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The Silima-Lima Waterfall's Potential as Halal Tourism: a SWOT Analysis

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Abstract

This study aims to determine the strengths of the halal tourism potential of Silima-lima Waterfall, to find out the weaknesses of the halal tourism potential of Silima-lima Waterfall, to find out the opportunities possessed by the halal tourism potential of Silima-lima Waterfall, to find out the threat that is owned by the halal tourism potential of Silima-lima Waterfall. This research is descriptive qualitative research, the analytical method used is the SWOT analysis technique. Data collection techniques used are observation, in-depth interviews, and documentation, the validity of the data used is member check. Based on the results of the study, it is known that Silima-lima Waterfall tourism has some strengths in the form of uniqueness and beauty of the waterfall, the weakness of Silima-lima Waterfall is that many facilities in the jogging track area are damaged, especially the guardrail, of course, this will endanger tourists. The Silima-lima Waterfall has the opportunity to become a pioneer as a halal tourist destination in the South of Tapanuli Regency. Unfortunately, Silima-lima Waterfall also has a threat in the form of a lack of public understanding about halal tourism, lack of readiness of human resources to support the realization of halal tourist destinations.

Keywords: Halal Tourism, SWOT Analysis, Tourist

INTRODUCTION

The development of world halal tourism has triggered Indonesia's enthusiasm to develop the existing halal tourism potential. Indonesia already has a better capital base than other countries with the largest Muslim population in the world. So

very enthusiastic in welcoming Muslim tourists. Raising the branding “Wonderful Indonesia” illustrates that Indonesia has a very diverse and interesting potential with the natural and cultural wealth that Indonesia has. Currently, Indonesian halal tourism standards refer to the Global Muslim Travel Index (*GMTI*). GMTI is comprehensive research conducted on the halal travel, tourism, and hospitality market that analyzes 130 destinations around the world to create an index on the Muslim travel market, the position of Indonesia’s halal tourism market in the world continues to decrease (See Table 1.).

Table 1. Indonesia’s Position in the World Halal Tourism in 2021

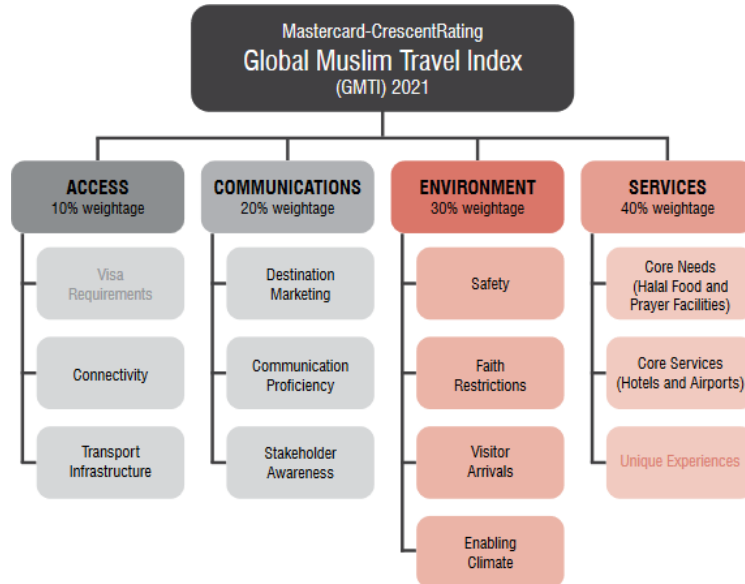
Ranking 2021	Destination	Score
1	Malaysia	80
2	Turkey	77
3	Saudi Arabia	76
4	Indonesia	73
5	United Arab Emirates	72
6	Qatar	69
6	Singapore	69
8	Bahrain	68
8	Iran	68
8	Oman	68

Source: (Global Muslim Travel Index 2021, t.t.)

GMTI tracks the index of muslim-friendly travel destinations in four strategic areas namely: access (10%), communications (20%), environment (30%), and services (40%) or called as Crescentrating Aces Model 3.0. From this point, the most important areas is services, followed by environment, then communication and access (See Figure 1.).



