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### Aceh Province's Local Policy in An Effort to Develop Sharia Economy

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**Abstract:** The birth of local policy is the impacts of the decentralization program established by the government after the collapse of the new order system . Decentralization programs provide more spaces for local governments to make policies that govern their regions . The economics aspects is one of the important instruments that can improve welfare and prosperity in a country or region. economics management in the regions will run well with government intervention and support through policies implemented as a form of legality . The method used in this study is a literature study with secondary data, which is then analyzed descriptively . Aceh as a special autonomous region has been created sharia economic development policies through Qanun Tourism, Qanun Halal Products Guarantee , Qanun Islamic Financial Institutions , Qanun Baitul Mal. The policy will have an impacts on the development of the Islamic economy with a strong commitment from the relevant parties , the existence of concrete programs that 's easy to implement , synergy between institutions and related parties as well as intense education about the added value of the halal lifestyle.

**Keywords:** *local policies; sharia economy*

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#### A. INTRODUCTION

In the last five years the development of Islamic economics and finance has shown positive developments even though it had contracted due to the co-19 pandemic ( 2021 (*Laporan Ekonomi & Keuangan Syariah 2021*, n.d.). It is based on the State of The Global Islamic Economy In the 2020/2021 report , in 2024 the halal food sector is expected to grow 3.5%, which is valued at 1.38 trillion US dollars. Meanwhile, Muslim fashion grew by 2.4% or US\$311 billion. The increase in the global population which

reached 1.9 billion in 2019 and is predicted to grow twice as fast as the world's population as a whole is an important factor in the development of the halal market in the world (Diamant, n.d.).

In Indonesia, the development of the Islamic economy can be seen from the achievements on the international stage, in including in 2021 will be ranked first in the Islamic Finance Country Index (IFCI). Ranks fourth as the country with the fastest development of the Islamic economy in the world, ranks fourth as the world's best



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Muslim-friendly tourism destination in the 2021 Global Muslim Travel Index (GMTI), and ranks fourth as the best fintech based on the Global Islamic Fintech Report Index 2021.

The achievements above are of course supported by various parties who continue to be committed to developing the Islamic economy in Indonesia. One of them is the regional head. The change in the government system from centralized to decentralized has further strengthened the development of the sharia economy at the local level, which is facilitated by Law Number 23 of 2014 concerning Regional Government which provides broad enough autonomy for regions to identify potential and make local policies in accordance with their regional potential. (Muhtada, 2014).

Aceh Province is a region with special autonomy status that is given legal legitimacy to carry out Islamic sharia, which in practice is carried out through regional regulations which are spelled out in Qanun (perda) (Salamah & Rianto, 2018). Philosophically the enactment of the Aceh Qanun is a form of implementation of constitutional theory and accommodation theory. Constitutional theory states that the application of the values of religious law in state law is a constitutional obligation contained in the 1945 Constitution which structurally adheres to the belief in One Almighty God and the theory of accommodation is based on the argument that the state is obliged to include all sub-systems of law in laws and regulations, including Islamic law. . (Halim, 2013)

Sociologically, the application of the Aceh Qanun is in accordance with the social conditions of the Acehnese people who have made Islam a guide in life. According to Lukman Hakim Syarifudin, Islamic values in Indonesia, like traditional values, have been applied in people's lives hundreds of years ago. Thus, it can be absorbed into laws and

regulations with the aim of benefiting the people. (Alim, 2010)

a region that has declared to implement Islamic law as stipulated in the Law on the Government of Aceh, of course all sectors in the line of life in Aceh must be based on Islamic values. Including the economic sector . Aceh is one of the provinces that continues to boost the strengthening and development of the Islamic economy in its region, this is evident in the 2022 Sharia Adinata Award event, an appreciation event for regional heads at the provincial level who have succeeded in developing the Islamic economy in their region. Aceh Province was crowned as the overall champion by bringing three titles, namely first place in the sharia finance category, first place in the halal industry category and second place in the sharia economic education category. (www.knks.go.id)

The role of regional heads is very important in developing the Islamic economy in their region. This role can be seen from the local policies that are set, followed by instruments that allow it to be realized operationally. What local policies have been established by the Aceh government to develop an Islamic economy in the region? Regional government policies are absolutely necessary as a legal umbrella so that the Islamic economic development movement runs smoothly.

