place names, such as Ujung Amerika and several other islands that are said to have once been administered by outsiders.

After the tsunami and Aceh’s entry into the realm of globalization, the Pulau Banyak began to rise again with their tourist spirit. Pulau Banyak is no longer a fishing village with abundant fish production, which is more enjoyed by agents in Medan. A group of local tour guides worked together to build their village (Bashori & Moerdijat, 2023). Later, when villages received large amounts of funding, local village elites also took the opportunity to build their village identity into a real tourist area (Al-Fairusy, 2020). In the past, relying on local and provincial governments was unsatisfactory, but now, with self-managed village funds, several small islands have been transformed into attractive tourist spots. This drastic change has attracted the interest of the government to participate in building the tourism industry there. Pulau Banyak has become a new icon for this frontier district of Aceh, which once carried a myriad of stigmas.

Recently, rumors have circulated that the United Arab Emirates, a federation of seven oil-rich countries, is looking to invest in the Pulau Banyak through the Aceh government. This rumor is widely interpreted by the local community and elites, especially about the future of their hometown, which is imagined to be heading towards the peak of prosperity. However, amid this



passionate hope, new rumors also circulated when the investment “failed” and the discourse was redirected to Sabang. However, the EU’s Investment in Aceh (DPMPITSP) denied that the investment in Pulau Banyak had been canceled. According to them, it’s just that while waiting for infrastructure improvements there by the Aceh government, the investment was diverted to Sabang. Here, additional negotiations were needed between the Singkel government and local elites in Pulau Banyak to ensure that the UAE’s attention did not shift.

From the research team’s observation, the people of Kepulauan Banyak already have a tourism value; they seem to be independent and established, almost without the touch of the state in the development of their destinations. This was recognized by the local village leaders (Pulau Balai and Pulau Baguk). The thick Malay-Minang culture has constructed their identity as a group of flexible people and is not closed to social change. The work ethic of the people of Pulau Banyak is something to be proud of. Though often betrayed by the elite, this group of people still survives and ignores the neglect. Through the fishing industry alone, they are well established before the presence of tourist vehicles, which will become a new locomotive for this country.

*Urang Pulo*, as the people of Pulau Banyak call themselves, represents the values and ethos of coastal communities that are persevering. (Al-Fairusy, 2020). The loyal and hardworking character of the Nias people, combined with the traditional wisdom of the Minang culture, begins to penetrate the influence of the more quarrelsome Acehnese. This cultural hybridization is slowly working to construct the identity of *urang pulo* amid acute globalization. Nevertheless, the presence of the tourism industry in Pulau Banyak, if not countered by strengthening local wisdom, does not mean that it will not have an impact on the structure of the community there (Suud et al., 2022). Any industry that is suspected of economic progress will often appear with two faces: one side is a bearer of prosperity, and the other side is a threat to the social structure and local wisdom with a myriad of new problems.



In the context of tourism development in Singkil, especially in *Pulau Banyak*, based on Soerkani's observations, the people of *Pulau Banyak* will slowly face a new transformation, a change in the structure of society along with the rapid growth of the tourism industry there. Traditional institutions such as the *ninik mamak*, which have focused solely on rituals, should be involved in managing change. Take further action to promote the Pulo area. A variety of local regulations to preserve the identity of *urang pulo* with its myriad cultural riches must be born amidst the pressures of globalization and industry that are now beginning to target them. The level of education that can produce quality people has improved. This means that the identity of the people of *Pulau Banyak* is not just a collection of people who are trapped as guest servants; more than that, they must become real hosts in their land with their identity as *urang pulo*.

### ***FGD in Banda Aceh***

Collecting data on tourism in Aceh, the research team conducted another FGD at the PKPM Aceh office. The speakers were diverse, ranging from academics, journalists, tourism stakeholders, and observers of tourism development in Aceh. The academics who participated were mainly from UIN Ar-Raniry, Unmuha, and UNIDA. One of the online media in Aceh ([comparative.id](http://comparative.id)), which actively writes about the social and political conditions in Aceh, was also present. As for the practitioners, Marzi Afriko is widely known as a researcher of Islamic Sharia in Aceh who is also diligently reviewing the implementation of Islamic Sharia in development. In addition, Aceh history travelers from El-Lamury were also present.

