

HALAL MANAGEMENT OF THE PLTD APUNG TSUNAMI PARK OF ACEH, INDONESIA: A LEGAL ANALYSIS

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Abstract

This article aims to analyse the suitability of the management of the PLTD Apung Ship as a halal tourist attraction with the principles contained in *Milk al-Daulah* and Qanun Number 3 of 2022 concerning the Implementation of Halal Tourism in Banda Aceh city. This research uses a qualitative approach with descriptive analysis methods, as well as an empirical juridical approach to evaluate the implementation of halal tourism policies in the field. The research results show that although there have been efforts to adapt the management of the PLTD Apung Ship to halal tourism standards, there are still several challenges, such as physical damage, lack of innovation, lack of accessibility for people with disabilities, lack of halal certification for food and drinks, and lack of facilities. which makes it easier for visitors to access information. However, the management of Kapal PLTD Apung in most aspects reflects sharia values and has great potential to contribute to the development of better and more sustainable halal tourism in Banda Aceh city.

Keywords: Islamic Economic Law, Tourist Management, *Milk Al-Daulah*, and Qanun



Abstrak

Artikel ini bertujuan untuk menganalisis kesesuaian pengelolaan PLTD Kapal Apung sebagai objek wisata halal dengan prinsip-prinsip yang terkandung dalam Milk al-Daulah dan Qanun Nomor 3 Tahun 2022 tentang Penyelenggaraan Pariwisata Halal di Kota Banda Aceh. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis deskriptif, serta pendekatan yuridis empiris untuk mengevaluasi implementasi kebijakan pariwisata halal di lapangan. Hasil penelitian menunjukkan bahwa meskipun sudah ada upaya untuk menyesuaikan pengelolaan Kapal PLTD Apung dengan standar wisata halal, namun masih terdapat beberapa tantangan, seperti kerusakan fisik, kurangnya inovasi, kurangnya aksesibilitas untuk penyandang disabilitas, kurangnya sertifikasi halal untuk makanan dan minuman, serta kurangnya fasilitas yang memudahkan pengunjung untuk mengakses informasi. Namun demikian, pengelolaan Kapal PLTD Apung di sebagian besar aspek telah mencerminkan nilai-nilai syariah dan memiliki potensi besar untuk berkontribusi dalam pengembangan pariwisata halal yang lebih baik dan berkelanjutan di kota Banda Aceh.

Kata kunci: Hukum Ekonomi Syariah, Pengelolaan Wisata, Milk Al-Daulah, dan Qanun

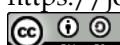
INTRODUCTION

Tourism objects have a strategic role in the economy, both for state revenue and the welfare of the community around the tourist sites. Law Number 10 of 2009 concerning Tourism confirms that this sector aims to increase national income, introduce tourist attractions, and strengthen relations between nations.¹ This principle is in line with the concept of *milk al-daulah* proposed by Al-Kailani, which prioritises the management of state assets for the public interest and welfare of the community.²

The development of sharia tourism is now an important trend in the development of the tourism economy in various regions. Sharia-based tourism is considered an innovative way to develop Indonesia's tourism sector, which respects and prioritises Islamic culture and values. Given that

¹ Wazni Felyana, "The Impact of the Development of Halal Tourism Objects on the Social Life and Income of Traders on the PLTD Apung Ship in Banda Aceh City in 2015-2017" (Ar-Raniry State Islamic University Banda Aceh, 2019).

² Ridwan Nurdin and Anggie Wulandari, "The Legitimacy of Revenue on State-Owned Land in the Perspective of Milk Al-Daulah," *JurnalAl-Mudharabah* 1, no. 1 (2020): 2, <https://journal.ar-raniry.ac.id/mudharabah/article/view/813/533>.



Indonesia has the largest Muslim population in the world, the halal tourism sector should be seen as a potential market, combining tourism with deep Islamic values.³

In the city of Banda Aceh, there is a local regulation that supports the implementation of tourism based on Islamic values, namely Qanun Number 3 of 2022 concerning the Implementation of Halal Tourism. This regulation comes as an effort to ensure that all aspects of tourism in Banda Aceh adhere to the principles of Islamic law. In line with Qanun No. 3 of 2022 concerning the Implementation of Halal Tourism, the PLTD Apung boat can be developed as a halal tourist attraction, which prioritises the principles of Islamic law in its implementation, including halal facilities, adequate places of worship, and Islamic values-based promotions

Data obtained by the author from the Banda Aceh City Tourism Office, revealed that the Banda Aceh City Tourism Office has endeavoured to make this site compliant with halal tourism standards through various initiatives. However, problems such as physical damage, lack of innovation in site development, absence of halal certification for food and beverages, and lack of public information regarding clothing or behavioural policies indicate weaknesses.