## **B. MATERIALS AND METHODS**

Literature Method reviewe used in this study. Literature review is used to trace, collect and map data from various previous studies. The data sources used are secondary data derived from journals, books, documents, and reports from related parties such as KNEKS, LPPOM MPU, Halal Cultural Tourism Authority, and Baitul Mal. Then the data obtained is analyzed using thematic analysis methods in narrative form

or other forms according to needs. So that the results obtained can answer research questions.

### **C. RESULT AND DISCUSSION**

Islamic economics is an economic system based on Islamic principles that covers all existing economic sectors, both financial and real, space its scope includes the halal industry sector and the Islamic financial sector. The policies set in Aceh are all governed by Islamic law. This is in line with the mandate of the Law Number 44 of 1999 concerning the Administration of the Privileges of the Special Region of Aceh and the Law Number 11 of 2006 concerning the Government of Aceh. This research focuses on describing the policies of the Province of Aceh, and the results of the search found four policies related to the development of the sharia economy, namely:

- a. Aceh Qanun Number 8 of 2013 concerning Tourism (Tourism Qanun)

Sector plays an important role in a country's economic growth, this sector is believed to be able to increase development, reduce poverty, create jobs (Shinde, 2015), as well as a source of foreign exchange (Sharpley, 2003). In Indonesia the tourism sector is one of the sectors that has the highest foreign exchange for the national economy (Hariyani, 2018).

Seeing this potential, the Aceh government stipulates a Tourism Qanun. It consists of 14 chapters and 88 articles. This Qanun was drafted by considering the wealth potential of Aceh. With the existence of this qanun, it is hoped that the implementation of tourism in Aceh Province will be directed.

The launch of halal tourism products at the Halal Expo event and

the Global Halal Forum in 2013 which was held in Kemayoran Jakarta, was the first milestone for the Aceh government to organize halal tourism as the main brand in tourism development. This statement was supported by the Ministry of Tourism by registering Aceh Province as one of 10 Muslim-friendly tourism destinations in Indonesia. (Herizal et al., 2021)

This halal tourism policy is motivated by several factors including the dominance of the Aceh Muslim community who want to implement the values of Islamic teachings in life (Rindrasih, 2019), the rapid growth of the global tourism sector, as reported by the Global Muslim Travel Index (GMTI 2018) the market share of Muslim tourists is growing rapidly, predicted to increase to USD 300 billion in 2026 (Kementrian Perencanaan Pembangunan Nasional, 2018), so that it becomes a great opportunity for Muslim countries to develop halal tourism products.

In contrast to West Nusa Tenggara Province, which has Regional Regulation (Perda) Number 2 of 2016 concerning Halal Tourism, West Sumatra Province which has Regional Regulation Number 18 of 2019 concerning Halal Tourism, Aceh Province does not have specific regulations governing halal tourism separately. In implementing halal tourism, Aceh Province relies on the Tourism Qanun.

In the Qanun textually there is no term halal tourism or halal tourism, but implicitly several provisions lead to halal tourism practices, this can be seen in Article 2 which states that the implementation of tourism is based on faith and Islam, aims to elevate Aceh's historical and cultural values which

Islamic law (Article 3), Aceh's tourism function is held as a form of gratitude for the blessings bestowed by Allah SWT (Article 4). Aceh tourism development is carried out by taking into account Islamic local wisdom (Article 10), one type of tourism business that is organized is sharia tourism services (Article 13). and other Islamic law tours.

There are obligations and prohibitions that must be obeyed by tourism actors, namely the obligation to pay attention to Islamic values in managing tourist objects and attractions (Article 17), availability of prayer rooms at tourist attractions (Article 24), guarding and preventing the use of star hotels from activities that violate the Shari'a (Article 37), restaurant service entrepreneurs who organize entertainment must comply with Islamic law (Article 47), dress modestly for foreign tourists and dress according to Islamic law for Muslim tourists, separate places for men and women who will visit public baths and watch shows/entertainment, as well as the obligation to prevent the occurrence of immoral acts for everyone (Article 83). The prohibitions that must be avoided by tourism actors are consuming intoxicating goods, committing immoral acts, and gambling (Article 82). From the provisions of the qanun, the values of halal tourism have been accommodated, but have not contained technical standards and (Sandela et al., 2021).

