IMPLEMENTATION OF HOSPITALITY MANAGEMENT IN THE PROGRAM
ISLAMIC TOURISM IN SOUTH ACEH

Anismar 1
Ainol Mardhiah 2
Lahmuddin Lubis 3
Yusri Ibrahim 4

ABSTRACT

Objective: The purpose of this research is being delivered to the concept of hospitality management with global standards in the Islamic tourism program in South Aceh District while at the same time being able to provide the right solutions to the constraints faced by related parties.

Method: This study uses descriptive and analytical methods, since in this study the researcher tries to describe the phenomena or relationships between the phenomena studied in a systematic, factual and precise way. To obtain concrete data, the researcher conducted interviews with informants who understand the problem.

Result and Conclusion: While the results of the research in this study are that hospitality management must be applied in its entirety so that it does not contrary to Islamic religious values, such as in terms of food, types of entertainment, accommodation, transportation, security, health, and others. Then, the recommendation in this study so that the application of hospitality runs with global standards in the Islamic tourism program in South Aceh District is to build a tourism boarding school.

Research implications: The background of this research is that the development of tourist destinations in South Aceh Regency has emerged so rapidly in recent years, but has not been followed by the applicable hotel management system. This should be done immediately for the production of guides or servers that can be used in the tourism sector of the Viceroy South of Aceh, to understand Islamic religious values.

Originality/value: The ultimate goal is for non-Muslim tourists to be impressed positively with the teachings of Islam. Providing tour guides as well as preachers to be able to explain to tourists the state of the desired tourist object as well as guides can carry out their da’wah about Islamic values.

Keywords: Hospitality, Management, Islamic Tourism, Aceh.

IMPLEMENTAÇÃO DE GESTÃO DE HOSPITALIDADE NO PROGRAMA DE TURISMO ISLÂMICO NO SUL DE ACEH

RESUMO

Objetivo: O objetivo desta pesquisa é entregar o conceito de gestão de hospitalidade com padrões globais no programa de turismo islâmico no distrito de South Aceh e, ao mesmo tempo, ser capaz de fornecer as soluções certas para as restrições enfrentadas pelas partes envolvidas.

1 Department of Communication Science, Universitas Malikussaleh, Lhokseumawe, Aceh, Indonesia. E-mail: anismar@unimal.ac.id Orcid: https://orcid.org/0000-0002-6434-246X
2 Department of Communication Science, Universitas Malikussaleh, Lhokseumawe, Aceh, Indonesia. E-mail: ainol.mardhiab@unimal.ac.id Orcid: https://orcid.org/0009-0007-9282-1824
3 Department of Communication Science, Universitas Islam Negeri Sumatera Utara, Medan, Sumatra, Indonesia. E-mail: lahmuuddinlubis@uinsu.co.id Orcid: https://orcid.org/0009-0005-5032-1245
4 Department of Communication Science, University of Terengganu Malaysia, Kuala Terengganu, Terengganu, Malaysia. E-mail: yusri@umt.edu.my Orcid: https://orcid.org/0000-0003-3665-966X
Método: Este estudo utiliza métodos descritivos e analíticos, pois neste estudo o pesquisador tenta descrever os fenômenos ou relações entre os fenômenos estudados de forma sistemática, factual e precisa. Para obter dados concretos, o pesquisador realizou entrevistas com informantes que entendiam do problema.

Resultado e Conclusão: Embora os resultados da pesquisa neste estudo sejam que a gestão da hospitalidade deve ser aplicada em sua totalidade para que não contradiga os valores religiosos islâmicos, como em termos de alimentação, tipos de entretenimento, acomodação, transporte, segurança, saúde e outros. Então, a recomendação neste estudo para que a aplicação da hospitalidade obedeça aos padrões globais no programa de turismo islâmico no distrito de South Aceh é construir um internato de turismo.

Implicações da pesquisa: O pano de fundo desta pesquisa é que o desenvolvimento de destinos turísticos em South Aceh Regency surgiu tão rapidamente nos últimos anos, mas não foi seguido pelo sistema de gestão hoteleira aplicável. Isso deve ser feito imediatamente para a produção de guias ou servidores que possam ser usados no setor de turismo do vice-rei sul de Aceh, para entender os valores religiosos islâmicos.

Originalidade/valor: O objetivo final é que os turistas não-muçulmanos fiquem impressionados positivamente com os ensinamentos do Islã. Fornecer guias turísticos e pregadores para explicar aos turistas o estado do objeto turístico desejado, bem como guias podem realizar seu da'wah sobre os valores islâmicos.

Palavras-chave: Hotelaria, Gestão, Turismo Islâmico, Aceh.
L.G, 2015). Consumer behavior: choosing to buy, use or discontinue using products, services, ideas, or experiences to satisfy specific needs and desires, (Solomon, M.R, 2018).

1.1 Hospitality Management

The scope of tourism program activities is wide, including tourist attractions, hotels, souvenir shops, tour guides, tourist transportation, travel agencies, restaurants, parking attendants, and others. all are interrelated with one another, both the community and tourism management.

In terms of tourism motives, tourists will only visit a destination if there are conditions in that place that are to their tourism wishes. The condition of the tourist attraction will affect the attractiveness for tourists to visit the place. The attraction for tourists must be able to be packaged in such a way by tourism actors so that tourists come to the place together. The tendency of tourists to like products that are friendly to the environment/green products, (Hasan, 2015). Thus it is hoped that tourism actors must develop innovative products as desired by tourists.

The main elements that tourists are comfortable visiting a tourist attraction are natural resources, services, image, traditions, and community culture. For this reason, local tourism actors must be encouraged to plan a more open local tourism industry (Sultan, RM. 2013). If tourists feel disappointed in the service and tourism products offered, they will eventually be reluctant to visit again. Especially in the digital era like today, tourists will spread negative news about their disappointment through social media. As an industrial program, it is time for tourism programs to apply hospitality values globally.

Tourism hospitality refers to the positive image given to every tourist while the tourist is traveling. Hospitality is given to provide the best service to every visitor. The concept of hospitality is very important in tourism programs, (Pinto, P, dan Ribeiro, J, 2019).