If the management of the PLTD Apung Ship is not in accordance with the halal tourism standards stipulated in Qanun Number 3 of 2022 and the concept of *milk al-daulah*, it can harm the reputation of Banda Aceh city as a halal tourist destination. Therefore, the author feels the need to analyse the suitability of the management of the PLTD Apung Ship tourist attraction with the principles contained in *milk al-daulah* and Qanun Number 3 of 2022.

RESEARCH METHODS

This research uses qualitative research with descriptive analysis method to describe the condition of the management of the PLTD Apung Ship as a halal tourist attraction by the Banda Aceh City Tourism Office. The approach used in this research is empirical juridical, a legal research approach regarding the enactment or implementation of normative legal provisions *in action* or the actual circumstances of each specific legal event that occurs in

³ Chairul Fahmi et al., 'The Role of Local Government in Maintaining Coffee Prices Volatility in Gayo Highland of Indonesia', *PETITA: Journal of Legal and Sharia Studies (PJKIHdS)* 8 (2023): 40,
<https://heinonline.org/HOL/Page?handle=hein.journals/petita8&id=48&div=&collection=.>



society. With this approach, the author will examine the implementation of policies with realities in the field related to the management of halal tourism objects, in order to see how they are in accordance with applicable legal provisions. The data sources of this research are primary data and secondary data. The author collects primary data through interviews with the Banda Aceh City Tourism Office and Gampong Apparatus, the author also makes observations to support the accuracy of the data. In obtaining secondary data, the author examines published literature related to the concept of *milk al-daulah* and Qanun Number 3 of 2022 concerning the Implementation of Halal Tourism.⁴

RESULTS AND DISCUSSION

A. The Concept of Milk Al-Daulah in the Management of Floating Power Plant Ships as Halal Tourism Objects

Milk al-Daulah can generally be understood as the right of state ownership and management of assets or resources for the benefit of society. This concept emphasises the role of the state as a trustee responsible for managing public resources with the principles of justice, transparency and usefulness. Imam Al-Ghazali emphasised the importance of equitable distribution of wealth to the entire Ummah, not just certain groups, while Dr Yusuf al-Qaradawi highlighted transparency as the key to minimising corruption and ensuring clean and open management.⁵

Ibn Taymiyyah also reminds us that the purpose of managing public assets is to create maslahat for the ummah, not for private gain. Thus, *milk al-daulah* underscores the state's responsibility to manage resources in a fair and beneficial manner, in accordance with the principles of Islamic law that prioritise the benefit of the people.⁶ In the Islamic view, wealth and ownership basically belong to Allah, as He says in the Qur'an, surah al-maidah verse 120:

بِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا وُهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"To Allah belongs the kingdom of the heavens and the earth and what is in them; and He is the Master of all things" (Al-Maidah: 120).

Therefore, the state has the responsibility to manage public assets in a trustworthy and responsible manner in accordance with sharia principles and

⁴ Amtai Alaslan, *Qualitative Research Methods* (Depok: RajwaliPers, 2021).

⁵ Ridwan Nurdin and Angie Wulandari, "The Legitimacy of Revenue on State-Owned Land in the Perspective of Milk Al-Daulah," *JurnalAl-Mudharabah* 1, no. 1 (2020): 4-5, <https://journal.ar-raniry.ac.id/mudharabah/article/view/813/533>;

⁶ Hani Umi, *Fiqh Muamalah* (Banjarmasin: Muhammad Arsyad Al-Banjary Islamic University of Kalimantan, 2021).



applicable laws. The principle of justice in the management of state assets such as the Floating PLTD Ship means ensuring that the benefits can be felt equally by all levels of society without discrimination. Transparency requires open management, where every use of resources can be audited and accounted for. Beneficence emphasises that state assets, such as the PLTD Apung Ship, must be managed with the aim of providing optimal benefits, both in terms of economic, educational and social aspects for the community.⁷

The implementation of the *milk al-daulah* principle in the management of the PLTD Apung Ship as a halal tourist attraction is reflected in several important aspects. Access that is open to the wider community reflects justice, where anyone can visit and enjoy this tourist facility. In this case, the Banda Aceh City Tourism Office has planned the construction of facilities such as escalators that surround the floating powerboat attraction and galleries that will provide information to the community. However, the agency recognises that the main challenge they face is the limited budget available. Nevertheless, they remain committed to continue trying to realise the plan.⁸

Transparency is implemented through open and accountable financial management, including in terms of revenue and operational expenditure, which allows the public to oversee and ensure that all management actions can be accounted for. Benefit is realised by making the PLTD Apung Ship an educational and recreational tourist destination. The ship not only educates visitors about the history of the tsunami, but also boosts the local economy through the sharia-based tourism sector. However, despite the positive impact on small businesses, such as food and souvenir vendors around the location as well as the management staff who are mostly from the local community, the distribution of these economic benefits has not been evenly distributed. There are still many layers of society that have not felt the positive impact directly.