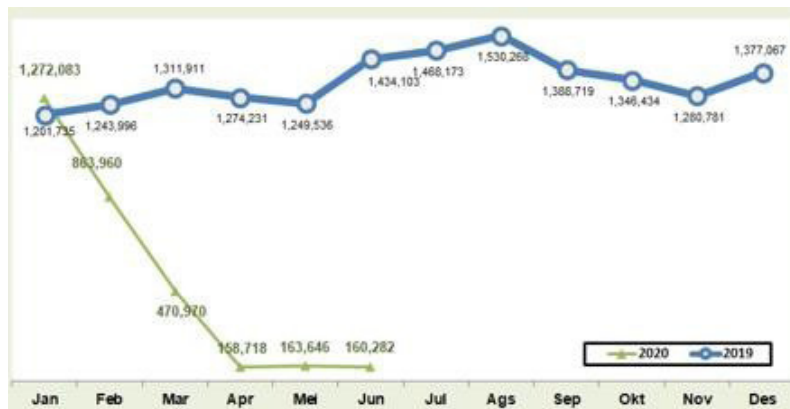
Figure 1.
The CrescentRating ACES Model 3.0 for GMTI Criteria 2021



Source: (Global Muslim Travel Index 2021, t.t.)

GMTI is now a leading study that provides insights and data to help countries, the travel industry, and investors gauge the development of the travel sector while comparing a country's progress in serving Muslim travelers. Indonesia has achieved the top spot on the index through continued efforts by the Indonesian Ministry of Tourism to invest in its tourism and travel industry, and develop Muslim tourist-friendly infrastructure. Unfortunately, Indonesia now occupies the fourth, with a score of 73 on the index. It is lower than the year before (-3).

Figure 2.
Data for International Tourist Visits 2019-2020



Source: (KEMENPAREKRAF, t.t.)

Based on data from the Ministry of Tourism, foreign tourists to Indonesia through the entrance in June 2020 totaled 160,282 visits or decreased by -88.82% compared to June 2019 which amounted to 1,434,103 visits. Foreign tourist arrivals at the three major gates of the 26 main entrances in June 2020 compared to June 2019, namely, Ngurah Rai decreased by -100%, Soekarno Hatta experienced a decrease of -99.52% and Batam experienced a decrease of -98.98%. Basically, the development of halal tourism is not exclusive tourism because non-Muslim tourists can also enjoy services that are ethically halal. Halal tourism does not only include the existence of pilgrimage and religious tourist attractions but also includes the availability of supporting facilities, such as restaurants and hotels that provide halal food and places of prayer. Tourism products and services, as well as tourist destinations in halal tourism. Pandemic covid-19 also affected tourism sector in Indonesia (Budiyanti, 2020; Utami & Kafabih, 2021). In addition, tourism is the second largest foreign exchange earner in Indonesia (Benony Walakula, 2020).

The Silima-lima Waterfall Tourism is one of the icons of natural tourism located in Simaninggir Village, Marancar District, South Tapanuli Regency, North Sumatra. Geographically, this place is fortified by two mountains, namely Mount Sibual Buali and Mount Lubuk Raya, Silima-lima Waterfall has an extraordinary natural charm, which if managed optimally by the local government, can certainly be a source of reference for local and foreign tourists. Aware of its natural wealth and potential ecotourism, the South Tapanuli Regency Government has also made improvements, supporting facilities and infrastructure are now starting to be fulfilled. Such as the construction of road infrastructure to tourism objects as well as the construction of various facilities that make tourists feel at home and comfortable. Based on this explanation, it is necessary to analyze its potential as halal tourism in order to support in the success of Indonesia as a world halal tourism centre.

LITERATURE REVIEW

Tourism is a travel activity carried out by a person or group of people by visiting certain places for recreational purposes, personal development, or studying the uniqueness of tourist attractions visited for a temporary period. The term tourism comes from Sanskrit which consists of tribes and the word "pari" means to go around or together, and the syllable "Tourism" means travel. According to the Big Indonesian Dictionary, the definition of tourism is traveling together with the aim of having fun, increasing knowledge, and others (*Arti kata wisata - Kamus Besar*



Bahasa Indonesia (KBBI) Online, t.t.). This means that we can conclude that tourism is a process of temporary departure from a person or more to another place outside their place of residence due to various interests, whether due to economic, social, cultural, political, religious, health, or other interests such as simply wanting to know, adding experience or to learn.