To improve maximum service, a collaboration between the government, the tourism industry, and local communities is needed. Then one way that can be done is to involve local communities in decision-making. (Kim, M. & Lee, S, 2020). Related to the tourism industry, of course, there are certain products offered, then there are consumers who want these products, resulting in a supply process. Some manufacturers produce products to meet consumer demands.

In the tourism industry that consumer is a tourist. Tourists have needs and requests that must be met, and for that tourists spend money. Customer satisfaction is a key element that must be considered because consumer behavior can select, obtain, use, and stop using products, services, experiences, or ideas to satisfy needs, as well as the impact of these processes on consumers and society, (Howkins, D.I, 2016).

In the world of tourism, hospitality management has become a must to be applied to every type of business, so that customers feel satisfied in their travel missions. In this case, Kotler, (2013) warns that customer satisfaction alone is not enough to guarantee a sustainable business. To be successful, every company must ensure that its customers believe that the product or service offered has commensurate value.

The concept of tourism services (hospitality) is very broad. According to Harry Herman. (2018), service (hospitality) has seven special characteristics, namely: (1) Intangibility, (2) Simultaneity, (3) Heterogeneity, (4) Perishability, (5) Tangible, (6) Immovability, and (7) Inseparability. The service concept that is difficult to apply to Islamic tourism hospitality management in South Aceh District is tourism services related to intangibility because the target of the services carried out is related to warmth services. Not only on tourist object service satisfaction, but related to unreal products that cannot be experienced by other senses (physical)
or in the form of unreal products, such as pronunciation, sight, hearing, and touch that can be experienced by the human soul through reason and feeling.

The dominant reference for hospitality in the tourism sector is in the service industry, especially in intangible elements in its operations, this element is often referred to in the service system as the core or soul of the hospitality service product itself. Intangible products produced in service business operations should be able to fulfill these desires or ideas into a product form in the form of an experience that can provide stimulation of satisfaction to customers.

In the overall concept of hospitality related to tourism programs, intangible products are closely related to the manners or courtesy of employees in providing services to customers. Hotels or guest houses with luxurious and good facilities will still be judged badly by guests if their operational employees don't know manners, politeness values, or good body language when serving guests (Fragoso Silva, 2022).

In carrying out services on this intangible concept, a waiter must master the psychology of consumers. something that must be considered includes the sense of sight, the sense of hearing, the sense of touch/skin, the sense of smell, and the sense of taste. All forms of consumer desires must be properly considered both when requested and when known by the waiter himself.

The hospitality management program implemented in the tourism sector must pay attention to the interests, feelings, and wishes of the tourists themselves, while not all tourists understand and understand cultural values in the community in the destination environment of the tourist objects where they visit. Habits in their place of origin are often carried over in tourist missions. But a waiter must be patient to deal with it by providing extra service.

In hospitality serving wholeheartedly is the key to providing services to customers, including helping them self-actualize to fulfill a true human soul. Under these conditions, tourists will feel satisfied and more pleased with the products we offer.

Hospitality tourism has business forms, such as accommodation, food, beverages, resorts, attractions business, tourist park business, entertainment stages, games, gambling, alcoholic beverages, transportation, and many other types of business services. Of the number of services provided, of course not all of them are in line with the Islamic Sharia qanun or the Tourism Qanun, this is a fundamental problem, meanwhile, the tourism program in South Aceh must work to increase people's economic income and regional income.

In hospitality management, service quality is highly prioritized, including the quality of human resources in planning the sale of a product to tourists, this service requires knowledge and art, so that the services performed are global and can be accepted by all parties. Research reveals that quality is a major factor in increasing competitiveness, (Butnaru & Miller, 2012). In tourism programs, products in the form of services are different from products in the form of goods, the service business is very complex because many components influence it.

In addition to services, consumer behavior plays an important role in selling tourism products. The needs of consumers (tourists) must be considered, and not all needs are the same, everyone has a different perspective of what is a need, (Ferrell, O.C, 2014). Any tourism concept that is applied must pay attention to the hospitality values desired by tourists because if tourists are satisfied with the service, they will come back another time.

2 LITERATURE REVIEW

2.1 The Concept of Islamic Tourism

In connection with the Islamic tourism program in South Aceh District, two regulations have been implemented so far, namely: Qanun Aceh Nomor 5 tahun 2000, concerning the
Implementation of Islamic Sharia, and Qanun Aceh Nomor 8 tahun 2013 concerning Tourism. Whatever concept of tourism is carried out, it is still based on these two basic rules.

In the Qanun Aceh Number 5 tahun 2000, Pasal 11, Ayat (1) explains, the Regional Government and community institutions try to realize the social order of life according to the demands of Islamic Shari’a, both in government and family and community life, paragraph (2) Regional Government and society is obliged to prevent everything that can lead to moral decay or moral decadence, paragraph 3) Every person or legal entity domiciled in the Region is obliged to maintain and adhere to the values of decency, decency, and propriety in their social life. Then in the Aceh qanun, number 8 of 2013 concerning tourism, article 17 explains, (a) Islamic values, (b) customs and local wisdom, (c) economic and socio-cultural life, (d) cultural preservation and environmental quality, and (e) the continuity of the tourism business.

From the two Qanuns above it is very clear that the concept of tourism in South Aceh District must uphold the religious, social, and cultural values of the community. Meanwhile, the concept of hospitality management emphasizes not only selling delicious food to fill the stomach, or just selling elite hotel rooms, but a business that requires a soul or spirit in the joints of its operations, because the concept of Hospitality is related to how to create dead products that come alive, so that it can directly touch the feelings of customers as human beings who also have souls, (Hermawan, 2018).

Related to the concept of Islam in tourism hospitality programs, Razali, M.M. and Omar, N. (2019), explain the concept of service in Islam emphasizing the importance of providing friendly service and maintaining courtesy in guest and host relations. Meanwhile, according to Fadzil, M.H and Razak, N. (2020), tourism services based on Islam must be clean, friendly, and feel safe.