Salami Mahmud, an academic at UIN Ar-Raniry, regrets that the face of Islamic tourism in Aceh is not yet fully comfortable. According to him, the attitude of some visitors and the rather expensive price of entry to tourist sites are still problems. According to Marzi Afriko, the concept and term "Islamic tourism" in Aceh are more appropriate than *halal* tourism, religious tourism, or sharia tourism. Marzi believes that if Islamic tourism can be freed from the shackles of fiqh law, what is offered at the root of maqashid sharia is Islamic value, comfort value, and Islamic value itself.



The half-day FGD was opened with the presentation of the research plan by the head of the research team. The FGD seemed to run hard with the views of each speaker, starting with Marzi Afriko's discussion, which targeted several indicators of Islamic-based tourism development, especially comfort and safety. In addition, the term tourism used for Aceh also needs to be reviewed, according to Marzi, whether it is *halal* tourism, religious tourism, Sharia tourism, or Islamic tourism. Still, the term Islamic tourism seems to be more acceptable in many circles, according to Marzi, because it considers Islam as a value and not just a set of laws (Sharia). Sairin (2023), a professor of anthropology who was also present, commented on the face of Islamic tourism, which should be affirmed. According to him, in the context of Islamic tourism, it is also important to pay attention to the needs of plurality, considering that when tourism is opened, it cannot withstand the flow of visitors with different cultural backgrounds, identities, religions, and ethnicities (Hariyanto et al., 2024). Therefore, he gave an example of several places that are keen on implementing Sharia tourism; human values must be a priority.

According to UIN academics, tourism in Aceh still needs substantial reforms, starting with services and infrastructure, including the clarity of tourist visitor fees, which seems absurd. According to him, so far, tourism in Aceh also seems not to show the educated side of tourism from the manager, although some places have shown good tourism quality. Of course, this needs the attention of the Aceh government to revive the world of Islamic tourism in Aceh. The increase in commercial sex workers and the alcohol trade was also recognized by one of the FGD participants, NR. Some information about violations of Islamic Sharia often colors the development of Sharia tourism in Aceh. (NA), who is often in contact with the world of hospitality, regrets the practice. This is indeed ambiguous, and the anomalous side of Sharia tourism in Aceh needs serious attention.

Nevertheless, the informant (MJ) sees Aceh as the most conducive region in the context of tourism development. According to him, this is because Aceh's culture is very conducive. After all, Aceh is one of the provinces with the lowest crime rate. He also regretted that Aceh was



equated with other provinces, which he considered unfair because each region has its own identity and way of developing tourism. One of the researchers in Sabang admitted that Aceh has strong social capital for tourism development. This means that it cannot be seen in one direction. Aceh's hospitality to outside guests is shown by the attitude of the people of Sabang. According to him, even Sabang, to respect outside visitors (especially non-Muslims), provides facilities that are far from the community to enjoy their traditions (such as liquor, *bikini* dressing, and others).

## **2. Discussion**

Tourism education in coastal areas is still not very encouraging in its development. Based on observations in coastal areas, especially in Aceh Singkil Regency, it can be said that the natural panorama is very beautiful and spoils the eyes, but the supporting facilities do not support both the tourism location and its human resources. Many factors influence the development of tourism education in an area (Li & Liang, 2020). First, the choice of tourism education is one of the most important motivational factors. Aceh Singkil itself has only one vocational high school with a tourism department. This school is located in a non-strategic and less affordable location, with limited facilities and infrastructure and low interest. With the lack of human resources, certainly, tourism management cannot be properly organized (Hisam Ahyani et al., 2021).

Second, local communities in the area have an impact on the growth of educational tourism because local communities have a great impact on the growth of educational tourism. Within the framework of tourism development in Singkil, the community will gradually experience a new metamorphosis, a shift in social structure, along with significant industrial expansion. Examining marketing resources to ensure a sustainable and smart future to balance community identity with the diverse cultural richness created in the current climate of industrialization and globalization, local customary institutions that traditionally emphasize rituals must be involved in managing these changes (Helfi et al., 2021; Huang et al., 2023; Suud, 2023).