Furthermore, halal means the road that is passed to get to the water source. Halal means rules or laws, in terms of halal, are all the rules revealed by Allah to His servants, both related to matters of faith, buy and sell, worship, culture, and morals and related to the relationship of creatures with Allah SWT, as well as relationships between fellow creatures. The definition of halal tourism is an activity that is supported by various facilities and services provided by the community, businessmen, government, and local governments that comply with Islamic law. Furthermore, halal tourism can be in the form of natural tourism, cultural tourism, and artificial tourism that is framed in Islamic values. Meanwhile, halal tourism is a travel or recreation effort to seek happiness that does not conflict and violates the principles of Islamic teachings and is intended to admire the greatness of Allah's creation.

DSN MUI has issued a fatwa regarding guidelines for tourism implementation based on halal principles, there are a number of provisions related to standardization and human resources as will be explained. Although basically, it has similarities with the basic concepts of conventional tourism other than halal rules (*Fatwa – Laman 4 – DSN-MUI*, t.t.). According to the DSNMUI fatwa, what is meant by halal tourism are various kinds of tourism activities and is supported by various facilities and services provided by the community, businessmen, government, and local governments in accordance with halal principles. Meanwhile, halal tourist destinations are geographical areas that are in one or more administrative areas in which there are tourist attractions, worship and public facilities, tourism facilities, accessibility, and communities that are interrelated and complement the realization of a tourist attraction in accordance with the halal principle.

General Criteria for Halal Tourism

According to the Ministry of Tourism and Creative Economy and BPH DSN-MUI, halal tourism has the following general criteria:

- 1) Oriented to the general benefit.
- 2) Oriented to enlightenment, refreshment, and serenity.
- 3) Avoid polytheism and *kufarat*
- 4) Avoid immorality such as adultery, pornography, liquor, drugs, and gambling.
- 5) Maintain ethical behavior of noble human values such as avoiding hedonic and immoral behavior.
- 6) Maintain trust, safety, and comfort.
- 7) It is universal and inclusive.
- 8) Respect social values, culture, and local wisdom

General guidelines in halal tourism:

1) Halal tourism organizers

It must avoid polytheism, disobedience, evil, *tabdzir/israf*, and evil, and create benefits and benefits both materially and spiritually.

2) Attractions / Halal Tourism Objects

- a) Tourism objects include natural tourism, cultural tourism, and artificial tourism.
- b) Availability of proper and holy worship facilities.
- c) Halal food and drinks are available.
- d) Performing arts and culture as well as attractions that do not conflict with the general criteria for halal tourism.
- e) Maintained cleanliness, sanitation, and the environment.

3) Hotel

- a) The hotel must not provide pornography access facilities.
- b) Must not provide entertainment facilities that lead to polytheism, immorality, pornography, or immoral acts.
- c) Food and drinks provided by the hotel must obtain a halal certificate from the MUI.
- d) Provide adequate facilities, equipment, and facilities for the implementation of worship, including facilities for purification.



- e) Hotel managers and employees are required to wear clothes that are in accordance with the Islamic religion.
- f) Hotels must have guidelines or guidelines regarding hotel service procedures to ensure the implementation of hotel services in accordance with Islamic religious principles.

4) Accommodation

Halal tourism objects must have lodging accommodations that are in accordance with halal standards, of course, the best is if there are already halal hotels or inns that have received a certificate from DSN MUI, but considering that there are still very few hotels that have received halal certificates from DSN MUI according to regulations Minister of Tourism and Creative Economy of the Republic of Indonesia (*Peraturan Pemerintah Menteri Pariwisata Dan Ekonomi Kreatif Republik Indonesia Nomor 2 Tahun 2014 Tentang Pedoman Penyelenggaraan Usaha Hotel Halal - Penelusuran Google, t.t.*).

So at least the available hotels or inns must meet the following:

- a) Adequate and clean facilities are available.
- b) There are facilities that make it easier to worship.
- c) Halal food and drinks are available.
- d) Facilities and atmosphere conducive to families and businesses.
- e) Maintained cleanliness of sanitation and the environment.

5) Food and Beverage Providers

All restaurants, cafes, and services in halal tourism objects must be guaranteed halal food served from raw materials, the process of providing raw materials, and the cooking process. The best way is to get halal certification from LPPOM MUI, if it can't be done considering various obstacles, then the minimum that must be considered is:

- a) Guaranteed halal eating and drinking with an MUI halal certificate.
- b) There is a halal guarantee from the local MUI or Muslim leaders or trusted parties by fulfilling the conditions that will be stipulated later if point a has not been fulfilled.
- c) Maintain a healthy and clean environment.

