



Qanun and Syariah Tourism in the Approach of Communication in Central Aceh

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Abstract. Explaining the communication used by the Central Aceh Regency Government in providing understanding to tourism actors and tourists about Qanun No. 8 of 2013 and the application of Sharia tourism in tourist areas in Central Aceh is very important. For this reason, this research aims to examine how the tourism Qanun is implemented in Central Aceh, then look at the challenges and opportunities for Central Aceh in implementing Sharia tourism based on the Qanun, as well as the role of communication in it. The research method used in this research is a qualitative method with an exploratory approach. Data is presented according to facts that occur in the field and is organized and systematic. The research results show that to implement Sharia tourism, the Regional Government and Tourism Office use several communication approaches, such as educational campaigns, religious counseling, collaboration with ulama and religious figures, digital marketing, training tour guides, providing free food products, and promoting local culture. Most of the tourist areas in Central Aceh have implemented Sharia tourism in accordance with the Qanun issued by the Aceh Government. Although there are still several obstacles to implementing Sharia tourism in Central Aceh, the communication approach used has succeeded in increasing the number of tourists.

Keywords: Qanun, Sharia tourism , Communication

Abstrak. Menjelaskan tentang komunikasi yang digunakan Pemerintah Kabupaten Aceh Tengah dalam memberikan pemahaman kepada pelaku wisata dan wisatawan tentang Qanun No 8 tahun 2013 dan penerapan Syariah Tourism pada kawasan wisata di Aceh Tengah merupakan hal yang sangat penting. Untuk itu penelitian ini bertujuan untuk meneliti bagaimana implementasi Qanun pariwisata di Aceh Tengah, kemudian untuk melihat tantangan serta peluang bagi Aceh Tengah dalam menerapkan Syariah Tourism berdasarkan Qanun, serta bagaimana peran komunikasi di dalamnya. Metode penelitian yang digunakan pada penelitian ini adalah metode kualitatif dengan pendekatan eksploratif, data disajikan sesuai fakta yang terjadi di lapangan, terorganisir serta sistematis. Hasil penelitian menunjukkan bahwa untuk menerapkan Syariah Tourism Pemerintah Daerah dan Dinas pariwisata menggunakan beberapa pendekatan komunikasi seperti kampanye edukasi, penyuluhan agama, kolaborasi dengan ulama serta tokoh agama, pemasaran digital, pelatihan pemandu wisata, menyediakan produk makanan secara gratis, dan Promosi Budaya Lokal. Sebagian besar daerah wisata di Aceh Tengah telah

menerapkan Syariah Tourism sesuai dengan Qanun yang telah diterbitkan oleh Pemerintah Aceh walaupun masih ada beberapa hal yang menjadi kendala dalam pelaksanaan Syariah Tourism di Aceh Tengah, namun pendekatan komunikasi yang digunakan berhasil meningkatkan jumlah wisatawan.

Kata kunci: *Qanun, Syariah Tourism, Komunikasi*

INTRODUCTION

The tourism sector has an important role for developing economies in countries around the world (Amin & Priansah, 2019). Because it is capable of creating jobs (Huerta-Álvarez, Cambra-Fierro, & Fuentes-Blasco, 2020). Tourism is a journey undertaken by a person or group of people with the objective of having fun as well as knowing something. Tourism will bring great benefits to the country, especially in the economic field. (Pavithra, Sharmila, Sivapriya, Swathi, & Sekar, 2019). The rapid development of technology and scientific knowledge increases competition in the tourism industry. Modern man has considered traveling a necessary necessity of life fulfilled within a certain time. Destinations as well as businesses operating in this tourist area will create a very complex business ecosystem because there will be a lot of interaction from various parties. Tourism is an industry capable of accelerating economic growth. And government income is also the livelihood of the community, so that managers of area tours must have the ability to do so, which is great for interesting travelers (Safitri, Mukaromah, & Habib, 2021).