Third, student engagement in tourism studies at the undergraduate level is very important because student engagement is the main mediator between teaching variables and student learning outcomes. Education creates excellent individuals who are not just a group of people limited to serving visitors but must develop into true hosts while maintaining their identity as a distinct local community. Vocational tourism education should begin at the secondary school level (Lubis et al., 2023). The problem at SMK Kuala Baru Singkel is that human resources, such as teachers who teach tourism courses, are not legally permanent because there is only one honorary teacher who has experience in tourism. When we met, this situation was felt and complained about by several teachers working there. Tourism majors are still in demand despite low enrollment, and vocational schools emphasize the marine and fisheries industries. To reaffirm stakeholders' commitment to tourism development, opportunities should be provided for educators with expertise in tourism education. Experts now generally agree that the government should play a dynamic and diverse role. This has a significant impact on how the government progressively engages in local development processes that support the development of tourism education (Abdulhanna, 2021; Sijamhodžić-Nadarević & Čolić, 2023; Ma & Su, 2024).

Fourth, there are macroeconomic, social, demographic, and infrastructural aspects. All of these have an impact on the level of tourism development. Communities that actively participate in tourism as economic actors have the potential to improve the surrounding socio-cultural and economic aspects. The arrival of tourists certainly brings different socio-cultural conditions, which in turn can affect the socio-cultural conditions that already exist in the local community. This means that tourism activities have an impact on the socio-cultural aspects of the community in addition to the economic sector, and countries with better education levels, for example, have been shown to have an indirect impact on the expansion of tourism (Zunaidi et al., 2022; Manan et al., 2023).

Fifth, the growth and development of tourism talents as a whole, including the acquisition of professional knowledge, learning ability,





innovation ability, teamwork ability, and social morality, should be a priority for tourism educational institutions. This is in line with the results of research that recommend that Islamic tourism, which pays attention to the needs of plurality, cannot withstand the flow of visitors with different cultural backgrounds and identities (religion and ethnicity), so human values must be a priority. Apart from the economic potential, tourism must be able to fulfill the humanity of tourists. Activities related to tourism must be linked to the idea of knowledge and education because this can deepen a person's understanding of social, cultural, and even religious realities for the benefit of a society with a high level of diversity. Islamic education must include collective awareness within the framework of religion (Rouzi et al., 2021; Manan et al., 2023). Tourism creates tourist attractions that serve to complement humanity and also serve as a means to improve the economies of surrounding communities (Higgins-Desbiolles, 2006).

Sixth, another element that influences the success of educational tourism is travel for education, as educational travel has many benefits, including broadening people's perspectives and promoting intellectual development. Due to its dynamic nature, the travel and tourism sector needs to be constantly reviewed to maintain its competitiveness. Changes in the industry are mainly driven by socio-cultural, economic, environmental, and technological factors. Technological developments can influence tourism growth by facilitating travelers' access to information and improving the standard of services provided to travelers (Ekasani et al., 2020; Munkhuu et al., 2023).

It turns out that efforts to develop tourism education need to include practical values for developing tourism curricula and training, such as high hospitality, the ability to cooperate with others, cooperation with stakeholders, emotional intelligence, and having clear rules for visitors to tourist sites (Mekinc et al., 2023). The development of tourism education also faces challenges when trying to develop the tourism industry. For example, a study conducted in Austria examined the status quo of tourism curricula in higher education institutions through the lens of computational social science. It was also found



that there is a significant gap between the needs of the tourism industry and the educational programs offered (Lampoltshammer et al., 2023).

Zehrer's research also shows that there is a large gap between what educational institutions offer as tourism education at the management level and the needs expressed by the tourism industry (Zehrer et al., 2008). For tourism education, a study confirmed that competency-based education (CBE) does not facilitate authentic learning or encourage students to develop careers in tourism businesses (Silitonga, 2021; Munkhuu et al., 2023). However, the appropriate educational model for tourism is the conceptual model of CBE implementation for career development and job satisfaction. This is based on explaining that the application of CBE and competency-based assessment (CBA) is a model of employment opportunities and career development for tourism school graduates. This means that Aceh needs to improve the tourism education curriculum to include local culture as part of the curriculum introduced to students.