6) Spa Sauna Massage

There are a number of special things that must be considered for facilities that want to serve tourists with a halal concept, including:

- a) Male therapists for male customers and also for women.
- b) Does not contain pornographic elements of action and pornography.
- c) Using halal materials and not contaminated with illicit goods.
- d) Availability of facilities that make it easier to worship

7) Travel

Halal travel agency does not need to have halal qualifications, but the important thing is that the travel agency:

- a) Organizes travel or tour packages that comply with general criteria.
- b) Have a list of accommodations in accordance with the general guidelines for halal tourist accommodation.
- c) Have a list of food and beverage providers that are in accordance with general guidelines for halal tourism food and beverage providers.

8) Tour Guides

Tour guides play an important role in the application of halal principles in the world of tourism because they are in charge of the execution of various halal rules applied in tourism because of their position as the leader of a tour of faith, a tour guide must be a Muslim or Muslim in addition to meeting the following requirements:

- a) Understand and be able to carry out halal values in carrying out tasks.
- b) Good character, communicative, honest, and responsible.
- c) Look polite and attractive in accordance with Islamic values and ethics.
- d) Have work competence according to applicable professional standards.

There are some differences between conventional, religious and halal tourism. It were 8 categories included objects, purpose, targets, guide, worship facilities, culinary, relations with the community in the destination tourism and itinerary. The summary of the information can be seen on Table 2.



Table 2. Differences in Conventional, Religious and Halal Tourism

No.	Items Comparison	Conventional	Religious	Halal
1.	Objects	Nature, Culture, Heritage, Culinary	Places of Worship, Historical Heritage	All
2.	Purpose	Entertaining	Increases Spirit	Increases Spirit
3.	Targets	Touching satisfaction and pleasure with the dimension of lust for mere entertainment.	The Spiritual Aspect calms the soul, seeking only inner peace.	Fulfilling desires and pleasures and fostering religious awareness.
4.	Guide	Understanding and mastering information, so that it can attract tourists to tourist objects.	Mastering the history of figures and locations that are tourist attractions.	Making tourists interested in objects and awakening the religious spirit, able to explain the function and role of halal in the form of happiness and inner satisfaction.
5.	Worship Facilities	Just for equipment	Just for equipment	Become an integral part.
6.	Culinary	General	General	Halal Specific
7.	Relations with the Community in the Destination Tourism	Public Tourism Object Environment are complementary and solely for the pursuit of profit.	Complementary general and purely for profit.	Integrated, interactive, based on Islamic principles.
8.	Itinerary	Ignore the time	Care about the time of the trip	Pay attention to the time

Sources: (Sofyan, 2012)

RESEARCH METHOD

In this study, researchers used a type of qualitative research that was descriptive of research analysis that described data and information based on facts obtained in the field, then analyzed and concluded that data analysis is the process of organizing data affairs and organizing them into categorical patterns. Qualitative research is a type of research in the form of words or pictures. The data becomes

transcripts of *interview* field notes, photography, *videotapes* of personal documents, and other official records.

Data collection techniques can be done by triangulation or combination, this data analysis is qualitative in nature and the results of qualitative research are more focused on meaning. While descriptive research does not require the administration of sacrifices to behavior. Descriptive research does not intend to test certain hypotheses but only describes what it is about a variable, symptom, and situation. Indeed, there are times when research wants to prove conjectures, but that is not very common. In qualitative research, there is no known population and sample as in quantitative research. In quantitative research, the population is an area of generalization in research results, while qualitative research it does not use a population, because this research departs (*starting point*) from the case of the existence of individuals or groups in that social situation. The social situation has three main elements, namely the actor, who is the actor/actor of the activity, the place, which is the scene where the activity is carried out, and activity, namely all activities carried out by the actor/actor in that place in the actual context.

The research subjects in question are people, places, or objects that are observed in the context of making as targets. In this research, the research subject is Silima-lima Waterfall. In terms of sources of data acquisition, or where the data comes from, in general, in research, it is known that there are types of data, namely primary data and secondary data. Data Primary data is data obtained from the original source, both qualitative and quantitative data. This data is in accordance with the origin from which the data was obtained, so this type of data is often also referred to as raw data or (*raw data*). Researchers can only explore and obtain this type of data from the first source, whether the informants are the public, universities, leaders of research institutions, or government officials. Thus, primary data is pure data obtained from the results of field research carried out directly which still requires further processing and then the data has meaning.