Aceh's own potency is big in development tourism. Almost every region in Aceh province has the potential to develop potential tourism for both local and foreign tourists. The upholding of Islamic law in Aceh is not a barrier to tourism development in Aceh; in fact, it has become a barometer for the development of Sharia tourism in other *provinces* in Indonesia (Harnedi & Yulizar, 2021). Province of Aceh with its tourism branding *Cahaya Aceh (the light of Aceh)* (Ifdhal, 2023) has achieved many achievements in the development of halal tourism; among them are the five top destination tourist halal best versions of the Indonesia Muslim Travel Index (IMTI). Previously, Aceh already got awards in the World Halal Tourism Awards 2016 in two categories, i.e., Sultan Iskandar Young International Airports Banda Aceh as the *World's Best Airports for Halal Travelers* and Aceh as the *World's Best Halal Cultural Destinations* (Kominfo, n.d.).

Aceh Middle is a region Regency in the Province of Aceh, which has its own destination tour. This beautiful, often nicknamed country is on the cloud, is above the mountains, and has a high cultural heritage. There is also a Lut Tawar Lake, and the cool air makes this area a good choice for tourists to visit. Of the several awards that Aceh has won on the field, *Sharia Tourism* gives the public in Aceh Middle the opportunity to develop Sharia-based tourist destinations by implementing Qanun, which applies to every tourist visiting Aceh via communication development. Communication development, which was neither executed by the government nor the public Aceh Middle, was expected to make this region have the concept of *Sharia tourism*, implementing Qanun as a foundation, so as to create prosperity for the people of Central Aceh without diluting local culture and being able to make tourists feel comfortable while enjoying their tour in Aceh Middle.

This study is a qualitative, nature-descriptive approach with an explorative aim to dig in a way wide about causes or matter that influence something (Arikunto, 2006). Data that was collected served in accordance with facts that happen in the field, organized as well as systematic. The technique used in this writing uses literature study by researching and understanding various kinds of literature sources, including journals, reports, results studies, surta news, books that are relevant, as well as letter decisions from other relevant sources that support this study.

Several studies have been carried out on development efforts. Tourist Sharia among them is a study done by Heriani et al. (2018) “*Developing Sharia Tourism in Aceh: Potentials and Challenges*”. The results of this research indicate that tourist Sharia is not only understood as an opportunity for tourism in Aceh but also an obligation for the people of Aceh, which must be applied to every tourism development in Aceh. However, this potential becomes a challenge due to the belief and stigma that Aceh is predominantly Muslim, so everything must be 100% halal. In terms of cleanliness and service, tourism still needs to get serious attention.

Then research was conducted by Perbawasari et al.(2019) in the Geojournal of Tourism and Geosites with the research title Halal Tourism Communications Formation Model in West Java, Indonesia. This research was obtained from the halal tourism communication model that was formed in Java West. Still, nature is top-down (procedural top-up). Success

something the development of tourist destinations is determined by planning, and stages will either help in the development steps or A series of steps and activities are required for destination development in halal tourism. To achieve halal tourism goals, attention is needed from various groups interested in nature, which is cross-sectoral.

The development of sharia tourism in Central Aceh offers a unique approach that integrates the enforcement of Islamic law with the promotion of local culture in the context of the tourism industry. This study contributes to several aspects that have not been widely discussed before. First, a multidimensional approach that combines religious, cultural, and economic aspects in a comprehensive framework for developing sharia tourism. By adopting a communication model that involves various stakeholders such as the government, community, and tourism industry players, this study creates a harmonious and inclusive ecosystem. Second, the implementation of Qanun as a legal basis for regulating tourism interactions and activities provides a new dimension, ensuring that sharia tourism is integrated into daily practices carried out by the community and tourism managers.