It is important for governments and managers to develop programmes that can extend economic benefits to local communities. One step that can be taken is to empower more local residents to be involved in tourism businesses, whether as tour guides, local craftsmen, or managers of other supporting facilities. Skills training programmes that are relevant to the tourism sector can

⁷ Siti Rohaya, "Aceh Besar Government Protection System for Rock Mining in the Perspective of Milk Al-Daulah," *PETITA: Journal of Law and Sharia Studies* 3, no. 1 (2018): 100, <https://petita.ar-raniry.ac.id/index.php/petita/article/view/42/71>.

⁸ Chairul Fahmi et al., 'The State's Business Upon Indigenous Land in Indonesia: A Legacy from Dutch Colonial Regime to Modern Indonesian State', *Samarah: Journal of Family Law and Islamic Law* 8, no. 3 (24 August 2024): 1566–96, <https://doi.org/10.22373/sjhk.v8i3.19992>.



also help communities gain greater benefits. The PLTD Apung boat is not only an asset that is managed in a formal legal manner, but also reflects Islamic values in the management of state property. This management is in line with the responsibility of the state as a trustee, which prioritises the benefit of the people in every policy taken.

B. Management of Floating Power Plant Boats as Halal Tourism Objects

1. According to Aceh Tourism Qanun Number 8 of 2013 concerning Tourism and Banda Aceh City Tourism Qanun Number 3 of 2022 concerning the Implementation of Tourism.

Aceh Qanun No. 8/2013 explicitly regulates the basic principles of organising tourism in Aceh by placing the values of sharia as its main axis. In article 3, the qanun sets out tourism objectives that reflect a balance between religious, social and economic aspects. These objectives include the preservation, promotion, utilisation and improvement of the quality of tourism objects and attractions. Furthermore, this qanun emphasises the promotion of Aceh's Islamic historical and cultural values as the main attraction, with the aim of expanding employment, equalising business opportunities, and increasing Aceh Original Revenue (PAA) for the welfare of the community. Thus, Aceh tourism is not only orientated towards economic gain, but also dedicated to preserving the region's Islamic identity.⁹

The principle of tourism as stated in article 3 of Chapter II confirms that the implementation of tourism in Aceh is based on faith and Islam, comfort, justice, populism, togetherness, sustainability, openness, as well as customs, culture, and local wisdom. The emphasis on the principles of faith and Islam provides a solid footing for all tourism activities to be in accordance with sharia principles.¹⁰

The functions of tourism as stipulated in Article 4 reflect a comprehensive sharia orientation. These functions include: first, to be grateful for the blessings of Allah SWT through responsible and ethical management of tourism resources; second, to increase love and pride in the homeland by making tourism a medium to introduce Aceh's rich culture and history; third,

⁹ Rahmat Saleh and Nur Anisah, "Halal Tourism in Aceh: Ideas and Realities in the Field," *SAHAFA: Journal of Islamic Communication* 1, no. 2 (January 2019): 82-84, <https://ejournal.unida.gontor.ac.id/index.php/sahafa/article/view/2849>.

¹⁰ Muksalmina, "Halal Tourism in Aceh Review from Aceh Qanun Number 8 Year 2013," *Malikussaleh International Conference on Law, Legal Studies and Social Science* 2, no. 2 (2022): 8, <https://proceedings.unimal.ac.id/micolls/article/view/163/129>.



to improve the physical and spiritual standard of living through tourism experiences that are physically and spiritually beneficial; fourth, to increase knowledge and experience by utilising tourism as a means of learning Islamic values and local wisdom; and fifth, to *build an entrepreneurial spirit* by providing opportunities for the community to be actively involved in the halal tourism industry.¹¹

The above provisions show that this Qanun not only formulates the implementation of tourism in accordance with sharia principles, but also supports the realisation of tourism that is sustainable, equitable, and has a positive impact on society. As a legal foundation, this Qanun confirms Aceh's identity as a region that consistently integrates religious values and local culture in every aspect of development, including the tourism sector.¹²

The implementation of this qanun is reflected in the provision of facilities that support the needs of Muslim tourists, such as representative prayer rooms, halal-certified food, and spatial arrangements that ensure comfort and privacy through the separation of facilities for men and women. More than just a historical tourist destination that commemorates the tsunami tragedy, the PLTD Apung Ship was developed as an Islamic educational vehicle that integrates religious values, local culture, and gratitude to Allah SWT.¹³

This implementation is in line with the function of tourism as stipulated in Article 4 of the Qanun, which is to increase love and pride in the country, enrich horizons, and build an entrepreneurial spirit among the local community. This confirms Aceh's commitment to presenting tourism that is not only economically orientated, but also based on sustainability, local wisdom, and Islamic values.¹⁴

In terms of halal tourism in Banda Aceh City, there is Qanun Number 3 Year 2022 which is designed to regulate the development of sharia-based tourism in Banda Aceh City. The main objective of this qanun is to ensure that

¹¹ Ayunda Supriyanti, "The Potential of Halal Tourism Development in Aceh," *JUSPA: Journal of Agricultural Sociology and Agribusiness* 6, no. 1 (January 2024): 44-47, <https://jurnal.ugp.ac.id/index.php/JuSPA/article/view/464/758>.