Gangotia's research also points to other important things that must be taken into consideration in the development of tourism education. According to him, the promotion of quality skills and knowledge among the future workforce requires the role of the teacher or the trainer. In addition, it was also found that the most urgent thing that needs attention in the field of tourism education is to improve the vocational education system by overcoming various challenges faced by vocational trainers promptly (Gangotia & Bhatt, 2023). The results of research in Aceh have found that Aceh is still concerned about the availability of professional teachers in the field of tourism.

Tourism in Aceh is not only constrained by its human resources but is still debating the nature of tourism itself. The results of a focus group discussion (FGD) were presented to a diverse group of tourism stakeholders, including academics, journalists, and members of Muspida. The discussion began with an examination of indicators for the development of Islamic-based tourism, with a particular focus on comfort and safety. It was also necessary to re-evaluate the term "tourism" as it relates to Aceh, whether it is Islamic, Sharia, *Halal*, or religious tourism. However, since Islam is a moral system and not just a set of laws, the term "Islamic tourism" seems to be



more popular in many (Sharia) regions. Aceh tourism also needs to improve in various areas, especially facilities and infrastructure that support the Islamic tourism label.

Islamic tourism is a subset of tourism that caters to the needs of Muslims, offering places and services that comply with Islamic law. Some of the *halal* tourism concepts offered include: Islamic tourism includes venues and offerings that meet the needs of Muslim travelers, such as *halal* cuisine, places of worship, and accommodations free of alcohol and other forbidden (haram) materials (Satriana & Faridah, 2018), and Islamic tourism should pay attention to the travel industry as a whole for Muslims who wish to travel. This can help expand the range of travel options and attract a new market of travelers (Murtoyadi et al., 2022). Furthermore, Murtoyadi mentioned five strategies to realize Islamic tourism, namely: cooperation with stakeholders, development of new attractions, promotion of destinations, improvement of service quality, and strengthening the concept of destinations according to the definition of *halal* tourism.

The proposed strategy should be welcomed in the implementation of tourism education because Islamic tourism is a special type of tourism that takes into account the needs and inclinations of Muslim tourists. It includes all aspects of travel that conform to Islamic beliefs and values, such as accommodation, food, activities, and cultural encounters. A comprehensive plan can be developed to fully realize the educational potential of Islamic tourism. Here are some strategies that can be developed in tourism education in the following table (Murtoyadi et al., 2022; Hanafiah et al., 2022; Khan et al., 2022).

*Table 1. Islamic tourism education strategy*

<b>The concept</b>	<b>Description</b>
Curriculum Development	Provide a curriculum that covers the essentials of Islamic tourism, including its principles, customs, and place in the global travel industry. Include instruction on Islamic hospitality, <i>halal</i> tourism, Islamic finance in the tourism industry, and cultural sensitivity.



The concept	Description
Cultural Competence	To ensure that students understand the needs and expectations of Muslim travelers, incorporate cultural competency training into the curriculum.
Language Proficiency	Proficiency in a foreign language is widely spoken in many Muslim-majority countries.
Religious Sensitivity	Teach students about Muslim dietary restrictions, dress codes, and prayer times, among other religious observances and sensitivities.
<i>Halal</i> Certificate	Educate students on the <i>Halal</i> goods and services certification process, ensuring they understand the steps and regulations that apply.
Culture Recognition Program	Plan field trips and study abroad opportunities in Muslim-majority countries to provide a first-hand understanding of Islamic customs, culture, and tourism.
Technology Integration, Research and Innovation	Technologically advanced solutions for Islamic tourism, such as language translation tools, apps that can find <i>halal</i> restaurants, and apps that provide prayer times on mobile devices. Contributions to scientific meetings and the real-world application of best practices encourage academics and students to work on research projects related to Islamic tourism.
Ethical and Sustainable Tourism and Community Engagement	Instill the value of responsible travel and environmental preservation by highlighting the importance of ethical and sustainable tourism practices in line with Islamic principles. Motivate students to get involved in local Muslim communities and organizations to promote intercultural understanding.
Professional Development, Marketing, and Promotion	Provide students with opportunities to attend conferences, network with professionals in the field, and learn about the latest developments in Islamic tourism through workshops, seminars, and networking events. Instruct students in efficient marketing techniques for Islamic travel, highlighting the distinctive experiences and facilities provided for Muslim travelers.