RESULTS AND DISCUSSION

In general, *Sharia tourism* is a part of the industry aimed at Muslim women. Services to tourists must refer to the rules used in Islam. For example, providing food and drinks that do not contain alcohol, a facility pool swimming, and a spa that separates men and women. However, even though thereby, *Sharia Tourism* No obstruct for traveler non-Muslim For travel in region *Sharia Tourism*,

Table 1. Differences in Sharia Tourism with Conventional Tourism

No	Items Comparison	Conventional	Halal/Shariah
1	Object	natural, culture, heritage, culinary	Everything
2	Objective	Entertain	Increase spirituality in an entertaining way
3	Target	Touching satisfaction and dimensional pleasure lust, simply only For entertainment	Fulfil desire And fun as well grow awarenessreligious
4	Guide	Understand And control information so it can be interesting traveler to object tour	Making tourists interested in an object at a time awaken the spirit of a traveler. Capable explain function And role sharia in form happiness and inner satisfaction human life.
5	Facility Worship	Just a complement	Become part Which merges with object tourist, ritual worship become part package entertainment
6	Culinary	General	Specific and halal
7	Relationship with Public in the environment object tour	Complementary And only Formaterial gain	Integrated, integration based on on principlesharia
8	Agenda Journey	Every time	Notice time

Sharia tourism has become the focus of world attention (Biancone, Secinaro, Maha Radwan, & Mohamad Kamal, 2019). *Sharia tourism* is closely related to Islam. Every Muslim is obliged to do their journey for various reasons. There is which related direct with Sharia Islam (hajj And umrah) Also Lots also Which do journey For objective education, treatment And obtain knowledge (El-Gohary, 2016).

Draft *Sharia tourism* is a process of implementation that marks Islam in activity tours. Draft base *Sharia tourism* refers to all activities of a tourist, which include lodging, transportation, food and drink, system finance, facilities, and good and wise service providers (Priyadi, 2016). Principles of *Sharia development tourism*, among them, cover: (1) development facilities *Sharia*

Tourism is more The main location is near the tourist location (if possible in the tourist area); (2) Sharia-based facilities and services are owned and provided by the community around the tour area. (3) Development *Sharia tourism must be* in accordance with the noble values and local wisdom of the local culture that still exist and are valid. Tourists sharia is wider than their religion. Spiritual tourism, or tour religion, is tourism based on activity symbols for somebody who is Muslim. As campaigned by the World Tourism Organization (WTO), *Sharia tourism consumers* are not only Muslims; however, all tourists, even non-Muslims, want to enjoy local wisdom (Jaelani, 2017).

As for the objective of development, *Sharia Tourism* is to give convenience to travelers who are Muslims who can still carry out their worship during travel. Because the need for the most fundamental priority to be fulfilled is closely related to *Sharia tourism*, There are at least six basic needs that must be met by humans, including when currently in travel: the need to purify with water, which means worship; food halal; activity tours, which are not contradictory to sharia; service during Ramadan; and facility recreation (Syah Putra & Tucunan, 2021).

In his journey, the development of *Sharia tourism* started with the types of pilgrimage and religious tourism (*pilgrimage tourism and spiritual tourism*). Tour Pilgrimage includes tourism activities that are based on the motivation of certain religious values, like Hinduism, Buddhism, Christianity, Islam, and others. Over time, phenomenon tours are not only limited to certain types of pilgrimage or religion, but also develop into new forms of values that are universal, like wisdom local, giving benefit to the public, and elemental learning. Thus, it is not impossible if there are Muslim tourists, a new segment that is developing in the world tourism arena. Ministries of Tourism, Economy, Creative, and Board Sharia National Assembly Cleric Indonesia sets standard criteria for sharia tourism as follows: (1) aims at social welfare; (2) aims at refreshment, education, and peace; (3) keeps away from khurafat and polytheism; (4) keeps away from doing bad things like adultery, porn action, pornography, drinking hard, drugs, and gambling. (5) pays attention to behavior, ethics, and noble human values, such as not being indifferent and immoral; (6) pays attention to security, being trustworthy, and peace; (7)

is inclusive of character as well as universal; (8) notices the conservation environment; (9) exalts values, social culture, and local wisdom.

