

## HOW DOES HALAL TOURISM CONTRIBUTE TO COMMUNITY ECONOMY? THE CASES OF TSUNAMI MUSEUM AND THE PLTD FLOATING SHIP IN BANDA ACEH, INDONESIA

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**ABSTRACT** – This study aims to measure and analyze the application of the halal concept in tourism attractions of the Tsunami Aceh Museum and the PLTD Floating Ship (*Kapal Apung PLTD*) sites in the Banda City, Indonesia. It also attempts to assess the contributions of halal tourism to the economy, measured by income multiplier effects. Of 1,243 halal tourism visitors, entrepreneurs surrounding the halal objects, and employees in the halal tourism sites, 93 of them were selected as the sample of the study using the proportionate stratified random sampling technique. Observation, interviews, and questionnaires were used to gather the primary data. Majority of the respondents perceived that the tourist attractions of the Tsunami Aceh Museum and the PLTD Floating Ship had implemented the halal tourism concept. The study also found that those halal tourism objects have contributed to the enhancement of the community's economic development, indicated by the Keynesian Local Income Multiplier and Ratio Income Multiplier of greater than one. To further enhance the community income surrounding the halal tourism objects, the halal tourism facilities should be well-equipped and ensured a conducive surrounding environment.

**Keywords:** Halal Tourism, Community Economy, Multiplier Effect, Tsunami Aceh Museum, PLTD Floating Ship

**ABSTRAK** – *Bagaimana Kontribusi Pariwisata Halal terhadap Perekonomian Masyarakat? Kajian pada Museum Tsunami dan PLTD Apung Banda Aceh, Indonesia.* Penelitian ini bertujuan untuk mengukur dan menganalisis penerapan konsep halal pada objek wisata Museum Tsunami Aceh dan situs Kapal Apung PLTD (*Kapal Apung PLTD*) di Kota Banda, Indonesia. Penelitian ini juga mencoba untuk menilai kontribusi pariwisata halal bagi perekonomian, diukur dengan efek pengganda pendapatan. Dari 1.243 pengunjung wisata halal, pengusaha di sekitar objek wisata halal, dan tenaga kerja di lokasi wisata halal tersebut, 93 orang di antaranya dipilih sebagai sampel penelitian dengan menggunakan teknik proporsate stratified random sampling. Pengamatan, wawancara, dan kuesioner digunakan untuk mengumpulkan data primer. Mayoritas responden menilai tempat wisata Museum Tsunami Aceh dan Kapal Apung PLTD sudah menerapkan konsep wisata halal. Hasil penelitian juga menemukan bahwa obyek wisata halal tersebut telah memberikan kontribusi terhadap peningkatan pembangunan ekonomi masyarakat yang ditunjukkan dengan Keynesian Local Income Multiplier dan Ratio Income Multiplier lebih besar dari satu. Untuk lebih meningkatkan pendapatan masyarakat sekitar obyek wisata halal, maka sarana wisata halal harus dilengkapi dengan baik dan terjaminnya lingkungan sekitar yang kondusif.

**Kata Kunci:** Pariwisata, Pendapatan, Angka Pengganda, Museum Tsunami, PLTD Apung

## INTRODUCTION

Along with the increasing public awareness of the importance of permissibility (halal) and prohibition (haram) in various activities in Muslim life, nowadays, halal tourism has been an emerging issue in Islamic economics (Ibrahim, 2018). The halal tourism sector has the potential to excel in the future, as evidenced by the research conducted by MasterCard-Crescent Rating (2015) published in the Global Muslim Travel Index 2015. In 2014, there were around 108 million Muslims who had travelled on tours and spent USD145 billion. This figure is predicted to increase to 150 million Muslim tourists and spend USD200 billion worldwide in 2020. The Indonesian Sharia Economic Master plan (2019-2024) issued by Komite Nasional Keuangan Syariah (KNKS) aspires to develop regional sharia economic development, *inter alia*, by grasping the potential of the halal industry and its halal tourist attraction (KNKS, 2018). Based on the National Tourism Development Master Plan (2010-2025) (National Tourism Development Master Plan (2010-2015), 2011), several potential halal destinations in Indonesia have been selected out of 34 provinces nationwide, including the areas of Aceh, West Sumatra, Yogyakarta, and South Sulawesi. The selection of halal tourism destination is based on the social aspects, including the role of Islamic culture and values in these areas.