¹² Chairul Fahmi and Syarifah Riyani, 'ISLAMIC ECONOMIC ANALYSIS OF THE ACEH SPECIAL AUTONOMY FUND MANAGEMENT', *Wahana Akademika: Journal of Islamic and Social Studies* 11, no. 1 (2024): 89-104, <https://doi.org/10.21580/wa.v11i1.20007>.

¹³ Khairul Azmi, "Implementation of Qanun No 8 of 2013 on the Management of Halal Tourism Sites in Lhoknga District in the Perspective of SADD AL-Zari'ah" (2021) pp 8-22.

¹⁴ Chairul Fahmi, 'Revitalising the Implementation of Sharia Law in Aceh (A Study of Law No.11 Year 2006)', *TSAQAFAH* 8, no. 2 (30 November 2012): 295-310, <https://doi.org/10.21111/tsaqafah.v8i2.27>.



all aspects of tourism in the city of Banda Aceh not only provide economic benefits, but are also in line with Islamic values that are the identity of the region. With this qanun, the local government is committed to creating a friendly tourism environment for Muslim travellers, both through the provision of services, facilities, and activities that are in accordance with Islamic teachings.¹⁵

In its application, Qanun Number 3 Year 2022 stipulates six main principles as the foundation of sharia-based tourism management in Banda Aceh City, namely the principles of Islamicity, transparency, accountability, justice, participatory, as well as the principles of adat, culture, and local wisdom. Here the author analyses the application of these principles in the management of the PLTD Apung Ship to assess the extent to which this tourist destination reflects sharia principles:

a. principle

The Islamic principle is a basic principle that ensures all tourism activities and services in Aceh are organised in accordance with Islamic teachings. In the context of managing the PLTD Apung Ship as a halal tourist attraction, the Islamic principle directs the management of destinations, facilities and services to maintain the sanctity of Islamic values and ensure the tourist experience is in accordance with religious teachings.¹⁶

Management has ensured the provision of halal food and restrictions on activities that contradict sharia, although halal certification for food and beverages is not yet in place. Dress code according to Sharia has been implemented although there is no official banner, but the Tourism Office has provided aurat-covering clothes for visitors. Managers also maintain adab in interacting with visitors, in accordance with the principles of morals in Islam.

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¹⁵ Innayah Tartila Putri and Edi Purnama, "Implementation of Banda Aceh City Qanun Number 3 of 2022 concerning the Implementation of Halal Tourism (Study on the Responsibility of the City Government in Empowering the Economy of Communities in the Destination Area)," *JIM in the Field of State Law* 8, no. 1 (February 2024): 89-90, <https://jim.usk.ac.id/kenegaraan/article/view/31197/14174>.

¹⁶ Budiyono Santoso and Muhammad Djakfar, "Islamic Values and Local Wisdom in the Development of Halal Tourism Post Covid 19 in Malang City," *Journal of Sharia Economics Pelita Bangsa* 7, no. 1 (April 2022): 72-74, <https://journal.lppmpelitabangsa.id/index.php/jesp/ article/view/321/208>.

¹⁷ Iwandi Iwandi, Rustam Efendi, and Chairul Fahmi, 'THE CONCEPT OF FRANCHISING IN THE INDONESIAN CIVIL LAW AND ISLAM', *Al-Mudharabah: Journal of Islamic Economics and Finance* 4, no. 2 (29 September 2023): 14-39, <https://doi.org/10.22373/al-mudharabah.v5i2.3409>.



b. The principle of transparency

The implementation of transparency in the management of tourist attractions, such as the PLTD Apung Ship, is very important to ensure that the community and related parties can access clear and comprehensive information about the management of this tourist destination.¹⁸ Information disclosure in the management of the PLTD Apung Ship shows that there are several aspects that have been implemented well, but there is still room for improvement. For example, existing policies already include SOPs for tourism object management, although there is no specific SOP for the management of the PLTD Apung Ship, and there is no road map that maps the long-term development of this destination. Available statistical books provide basic information, but are not sufficient for overall transparency.¹⁹

c. Accountability Principle

Accountability is an important principle in the implementation of *good governance*, this principle emphasises responsibility for every process and result of management that must be in accordance with sharia values and be accountable to the community and stakeholders.²⁰ The interaction between the government, society, and business actors is the core of the principle of accountability.²¹ In the management of the PLTD Apung Ship, the Tourism Office plays an active role with the manager and the community to ensure good reporting and evaluation, one of which is through the preparation of an annual statistical book. However, some aspects still need to be improved, such as the openness of technology-based reporting.