Qanun About Tourism

Qanun is a Greek word that has been adapted by the Arabic language to mean tool measure or ruler. 19 In English, Qanun means regulation, laws, norms, statutes, and basic rules. 20 In terminology, Qanun is a form of national law that has its own function as legal-formal. What this means is that the law has a mature foundation and theory for the process of legal implantation and formalization by the legislative body. This is meaningful. Qanun is a positive law in a country made by the government. And there is a penalty for breaking it (Zakaria, 2004).

Aceh's own regulation is set in Sharia Islam, which is kaffah and has the principle that Islamic law has a unity of customs, culture, and cultural customs and beliefs that must be upheld as guidelines for life for the people of Aceh. The Islamic religion in Aceh can be seen in the regulations (Qanun), which were created to regulate the lives of the people of Aceh and immigrant communities who come to Aceh. Qanun is intended to limit activities that are forbidden and activities that are recommended in accordance with the teachings of Islam.

The people of Aceh have a long history and struggle to obtain recognition and legality for the implementation of Islamic law, which has been going on for a long time. Through this long process, it finally came to fruition with the ratified Constitution No. 11 of 2006 about the government of Aceh, which confirms the birth of Qanun Sharia Islam. Base law from implementation Sharia Islam mentioned in Constitution No. 44 of 1999 about Maintenance Privileges Province Area Special Aceh defines Islamic law as the demands of Islamic teachings in all aspects of life. The regulation Area as based on law, which is enforced by the government area generally, is special in Aceh called Qanun.

Regulations regarding tourism in Aceh are regulated in Aceh Qanun Number 8 2013 concerning Tourism, which states that Sharia tourism covers provision accommodation, provision Eat and Drink, provision transport tour, provision means tour as well as area tour must based on Islamic law. Clear rules about tourist visitors too have been clearly mentioned by the

Qanun. This aims to maintain security as well as order for both local communities and foreign tourists. So that foreign tourists can enjoy the natural beauty of Aceh without violating Shari'a Islam.

Government Province Aceh moment This keep-going endeavor does development sector tourism, which combined with development business creative public. Because there are lots of tourist attractions that Aceh has, namely natural tourism, cultural tourism, artificial tourism, cultural heritage, and so on. The Aceh Culture and Tourism Service identified at least 797 object tours as well as 774 sites and reserve cultures that spread in 23 regencies or cities throughout Aceh (Mazni, 2019). tourist destinations in Aceh focus on access, attractions, and amenities. Access improvements focus on the availability of facilities for transportation. Attractions focus on what is seen and tried by tourists in place of tourism, and amenities relate to supporting facilities and tourist needs that can be fulfilled in place tours (Hasyim, 2019).

One of the tourist destinations that is often visited by good tourists, both local and foreign, is Central Aceh. Central Aceh has tourism, both natural and artificial. This area has natural tourist attractions, namely Lake Lut Tawar. This natural panorama is the goal and attraction for local and foreign tourists to visit the Highlands. This. Besides Lake Lut Bid, Regency Aceh Middle also offers a number of taxi-bike tours. Begin with a tour of the natural world (ecotourism), agriculture (agritourism), history, customs and culture, and cuisine.

The application of Islamic customs and sharia is very close and is highly upheld by the tribal people of Central Aceh Gayo. The function of custom is to support the implementation of the teachings of the Islamic religion, which are the principles and processes of life in the Gayo community (Ibrahim, 2007). Gayo customs function to maintain or maintain the law Islam accomplished with good so that no violation of sharia provisions occurs. This is an effort to create a community atmosphere in an orderly and peaceful manner based on current religion and customs simultaneously. So the Gayo people really value culture and religion. Even though the people of Central Aceh really uphold customs and norms based on Islamic law, this is not an obstacle to development in the area,, even in a way no directly, the Islamic culture that exists in the local community

becomes an attraction its own and offers Islamic characteristics that are different from tourist areas other in Indonesia.