Several programs have been carried out by the Aceh provincial government as a form of developing halal tourism, in including: *First*, Launch halal tourism branding . tourism approach destination branding , commonly used in managing and promoting tourist destinations, this approach is important to help bring out the image and

uniqueness of tourism that is offered by an area. (Pereira et al., 2012)the efforts made by the Aceh government to improve the image of Halal tourism are by launching several brands such as "The Light of Aceh" in 2016 and "Aceh Halal Tourism" in 2019 (Herizal et al., 2021). *Second*, organizing interesting events with various themes, such as the 2022 Aceh Calendar of Events in the field of religious tourism offered including the Islamic Fashion Festival, Commemoration of Teuku Umar 's martyrdom, Meurukon Festival , Subulussalam City Ramadan Fair , Ramadan Festival, Tuha Fine Arts Festival, Kenduri Laot , Dikee Festival , Mawlid Raya, 18th Anniversary of the Aceh Tsunami (Disbudpar.acehprov.go.id, 2022).

*Third*, the determination of Muslim-friendly tourism areas such as Pulau Weh in Sabang, Geurete Highland on the west coast of Aceh Jaya, the Baiturrahman mosque in Banda Aceh, Banyak Island in Singkil and so on (Saleh et al., 2022). *Fourth*, developing tourism human resources by holding trainings. *Fifth*, working with various parties such as the government, BUMN/BUMD and the entire tourism industry. *Sixth*, increasing Muslim-Friendly tourism product packages , *Seventh*, providing Islamic facilities that are easily accessible to visitors and *eighth*, conducting competency tests for tourism business actors (Quraisy, 2020).

Some of these programs have brought achievements in the Aceh halal industry as evidenced by the award won at the 2016 *World Halal Tourism Award* held in Abu Dhabi, United Arab Emirates in the *World's Best Halal Cultural category*. *Destination* and Sultan Iskandar Muda Airport as the *World's Best Airport for Halal Travelers* .

At the national level, it is ranked second as Indonesia's leading Muslim-friendly tourist destination in 2019 through the Indonesian Muslim Travel Index (IMTI) standard which refers to the Global Muslim Travel Index (GMTI) (Quraisy, 2020).

Another award was given to Aceh as a Muslim tourism destination in Indonesia which was ranked second after Lombok with a score of 76. The assessment criteria were based on a modification approach to the IMTI model using the ACES attributes (Access, Communication, Environment, Services), namely *first*, Access, aspects that graded are Air, Rail, Sea, Road Infrastructure. *Second*, the Communication aspect that is assessed is the Muslim Visitor Guides, Stakeholders Education, Market Outreach, Tours Guide, Digital Marketing. *Third*, Environment, the aspect that is assessed is in the form of a tourist Arrival, Wi-Fi Coverage and *Fourth*, Services in the Form of Halal Restaurants, Mosques, Airports, Hotels, Attractions (Direktori Infrastruktur Ekosistem Syariah, 2019) Ecosystem, 2019).

The success of developing halal tourism in Aceh is inseparable from the challenges that must be faced, including the absence of specific regulations governing the implementation of halal tourism, the Aceh Tourism Development Master Plan (RIPPA) as mandated by Article 10 paragraph (2) of the Tourism Qanun has not been ratified. A tourism master plan has not been formulated as a more strategic step forward in tourism development (Herizal et al., 2021), and many people are not aware of the existence of The Light of Aceh branding on the grounds that it has not been socialized by the Aceh Culture and Tourism Office, and this indicates Halal

tourism promotion efforts in Aceh are not yet optimal (Wiwin, 2019). political strong will is needed in making regulations, guidelines and operational strategies in the implementation of tourism.

b. Aceh Qanun Number 8 of 2016 concerning Halal Product Guarantee System (Qanun JPH)

The growth of the Muslim population in the world has implications for the demand for halal commodities which provide opportunities for the growth of the halal industry globally (Elasrag, 2016), halal products are a market force in the world for both Muslims and non-Muslims (Syarif & Adnan, 2019). Halal is a general indicator for quality assurance and living standards (Gillani et al., 2016).