The primary data contained in this study was obtained from the management of Silima-lima Waterfall, tourists, and the South Tapanuli Regency Tourism Office. Secondary data is the type of data that is obtained or collected directly in the field by the person conducting the research or the person who needs it. This secondary data can be obtained from various sources, such as government companies, private companies, government, and private universities, and government agencies, both at the lowest level, namely the village level and those at the central level. It can be explored through



monographs published by each of these institutions, weekly, monthly, quarterly and yearly reports, profit books, literature, magazines, and data publications from newspapers. Secondary data in this study was obtained from Silima-lima Waterfall which can be seen in the documentation of Silima-lima Waterfall, reference books, and other information related to the research. Another important step that needs to be done in research activities before researchers reach conclusions is data collection.

The data collection techniques used by researchers in this study are direct observations and interviews (Helaluddin & Wijaya, 2019). In-depth interviews are used as a data collection technique if the researcher wants to conduct a preliminary study to find problems that must be investigated, and also if the researcher wants to know things from more in-depth informants and the number of informants is small or small. Interviews conducted by researchers in research at Silima-lima Waterfall are in the form of submitting questions and discussions between researchers and tourists, the Tourism Office, and the Silima-lima Waterfall Management Party. Documentation carried out by researchers in conducting research at Silima-lima Waterfall in the form of photos and data of Silima-lima Waterfall carried out by researchers directly in the field or sourced from social media.

Data processing and analysis in this study include descriptive analysis, identification of internal and external factors, and SWOT analysis. SWOT analysis is based on the assumption that an effective strategy is derived from a good match between the company's resources (strengths and weaknesses) and its external conditions (opportunities and threats). Good suitability is meant to maximize the company's strengths and opportunities and be able to minimize weaknesses and threats. SWOT analysis can help in measuring the potential in developing halal tourism (Apridia & Dahruji, 2022; Azizah, 2021; Fajrul, 2021; Nurohman & Qurniawati, 2021; Qory dkk., 2021; Rizky, 2021; Safitri dkk., 2021; Sari, 2021; Sofwan, 2021; Yudhistira dkk., 2021)

After the data is collected, then carried out data management and data analysis using descriptive qualitative methods with the following steps (Creswell, 2010):

1. Classification of data, namely grouping data according to the topic of discussion.
2. Data reduction is grouping data to find back data that is still lacking and exclude data that is less relevant.
3. Data description that describes the data system according to the topics of discussion.

4. Drawing conclusions, namely summarizing a brief and concise description of the arrangement.

Based on the steps carried out in data processing, the analysis was carried out in the discussion of the researcher in the management of descriptive analysis. To determine the validity (*trustworthiness*) of the data, an examination technique is needed. The implementation of the examination technique is based on a number of criteria used, namely the degree of trustworthiness, transferability, dependence, and certainty. *Checking* is the process of checking the data obtained by the researcher to the data provider. The purpose of *checking* is to find out how far the data is. If the data found is agreed upon by the data providers, it means that the data is valid. So the goal is that the information obtained and will be used in writing the report is in accordance with what is meant by the data source or informant. Researchers will *check* after data collection is complete, or after obtaining a finding or conclusion, the method can be done individually.

DISCUSSION

History of Silima-lima Waterfall

South Tapanuli Regency is located on the lines 58°35'0" - 2°07'33" North Latitude and 98°42'50" - 99°34' 16" East Longitude. To the north, it is bordered by Central Tapanuli Regency and North Tapanuli Regency. In the east, it is bordered by Padang Lawas Regency and North Padang Lawas Regency. While in the south it is bordered by Mandailing Natal Regency. In the west, it is bordered by Mandailing Natal Regency and also the Indonesian Ocean. The area of South Tapanuli Regency is 4,367.05 Km². Meanwhile, the altitude ranges from 0 - 1,925.3 m above sea level. South Tapanuli Regency is a Regency that is crossed by the Bukit Barisan. So don't be surprised if the majority of the scenery there is in the form of beautiful hills. Mountains or hills always keep a "hidden treasure. Treasure in the form of natural beauty in the form of waterfalls, although not all hills or mountains have waterfalls. Like Silima-Lima Waterfall, a waterfall fortified by two very famous mountains in South Tapanuli, namely Mount Lubuk Raya, and Mount Sibual-buali. Silima-