¹⁸ Dwi Diva Israny Matana and Aprina Nugrahesty Sulistyia Hapsari, "Implementation of Transparency and Participation Principles in Village Fund Management: A Case Study of Sepakung Village, Semarang Regency," *Reference: Journal of Management Science and Accounting* 9, no. 2 (2021): 116-18, <https://jurnal.unitri.ac.id/index.php/refrensi/article/view/1862/pdf>.

¹⁹ Jarmanisa et al., 'ANALYSIS OF RISK COVERAGE AGREEMENT BETWEEN PT. J&T AND AN INSURANCE COMPANY FOR DELIVERY OF CONSUMER GOODS IN THE CONTEXT OF KAFALAH CONTRACT', *JURISTA: Journal of Law and Justice* 5, no. 2 (1 October 2021): 1-20, <https://jurista-journal.org/index.php/jurista/article/view/11>.

²⁰ Freddy Aktif Era Sianturi and Adenanterra Dwicaksono, "The Effect of Accountability as a Principle of Good Governance on Regional Development in Indonesia," *Bappenas Working Papers* 6, no. 1 (March 2023): 41, <https://workingpapers.bappenas.go.id/index.php/bwp/article/view/205/105>.

²¹ Suwari Akhmaddhian and Titan Triatna Kurniawan, "The Principle of Accountability in Corruption Cases of Members of Parliament in Indonesia," *Logika: Research Journal of Kuningan University* 10, no. 2 (December 2019): 110-14, <http://journal.uniku.ac.id/index.php/logika/article/view/2405>.



d. Principle of Justice

Justice is a principle that ensures each individual gets their rights in proportion, without harming others. Aristotle defines justice as a virtue relating to human relations, emphasising the importance of equal treatment based on comparable laws and values. In the context of managing the PLTD Apung Ship as a halal tourist destination, the principle of justice is an important foundation to ensure that the rights and obligations between the government, the community and business actors are balanced. Justice-based management is reflected in inclusive benefit sharing, non-discriminatory policies, and equal treatment of all stakeholders.²²

e. Participatory Principle

The participatory principle is an important principle in the management of halal tourism destinations, including the Floating PLTD Ship in Banda Aceh City. This principle emphasises the active involvement of the community, government, and business actors in the process of planning, implementing, and evaluating management. Through participation, transparency, accountability, and a sense of ownership are created that strengthen destination management.²³

On the PLTD Apung Ship, community involvement is seen in support of tourism activities, such as facility management and service provision. The government acts as a facilitator that opens up space for dialogue, while local businesses contribute to the development of a creative economy that improves community welfare.

f. Aceh's adat, culture and local wisdom principles

The principles of adat, culture and local wisdom refer to the values and norms that develop in a community or society that are passed down from generation to generation, and become guidelines in everyday life.²⁴ The principles of adat and culture serve to maintain social and cultural identity, while local wisdom plays a role in the sustainable management of natural and social resources. Aceh, which is rich in tradition and culture, integrates local

²² Minollah, "An Examination of the Principle of Justice in Cigarette Tax Collection," *IUS Journal* 5, no. 1 (April 2017): 3-4, https://jurnalius.ac.id/ojs/index.php/jurnalius/article/view/439/pdf_30.

²³ Sulava Sururi Ramadhani, "Implementation of Participatory Principles in Halal Tourism Development in North Lombok Regency (Study of the Role of Bayan Indigenous People)," *LEX Renaissance* 7, no. 3 (July 2022): 592-94, <https://journal.uii.ac.id/Lex-Renaissance/article/view/23769/14879>.

²⁴ Adi Wijayanto, *Adat, History and Culture of the Archipelago* (Tulungagung: Akademia Pustaka, 2023).



values with sharia principles in the management of this tourist attraction. This is reflected in the preservation of local culture, such as traditional events, traditional arts, and Acehnese culinary specialities, which enrich the tourist experience.

2. According to Fatwa DSN-MUI Number 108 of 2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles

The growing concept of halal tourism in Indonesia, but the lack of regulations that serve as guidelines often triggers misunderstandings among the public, government, and stakeholders regarding the definition and implementation of halal tourism. In this context, the role of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) is very important as the authority in charge of issuing fatwas related to Islamic law. DSN-MUI has issued Fatwa No.108/DSN-MUI/X/2016 on Guidelines for the Implementation of Tourism Based on Sharia Principles to support the development of halal tourism in Indonesia. The issuance of this fatwa was motivated by two main factors: the rapid growth of the halal tourism sector at the global level, including in Indonesia, and the absence of clear regulations regarding sharia principles in tourism management.²⁵