Application Qanun Aceh No. 8 of 2013 about tourists has executed a part-big place tour in Aceh Middle. Application *Sharia Tourism* in the form of clothes: for example, visitors who are religious Muslims must dress according to sharia. Then, visitors who are not Muslims are required to wear polite clothing. Qanun implementation; furthermore, there is an Islamic Prayer Room built into every place on the tour, which is in the region Aceh Middle. Then, No Once found drink hard or *khamr* on every place tour in Aceh Middle.

Implementation Sharia Tourism in Aceh Middle

Regarding *Sharia tourism*, very few regulations can be found for base-development tourists. A number of regulations, once issued by the Ministry of Tourism and Creative Economy, were finally revoked. Among the regulations issued by the Ministry of Tourism and Creative Economy, including Ministerial Regulation No. 2 of 2014 concerning Guidelines for Implementing Sharia Hotel Businesses, the same regulation was revoked based on Regulation No. 11 of 2014. Besides that, the Minister of Tourism also once issued regulations regarding the implementation of tourism business certification, namely Minister of Tourism Regulation Number 1 of 2016. However, regulations: This minister was later revoked based on the Minister of Tourism Regulation Number 12 of 2016. The revocation of the two ministerial regulations above confirms Practically speaking, there are no longer any regulations governing halal tourism. After revoked a number of regulations by the minister of tourism related to halal tourism, practically all that is left is the MUI fatwa no. 108/DSN-MUI/X/2016 concerning Guidelines for Organizing Tourism Based on Principles of Sharia as Reference Maintenance for Tourist Sharia. Like a Fatwa, of course, this is not binding as a rule, minister.

Application *Sharia Tourism* is based on the application Qanun Aceh No. 8 of 2013 concerning tourism. Implementation of tourism *Sharia* done by perpetrator tourists in Aceh Middle is:

1. Separation between man and woman (no muhrim for travelers who will stay in a hotel) or Separation This is done by requesting a marriage

certificate for the couple staying overnight to prove if they are, of course, husband and wife.

2. Perpetrator tourist *tour guide* Also, we will explain and make an agreement with the tourists who will use the services related to the procedures and implementation of Islamic law in Aceh Regency. Middle, starting from how to dress, accommodation must be separate for non-mahram and providing food that must be halal for all visitors, or in other words, places to eat and drink in Central Aceh only provide food and drink.
3. In service objects for tourists other than sports wide rapids, para manager wide rapids Also moreover formarly explain to para visitors with a number regulation Which applied by provider white water rafting service. And a number of the regulations conveyed are also related to tourists, which are based on Sharia. For every visitorwho comes, there is a distance Which must be obeyed by the traveler before going on boat-wide rapids, thereby also questioning clothes that must be worn in sport-wide rapids. Also must be in accordance with Sharia Islam (closed intimate parts).

Strategy Communication in Application Sharia Tourism

Tourism is part of the dynamic and facing service sector competition globally, so it must undergo changes that are sustainable to support the progress of tourism (Labanauskaitė, Fiore, & Stašys, 2020). Regional progress for tourists depends on management in a way that is maximum and continuous (*sustainable*). There are four stages that must be applied in tourism management, among them planning, organizing, implementation, and supervision. Tourism management must involve cooperation from the government, the public, private parties, and colleges (Widiarta, 2016). Wrong One effort in building area tour can be done with approach communication participatory development between government areas with venue manager tourism that implements *the Sharia Tourism concept* in accordance with the Qanun applied in Aceh.

To support *Sharia* development, *tourism*, and culture in Aceh, the Center really needs a development communication approach. Public Central Aceh is geographically located in the mountains at a high altitude of 200–2600 meters above sea level. Thus, there are differences, one of which is very significant, in the typology of mountain communities and plain communities.