Based on data from Tourism Ministry of Republic Indonesia and Statistic Indonesia (*Badan Pusat Statistik – BPS*) (BPS, 2017), the tourism sector in the Aceh province amounted to IDR10.87 trillion, equivalent to 8.97% of the provincial GDP. These figures indicate that the tourism sector in Aceh province has a vital role in the economy. Banda Aceh City has six mainstay tourist attractions, namely the Tsunami Museum, the Floating PLTD Ship (*Kapal PLTD Apung*), the Boat above the House (*Boat di atas Rumah*), the Tomb of Teungku Syiah Kuala (*Batu Nisan Teungku Syiah Kuala*), Baiturrahman Grand Mosque, and Rumoh Aceh Museum. Of the six tourist objects, the Tsunami Museum and the PLTD Floating Ship received a significantly higher number of tourist visits than other tourist objects, both from foreign and local tourists (Aceh Tourism Office, 2018).

Tourist attractions in the city of Banda Aceh, such as the Aceh Tsunami Museum and the PLTD Floating Ship, are expected to meet the standardization of halal tourist objects set by the National Sharia Council-Indonesian Council of Ulama (*Dewan Syariah Nasional-Majelis Ulama Indonesia – DSN-MUI*), considering Aceh has been ranked second as a halal tourist destination in



Indonesia, following Lombok. However, based on our preliminary observations, we found that several things confused the application of the principles of halal tourism. These include disaster props in the Aceh Tsunami Museum, which were not suitable for children to consume because there were an uncovered woman's genitals' miniatures and showed woman body concavity. Another finding was that there was no special seating division between men and women in the mini-theatre to watch the documentary Tsunami film, while the illumination of the room is dim and this can trigger the teenagers to do a thing that violates the *halal* tourism principle. Similarly, in the Floating PLTD Ship tourism, the researcher found the teenagers show their affection in public by holding hands.

Furthermore, the researcher will observe the impact of the multiplier rate from two tourism objects toward the economy of the surrounding community. The high number of tourists visited Tsunami Museum and the Floating PLTD Ship encourage the local society of this area to build economic activity such as opening stalls, photo services, souvenir stalls, and other entrepreneurial activity. Tourists who come to these two tourist objects significantly affect the income of the people in Banda Aceh City, especially those who live nearby, because tourists will spend part of their money on tourism activities.

Previous research conducted by Wazni Felyana (2019) examined the analysis of the development strategy of the tourism sector and its contribution to the economy of Banyuwangi Regency found that the development of a halal tourist attraction had an impact on increasing the income of traders in the halal tourist area. This is evidenced by an increase in revenue of traders, merchants in the field of souvenirs, food, and kiosks over the 2015-2017 periods.

Ramadhany and Ridlwan (2018) investigated the effect of halal tourism on income and community welfare in Lombok city, Indonesia. The study found that the overall level of community welfare in Lombok can be said to be prosperous due to tourism. The significant increase in tourist visits in 2015 until 2020 has become a benchmark for increasing people's income because, with a large number of tourists' visits, people's income has also increased. Therefore, the existence of Sharia tourism, which has been planned since 2015, has positively contributed to the welfare of the community as part of the goals of regional development.



In a similar vein, Dritasto and Anggraeni (2013) also found that, in general, tourism activities in Tidung Island had a positive impact on the economic community even though the impact felt is quite small. This economic impact occurs due to the circulation of money between tourists, business units, and workers. The increasing number of tourists who come to Tidung Island affects the form of more income to the business unit.

Furthermore, Anisah and Riswandi (2015) also documented that tourism activities taking place at Lampuuk Beach in Aceh Province have an impact on the welfare of business actors which is getting better, both measured in terms of income, education, and health levels. The income of business actors in the tourist area of Lampuuk Beach has increased after being involved in tourism activities. Thus, an increase in revenue affects people's consumption behaviour. The rise in income also affects the education of the respondent's family members including an increase in the cost of expenses for children's school allowances and an increase in the number of respondents who provide additional learning outside school hours (courses) for their children. Not only that, but the rise in income is also found to affect the respondent's access to health, which includes the adequacy of the fulfilment of daily foodstuffs and an adequate source of obtaining clean water.