The development of the concept of tourism in South Aceh Regency which leads to the concept of Islamic tourism has a very long history, starting with the birth of the Law of the Republic of Indonesia Number 18 of 2001 concerning Special Autonomy. The authority of the Government of Aceh with its position as an autonomous region includes the implementation of autonomous government authority that is cross-regency/city in nature and government authority in other fields. In particular, the authority regarding tourism is contained in Article 2 of Government Regulation Number 25 of 2000.

The concept of Islamic tourism that is programmed at this time began with an idea developed by the Governor of Aceh at that time, Prof. Ibrahim Hasan with Acehnese Ulema Council (MUI) Chairman A. Hasjmy. This concept was taken after an International Seminar was held on 15-16 July 1992, with the theme "Development of Islamic Culture and Tourism in the 21st Century" by presenting 154 participants from Indonesia and Malaysia, the objectives of the international seminar included, finding the ideal concept of tourism in Aceh in the era of globalization which at the same time can develop Islamic culture.

During the reign of Governor Prof. Ibrahim Hasan, the concept of Islamic tourism has developed, this is indicated by the creation of a tourism blueprint that can be implemented by building facilities and infrastructure such as: establishing tourism schools, creating tourism activities oriented towards the culture that breathes Islam, expanding access by restructuring transportation patterns, building important facilities around tourist objects, such as prayer rooms and toilets, collaborating with Islamic scholars and planning to build a tourism boarding school (Rebula de Oliveira et al., 2022).

The main goal of this Islamic tourism program is to spread da’wah values among tourists, especially non-Muslim tourists, so that the positive impression of Islamic teachings is so imprinted on the minds of tourists that they can switch from non-Muslims to Islam. Islam as a religion of greetings that spreads a sense of peace places humans as the top priority, meaning that the views of every human being are not differentiated, according to race and religion as the word of Allah in the Qur’an Surah Al-Isra:70.
In line with the Islamic tourism program developed in South Aceh District, the people in this area still uphold their Islamic cultural values in all their daily activities, including tourism activities. In the last few years, 10 residents of South Aceh were executed by caning. They were proven to have violated the Aceh qanun number 6, regarding Jinayat law (Hukum Jinayat). While the tourism program is perceived as something free, pleasure, comfort, and memories (Sapta Pesona). Moreover, when it comes to the concept of hospitality, tourists will feel uneasy and uncomfortable with this issue.

The number of tourist arrivals from various continents visiting Indonesia, according to data from the World Tourism Organization, (2020), in 2019, Tourists from the Middle East 246,392 people, Asia 4,847,838 and European countries totaling 1,925,037 and American tourists totaling 591,312

Indonesia as a country that has a diversity of religions and cultures has historical heritage and traditions that are connected and cannot be separated from religious aspects and community religious practices. Cultural and religious heritage with a diversity of tribes, ethnicities, languages, and customs is a potential for tourism development. In particular, Muslims as the majority of people in Indonesia certainly have the uniqueness that characterizes the nation with existing tourism destinations, such as palaces, mosques, heirlooms, tombs, to its culinary delights, (Jaelani, Setyawan, & Hasyim, 2016).

The polarization of Muslim culture and religious practices has become an attraction for tourists to visit this country, which became known as religious tourism. The term religious tourism is growing along with the development of the global Islamic economy, as well as in South Aceh, then changing to the term sharia tourism and in recent years the term has shifted again to become halal tourism. These two terms (shari'ah tourism and halal tourism) will be used simultaneously in the following article because they have the same religious substance and dimension, or the term halal as part of the 5 types of Islamic law (mandatory, sunnah, mubah, makruh, and haram) principally derived from the term shari'ah (Jafari & Scott, 2014).

The development of halal tourism is an alternative to the tourism industry in Indonesia along with the trend of halal tourism which is part of the global Islamic economic industry (see Samori, Salleh, & Khalid, 2016: 132). The dynamics of world tourism in the last three years have been influenced by the increase in the number of trips between countries and economic growth, especially in the Asia Pacific region. Total world tourists in 2014 reached 1,110 million overseas trips which grew 5% compared to the previous year. In 2014 more than 300 million (27.1% of total world tourists) traveled to Asia and 96.7 million of them entered Southeast Asia. While in 2015 amidst the unfavorable global situation, world tourist trips still grew by 4.5%. So, tourism continues to experience significant growth.

3 RESEARCH METHOD

3.1 Research Methods Used

According to Creswell (2014), research is a systematic way of gathering information and presenting the results. This study used a descriptive analysis method because in this study the researcher attempted to describe or describe the phenomena or relationships between the phenomena studied in a systematic, factual, and accurate manner. This research does not require a hypothesis. This research is more directed at impact studies or follow-up studies, and on development strategy studies to be applied in the future.

Using this method to research intensively and in-depth about the services provided by tourism actors to tourists so that they do not violate the rules that apply in society, and by paying attention to the environmental interactions of a social unit, individual, group, institution, or community. (Narbuko, 2012).
The use of this method also aims to find comprehensive data on a particular research subject, then identified, assessed, and synthesized it according to a predetermined explicit method, so that the approach with this method provides clarity of the subject matter, transparency, and impartiality as well as inclusive coverage in the area where the research was conducted.

Then in this study besides using field research, researchers also used library research. Literature studies also need to be carried out to explore the collection of data and information with the help of various documents from various existing literature or sources.

Descriptive analysis research seeks to describe and report a condition, symptom, or habit, including service to a component, then be analyzed critically. This method is intended to accurately measure social phenomena that occur in tourism program activities. This method needs to be applied because the cultural values in the community where the research is conducted are inclusive, but the rules (qanun) which form the basis of the tourism program are very specific but do not interfere with the values of openness to tourists.