Mountain communities are synonymous with strong and general culture; mountains are public, which marginalizes them. According to Tania Li, Indonesia's mountainous areas have been marginalized due to history's length in political, economic, and social involvement compared to the lowlands, which ultimately gave rise to the term mountain community, which is marginalized (Maulana, Anisah, & Muharman, 2021).

The concept of development is a process that aims to achieve harmony through outward progress and spiritual satisfaction. In knowledge communication, studying the problem is also a process. communication, studying the problem is also a process. What is done changing their convey meopinion,tandople with the aim of change attitude, opinion cover behave There are. So a components should development, which a three coofent that is communicator development Which development, which contains information government or public. Mess development,mand thech containing about ideas or program development And The development community is the wider community,that becomes the be the popu At this momentage or resident city must become in theet (Zulyadi, 2018). This,process develop diversity,culture, and lower (*gradignity*,), look after diversity culture Anand the hold tall dignity as well must bexists freedom for man that there is there is a need.for development must the public to people so that need exists participation from public For reach progress (Armawan, 2021). A development has a has a very tight, communication with social in pers thatehappenslinry tightly connection with change social Which happen on public (Andrian, 2020).

Communication strategy is a guide to communication planning (*communication plan*) and management communication (*communication management*) to reach an objective. To reach the objective,, strategy communication must have its own approach, which is different depending on the situation and conditions. Development in the world of tourism has The aim is to plan and implement policies that will push development sources. Power is natural and gives benefits to public custom as well as holders of interest in other elements such as government, industry, society, and tourist visitors. To increase the well-being of residents and locals, it is very necessary to develop tourism through support from the surrounding community. A society supported by leadership, innovation, and social capital

is a very important component for creating a smart tourist destination. Society is the most important stakeholder in ensuring the sustainability of the tourism development process. The development of tourism communications must also be based on local culture and wisdom, as well as support the preservation and development of the of the environment in a sustainable way.

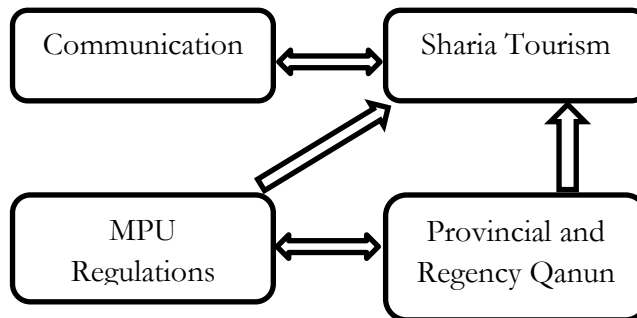
Tourism communication based on local cultural wisdom will provide an atmosphere of tourism reform that is oriented and based on science and technology. Tourism development in one region is a sectoral development that cannot be separated from society. Because it will happen in a competition market tour, which is more strict, the destination tour must be developed through effective and innovative communication to be liked by travelers. The development of tourist destinations has a very important role in maintaining cultural heritage as well as local wisdom and nature conservation. Communication marketing, which is very required for the development of destination tours and cultures (Wang, Wu, & Yuan, 2009).

Communication channels formed in the development of tourist destinations based on local wisdom, interpersonal, group, and utilizing media social activities will give birth to cooperation in utilizing cultural activities, which becomes a tourist attraction and develops related programs with other development destinations. Development tourist own The aim is to encourage actors or stakeholders in the tourism sector to support each other. Society is used as the subject of development because tourism development is systematic and integrated. The public has an active role in tourism activities carried out regularly, whether direct or non-direct, or which held in an individual or together (Ridlwani, Muchsin, & Hayat, 2017). There is awareness and participation from residents towards Tourism development is very important because it will have a direct impact on development tours.