Ghani (2016) researched the influence of Muslims on the number of visitors. The results showed the positive impact of Muslim countries that increase the number of visitors by around 90% from non-Muslim countries. The low number of visitors from Muslim countries was due to the low income of many Muslim countries. In addition, the population of Muslim countries with high income is relatively small. The obstacle also appears from the geographic distance of Muslim countries from Malaysia.

Devi and Firmansyah (2019) identified the factors that attract Muslim tourists to the Halal tourism concept and the tourism sector. The results showed most of the customers are interested in offering the tourism Halal concept and it is the first determinant factor. Meanwhile, the second determinant is halal tourism and the third is the awareness of halal tourism.

Harahsheh, et.al (2019) investigated the Jordanian tourist perception about halal tourism with the Jordan marketing implication as to the purpose of halal tourism. The finding showed that halal tourism in Jordan is well established but



requires an improvement and higher promotion. The evaluation showed there are 14 positives and 10 negatives value of halal services

Rahmah and Tapotubun (2020) researched the development of halal tourism in Japan and German as non-muslim countries. The finding of this study presents that although there were various discourses and interests, big neoliberals' discourse, halal tourism in non-muslim countries can be understood as the hegemonic discourse that only obtains the benefit of state and market but ignores society. From this finding can be learned, Indonesia as a country with the largest Muslim population is expected to be able to develop a friendly halal tourism industry not only for tourists dan investors but also for the community as the frontline of the halal destination industry.

Rahmi (2017) evaluated the Economy of Syariah Tourism in Banda Aceh and conclude that the tourism sector development based Syariah in Banda Aceh is increasing. It is indicated by the tourism contribution sector to the economic regional sector which can be seen from PDRB structure of Banda Aceh. The synergic cooperation between the government and community is needed to create good tourism management in all supporting fields, in turn, will increase local revenue and contribute to foreign exchange increasing.

Rindrasah (2019) conduct research about post-tsunami and conflict transformation of tourism destinations; A study of halal tourism, Aceh, Indonesia that found the tsunami opened a new window for tourism by putting forward a peace agreement and followed by the implementation of Islamic law, infrastructure improvements and finally the halal tourism is emerging. It also showed how the term 'rebuild with better' can be applied in the tourism industry after natural disasters.

Mohsin, et.al (2016) in the study of the opportunity for the halal tourism market is to get the result for high Muslim population countries such as Malaysia and Indonesia, have a greater preference for being selected by Muslims around the world as halal tourism destinations. Thus, Muslims will feel more comfortable in an environment that strictly follows Islamic laws in food, clothing, and other customs. In addition, Turkey has emerged as a halal tourism destination due to its historical tolerance for religious beliefs, attracting both Muslim and non-Muslim tourists.

Subarkah (2018) discuss halal tourism as an instrument of Indonesian public diplomacy to increase tourist visitor and improve the regional economy. The



results of this study show that Indonesian public diplomacy by presenting itself as a halal tourist destination is considered successful in attracting foreign tourist visitors, especially Muslim tourists, and attracting investment, and has experienced a positive halal tourism development increase. Therefore, by increasing tourist visitors and investment it can be used to improve the economy such as West Nusa Tenggara as a halal tourist destination.

Farahani and Eid (2016) investigated tourism & pilgrimage among OKI member countries and the result that tourism and pilgrimage have terrific potential in most Muslim countries. However, generally, it is constrained by several internal and external factors that cause the industry contribution to economic growth and among Muslim unity countries to be relatively limited.

Finally, El-Gohary (2016) researched the concept of halal tourism, its roots, and principles. The findings show that Islamic Syariah has a major impact on travel and encourages Muslim tourists to be closer to God. Islam as a religion is built on five main pillars and the importance of tourism in Islam is an undeniable fact as one of the pillars of Islam (Hajj) requires every Muslim do a trip to Mecca to perform Hajj.

In general, the above-reviewed studies have investigated the contribution of the tourism sector and economy, and none of them has identified the extent to which the tourism objects have applied the concept of halal tourism. To fill the existing gaps in the literature, this study intends to measure and analyze the application of halal tourism concept, taking the cases of Tsunami Museum and the PLTD Floating Ship sites in the Banda Aceh city, Indonesia. It also attempts to measure their presence and effects on the community economic development.

The findings of the study are hoped to shed some lights for the relevant government authorities in designing proper tourism policy to promote halal tourism. Besides, the results of the study are expected to be used as a reference to enhance halal tourism to encourage community economic income further.