Educational institutions can help the growth of the Islamic tourism industry, foster harmony and understanding among communities, and prepare students for success in this specialized field by implementing a



comprehensive strategy to teach Islamic tourism that is based on Islamic values based on universal values (Suud, 2023). In the local and cultural context, Aceh's local Islamic values have merged with the local culture (Zunaidi et al., 2022). The internalization of these two components can be used as a basis to strengthen Islamic tourism in Aceh (Syamsuar et al., 2023).

The description above proves that tourism education in Aceh still needs greater attention. In theory, after being studied, there are still many empty spaces that need to be filled both at the school level and the college level. So next, for Aceh, it is necessary to consider the renewal of the tourism curriculum. In addition, as a region that applies Islamic Sharia law, the implementation of tourism also needs to immediately emphasize the use of the term Islamic tourism, which is also accompanied by clear rules on the implementation of Islamic Sharia in tourism development in Aceh.

#### **D. Conclusion**

Tourism has become a strategic discourse for state development, including regional ones. Several regions in Indonesia do have diverse tourist capitals in terms of religion, culture, and nature. Aceh is one of the areas that has quite impressive and beautiful natural tourism potential. Moreover, Aceh is known as a province with an Islamic identity. To utilize Sharia tourism destinations and spur national economic growth, human resource development in the tourism industry in Aceh is expected to increase the number and quality of workers in this industry. However, in terms of tourism development, Aceh still has several fundamental problems, including a lack of educational institutions that focus on tourism development. Apart from that, tourism management in Aceh also still needs improvement, according to findings in the field. A cultural concept that outlines the incorporation of Islamic religious-cultural sites in tourism, governance issues, training and skills improvement, Islamic tourism components, marketing strategies, and customer experience must be included in the Islamic tourism education plan in Aceh. This factor must be of concern to the Aceh government and the community driving tourism based on Islamic identity. These elements can help the tourism sector better serve Muslim tourists and encourage the expansion of Islamic tourism, which is now increasingly spreading in many countries.



## Acknowledgment

Thanks are due to DRTPM for funding this research. In addition, thanks to the Research and Innovation Institute (LRI) team of Universitas Muhammadiyah Yogyakarta for supporting the implementation of this research.

## Bibliography

- Abdulahanaa, A. (2021). A Review of Islamic Economic Law on Religious Tourism Arrangements in South Sulawesi. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 5(1), 450–470. <https://doi.org/10.22373/sjhk.v5i1.9088>.
- Al-Fairusy, M. (2020). Pengaruh Identitas Pesisir Bagi Masyarakat Singkil dan Barus. *Indonesian Journal of Islamic History and Culture*, 1(1), 32–50. <https://doi.org/10.22373/ijihc.v1i1.584>.
- Al Mustaqim, D. (2023). Strategi Pengembangan Pariwisata Halal Sebagai Pendorong Ekonomi Berkelanjutan Berbasis Maqashid Syariah. *AB-JOIEC: Al-Bahjah Journal of Islamic Economics*, 1(1), 26–43. <https://doi.org/10.61553/abjoiec.v1i1.20>.
- Asmara, S. (2020). Tinjauan Kritis Kendala dan Dampak Pengembangan Pariwisata Indonesia. *Prosiding WEBINAR Fakultas Ekonomi Unimed "Strategi Dunia Usaha Menyikapi Status Indonesia Sebagai Negara Maju: Pra dan Pasca Covid-19"*, 140-151. <http://digilib.unimed.ac.id/40565/>.
- Bashori, K., & Moerdijat, R.L. (2023). Islamic Adaptive Resilience in Post-Conflict Schools and Natural Disasters in Aceh: A Longitudinal Case Study. *International Journal of Islamic Educational Psychology*, 4(2), 291-313. <https://doi.org/10.18196/ijiep.v4i2.20674>.
- Doğantan, E. (2023). Experiential Learning Through the Design Thinking Approach in Tourism Education. *Journal of Hospitality, Leisure, Sport, & Tourism Education*, 33, 100460. <https://doi.org/10.1016/j.jhlste.2023.100460>.
- Ekasani, K.A., Bhuanaputri, N.K.A.W., Yosephanny, P., & Alberta, F.J. (2020). The Role of Educational Tourism for Indonesian Development. *Journal of Business on Hospitality and Tourism*, 6(2), 170-176. <https://doi.org/10.22334/jbhost.v6i2.217>.
- Gangotia, A., & Bhatt, K. (2023). Vocational Education in Tourism at the Undergraduate Level in Himachal Pradesh, India: Exploring the Gap between Industry Expectations and Academic Deliverables.