The fatwa regulates the basic principles in the implementation of sharia-based tourism, including provisions for stakeholders, such as destination managers, sharia hotels, and tour guides. Based on this fatwa, there are three main obligations that must be fulfilled by sharia tourism destinations. First, destinations must aim for the public interest, provide enlightenment and comfort, maintain safety, cleanliness, and environmental sustainability, and support universal good. Second, the worship facilities provided must be easily accessible, decent, and sharia-compliant, while food and beverages must meet halal standards that are guaranteed by official certification. Third, tourist destinations must be free from elements of polytheism, khurafat, sin, and behaviour that is contrary to Islamic principles, including pornography, gambling, and alcohol.²⁶

²⁵ Muflihatul Bariroh, "Sharia Principles Management Practices at Andita Syariah Hotel Surabaya Based On DSN-MUI Fatwa Number 108/DSN-MUI/X/2016," *Qawanin Journal* 4, no. 1 (June 2020): 25–28, <http://industri.bisnis.com/read/20180511/12/7940>.

²⁶ Faisal Efendi et al, "Systematising Halal Tourism: A Critical Study of DSN MUI Fatwa Number 108 of 2016," *TAMWIL: Journal of Islamic Economics* 9, no. 2 (December 2023): 69–72, <http://ejournal.uinmybatusangkar.ac.id/ojs/index.php/tamwil/article/view/10213>.



The provisions of Fatwa DSN-MUI No.108/DSN-MUI/X/2016 can be the main guideline to ensure that the management of this tourist attraction is in accordance with sharia principles. First, this destination should be directed to provide broad benefits to the community, both in educational and spiritual aspects, by ensuring the comfort of visitors and the preservation of the surrounding environment. Second, supporting facilities such as places of worship need to be provided with decent and easily accessible standards, and all food and drinks available in tourist areas must be guaranteed halal through official certification. Third, the management of the PLTD Apung Ship must ensure that there are no activities that contain elements of polytheism, immorality, or behaviour that is contrary to Islamic teachings.²⁷

Most aspects of the management of the PLTD Apung Ship have fulfilled the sharia guidelines stipulated in Fatwa DSN-MUI No.108/DSN-MUI/X/2016, there is one important element that requires more attention, namely the availability of halal certification for food and beverages. The absence of certification may raise doubts among visitors, especially Muslim travellers who are very concerned about the halalness of their consumption. The implementation of this certification will be a perfect ending to the management efforts that have been made, while showing full commitment in supporting the development of sharia-based tourism in Aceh.

C. Conformity of the Management of the PLTD Apung Ship as a Halal Tourism Object with the Provisions of Qanun Number 3 of 2022 concerning the Implementation of Halal Tourism

In terms of management, Qanun Number 3 Year 2022 regulates six main scopes, each of which is designed to support the creation of a comprehensive, integrated and sustainable halal tourism ecosystem. This provision serves as a guideline for managers of tourist destinations in Banda Aceh City. In this research, the author also analyses the level of conformity of the management of the PLTD Apung Ship carried out by the Banda Aceh City Tourism Office with the provisions in the Qanun. This Qanun establishes six main scopes as a strategic foundation in the implementation of halal tourism, namely:

²⁷ Budi Dharma et al., "Implementation of Sharia Principles at RedDoorz Syariah Medan Hotel in Relation to DSN MUI Fatwa Number 108/DSN-MUI/X/2016," *JUMSI: Journal of Accounting Management* 3, no. 2 (May 2023): 495–500, <https://doi.org/10.36987/JUMSI>.



- a. destination;
- b. marketing and promotion;
- c. Tourism industry;
- d. institutionalisation;
- e. guidance and supervision; and
- f. financing.

The following is a description and analysis of the suitability of the six scopes:

a. Destination

In the context of halal tourism destinations, key attributes include the ease with which travellers can access halal food, mushalla, facilities free from alcohol and pork, and services that meet Islamic values. Muslim travellers are very concerned about the availability of halal products and services when visiting tourist destinations, as this provides a guarantee of hygiene and safety according to halal principles.²⁸

The PLTD Apung ship holds deep historical value as a tangible witness to the 2004 Aceh tsunami tragedy. As well as a reminder of the importance of endeavour, tawakal, and resurrection. As a halal tourist destination, the PLTD Apung Ship not only offers educational tourism, but also a medium for spiritual reflection in line with the principles of Islamic law. Emphasis on historical preservation, provision of facilities in accordance with Islamic values and local wisdom. This reinforces its role as a spiritual and educational-based tourist destination, which is able to provide a meaningful experience for every visitor.²⁹

The management of the tourist destination of the PLTD Apung Ship has shown suitability in various aspects according to the sharia principles regulated in this Qanun. Worship facilities are well available, such as the presence of mosques around the location and adequate ablution facilities, supporting the comfort of visitors. Environmental cleanliness is also maintained with special operational standards, while visitor safety is guaranteed without any violation of privacy. In terms of accessibility, the destination is easily accessible to all, although special access for people with disabilities still needs to be improved. Information about the location is

²⁸ Dian Ghani Reza Dasangga and Ririn Tri Ratnasari, "The Effect of Halal Destinations on Destination Attractiveness," *Journal of Tourism: Destination, Hospitality and Travel* 6, no. 2 (2022): 226-28.