The rest of the study is structured in the following sequences. Section 2 reviews the previous relevant studies on halal tourism and its contribution to the economy. Section 3 provides the research methods, followed by the discussion of the findings and their implications in Section 4. Finally, Section 5 concludes the study.



## LITERATURE REVIEW

### Halal Tourism

Tourism is an activity that directly touches and involves the community so that it can have various impacts on society. In addition to increasing the income of the tourism community, it also improves the quality of life. It, in turns, affects multiple aspects of life, such as increasing opportunities to get a higher education, improving the quality of life of the community in obtaining better health services, as well as the socio-cultural life of the surrounding community (Riswandi & Anisah, 2015). Meanwhile the word halal (حلال) comes from Arabic which means permitted, the acceptable, concept of halal is not only related to food or food products but also covered all aspect of Muslim life (El-Gohary, 2016). Thus, halal tourism is a tour which all processes are in line with Islamic sharia values. Whether starting from his intention solely to worship and admire Allah's creation, during his journey, a tourist can perform worship smoothly. After arriving at a tourist destination, he/she does not lead to things that are contrary to sharia, eating and drinking permissible and tasty foods and drinks (*halalan thayyiban*), until his return he can increase gratitude to Allah (Bawazir, 2013).

Halal tourism can also be interpreted as an activity supported by various facilities and services provided by the community, businessmen, government, and local governments that comply with Syariah provisions. Halal tourism is used by many people because of the universal characteristics of its products and services. Tourist products and services, tourist objects, and tourist destinations in halal tourism are the same as products, services, objects, and tourism destinations in general as long as they do not be in conflict with Syariah values and ethics. Thus, halal tourism is not limited to religious tourism (Adinugraha et al., 2018). It can be concluded that halal tourism is the process of incorporating Islamic values into all aspects of tourism activities.

The government has regulated the implementation of halal tourism through the Regulation of the Minister of Tourism of the Republic of Indonesia No. 12 of 2016. The regulation states that all implementation related to the halal tourism business must follow the regulations issued by the National Sharia Council-Indonesian Council of Ulama (*Dewan Syariah Nasional-Majelis Ulama Indonesia – DSN-MUI*) No. 108/DSN-MUI/X/2016 concerning guidelines for organizing tourism based on Sharia principles, namely: (1) Availability of



worship facilities that are suitable for use, easy to reach, and meet the requirements of shariah, (2) Availability of halal food and drinks that are guaranteed halal with MUI halal certificates, (3) There are no tourism activities that lead to idolatry such as giving ritual offerings, (4) There are no tourism activities that lead to immorality, such as intimate activity between man and woman who are *non-Muhrim* (unlawful spouse), (5) Do not provide pictures/figures that point to pornography, (6) Tourist maintain cleanliness by throwing garbage to the dump and others, (7) Tourists adhere to the principles of syariah by avoiding *syirik*, immorality, ignored, and damage (*fasad*), (8) Tourists maintain the obligation of worship during their tour, (9) Tour guides understand tourism *fiqh* (such as the boundaries of men and women), (10) Tour guides are friendly, honest and responsible, (11) Tour guides have been certified as tour guides, (12) Tour guides are polite and attractive. (National Sharia Council - Indonesian Ulema Council, 2016).

### **Halal Tourism and Community Income**

Income is defined as the total amount of money received by a person or household during a specified period (usually one year). It consists of wages, or labour receipts, income from wealth such as rent, interest and dividends, and transfer payments or receipts from the government, such as social benefits or unemployment insurance (Samuelson & Nordhaus, 1996). Meanwhile, according to Boediono (1992), income is the result of selling the production factors he owns in the production sector. Income is the value of all goods and services produced by a business entity in a certain period.

Sukirno (2006) further states that income is a remuneration received by the owner of the factors of production for sacrificing in the excellent production process. Each of the production factors, such as land receives compensation in the form of land rent, workers receive remuneration in the form of wages/salaries, capital gets a reward in the form of the capital interest, and expertise, including entrepreneurs, receives compensation in the form of profit. Thus, the income received related to halal tourism activities are expected to increase due to the presence of tourist and business-related activities surroundings the tourism sites.