3.1.1 Data source

This study uses two main data sources, namely:

3.1.1.1 Primary data

Primary data is data obtained from field sources or research locations that can provide direct information to researchers. In this case, the primary data sources are the Tourism Office, scholars, tourists, waiters/employees of tourism sector business actors, and heads of tourism service bureaus around tourist destinations in the South Aceh District. For more details, see the informant matrix table below:

Table 1. Matrix of Research Informants

<table>
<thead>
<tr>
<th>No</th>
<th>Informants/Instances</th>
<th>Position/Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Government tourism office</td>
<td>Head of Department</td>
</tr>
<tr>
<td>2</td>
<td>Ulama</td>
<td>Head of MPU</td>
</tr>
<tr>
<td>3</td>
<td>Tourist</td>
<td>Local &amp; International</td>
</tr>
<tr>
<td>4</td>
<td>Tourism Business Operators/Employee</td>
<td>Waitress/Employees</td>
</tr>
<tr>
<td>5</td>
<td>Tourism Services Bureau</td>
<td>Leader</td>
</tr>
</tbody>
</table>

Source: Researcher Analysis, 2023

Secondary data is data that was first collected and reported by people or agencies outside of the research itself even though the data collected is in the form of original data. Secondary data in this study include sources that can provide supporting data such as books, magazines, brochures, travel calendars, state documents (qanun Government Regulations), and other important archives that are related to this research topic.

3.1.2 Data collection techniques

According to Sugiyono (2020), data collection is the core activity of the research process and three main things affect the quality of data from qualitative research, namely: (1) quality of research instruments, (2) quality of data collection, and (3) data analysis. The process of collecting data can be done in various settings, various sources, and various ways. In this study, there are three techniques in data collection, namely:
3.1.2.1 Observation

Observation is one way of collecting data directly by seeing, hearing, observing, and feeling things related to services carried out by officers, waiters, service bureaus, and other related parties to tourists.

3.1.2.2 Interview

Interviews are one of the methods for obtaining field data by asking research questions to related parties (resource persons) so that each question and answer submitted is not forgotten, the researcher will record and make recordings that have been prepared by the researcher himself. The questions asked are related to the formulation of the problem in the research. The resource persons interviewed by the researchers in this study were: Heads of the Tourism Office, religious leaders, tourists, waiters/employees of tourism business actors, and heads of tourism service bureaus around tourist destinations in South Aceh Regency.

3.1.2.3 Documentation

Documentation is one method for obtaining research data, whether in the form of state documents (qanuns, government regulations, forms of written commitments), magazines, books, brochures, newspapers, and other important documents. The aim is to obtain additional data or important data related to hospitality in tourism management in South Aceh District.

3.1.3 Data processing methods

The data processing method is the stage in processing the data after all the necessary data has been collected. Data processing needs to be done to answer the research problem formulation. After all the data has been collected, then data processing is carried out with the following steps:

a. Data checking (editing), namely: to justify whether the data collected through interviews, documents, and literature is considered complete, relevant to the research topic, clear, not excessive, and without errors for further processing or processing. In this case, the researcher only took data according to the main problem formulation for analysis.

b. Finding results, namely: by analyzing data obtained from research to obtain conclusions about the truth of the facts found, which ultimately is an answer to the formulation of the research problem.

3.1.4 Methods of data analysis

In this research, data analysis uses the descriptive analysis method, which describes the existing problems, then analyzes them and is carried out before entering the field. This method is used to describe data regarding hospitality analysis in tourism management in South Aceh.

In addition to using the descriptive analysis method, the researcher also uses the deductive method, because this method departs from general knowledge to see or assess specific events such as the hospitality system that is applied to many tourism service bureaus in South Aceh. For details on data analysis methods can be seen in the following figure:
4 RESEARCH RESULTS AND DISCUSSION

From the results of observations made by researchers in South Aceh District regarding service management (hospitality) in the tourism business, it can be described in several types of businesses that have been running so far.

4.1 Hospitality Accommodation Business

The accommodation business sector in South Aceh District has not experienced encouraging developments in line with the growth of many new tourist objects in this area. All types of accommodation have been around for a long time and nothing is new, and almost all of these types of accommodation are located in the Regency Capital.

From the results of the research, it can be seen that there are at least twelve new tourist objects in South Aceh that have become tourist destinations. Thus, of course, the number of tourist arrivals in this area will also increase. This type of accommodation can be in the form of hotels, inns, resorts, apartments, and so on. The following is data on accommodation businesses in South Aceh District:

<table>
<thead>
<tr>
<th>No</th>
<th>Hotel Name</th>
<th>Number of rooms</th>
<th>The number of workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Catherine</td>
<td>28</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>Dian Rana</td>
<td>34</td>
<td>8</td>
</tr>
<tr>
<td>3</td>
<td>Azizi</td>
<td>16</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>Metro</td>
<td>22</td>
<td>8</td>
</tr>
<tr>
<td>5</td>
<td>Panorama</td>
<td>20</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>But Bungsu</td>
<td>12</td>
<td>2</td>
</tr>
<tr>
<td>7</td>
<td>Rahmat</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>8</td>
<td>Restu Selatan</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>Bukit Barisan</td>
<td>11</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>Kanada</td>
<td>13</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Losmen safari</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>12</td>
<td>Wisma Lamprit</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td>Wisma Raudhatul</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>14</td>
<td>Hotel Pante Cahaya</td>
<td>19</td>
<td>16</td>
</tr>
<tr>
<td>15</td>
<td>Lomen Jogja</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>16</td>
<td>Hikmah Montella</td>
<td>9</td>
<td>1</td>
</tr>
</tbody>
</table>
From the results of the researcher's interview with the Head of the South Aceh Regency Tourism Office, Mukhsin, ST (January 2, 2013) regarding the development of hotels in South Aceh, according to Mukhsin, ST, the growth of accommodation (lodging) in South Aceh is very slow, this is caused by no investors who willing to build accommodation facilities, maybe also because of the economic development of the community as a whole when there is a recession.

Meanwhile, if we look at the number of tourist visits to South Aceh District, in recent years there has been a surge, this was also caused by the national tourism program at some tourist destinations in North Sumatra Province. In this case, it is positive for South Aceh, because geographically North Sumatra is bordered by South Aceh District, only about 6 hours by road or only 30 minutes by air. Access to travel from North Sumatra to South Aceh District is very smooth.