- International Journal of Training Research*, 21(2), 88–107.  
<https://doi.org/10.1080/14480220.2022.2152469>.
- Gavinolla, M.R., Suneeth, B.G., Kashya, S., Mishra, J.M., & Swain, S.K. (2023). Tracing the Sustainability Components in the Indian Tourism Curriculum: An Exploratory Study. *Journal of Teacher Education for Sustainability*, 25(1), 116-132. <https://doi.org/10.2478/jtes-2023-0008>.
- Halim, A., & Baroroh, N. (2021). Pariwisata Halal: Studi Komparatif Hotel Syariah di Yogyakarta dan Bali. *Al-Manahij: Jurnal Kajian Hukum Islam*, 15(1), 53–66. <https://doi.org/10.24090/mnh.v15i1.4602>.
- Hanafiah, M.H., Hasan, M.R., & Mat Som, A.P. (2022). Managing Modern Muslim Travelers: Emerging Trends and Issues for Islamic Tourism Destinations. *Tourism and Hospitality*, 3(4), 908–918. <https://doi.org/10.3390/tourhosp3040058>.
- Harahap, Z. A. A., Zulfan, & Ridwan, M. (2024). Analyzing the Offense of Juvenile Khalwat in Aceh: Evaluation of Qanun Number 14 of 2003 from an Islamic Legal Perspective. *Al-Manahij: Jurnal Kajian Hukum Islam*, 18(1), 79–94. <https://doi.org/10.24090/mnh.v18i1.10648>.
- Hariyanto, E., Cahyani, N., Susylawati, E., Long, A.S., Qudsy, S.Z., & Supraptiningsih, U. (2024). The Resistance of Madurese Muslim Society to the Development of Non-Muslim Tourism Objects. *Jurnal Ilmiah Peuradeun*, 12(1), 27-50. <https://doi.org/10.26811/peuradeun.v12i1.1108>.
- Harnedi, J., & Yulizar, Y. (2021). Pariwisata Syariah di Aceh Tengah: Peluang dan Tantangan STAIN Gajah Putih dalam Pendirian Prodi Pariwisata Syariah. *Jurnal As-Salam*, 5(1), 76–89. <https://doi.org/10.37249/assalam.v5i1.240>.
- Helfi, H., Wadi, F., Firdaus, B., & Daipon, D. (2021). Portraying “Village Regulations” among Urban Community in Campago Guguak Bulek Nagari, Mandiangin Koto Selayan, Bukittinggi, West Sumatra. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 16(1), 27–56. <https://doi.org/10.19105/al-lhkam.v16i1.4340>.
- Hisam Ahyani, Memet Slamet, & Tobroni. (2021). Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 16(1), 121–151. <https://doi.org/10.19105/al-lhkam.v16i1.4550>.
- Higgins-Desbiolles, F. (2006). More than an “Industry”: The Forgotten Power of Tourism as a Social Force. *Tourism Management*, 27(6), 1192-1208. <https://doi.org/10.1016/j.tourman.2005.05.020>.