Wardiyanta (2006) states that the tourism sector has a substantial multiplier effect because it does not only involves many other Industries, but it also





absorbs labour. Soekadijo (1997) explains that there are five positive impacts of tourism development. These include:

1. Contributing to the balance of payments,
2. Spreading growth to non-industrial areas,
3. Creating job opportunities,
4. Multiplier impacts, and
5. Linkage of the tourism sector to other economic areas

## **RESEARCH METHOD**

### **Data**

The data used in this study consisted of primary and secondary data. Direct interviews with respondents are conducted to obtain primary data by asking written questions using questionnaires to visitors, people who have business units (business actors), and workers. The question has the aim to know how many visitor expenditures, the income of business unit owner, and personnel. Meanwhile, secondary data is supporting data collected from various agencies, literature studies, or other references (journals, books, articles of previous research results, and internet searches) related to the scope of research problems.

Data collection in this study was carried out by direct observation at the Aceh Tsunami Museum and the PLTD Floating Ship sites based on the halal tourism object standards issued by the fatwa No. 108/DSN-MUI/X/2016 (DSN-MUI, 2016). Several indicators of halal tourist objects in the form of 12 statements were asked to the respondents, and the interview was conducted to identify the halal tourism objects. To measure the impact of halal tourism on community income, the multiplier value is calculated. There are three units of the study examined in this study, namely tourism visitors, business actors, and workers in the tourism sites.

Of 1243 population of the study, 93 of them were selected using the proportionate stratified random sampling method using the Slovin (1930) formula with a precision level of 10%. The respondents chosen in this study were based on a stratified proportionate random sampling, as shown in Table 1. This study selects a group of research unit based on three strata, namely business unit, employee, and visitors.



Table 1. Population and Sample

No.	Halal Object	Research Unit	Population	Sample
1.	Tsunami Museum	Business Unit	16	11
		Employee	35	18
		Visitors	750/day	21
2.	The PLTD Floating Ship	Business Unit	18	11
		Employee	24	13
		Visitors	400/day	19
<b>Total</b>			<b>1243</b>	<b>93</b>

### Data Analysis Method

To evaluate the application of the concept of halal tourism in the Tsunami Museum and the PLTD Floating Ship sites, the observations and interviews were conducted with the tourism object management using observation sheets compiled based on the DSN-MUI fatwa regarding the provisions for implementing halal tourism. Meanwhile, to explore the impact of halal tourism on community income, the values of multiplier effects are calculated. The visitors' expenditures, as well as the flow of money in the tourism sites, results in a direct impact, an indirect impact and an induced impact on the local economy, are calculated.

The direct economic impact is obtained from the amount of income earned by local people who have business units in the Aceh Tsunami Museum and the PLTD Floating Ship tourist attractions. The indirect economic impact is derived from the amount of income earned by local workers who work in business units and tourist objects for the Aceh Tsunami Museum and the PLTD Floating Ship. An induced impact is obtained from the total expenditure incurred by local workers and business unit owners on local community business units outside the Aceh Tsunami Museum and the PLTD Floating Ship tourist attractions.

Based on META (2001), cited in Dritasto and Anggraeni (2013), in measuring the economic impact of tourism activity on the economy of local communities, two types of multipliers are calculated, namely (Norbert Vanhove, 2005):

1. Keynesian Local Income Multiplier, a value that shows how much visitor expenditure has an impact on increasing local people's income (in the form of business owners and workers).



2. Income Multiplier Ratio, a value that shows how much the direct impact felt by visitor spending has an impact on the local economy (in the form of business owner's income, labour income, and consumption expenditure at the local level).

Mathematically, these multipliers can be calculated using the following formula:

$$\text{Keynesian Income Multiplier} = \frac{D+N+U}{E} \quad (1)$$

$$\text{Ratio Income Multiplier - Type I} = \frac{D+U}{D} \quad (2)$$

$$\text{Ratio Income Multiplier - Type II} = \frac{D+N+U}{D} \quad (3)$$

where  $E$  is the total visitors' expenditure (in IDR);  $D$  is the local income obtained directly from  $E$  (in IDR);  $N$  is the local income earned indirectly from  $E$  (in IDR); and  $U$  is the local income that is obtained continuously from  $E$  (in IDR). The value of Keynesian Local Income Multiplier, Ratio Income Multiplier - Type I, Ratio Income Multiplier Type- II have the following criteria:

1. If these values are less than or equal to zero ( $= 0$ ), then halal tourism has no impact on community income.
2. If the values are between zero and one ( $0 < x < 1$ ), then halal tourism has little impact on community income.
3. If these values are greater than or equal to one ( $= 1$ ), then halal tourism has a significant impact on community income.