The following can be seen as the number of tourist visits to South Aceh District in recent years as a comparison in the use of beds:

<table>
<thead>
<tr>
<th>Number of Users</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of tourists</td>
<td>16,231</td>
<td>18,342</td>
<td>21,452</td>
<td>22,473</td>
</tr>
<tr>
<td>Length of stay</td>
<td>1.0 days</td>
<td>1.1 days</td>
<td>1.1 days</td>
<td>1.2 days</td>
</tr>
<tr>
<td>Number of beds available</td>
<td>19,063</td>
<td>19,565</td>
<td>20,248</td>
<td>20,954</td>
</tr>
</tbody>
</table>

From the data above, it can be seen that the ratio between the number of tourists and the availability of accommodation (beds) in South Aceh District is not ideal, not to mention that certain training activities are often carried out in South Aceh by a government agency. While accommodation is the most important part of tourism elements because it is a part of the 3A concept, namely: attraction, accessibility, and amenities.

4.2 Hotel or Lodging Needs Analysis

Based on data from the South Aceh Regency Tourism Development Plan (2019) regarding an analysis of hotel and lodging needs, around 50% of tourists visiting South Aceh Regency sleep in hotels or inns. This needs to be anticipated in the future for both foreign and domestic tourists. Further analysis of Lodging or hotel needs will be carried out in 3 steps, namely analysis of the prediction of the number of beds, number of rooms, and accommodation needs. Analysis of the need for the number of beds is based on the division formula as follows:

\[
\frac{(\text{Number of tourists per year}) \times (\text{Percentage of tourists staying overnight}) \times (\text{Average length of stay})}{(\text{Number of nights per year}) \times (\text{Occupancy factor or average occupancy per year})}
\]

While the analysis of the need for the number of rooms with the division formula is as follows:

\[
\text{Requirement of the number of beds} \times \frac{\text{Occupancy average number of people per room}}{\text{Average number of people per room}}
\]

Based on the need for the number of beds and the number of rooms, then with the reduction of existing accommodation, the shortage of rooms in the future can be determined.
Based on the number needed at the time of determining the number of rooms per hotel/inn, the number of hotels needs in the future can be obtained. From the data above, it means that the availability of accommodation in the South Aceh District is still decreasing. Meanwhile, 64 employees are working at the hotel. This number is relatively small when compared to the number of tourists staying overnight, which is 22,473.

From the results of the researcher's interview with the Dian Rana hotel manager on January 18, 2023, it can be seen that the Dian Rana Hotel employs 8 employees, of which there are still only 6 people, with details of 3 working in restaurants and 3 working as hotel cleaning services (OB). Limited employees due to the instability of guests staying overnight.

From the results of researchers' observations of services at some hotels/inns in the South Aceh Waisata Object Area (KOW), they are not yet included in the global hospitality management category but are still local hospitality, examples of services such as: not wearing the uniform, often not in place, not alert against the circumstances, the bedrooms and bathrooms were substandard and dirty.

4.3 Hospitality Food and Beverage Business (Restaurant)

In this study, what is meant by the term restaurant business is divided into two, namely:
1) Foodservice, namely the provision of food for consumption.
2) Food service establishment, namely in the form of businesses related to the provision of food services.

In the vicinity of the DTW (Tourism Destination Area) area of South Aceh Regency, from the observations of researchers, it can be seen that all DTWs have restaurants or small stalls from the community providing food, either in the form of food services or food service establishments. Especially in hotels/guesthouses, there are restaurants for the benefit of guests, but the service is only for the benefit of guests who are staying overnight, not open to the public, usually only for breakfast (breakfast).

In this case, the researcher conducted an interview on January 10, 2023, with Mukhlis, a guest staying at the Metro Hotel about food service or food service establishments. According to Mukhlis, the only food served at the Metro Hotel for breakfast is packaged rice, perhaps purchased elsewhere different from the food service at the Dian Rana Hotel, according to Radma (interview results on 11 January 2023), the breakfast provided at the Dian Rana Hotel is quite good, but the service is before 09.30 the restaurant is closed, the hotel management should be able to notify in advance so that we know the service system.

From the results of interviews with researchers about the reasons guests eat at the hotel, it can be seen:
1. Guests want to escape from boredom, someone comes to a restaurant not just to enjoy food or drinks, but to relieve boredom from daily work activities. Thus the hotel management should understand this so that the services provided can be improved.
2. To socialize with the new environment (to socialize). Guests who come to restaurants sometimes have double motives, apart from enjoying the new atmosphere as well as socializing with colleagues, as experienced by hotel guest Dian Rana (Radma), "I came to Tapaktuan and stayed at the hotel to meet my relatives at Tapaktuan. This restaurant has a nice view (view) and a cool atmosphere.
3. To wait for colleagues (to be waited on). Waiting for colleagues or friends in restaurants or cafes has become a tradition today. In Tapaktuan, from the results of the observations of researchers, many business people hold meetings with their colleagues in restaurants or cafes. This atmosphere sometimes until late at night.
4. Looking for a different environment from home (to have food and an environment different from those one has at home). There is a comfort for certain people in terms of
serving colleagues, it is very rare now for business people or certain groups to bring guests to their homes with various considerations, but serve or socialize in special places such as restaurants or cafes. As was done by Syukri (interview on 16 January 2023), this fishery businessman, even though he lives in Tapaktuan, does business talks with his colleagues at the Rindu Alam cafe. I and this business friend have not seen each other for a long time”.

Then in other conditions, the researchers also made direct observations on the same day, a group of mothers in Tapaktuan held a social gathering event at the Rindu Alam restaurant instead of doing it at home, when the researchers conducted the interview, Rafniar as the head of the artisan group said, in the restaurant the atmosphere was more comfortable and practical, so we are not bothered with technical matters, such as washing dishes or sweeping the floor.