- Huang, G.I., Karl, M., Wong, I.A., & Law, R. (2023). Tourism Destination Research from 2000 to 2020: A Systematic Narrative Review in Conjunction with Bibliographic Mapping Analysis. *Tourism Management*, 95, 104686. <https://doi.org/10.1016/j.tourman.2022.104686>.
- Joeliaty, J., Evita, S.N., & Zunita, W.O. (2021). Readiness of Islamic Human Resources in Supporting the Development of *Halal* Tourism in West Jawa (Evidence from the Hospitality Industry). *Journal of Economics and Business UBS*, 10(1), 23–31. <https://doi.org/10.52644/joeb.v10i1.50>.
- Junita, A., Ridla, M., & Putra, A. (2022). Strategy Study of Tourism Development Aceh Tamiang Regency. *International Journal of Educational Review, Law, and Social Sciences (IJERLAS)*, 2(4), 585-594. <https://radjapublika.com/index.php/IJERLAS/article/view/345>.
- Khan, I.M., Sahadev, S., Rashid, T., & Banerjee, S. (2022). Social Media and Empowerment in Hospitality and Tourism Decision-Making: A Study among UK Muslim Women. *International Journal of Hospitality Management*, 101, 103125. <https://doi.org/10.1016/j.ijhm.2021.103125>.
- Kusmayanti, H., Kania, D., Prasetyoningsih, N., & Zainol, Z. A. (2023). Judges' Acceptance of Sharia-Inspired Laws in Indonesia. *Al-Manahij: Jurnal Kajian Hukum Islam*, 199–214. <https://doi.org/10.24090/mnh.v17i2.7716>.
- Lampoltshammer, T.J., Wallinger, S., & Scholz, J. (2023). Bridging Disciplinary Divides through Computational Social Sciences and Transdisciplinarity in Tourism Education in Higher Educational Institutions: An Austrian Case Study. *Sustainability (Switzerland)*, 15(10), 8133. <https://doi.org/10.3390/su15108133>.
- Li, P., & Liang, H. (2020). Factors Influencing Learning Effectiveness of Educational Travel: A Case Study in China. *Journal of Hospitality and Tourism Management*, 42, 141–152. <https://doi.org/10.1016/j.jhtm.2019.10.001>.
- Lubis, R. M., Suryani, I., Syahputra, A., & Sahila, W. (2023). The Importance of Islamic Education for The Mental Health of Youth in Using Social Media. *Nazhruna: Jurnal Pendidikan Islam*, 6(1), 88–103. <https://doi.org/10.31538/nzh.v6i1.2703>.
- Ma, X., & Su, W. (2024). Local Government Intervention in Tourism-Driven Rural Gentrification: Types and Interpretative Framework. *Tourism Management*, 100, 104828. <https://doi.org/10.1016/j.tourman.2023.104828>.
- Manan, A., Wirianto, D., Kamarullah, K., & Fadhillah, M. A. (2023). Halal Tourism: A Proposed Sharia Model for Implementation. *Jurnal Ilmiah Peuradeun*,



- 11(1), 81–100. <https://doi.org/10.26811/peuradeun.v11i1.784>.
- Mekinc, J., Gorenak, M., Ladkin, A., & Turnek, M. (2023). Educational and Training Imperatives for Future Tourism Competencies: The Case of Slovenia. *Human Systems Management*, 45(5), 499–514. <https://doi.org/10.3233/HSM-220056>.
- Mukhtar, M., Haniffa, M. A., Paidi, Z. bin, & Thaib, M. M. (2022). Involvement of Families as Owners of Cultural Heritage Improving Religious Tourism in Banda Aceh: Perspective of Maslahah Theory. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 6(2), 655–677. <https://doi.org/10.22373/sjhk.v6i2.12537>.
- Munkhuu, B., Sukhragchaa, A., & Badarch, L. (2023). Residents Perceptions of Tourism Development and Activities: The Case of Mongolia as a Developing Country with a Small Market. *Jurnal Ilmiah Peuradeun*, 11(3), 1115–1138, <https://doi.org/10.26811/peuradeun.v11i3.988>.
- Murtayadi, U., Azizurrohman, M., & Supiandi, S. (2022). An Effort to Increase the Role of *Halal* Tourism: West Nusa Tenggara Islamic Center. *Journal of Economics Research and Social Sciences*, 6(1), 54–63. <https://doi.org/10.18196/jerss.v6i1.13651>.
- Muzakkir. (2022). The Effectiveness of Aceh's Jinayat Qanun on Crime Rates in the Community in a Review of Legal Socialization. *Al-Manahij: Jurnal Kajian Hukum Islam*, 255–268. <https://doi.org/10.24090/mnh.v16i2.6643>.
- Noviantoro, K.M., & Zurohman, A. (2020). Prospek Pariwisata Syariah (*Halal* Tourism): Sebuah Tantangan di Era Revolusi Industri 4.0. *Equilibrium: Jurnal Ekonomi Syariah*, 8(2), 275–296. <https://doi.org/10.21043/equilibrium.v8i2.8160>.
- Pasarela, H., Soemitra, A., & Nawawi, Z.M. (2022). *Halal* Tourism Development Strategy in Indonesia. *Konfrontasi: Jurnal Kultural, Ekonomi Dan Perubahan Sosial*, 9(1), 14–26. <https://doi.org/10.33258/konfrontasi2.v9i1.188>.
- Rouzi, K.S., Suud, F.M., & Chaer, M.T. (2021). Humanized Collective Awareness in Islamic Education for Public Prosperity: A Cross-Cultural and Religious Psychological Study. *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial*, 8(1), 33–45. <https://doi.org/10.36835/annuha.v8i1.374>
- Satriana, E.D., & Faridah, H.D. (2018). Wisata *Halal*: Perkembangan, Peluang, dan Tantangan. *Journal of Halal Product and Research (JHPR)*, 1(2), 32–43. <https://doi.org/10.20473/jhpr.vol.1-issue.2.32-43>.