## RESULTS AND DISCUSSIONS

The application of the principles of halal tourism in the Aceh Tsunami Museum and the PLTD Floating Ship tourism sites, the principles of halal tourism issued by the DSN-MUI in 12 statements regulating the tourist destinations, tourists, and tour guides were asked to the respondents. Table 2 illustrates the respondents' perception of the halal tourism application in tourism sites.

As illustrated in Table 2, the application of the principles of halal tourism in the Tsunami Museum and the PLTD Floating Ship sites is categorized as high, with 83% for the Tsunami Museum and 92% for the PLTD Floating Ship tourism



sites, respectively. Two things did not fulfil the principles of halal tourism as stipulated by the DSN-MUI at the Tsunami Museum tourist attraction. These include the presentation of pictures/figures and miniatures with open body parts, including genitals. Besides, there are non-blood-related (*non-muhrim*) youths who conducted immoral behaviour in tourist objects. They were sometimes holding hands and sitting close together without being separated by men and women in the theatre room in a dimly lit room when the lights were turning off while watching a tsunami documentation film. These acts and behaviours violate the principles of halal tourist objects. The same thing is also found in the PLTD Floating Ship tourism object, where many *non-muhrim* youths have a wrong attitude, such as dating and displaying indecent behaviours.

Table 2. Recapitulation of Halal Tourism Object

Tourism Object	Response		Percentage	
	Yes	No	Yes	No
Tsunami Museum	10	2	83	17
The PLTD Floating Ship	11	1	92	8

Source: Primary Data Processed (2020)

### Chi-Square Test of Respondent Characteristics

Chi-square test is one type of non-parametric comparative analysis that is carried out on two variables, in which the data scale of the two variables is nominal. If of two variables, there is one variable with a nominal scale, then a Chi-square test is carried out by referring that the test at the lowest degree must be used. Table 3 illustrates the results of the Chi-square test of the characteristics of the respondents in this study.

Table 3 shows that the characteristics of visitors that have a direct relationship are those that have a Pearson Chi-Square significance value below 10%, namely education with income, age with income, age with expenditure, residence with expenses, marriage with income and work with expenses. For the Chi-square test, the characteristics of business unit actors that have a direct relationship are education with income, type with income, type of business with expenditure, length of business with income and length of business with expenditure. Meanwhile, the Chi-square test for labour characteristics has a direct relationship, namely age with income, age with expenditure, marriage with expenses and place of work with expenses.



Table 3. Chi-Square Crosstab Analyses based on Characteristics of Visitors, Entrepreneurs, and Employees in the Halal Tourism Objects

Respondent Characteristics	Pearson Chi-Square (P-value)		
	Visitors	Entrepreneurs	Employees
Education*Income	0.099*	0.087*	0.715
Education*Expenditures	0.541	0.406	0.147
Age* Income	0.000***	0.642	0.000***
Age* Expenditures	0.014***	0.400	0.082*
Residence* Income	0.360	0.653	0.499
Residence* Expenditures	0.099*	0.452	0.898
Marital Status* Income	0.000***	0.653	0.202
Marital Status* Expenditures	0.148	0.452	0.002***
Occupation* Income	0.158	-	-
Occupation* Expenditures	0.014***	-	-
Business Type* Income	-	0.010***	-
Business Type* Expenditures	-	0.003***	-
Years of Business*Income	-	0.011***	-
Years of Business*Expenditures	-	0.081*	-
Workplace*Income	-	-	0.496
Workplace*Expenditures	-	-	0.060*

Source: Primary Data Processed (2020).

Note: \*\*\* and \* indicate significance at the 1% and 10% levels, respectively.

### Halal Tourism and Its Impact on Community Economy

The Aceh Tsunami Museum and the PLTD Floating Ship tourist attractions were built to commemorate the 2004 tsunami tragedy and become a learning destination for future generations. During the tsunami tragedy, the quake caused the ocean floor to suddenly rise by as much as 40 meters, triggering a massive tsunami. Within 20 minutes of the earthquake, the first of several 100-foot waves hit the shoreline of Banda Aceh, killing more than 100,000 people and pounding the city into rubble.