From the research results it is known that only a few hotels (inns) in South Aceh provide services to meet the needs of tourists for food and drink. However, many services in this field are also provided outside the hotel, in the form of cafes, restaurants, and various other facilities. Restaurants in South Aceh are not reserved specifically for tourists, in fact, usually most of their income comes from residents. Special restaurants or restaurants that provide services to people who are traveling are located outside the city because South Aceh is on the route to the big city of Medan-Banda Aceh. This was conveyed by Hikmah (head of the Pasir Putih restaurant) when researchers interviewed on January 16, 2023, “The food menu that we provide is not specifically for tourists, but also for anyone who needs it, usually there are also many transport groups traveling from Banda Aceh-Medan and vice versa”.

4.4 Hospitality Transportation Business

Types of transportation to tourist destinations in South Aceh Regency generally use road transportation, transportation to tourist destinations is usually not provided with special transportation, because the Tourist Destination Area (DTW) is located around a national road, so special transportation is not needed except for certain groups whose goal is to go to tourist sites. The following is an analysis of potential tourist visits to tourist attraction locations:

<table>
<thead>
<tr>
<th>Tourism Activities By Type of Activity</th>
<th>Percentase</th>
<th>Destinations Regional Tourism Destinations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marine Tourism</td>
<td>20</td>
<td>Tapak, Tongkat, dan Topi Tuan Tapa di Gunung Lampu, Lhok Rukam/Pasie Setumpok, Pantai Ujong Batee, Pulau Ujong Seurudong, dan Pulau Dua</td>
</tr>
<tr>
<td>Forest wandering</td>
<td>50</td>
<td>Air Terjun Tingkat Tujuh, Air Terjun Air Dingin, Goa Batee Meucanang, dan Air Terjun Tangga Seribu</td>
</tr>
<tr>
<td>Water tourism (boat)</td>
<td>0</td>
<td>-</td>
</tr>
<tr>
<td>Hiking/trekking</td>
<td>10</td>
<td>Pantai Ujong Batee, dan Taman Pala Indah</td>
</tr>
<tr>
<td>Local culture</td>
<td>0</td>
<td>-</td>
</tr>
<tr>
<td>Hunting/fishing</td>
<td>30</td>
<td>Lhok Rukam/Pasie Setumpok, Pulau Ujong Seurudong, dan Pulau Dua</td>
</tr>
<tr>
<td>Camping</td>
<td>20</td>
<td>Pulau Ujong Seurudong, dan Pulau Dua</td>
</tr>
<tr>
<td>Mountaineering</td>
<td>10</td>
<td>Air Terjun Tingkat Tujuh, dan Air Terjun Tangga Seribu</td>
</tr>
<tr>
<td>Events/Festivals</td>
<td>10</td>
<td>Taman Pala Indah</td>
</tr>
</tbody>
</table>

Source: RIPPARDA, 2020

Below is the condition of transportation access to the location of tourist objects in South Aceh Regency:
Mean of transportation leading to access to some tourist destinations is a must, even though the existence of transportation facilities does not guarantee transferability. For people to travel smoothly from one area to another, transportation facilities must meet the requirements so that tourist traffic can occur. Trips that provide high quality will be able to attract higher costs. Mode of transportation to South Aceh is only available for land transportation, while air and sea transportation is not very smooth. However, the demand for passengers on land types has increased from time to time. The quality of accommodation is based on cleanliness and comfort.

Transportation in tourism transferability is none other than the tourism transportation facility itself, which is a means to make it easier for tourists from their place of residence to the tourist destination, the focus of which is on the instrument or means of transportation. The main tourist transportation facilities are vehicles, roads, and supporting facilities.

From the results of observations, transportation services (hospitality) have not been fulfilled in South Aceh, such as vehicle quality requirements (land, sea, and air), rest facilities, toilets, pedestrian facilities, places of worship, pedestrian access, workshops, first aid post, police guard post, and guide. Even though tourists need comfort, while traveling in a vehicle, passengers or tourists not only have physical needs but also have social and cultural needs. Travelers want to mingle and enjoy a welcoming environment.

4.5 Hospitality in Other Services

Among the several types of services (hospitality) described above, the type of service (service) is also considered important, because tourists have psychological and social needs. Tourists are detached from the association of their people so that more or less they certainly feel lonely, a feeling of isolation, and tourists are also without the warmth of their family members or their circle of friends. All of these are symptoms of culture shock, these symptoms must receive attention if tourists need to stay for a long time in a destination.

The need for tourists for hospitality has also given rise to an industry, namely the hospitality industry. The product is an atmosphere, where tourists feel that they are people who get attention in service and are liked by the local community.

From the results of interviews with Budiman (a community leader in Tapaktuan), the community, especially in Tapaktuan, considers hospitality between tour guides (waitresses) and tourists to be considered something that violates norms, along with an explanation, “Our people are not used to familiarity with tourists because they are considered to violate religious norms and culture, except for tourists who have lived in a place for a long time, the community is still not open to accepting newcomers, especially those of different religions and countries”.

For DTW South Aceh there is no guide available, tourists come only with information from certain media. The duties of a tour guide cover all areas of tourism. With the availability of tour guides, related parties should greatly assist the progress of tourism, because tour guides
can carry out their role in presenting tourist objects to tourists in providing historical perspectives and socio-cultural perspectives to tourists.

In carrying out their duties, tour guides can help tourists choose accommodations and places to eat that suit their tastes according to their pocket capabilities. It is the tour guides who function to remove all the awkwardness of tourists as people from other areas who have to deal with the conditions and behavior of residents who are completely different from what they know. It is the guides who give meaning to the local conditions for tourists and interpret the actions of the inhabitants.

In terms of services in the form of entertainment such as light entertainment accompanied by friends sitting and chatting casually in nightclubs, this facility is simply not available in South Aceh, because from the results of an interview with Budiman (a community leader in Tapaktuan), services in the form of entertainment, especially physical comfort, are given in an intimate atmosphere in the environment of massage parlors and steam baths, is considered something that violates the cultural and religious norms of society, so it is not permissible.