²⁹ R. Wisnu Rahtomo, "Halal Tourism Destination Ecosystem as a Platform for the Development of Muslim Friendly Tourism Destinations," *Journal of Tourism: Destination, Hospitality and Travel* 2, no. 2 (2018): 65-68.



available, but specific rules such as the dress code and other regulations commonly found in tourist destinations are still not implemented.

The provision of halal products still requires attention, especially regarding halal certification of food and beverages. In addition, the value of Islamic education that visitors can access is limited to the history of the tsunami, while aspects of Islamic culture and other moral values are still limited. On the other hand, environmentally friendly management has been well implemented, showing concern for nature conservation in accordance with the mandate of sharia.³⁰

b. Marketing and Promotion

Marketing and promotion are activities to introduce products or services to the public, aiming to attract consumer interest and build good relationships. In the context of halal tourism, promotion has a very important role to introduce the benefits and values that exist in destinations or services that comply with sharia principles. Through promotion, tourists are persuaded to choose halal tourism destinations, which not only offer natural beauty, but also comfort and conformity with Islamic values.³¹

The marketing and promotion strategy of the PLTD Apung Ship as a halal tourist destination has shown some conformity with the sharia principles regulated in this Qanun. The promotional materials used are in line with Islamic values, conveying Islamic moral and ethical messages well, especially through social media such as Instagram. Market segmentation targeting domestic and international Muslim travellers has been well implemented, with campaigns that cater to their needs, such as the provision of information on halal food and worship facilities. However, collaboration with local communities, religious institutions, and halal businesses to strengthen promotion is still not optimal, while halal destination branding has only achieved partial conformity because the identity that reflects halal tourism is not yet fully strong, including the use of Islamic taglines.³²

³⁰ Chairul Fahmi, 'The Impact of Regulation on Islamic Financial Institutions Toward the Monopolistic Practices in the Banking Industry in Aceh, Indonesia', *Peuradeun Scientific Journal* 11, no. 2 (30 May 2023): 667–86, <https://doi.org/10.26811/peuradeun.v11i2.923>.

³¹ Anggi Wulandari Mauluddiyah and Tedy Ardiansyah, "Marketing Strategy and Product Promotion in Improving Online Shop Business," *USAHA Journal* 4, no. 1 (June 2023): 68-70, <https://journal.unindra.ac.id/index.php/usaha/article/view/1905>.

³² Chairul Fahmi and Wira Afrina, 'Analysis of Legal Aspects on Debt Transfer from Conventional Bank to Sharia Bank Post the Application of Qanun Aceh No. 11 Of 2018', *Al-*



c. Tourism Industry

The implementation of the halal tourism industry on the PLTD Apung Ship has contributed to the economic mobilisation of the community, especially through the culinary sector, souvenirs, and empowerment of MSMEs. The products provided in this destination are generally halal, although they do not yet have formal certification, which is a challenge to increase tourists' trust. There are no services or products that conflict with Islamic values, such as alcohol or un-Islamic entertainment, demonstrating a commitment to sharia principles. However, the resulting economic impact has not been equally felt by the entire gampong community, even though this destination is in their area. To optimise the benefits, a more inclusive empowerment strategy is needed so that the economic impact of halal tourism can be felt more widely by all gampong residents.³³

d. Institutions

Institutions serve to regulate interactions between members or organisations with the aim of creating synergy and achieving common goals. Institutions in this Qanun are divided into two, namely city government institutions and non-government institutions. City government institutions include the City Work Unit (SKPK) related to tourism, coordinated by the Tourism Office to ensure the implementation of halal tourism runs according to the rules.³⁴

Meanwhile, non-governmental institutions include organisations, local communities, and businesses that play an active role in tourism activities. In managing halal tourism objects, the PLTD Apung Ship involves institutions such as the Ulama Consultative Assembly (MPU) as a director and provider of sharia fatwas, as well as Islamic banks to support financing and investment in the development of halal tourism.³⁵

Collaboration between the government, religious institutions, private sector, and local communities creates an ecosystem that supports the

Mudharabah: Journal of Islamic Economics and Finance 4, no. 1 (2023): 28-39, <http://journal.ar-raniry.ac.id/index.php/mudharabah/article/view/3047>.

³³ MDD Maharani and Marlinda Irwanti Poernomo, "Ethical Sustainability Directive Strategy and Effective Communication of the Tourism Industry Facing ISO 45001," *Journal of Tourism Industry* 4, no. 1 (September 2021): 51-52.

³⁴ Chairul Fahmi, 'THE DUTCH COLONIAL ECONOMIC POLICY ON NATIVES LAND PROPERTY OF INDONESIA', *PETITA: JOURNAL OF LAW AND SYARIAH SCIENCE* 5, no. 2 (1 November 2020): 105-20, <https://doi.org/10.22373/petita.v5i2.99>.