Several years after the Indian Ocean tsunami hit hardly the Banda Aceh city, the local government has also launched a flagship program to attract visitors, including Aceh halal tourism so that the number of tourist visits continued to experience from year to year. The tourism objects of the Aceh Tsunami Museum and the PLTD Floating Ship is expected to have an economic impact on the surrounding community. These economic impacts can be direct, indirect and induced. This secondary impact can be interpreted as continued local economic activity from additional local community income. The economic implications arising from tourism activities can be viewed from the overall expenditure of tourists for accommodation, consumption (both consumption



from home and at tourist sites), travel costs to tourist sites, purchasing souvenirs, and other expenses.

The economic impact of tourism activities is generally measured from the overall expenditure of visitors when visiting a tourist location. These economic impacts are divided into three categories, namely direct, indirect, and subsequent or induced impacts. The economic effects of the Aceh Tsunami Museum and the PLTD Floating Ship tourist attractions are reported in Table 4.

Table 4. The Economic Impacts of Halal Tourism Objects of Tsunami Museum and the PLTD Floating Ship (in IDR)

	<b>Direct Impact</b>	<b>Indirect Impact</b>	<b>Induced Impact</b>
Mean	576,50000	79,783	219,302
Median	360,000	95,000	75,000
Maximum	130,0000	200,000	1,000,000
Minimum	70,000	30,000	15,000
Std. Dev.	395,065	36,259	283,997
Skewness	0.7199	1.2292	1.7419
Kurtosis	2.0698	6.4001	4.7701
Jarque-Bera	2.4488	16.8707	27.3595
Probability	0.2939	0.0002	0.0000
Sum	11,530,000	1,835,000	9,430,000

Source: Primary Data Processed (2020).

The direct economic impact of activities at the Aceh Tsunami Museum and the PLTD Floating Ship tourism objects comes from economic activities that occur between visitors and communities who have business units at tourist sites (Dritasto & Anggraeni, 2013). With the existence of a business unit at a tourist location, it is beneficial for visitors to meet their needs while in the tourist attraction. The direct economic impact can be measured through the income of the business unit in the tourist attraction. The average salary of the business unit from visitor expenses at the Aceh Tsunami Museum and PLTD Floating Ship was IDR576,500. This figure means that people who have a business unit in the tourist attraction have experienced a direct impact of IDR576,500.

Meanwhile, the indirect economic impact can be seen from the salaries or wages received by workers at the location of the Aceh Tsunami Museum and the PLTD Floating Ship tourism sites (Dritasto & Anggraeni, 2013). The existence of tourist objects would indirectly open up employment opportunities



for people around tourist sites, which in turn reduce unemployment. The average salary or wages received by workers at the Aceh Tsunami Museum tourist attraction was IDR7,9782 per day or IDR2,280,000 per month.

Finally, the induced economic impact is the income earned by the community around the location of the tourist attraction based on the expenses incurred by the workforce working in the business unit in the Aceh Tsunami Museum and the PLTD Floating Ship tourism sites (Dritasto & Anggraeni, 2013). Expenditures from labour are, generally, used for children's school fees, electricity costs, health costs and meeting daily needs in local community business units around tourist objects. The average expenditure for labour and business units at the Aceh Tsunami Museum and Floating PLTD Ship tourism sites was IDR219,302 per day.

The results of this study are in accordance with the findings of Felyana's research (2019) presented the development of *halal* tourism objects on the PLTD Floating Ship also has an impact on increasing the income of traders who are in the *halal* tourist area. This is evidenced by the increasing income range of traders from 2015-2017, both souvenirs merchants, food, and kiosks. Another finding is found in the research of Ramadhany and Ridlwan (2018) showed that the overall level of welfare of the people in Lombok can be said to be prosperous. The significant increasing visits to tourists in 2015 until now have become a benchmark for increasing people's income because the larger number of tourists visiting, people's income also increased. Therefore, the implications of the existence of Syariah tourism which has been planned since 2015 have good implications for the welfare of the community which is one of the regional development goals.