In terms of the lack of hospitality provided to tourists, it has an impact on the lack of international tourist visits in the South Aceh District, as shown in the table below:

<table>
<thead>
<tr>
<th>No</th>
<th>Month</th>
<th>Foreign guest</th>
<th>Domestic Guest</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>January</td>
<td>1.67</td>
<td>1.10</td>
</tr>
<tr>
<td>2</td>
<td>February</td>
<td>-</td>
<td>1.08</td>
</tr>
<tr>
<td>3</td>
<td>March</td>
<td>-</td>
<td>1.16</td>
</tr>
<tr>
<td>4</td>
<td>April</td>
<td>-</td>
<td>1.10</td>
</tr>
<tr>
<td>5</td>
<td>May</td>
<td>-</td>
<td>1.26</td>
</tr>
<tr>
<td>6</td>
<td>June</td>
<td>-</td>
<td>1.28</td>
</tr>
<tr>
<td>7</td>
<td>July</td>
<td>-</td>
<td>1.12</td>
</tr>
<tr>
<td>8</td>
<td>August</td>
<td>-</td>
<td>1.33</td>
</tr>
<tr>
<td>9</td>
<td>September</td>
<td>1.00</td>
<td>1.16</td>
</tr>
<tr>
<td>10</td>
<td>October</td>
<td>-</td>
<td>1.38</td>
</tr>
<tr>
<td>11</td>
<td>November</td>
<td>-</td>
<td>1.12</td>
</tr>
<tr>
<td>12</td>
<td>December</td>
<td>1.00</td>
<td>1.02</td>
</tr>
</tbody>
</table>

**Source:** RIPPARDA, 2020

The tourism program is a leading sector in South Aceh, because of its very large linkages with other sectors, it has become the driving force for the regional economy. This happens because tourism is a labor-intensive sector that can absorb a lot of workers, which in the end is expected to increase people’s income and encourage an increase in local revenue (PAD). In this regard, tourism development must be programmed and implemented with good service.

As a leading sector to boost the economy, tourism is expected to provide benefits to the regional and local economies. The economic impact of tourism is highly dependent on the type of tourism developed. This sector has the potential, both to create employment opportunities and to increase the income of local people because this economic sector will push other sectors both backward (backward linkages), namely agriculture in a broad sense, and forward (fair ward linkages) to the services and financial sectors.

The tourism industry in South Aceh District is currently developing so rapidly, this can be seen from the many tourism businesses in South Aceh that are growing and developing such as rice stalls around tourist attractions, tire rental services for swimming, car rental services to go to destinations attractions and restaurants around Tapaktuan City. Then added that South Aceh Regency was made one of the Tourist Destination Areas (DTW) in the province of Aceh, with a number of its flagship tourist objects such as Tapaktuan legend tourist attraction (Gunung Lampu, Kolam Pemandian Putri Naga, Makam Tuan Tapa) dan some of the natural attractions.
and marine tourism objects. The beauty of the tourist object is not inferior to other tourist attractions in Indonesia, such as tourist objects on the island of Bali or tourist attractions in Raja Ampat.

Until 2022, tourist destinations in South Aceh will continue to grow, previously only a few tourist objects became Regional Tourism Destinations (TWD), such as tourist attraction Legenda Tapaktuan, Air Terjun Tingkat Tujuh, Air Dingin in Samadua District dan tourist attraction Pulau Dua in Bakongan District. In the last few years (2015-2023), some new tourist objects have appeared in several areas of South Aceh District, such as Pala Indah Park, Pasie Setumpok, Ujong Seurudong Island, Gua Batee Meucanang, Tangga Seribu waterfall, Ujong Batee beach, Batee Puteh Beach, Bidari Samadua Beach, Lhok Nibong Beach, Lhok Mamplam Beach, Talago Batu, Lawe Melang River, Batu Putri Batupang, Gemilang Hill, Batu Berlayar, Lhokreukam Beach, Seubadeh Beach, Batu Hitam Beach, Jambo Hatta, Mesjid Istiqamah Tapaktuan, Laut Bangko Lake, Air Pinang Waterfall, Telago Batu Mersak Waterfall dan Bankongan Timur Beach.

The presence of a new tourist object in South Aceh Regency was caused by the role of the local community in creating potential tourist objects, becoming a DTW with several breakthroughs such as: carrying out cleaning of new tourist objects that had been neglected while simultaneously promoting various social media, also influenced by Law no. 22 of 1999, concerning Regional Government which gives freedom and authority to regions to regulate and utilize the resources owned by certain regions.

It is known that almost one hundred percent of the people in the South Aceh District are Muslim so every service provided by the community daily is in line with Islamic values. Factually, tourism destinations in South Aceh Regency are well known in Aceh province, this is also in line with the increasing number of tourists visiting South Aceh.

Along with the increase in the number of tourist visits in South Aceh District which requires an increase in the services provided in the tourism sector, the government has programmed creative economic activities by involving all existing stakeholders, to create jobs, alleviate poverty, preserve cultural diversity, and create development. as a whole through individual creativity and creativity.

Every service provided must be in line with Islamic values. According to Sigit Riyanto (2017), services in the tourism sector can be based on Islamic values, such as honesty, integrity, respect, and concern for the environment. Then according to Dina Wahyuni (2019), the concept of Islamic tourism is a tourism concept that integrates Islamic values in all its aspects, including in the management of destinations, facilities, services, and tourist experience. This includes accommodation services that provide Halal food, prayer facilities, as well as tours related to Islamic history.

From the research results it can be seen that excellent (maximum) service is very important to be given to tourism programs with Islamic nuances, because it can increase satisfaction for tourists, and it can help promote tourist objects visited so that Tourism Destination Areas become the tourism industry as a whole.

South Aceh District is a Tourist Destination Area, many service sectors must be provided optimally, such as entertainment programs at special times (holidays), provision of souvenirs, food/drinks, services at lodging (cleanliness, friendliness, easy access to required information), services at the transportation sector and guide services that have been equipped with special knowledge as guides.

If tourists feel satisfied, tourists tend to recommend the tourist object or inn to their friends or relatives, and even if these tourists will return to their original place, the services provided will form a positive image for the Tourism Destination Area and can strengthen its position as a DTW that needs to be reckoned with.
In addition, in this era of advances in information technology, the form of recommendations given by each tourist is needed to influence other potential tourists. Tourists can just write positive reviews in certain media. This is very helpful in promoting tourist attractions to attract other potential tourists.