- Sijamhodžić-Nadarević, D., & Čolić, A. (2023). Islamic Religious Education in Bosnia and Herzegovina Maktabs through the Prism of Mu'allims. *Nazhruna: Jurnal Pendidikan Islam*, 6(3), 321-335. <https://doi.org/10.31538/nzh.v6i3.3584>.
- Silitonga, P. (2021). Competency-Based Education: A Multi-Variable Study of Tourism Vocational High School Graduates. *Journal of Teaching in Travel and Tourism*, 21(1), 72-90. <https://doi.org/10.1080/15313220.2020.1820427>.
- Susanti, S., & Hakim, M.A. (2023). Analisis Penguatan Citra Destinasi Pariwisata Syariah melalui Penerapan Ekonomi Kreatif pada Wisata Hutan Sreni Indah di Desa Batu ede Nalumsari Jepara. *JEBISKU: Jurnal Ekonomi Dan Bisnis Islam, IAIN Kudus*, 1(1), 82-96. <http://103.35.140.53/index.php/JEBISKU/article/view/57>.
- Suud, F.M., Sudirman, S.A., Kibtiyah, M., & Putra, R.P. (2022). Local Wisdom as the Fundamental for Honest Behavior of Students in Aceh: A Social Psychology Study. *Journal of Pharmaceutical Negative Results*, 13(4), 863-869. <https://pnrjournal.com/index.php/home/article/view/2693>.
- Suud, F.M. (2023). Tourism Educational Berbasis Historical Religious Culture di Wilayah Pesisir Aceh. *The Journal of Publishing*, 4(10). <https://thejournalish.com/ojs/index.php/books/article/view/570>.
- Syamsuar, S., Al-Fairusy, M., Junaidi, J., & Mulia, M. (2023). Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh. *Jurnal Ilmiah Peuradeun*, 11(3), 985-1004. <https://doi.org/10.26811/peuradeun.v11i3.99>.
- Yusuf, M. Y., Innayatillah, I., Isnaliana, I., & Maulana, H. (2021). The Determinants of Tourists' Intention to Visit Halal Tourism Destinations in Aceh Province. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 5(2), 892-912. <https://doi.org/10.22373/sjhk.v5i2.9270>.
- Zehrer, A., & Mössenlechner, C. (2008). Industry Relations and Curriculum Design in Austrian Tourism Master Programs: A Comparative Analysis. *Journal of Teaching in Travel and Tourism*, 8(1), 73-95. <https://doi.org/10.1080/15313220802441992>.
- Zunaidi, A., Nofirman, N., Juliana, J., & Wurarah, R. N. (2022). The Impact of the Development of Cultural Tourism on the Cultural, Economic, and Social Aspects of Local Communities. *Dinar: Jurnal Ekonomi Dan Keuangan Islam*, 9(2), 1-18. <https://doi.org/10.21107/dinar.v9i2.14233>.