Similarly, Anisah and Riswandi (2015) stated that tourism activities that take place at Lampuuk beach have an impact on the welfare of business doers is getting better. It is measured in terms of income, education, and health levels. The income of businesspeople in Lampuuk Beach tourism area has increased after being involved in tourism activities. Therefore, income increasing can affect people's consumption behavior. This aspect also has an influence on education which in the respondent's family members including an improvement in the cost of expenses for their children and additional learning outside the school (courses) for their children



### Values of Halal Tourism's Multiplier Effects

The value of the multiplier effect is a value that indicates the extent to which visitor spending would stimulate further expenditures, which in turn caused an increase in local economic activity. There are two multiplier values in measuring the economic impact of tourism activities at the local level. Firstly, the Keynesian Local Income Multiplier, which shows how much visitor expenditure affects increasing the income of local people who have business units in tourist areas. Secondly, the Income Multiplier Ratio, which shows how much the direct impact of visitor spending affects the overall local economy (META-Project, 2001).

Table 5 reports the values of the multiplier effects of halal tourism activities at the Aceh Tsunami Museum and the PLTD Floating Ship tourism objects.

Table 5. Multiplier Value of Halal Tourism Objects, Tsunami Museum and the PLTD Floating Ship

Multiplier	Multiplier Value	
	Tsunami Museum	The PLTD Floating Ship
Keynesian Income Multiplier	2.04	1.58
Ratio Income Multiplier (Type I)	1.17	1.06
Ratio Income Multiplier (Type II)	1.44	1.17

Source: Primary Data Processed (2020).

As illustrated in Table 5, the value of Keynesian Local Income Multiplier at the Aceh Tsunami Museum was 2.04. This finding means that every increase in visitor spending by IDR1 has an impact on the local income of IDR2.04. Meanwhile, the value of Keynesian Multiplier Local Income on the PLTD Floating Ship was 1.58, meaning that every increase in visitor expenditure of IDR1 caused an increase in the income of the local community by IDR1.58.

Furthermore, the value of the Type I Multiplier Income Ratio at the Aceh Tsunami Museum was 1.17, meaning that every increase in visitor spending by IDR1 resulted in an increase in community income by IDR1.17. Meanwhile, the Type I of Multiplier Income Ratio value on the PLTD Floating Ship was 1.06, meaning that every increase in visitor expenditure by IDR1 resulted in an increase in community income by IDR1.06.





As for the Type II of Income Multiplier Ratio, the study found the value of 1.44 for the Aceh Tsunami Museum, meaning that every increase in visitor spending by IDR1 caused a rise in community income by IDR1.44. Meanwhile, the Type II of Multiplier Income Ratio value on the PLTD Floating Ship was 1.17, meaning that every increase in visitor expenditure by IDR1 resulted in an increase in community income by IDR1.17.

From the overall analysis of the multiplier number of activities in the two tourist objects, it is safely concluded that the multiplier values in the Aceh Tsunami Museum were higher than the PLTD Floating Ship tourism object. This finding is simply due to the volume of tourist visits at the Aceh Tsunami Museum was higher than the PLDT Floating Ship tourism objects. Additionally, the tourism support facilities and infrastructure are more well-equipped at the Aceh Tsunami Museum than those on the PLTD Floating Ship tourism sites. These findings imply that to enhance the impact of halal tourism on community economy; the halal tourism site should be made more attractive, supported by well-equipped facilities and infrastructures.

## CONCLUSION

This study measured and analyzed the application of the halal concept in tourism attractions of the Tsunami Aceh Museum and the PLTD Floating Ship (*Kapal Apung PLTD*) sites in the Banda City, Indonesia. It also attempted to measure the contributions of halal tourism to the economy, measured by their multiplier effects. Majority of the respondents perceived that the tourist attractions of the Tsunami Aceh Museum and the PLTD Floating Ship had implemented the halal tourism concept. In addition, the study also found that those halal tourism objects have contributed to the enhancement of the community's economic development, indicated by the Keynesian Local Income Multiplier and Ratio Income Multiplier of greater than one.

However, comparing the values for the multiplier effects in the two tourist objects, the finding showed that the presence of the tsunami museum tourism object contributed a more significant impact on community economy than those of the PLTD Floating Ship tourism sites. This empirical finding is due to well-equipped tourism facilities available in the tsunami museum area. Based on these findings, the study recommends that to enhance further the community income surrounding the halal tourism objects, the halal tourism facilities should be well-equipped, and its surrounding environment should be made conducive.



To provide a more comprehensive finding on the issue of halal tourism and its impact on economic development, future studies could incorporate more halal tourism sites nationwide. Considering more respondents into the survey, covering more halal tourism stakeholders would also improve the findings on the halal tourism-related topic.

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