In order to systematically guarantee the halalness of a product, the government must stipulate regulations that can systematically guarantee the halalness of products and to make the halal industry a major part of the sharia economy, it needs to be supported by government policies in the form of investment, production, and improvement of human resources, so that the goal of welfare for the community is achieved. community (Waluyo, 2020).

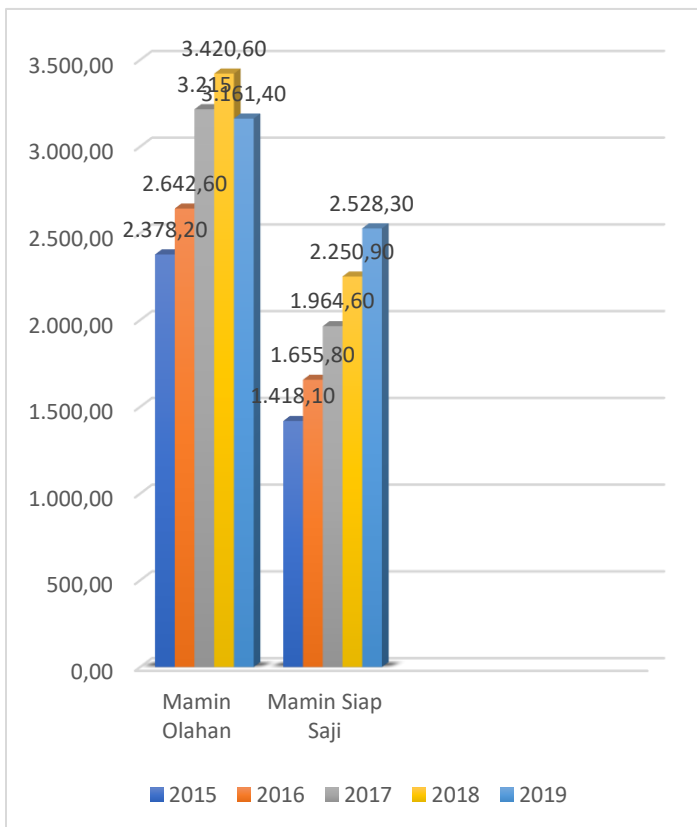
In implementing halal product guarantees based on the Qanun SJPH, this Qanun was formed as a form of legal protection and to provide spiritual rights for the people of Aceh (Efendi & Haikal, 2022).

The SJPH Qanun consists of XII Chapters with 47 Articles. The scope of products includes food, beverages, medicines, cosmetics, chemical products, biological products, genetically engineered products, as well as goods used, used or utilized by the

public. Which is in accordance with the demands of Islamic law (Article 1 point 6 and 7).

Description of the contents of this Qanun that in order to obtain halal certificates for their products, business actors must create and implement a Halal Product Assurance System, this SJPH will later be used as a guideline for the Institute for the Assessment of Food, Drugs and Cosmetics (LPPOM) of the Ulema Consultative Council (MPU) in issuing halal fatwas. Based on the SJPH Qanun, the implementation of halal certificates in Aceh Province is carried out by LPPOM MPU Aceh under the coordination of MPU Aceh which is a working partner of the Government of Aceh and the Aceh People's Representative Council.

Food and Beverage Sector Contribution to GRDP (billion)



Source: KNEKS 2019-2020

Based on the diagram above, it shows that during the last five years the food and beverage sector has contributed to the gross regional domestic product that supports the development of the sharia economy in Aceh. Seeing this potential, agencies under the Aceh government carry out various halal product development programs including (Quraisy, 2020):

- a. The Aceh Provincial Office of Industry and Trade held a program of socialization, consultation and facilitation of registration of halal certificates.
- b. The Office of Cooperatives, Small and Medium Enterprises (UKM) provides halal certificate facilities for MSME actors in the culinary field.
- c. Organizing events at the international level such as the 2017 Aceh International Halal Food Festival, Aceh Culinary Festival, Banda Aceh Coffee Festival.
- d. LPPOM MPU held socialization and training on the halal assurance system for producers

Some of the above programs have had an impact on increasing the list of halal-certified products in Aceh, this is also motivated by the large number of Muslim residents in Aceh so that businesses flock to register halal certificates.