In general, to increase satisfaction for tourists, a strategy is needed, namely: being able to provide excellent and friendly service. With this service tourists are served well, therefore it is ensured that waiters (officers) in the tourism service sector are equipped with a friendly, polite attitude, and can assist tourists in providing information, maintaining neatness and cleanliness in the environment where tourists visit, providing adequate facilities such as toilets, rest areas, parking areas and so on, providing different and unique experiences from other tourist attractions, for example providing special events at these attractions and creating loyalty programs to increase tourist satisfaction, such as providing discounts, vouchers or special benefits for customers who have visited before.

The tourism program needs to be serviced because, in the current era, the tourism program has been considered an industry, besides that the tourism program is also a human activity to fulfill curiosity, add to the human experience, and is a Muamallah activity that is in line with Islamic teachings. Because of that, Islamic cultural values can be developed in various ways and ways, and to develop tourism that is in line with Islamic cultural values, signs are needed so that tourism activities do not violate Islamic religious prohibitions. The Government of Aceh and the Government of the Republic of Indonesia have made laws and a set of regulations as guidelines and a set of policies to be used as guidelines.

Tourism has a bright hope for the future. The development of this sector in the future will take place in big and fast changes in the process of globalization. Opportunities and opportunities are wide open for the development of the tourism industry, and for this, it is very necessary to foresight, innovation, and creativity of the tourism business community itself.

Tourism is often associated with the cause of social phenomena that arise negative behavior such as moral decay and sexual crimes. However, the truth of this perception is not clear, because the tourism program which is following the values that live in society is not giving rise to such social phenomena. The negative reaction of the Islamic community towards tourism can create a bad image of the Islamic community itself.

Modern life and global trends are colored by the prominence of materialistic interests creating anxiety and spiritual poverty so that in the future the tourism phenomenon will tend to change from superficial forms of modern cultural tourism to forms of religious tourism that nourish human growth. In this connection, Islamic tourism is a field for South Aceh in particular.

For the people of South Aceh, it is more than clear that religion, customs, and culture are an integral part of their daily spiritual life. A person's behavior in society is largely determined by his appreciation and the way he applies the customs around him. However, due to errors and irregularities in the operation of tourism without the element of sex or its frills (disco, nightclub, massage beach, and others), tourism cannot develop. Such an attitude is unreasonable. Tourism without presenting sex may be in good order. Some countries feel sorry for themselves for promoting sex as a mainstay of their tourism, especially with the recent development of AIDS. The attitude of the tourism industry like this needs to be changed and directed so that they believe that companies in the field of tourism without an element of sex can also bring in money, for example in Mecca and Medina.

5 CONCLUSION AND SUGGESTION

The application of hospitality management in the Islamic tourism program in South Aceh District has not yet covered all elements of the tourism program by referring to the values
and practices of hospitality following Islamic teachings. Several elements have not worked out the concept of hospitality management for the Islamic tourism program in South Aceh District, namely: Halal food/drinks. In general, the halal value of food/drinks available in stalls, restaurants, hotels, or other hawker centers in South Aceh Regency is beyond doubt, this is in line with the values of Islamic teachings which are adhered to by the people who are almost one hundred percent Muslim, but on the packaging, the food/beverage has not been labeled as halal. Friendly accommodation. Many inns or hotels in South Aceh District have not followed global hospitality management standards as contained in Islamic values, such as dirty toilets, less clean rooms, less secure privacy items, no special prayer rooms, rarely clean prayer mats, and rarely there is a Koran in the room. Programs that are by the values of Islamic teachings. There are very few tourism programs in South Aceh District that offer programs such as visiting cultural sites, showing mosques that have historical values, or tourist objects in the form of other religious sites. Ideal transportation. In South Aceh District there has been no special transportation service that is ideal for tourists until now, tourists only rely on public transportation, while in the hospitality service concept, the Islamic tourism program must provide special services for tourists, for example, the separation of seats in transportation between male and female tourists who are not mahram, and provide a guide to explain related to the tourism program including the values of da'wah in the explanation by the values of the Islamic religion. Have not raised awareness of Islamic culture. In hospitality management, this includes awareness for guides or waiters to grow, serve, create, and respect cultural values or customary practices for local tourists or foreign tourists. It's not working completely yet. In global hospitality management in tourism programs, it must be applied in its entirety and not conflict with the values of Islamic teachings in terms of food, types of entertainment, accommodation, transportation, security, health, and others, depending on where the tourists themselves come from.

By the results of the research and discussion in the research of the researchers above, the suggestions for the hospitality management program to run as expected are: Building tourism schools/Islamic boarding schools. This needs to be done immediately to produce guides or servants who can be employed in the tourism sector in South Aceh Regency so that they can understand the values of Islamic teachings as well as become preachers for tourists and the tourism program business community. Facilitate the needs of tourists. In this case, it is necessary to conduct further research on the needs, preferences, and expectations of tourists in general, including an understanding of halal food, prayer facilities, and accommodation that is to the culture and values of Islamic teachings. Provide halal food/drinks. Ensuring the availability of halal food starts with packaging with a halal label, with an attractive shape so that tourists don't doubt every food or drink that is available. Provide information space about Islamic tourist objects in South Aceh District, and ensure that tourists can easily access this information to plan their trips to these tourist objects. Providing comprehensive Islamic tour packages. Arranging tour packages specifically designed for Islamic tourism programs by coordinating with relevant parties, can also provide information about the security situation by equipping tourist attractions with adequate/standard security measures. Provide a guide/companion as a missionary interpreter. Providing tour guides as well as preachers to be able to explain to tourists the state of the desired tourist object as well as guides can carry out their da'wah about Islamic values. The ultimate goal is for non-Muslim tourists to be impressed positively with the teachings of Islam.

REFERENCES


Qanun Aceh Nomor 8 (Tahun 2013), *tentang Pariwisata Aceh*.

Qanun Aceh Nomor 5 (Tahun 2000), *tentang Pelaksanaan Syariat Islam*.


World Tourism Organization,(2020)