Following are a number of strategies for communication used by the government area of Aceh Middle and Service Tourists to push *Sharia tourism* and tourism development in Central Aceh. (1) Education Campaign: Do educational campaigns about the draft and benefit *Sharia tourism* to local communities and tourism actors. This can be done through seminars, workshops, and socialization in the media. (2) counseling religion: with promoting values Islam on sector tour for example courtesy, cleanliness as

well as security For interesting interest travelers (3) collaboration with clerics as well as figures in religion and custom to develop promotion of *Sharia tourism* as a form of legitimacy from community religion and custom. (4) Marketing digital: utilize platforms digital as well as social media to promote *Sharia tourism in the target market*. (5) Training Guide Tours in understanding the needs and preferences of tourists and being able to provide information that is in accordance with Islamic values (6) Halal certification, facilitating free halal certification for food products (7) Promotion of local culture by including cultural elements and local traditions that are in accordance with the teachings of Islam to improve tourist destinations in Central Aceh. The following are: connection between communication with Qanun and *Sharia tourism* (Lestari & Amsari, 2020).

Figure 1. Communication relationship with Qanun and Sharia tourism



It can be concluded that in issuing Qanun regarding *Sharia Tourism, the government* Aceh or the government of Regency City in Aceh consults with Council Deliberation Cleric (MPU), so that regulation can walk because the government and MPU are partners in taking policy specifically concerning the implementation of Sharia Islam in Aceh, as well as regarding the management place tour in Aceh Middle, which in its implementation must refer to *Sharia tourism*. After the rise of Qanun about tourism, the strategy used was to use government Aceh Middle in development tours or promote tours through communication so that Aceh Middle would be an area tour of Aceh, which operates Sharia Islam.

Success communication Which government used Aceh? As can be seen from the increasing number of tourists visiting Central Aceh, good locals, nationals, and even those abroad. Foreign tourists visited Aceh Regency Central in 2014, with a number of tourists as many as 643, in 2015

as many as 920, in 2016 there were 671, and in 2017 there were 682 travelers. As for Indonesian tourists who visit Aceh Regency, In 2016 there were 36,249, in 2017 there were 38,669 2018 happened enhancement Which very significant 129,986 person.

The COVID-19 pandemic started to enter Indonesia in early 2020 and had an impact on tourism development in Central Aceh Regency. However, this did not last long because, at the end of 2020, a number of travelers returned to fulfill an objective tour in Aceh Middle. Although the number of foreign tourists has decreased, the number of local or national tourists is still increasing. This also has an impact on economic growth in Central Aceh Regency, which continues to increase with the increasing number of hotels and the proliferation of accommodation, especially homestays, which are built in the fringes of Lake Lut Bid.

CONCLUSION

In issuing Qanun regarding Sharia tourism, the Aceh government or City Regency Government in Aceh consults with the Ulama Consultative Council (MPU) so that these regulations can run because the government and MPU are partners in policy making, especially regarding the implementation of Islamic law in Aceh. Likewise with regard to the management of tourist attractions in Central Aceh, which in its implementation must refer to Sharia tourism. After the Qanun regarding tourism was issued, the strategy used by the Central Aceh government was to develop tourism or promote tourism through communication so as to make Central Aceh an Aceh tourist area that implemented Islamic Sharia.

Some of the communication strategies used by the Central Aceh Regional Government and the Tourism Office to encourage Sharia tourism and tourism development in Central Aceh are educational campaigns, religious counseling, and collaboration with ulama and religious and traditional leaders to develop the promotion of Sharia tourism as a form of legitimacy from the religious community. and customs, digital marketing, training of tour guides in understanding tourists' needs and preferences and being able to provide information in accordance with Islamic values, halal certification, facilitating free halal certification for food products, and promotion of local culture. The communication strategy used by the Central

Aceh government has succeeded in increasing tourist visits; this can be seen from the increasing number of tourists visiting Central Aceh, both local, national, and even foreign. This means that the implementation of Qanun Syariah Tourism with the communication approach used has been successful and widely implemented despite the many obstacles experienced.

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