List of Halal Certified Products in Aceh Province

No	Halal Certification Group	Total Products Per Year				
		2018	2019	2020	2021	2022
1	Processing Industry Group	150	164	139	139	188
2	Slaughterhouse	7	8	2	2	2
3	Restaurant, Kitchen and Caterring Group	12	7	9	9	7
4	Other Group ( laundry , meatball grinder)	3	5			3
Total number		172	184	150	150	200

Source: *LPPOM MUI Aceh (data processed)*

In the last five years the list of halal certified products in Aceh has tended to fluctuate. LPPOM MPU reports four categories used in granting halal certificates, including the processing industry group, the slaughterhouse group, the restaurant, kitchen and catering group and other groups such as laundry and meatball grinders .

In order to comply with the provisions of guarantees for other halal products, BPJPH and LPPOM MPU Aceh have synchronized the implementation of halal certification, especially with regard to the functions and authorities of MPU Aceh and LPPOM MPU, as well as integrated information systems for certification services owned by both parties. SIHALAL belongs to BPJPH and SIJAMAL belongs to MPU Aceh. ([www.Kemenag.go.id/bpjph](http://www.Kemenag.go.id/bpjph) Aceh)

c. Aceh Qanun Number 11 of 2018 concerning Islamic Financial Institutions (LKS)

The LKS Qanun was established with the aim of strengthening the development of a just and prosperous sharia economy based on sharia

principles, namely that financial institutions in carrying out their activities are guided by fatwas issued by authorized institutions.

LKS Qanun consists of 12 Chapters and 67 Articles. Broadly speaking, the LKS Qanun regulates four dimensions in Islamic financial practice, namely the types of operational financial institutions consisting of bank and non-bank institutions, the products offered by LKS must avoid elements of *ma ysir* , *gharar* and *usury*, important tools in the operation of LKS include the Board The Sharia Supervisor (DPS) is in charge of maintaining LKS compliance, the Aceh Sharia Council regulates, coordinates , and supervises sharia at the Aceh level, the Financial Services Authority carries out guidance, regulation and supervision and the Aceh government is in charge of developing LKS with sharia principles. All LKS are required to comply with this Qanun by conducting their business in accordance with sharia principles no later than three years since they were first enacted.

The birth of the LKS Qanun had an impact on Islamic economic and financial development, as a result of the abundance of conversion of LKS in Aceh, Islamic banking assets in Indonesia increased by around Rp. 25.76 trillion, so that the market share of Islamic banking increased to Rp. 505.6 trillion, on the other hand the total assets of conventional banking fell to Rp. 7,786.8 trillion. The implementation of the LKS Qanun was carried out by the Head of the One-Stop Investment and Integrated Services Service (DPMPSTSP), including by requiring all employees to have accounts at Bank Aceh Syariah. towards sharia-based investment, which can increase economic growth in Aceh Province as a form of implementing

the Qanun LKS, the Office of Cooperatives and SMEs has adopted a policy through the program (Quraisy, 2020) :

- 1) Collaborating with the Central MUI to carry out technical guidance and DPS certification programs for KSPPPS and USPP, in the last two years 2018-2019 it has produced 78 certified DPS.
  - 2) In 2019 socialization, training and technical guidance on the sharia financial system were held for 150 cooperative administrators/managers.
  - 3) Facilitate changes to the Articles of Association of Conventional Savings and Loans Cooperatives/Savings Loans Units to sharia through a notary. (Quraisy, 2020)
- d. Aceh Qanun Number 3 of 2021 concerning Amendments to Aceh Qanun Number 10 of 2018 concerning Baitul Mal Aceh (Qanun BMA)

Zakat has contributed to alleviating poverty and unemployment, as well as a form of investment for unproductive use of funds (Ahmad Kholiq, 2014). Good management of zakat and waqf can make a good contribution to the economic development of the people (Urif et al., 2019)

Aceh as a province that declared the implementation of Islamic law in its territory, was given the authority to manage and increase local revenue through the management of zakat (Jauhari, 2010). BMA is an institution formed based on Islamic provisions (Nurdin, 2011).