³⁵ Tendy Kuhaja, "Institutional Studies in Sustainable Beach Tourism Development," *Journal of Urban and Regional Development* 10, no. 3 (September 2014): 279-90, <https://doi.org/10.14710/PWK.V10I3.7785>.



development of halal tourism, as seen in the management of the PLTD Apung Ship. Good coordination between the Tourism Office, Health Office, Trade Office, MPU, and local managers has established a structured governance. However, some challenges remain, such as the lack of halal product certification and limited training to improve the capacity of human resources in destination management. In order to expand the marketing reach of tourist destinations, the Banda Aceh Municipal Government and Tourism Office utilise digital platforms such as social media, official websites, and technology-based applications to reach a wider audience.

e. Coaching and Supervision

Supervision is an essential element in the tourism sector to maintain the quality and sustainability of the industry. Based on Qanun No. 3 Year 2022, supervision of halal tourism management is carried out by the City Government through the Banda Aceh City Tourism Office, which can involve related agencies and non-governmental organisations in the field of tourism. This supervision aims to ensure that every tourism business, both large and small, complies with the standards that have been set, including maintaining the suitability of products and services with Islamic values. Supervised aspects include service quality, cleanliness, comfort, and the application of sharia principles in the operation of tourism activities.³⁶

This coaching involves various forms of activities, such as socialisation, stimulation, and guidance and training for tourism destination managers and business actors so that they can understand and apply sharia principles in daily operations. The guidance also involves the Aceh City Ulema Consultative Assembly (MPU) as an institution that plays a role in providing sharia direction. This supervision and coaching process not only aims to ensure halal tourism policies are implemented correctly, but also to create sustainable tourism management.³⁷ Regular evaluation and monitoring carried out by the Tourism Office, as well as active community participation, are important steps in overseeing the implementation of halal tourism

³⁶ Lalu Hendra Maniza, Sulhan Hadi, and Jasmina, "Development of Independent Tourism Businesses in Labulia Village, Jonggat District, Central Lombok Regency," *Journal of Community Service* 1, no. 2 (December 2019): 60-62.

³⁷ Chairul Fahmi (Acehnese), 'The Application of International Cultural Rights in Protecting Indigenous Peoples' Land Property in Indonesia', *AlterNative: An International Journal of Indigenous Peoples* 20, no. 1 (1 March 2024): 157-66,
<https://doi.org/10.1177/11771801241235261>.



according to the provisions of the qanun. The report on the results of guidance and supervision is submitted to the Mayor on an annual basis.

f. Financing

In the tourism sector, financing plays an important role as the foundation of quality destination development. This financing used to improve infrastructure, improve service quality, and expand the marketing reach of tourist destinations to a wider audience. Based on Article 25 of Qanun Number 3 of 2022 concerning the Implementation of Halal Tourism, financing of halal tourism management in Banda Aceh City comes from the Regional Budget (APBD) and other legal and non-binding sources. One concrete example is the revenue from entrance tickets to the PLTD Apung Ship destination, which is the result of cooperation between the Banda Aceh City Tourism Office and Bank Aceh. This revenue, along with allocations from the APBD, has been used to support various development initiatives, including the construction of infrastructure such as toilets, ticket counters, gates, new fences, as well as the installation of pamphlets in the area around the tourist destination to make it easier for visitors to recognise the location. Funding has also been utilised to improve service quality, both in terms of physical facilities and staff training.³⁸

CONCLUSIONS

Based on the description above, the author can conclude that the management of the PLTD Apung Ship as a halal tourist attraction in Banda Aceh City has reflected the principle of *milk al-daulah* by emphasising justice, transparency, and usefulness for the benefit of the people, although the distribution of economic benefits in the village has not been evenly distributed. The implementation of Qanun Aceh Number 3 of 2022 and Qanun Aceh Number 8 of 2013 is reflected in the provision of Islamic facilities, community empowerment, and strengthening local cultural identity. However, there are some aspects that still require attention, such as information on traveller dress code, provision of facilities that facilitate access to information, and improved accessibility for people with disabilities. In addition, the DSN-MUI Fatwa No.108/DSN-MUI/X/2016 is an important reference in ensuring management in accordance with sharia principles,

³⁸ Joko Tri Haryanto, "The Appropriateness of Tourism Special Allocation Fund (DAK) Activities and Tourism Issues in Indonesia," *Journal of Policy Innovation* 3, no. 1 (2019): 29-35, <https://jurnal.kemendagri.go.id/index.php/mp/article/view/542/355>.



although halal certification of food and beverages has not yet been implemented. Improvements in these aspects will strengthen the potential of the PLTD Apung Ship to become a superior and sustainable halal tourism destination, while ensuring that the benefits can be felt more evenly by the surrounding community.

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