Institutionally, BMA is the only institution authorized to manage zakat, infaq, shadaqah, endowments and other religious assets ( ZISWaH ) as well as supervision of trusteeship based on Islamic law at the provincial level in Aceh. Historically, the existence of BMA has existed since 1973 under the name of the Agency for Controlling Religious Assets (BPHA), the name of this institution has undergone several changes, in 1976 it changed its name to the Agency for Religious Assets (BHA), in 1993 it was named the Agency for Amil, Zakat, Infaq and Sadaqah (BAZIS/BAZDA). And finally, through the Decree of the Governor of Aceh Number 18 of 2013 this institution is called "Baitul Mal Aceh" which remains in effect today (*Profil Baitul Mal ACEh*, n.d.).

The latest BMA Qanun consists of 137 articles and there are 37 provisions of articles that have been amended or deleted. One of the changes and additions that are different from the previous qanun is contained in Article 8 (A) namely the appointment of professional staff from non ASN elements who are tasked with helping carry out the duties, functions and authorities of BMA. The existence of professional staff who are appointed based on needs and expertise can analyze strategic issues in the collection, distribution and utilization of socio-religious funds.

Collection of zakat, infaq and alms funds at provincial BMA and 23 Regency/City Baitul Mal in throughout Aceh tends to fluctuate. in 2019 the amount of zakat that has been collected is Rp. 89.058 billion, 2020 Rp. 73.143 billion and in 2021 Rp. 86.430 billion (2019-2021 BMA zakat and infaq receipt report). And in 2022 the first semester is 37.3 billion. Efforts made by BMA in



optimizing zakat collection are carried out by establishing four strategies, namely regulatory strategies, hearings and outreach, ball picking and website development (Mubaraq, 2022).

ZISwah fund distribution program for BMA is channeled through four programs, namely: *first*, social humanity such as assistance to the poor, assistance to neglected children, and assistance to victims of natural disasters. *Second*, educational programs such as full scholarship assistance for poor families and converts. *Third*, health programs such as assistance for people with chronic diseases. *Fourth*, economic empowerment and da'wah programs such as assistance in developing Islamic teachings (Quraisy, 2020).

The sweet fruit of the management of ZISWah by BMA was obtained from the award given by the Central BAZNAS as the Provincial BAZNAS category with the best Zakat Distribution Impact in 2020 and 2022, as well as the BAZNAS Award for the Governor Category Supporting the Indonesian Zakat Movement in 2019, 2020 and 2022, 2020 ([www.baitulmal.acehprov.go.id](http://www.baitulmal.acehprov.go.id)).

Waqf in Aceh also has high potential to develop the Islamic social finance sector, with a total of 24,898 units of waqf land, with an area of around 767,869,012m<sup>2</sup> (Directory of Waqf Empowerment of the Republic of Indonesia Ministry of Religion).

The development of the sharia economy will run effectively with the support and commitment of all agencies or institutions by sharing roles according to their competencies, such as: Preparing human resources, quality management and strengthening governance through training programs and the use of information technology

that can be organized by BI, OJK, Office of Cooperatives and SMEs, Office of Halal Culture and Tourism, academics and Islamic boarding schools. Public awareness in the use of Islamic economics needs to be increased and that is the role of religious leaders and Islamic boarding schools. Increasing the competitiveness of halal products and business networks by the Industry and Trade Service and developing strategic policies that support the acceleration of the sharia economy by the government.

#### **D. CONCLUSION**

The policies stipulated by regional heads must be seen as far as their contribution in realizing economic welfare and the benefit of the people. There are four local policies in the form of qanuns or similar to sharia regional regulations that serve as guidelines for the implementation of sharia economy in Aceh, namely the Tourism Qanun, JPH Qanun, LKS Qanun and BMA Qanun. Commitment with all stakeholders are needed in implementing the qanun, both in increasing human resources, management and governance, product competitiveness and strategic policies in the development of the sharia economy, so as to increase Aceh Province PAD which can prosper people

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