Lima Waterfall tourist location Located in Simaninggir Village, Marancar District, South Tapanuli Regency, geographically Simaninggir Village is located in Marancar District in the east bordering Marancar Julu, west bordering Batangtoru District, south bordering Marancar Godang Village, north bordering Sipirok District,



located on a plain with very fertile soil conditions with a village area of ± 1000 hectares with a percentage of land use, 40% residential, 20% rice fields, and 40% plantations. According to informant (B. Pohan, personal communication, December 12th 2020):

“Basically, the name Silima-lima Waterfall is taken based on the waterfall at that location, there are 5 waterfalls in adjacent locations lined up with each other so that's why it is called Silima-lima Waterfall not because the level of the waterfall has 5 levels. And the tourist location of this waterfall has been arranged quite well, the place itself is above an altitude of approximately 1,000 meters above sea level, if you want to visit this location, we need an hour by motorbike from the city of Padangsidempuan. Then from this village, we have to walk again which takes about 15 minutes to arrive at the tourist location. To get to Silima-Lima, we have to pass through rice fields, snakefruit plantations, then rubber plantations owned by residents. And now an asphalt road has been built by the South Tapanuli Regional Government, so walking to the central point of the Silima-Lima tourist site only takes about 15 minutes from the vehicle parking lot. In the past, it was very difficult to get to this location because access was still very minimal, but now this location is very crowded with local residents and outside the area may be because the road to this location is now very easy for other visitors to visit.

As the results of the researcher's interview with the key informant (B. Pohan, personal communication, December 10th 2020):

“Silima-lima Waterfall, he had pioneered in 2012 from the beginning the access was only in the form of a footpath, and had to go down a steep cliff, crossing a very dense forest for about 1-2 hours. If you want to go to the location of the waterfall, in early 2017 the South Tapanuli Regency Government supported Silima-lima Waterfall by pouring a large enough fund for the construction of this tourist attraction. And it is proven that Silima-lima Waterfall is equipped with trekking facilities, a variety of rides, and other supporting facilities available at that location. The price of admission to Silima-Lima Waterfall is Rp. 5,000 for two-wheeled vehicles while for four-wheeled vehicles, a fee of Rp. 10,000 includes parking fees. Silima-Lima Waterfall's operating hours are open from 09:00 am to 18:00, from Monday to Sunday.”

Another name for Silima-Lima Waterfall is Lubuk Raya Mountains Natural Waterfall. This is because the location of Silima-Lima Waterfall is located on Mount

Lubuk Raya. The view of Silima-Lima Waterfall from the running water was initially straight downwards. Then in the middle, it was split by a protruding rock cliff. So that the waterfall becomes branched. The location of Silima-Lima Waterfall is flanked by two very famous mountains in South Tapanuli. The name of the mountain is Mount Lubuk Raya, and Mount Sibual-buali. The name Silima-Lima Waterfall is because the waterfall has 5 levels. The number of large stones around the main trough causes the pool to be narrow. And because the water is swift, it is not recommended to play in the water right in the main trough. There is a spot to play in the water with the current condition is not too heavy. The view around it is very enchanting. Showing the face of nature that is still beautiful. Coupled with the cool air around it, it adds to the sensation of pleasure traveling at Silima-Lima Waterfall. Access stairs that go straight down have always been the goal of the majority of visitors. Because there is a spot that is wide enough to enjoy the charm of the beauty of Silima-Lima Waterfall from the front. The journey of approximately one hour will pay off when the Silima-Lima waterfall is hanging in front of your eyes. It provides an extraordinary view. Silima-Limala Waterfall is the highest waterfall in South Tapanuli.

Potential of Silima-lima Waterfall as Halal Tourism

The waterfall has its own tourist attraction among the waterfalls in South Tapanuli Regency. The uniqueness of this waterfall is that there are five waterfalls in one tourist area, there are outbound rides and complete facilities such as prayer rooms, food stalls, and cafeterias which of course have guaranteed halal food and drinks to be a strength in attracting Muslim and non-Muslim tourists. Silima-lima Waterfall is very suitable to be managed as a halal tourist attraction because Silima-lima Waterfall has unspoiled natural tourism potential with the uniqueness of its waterfall. The uniqueness will give a unique experience too which is important in halal tourism as part of services (Suryana & Utomo, 2020).

1. Physical Potential

a. Unique and Beautiful

Waterfalls In the Silima-lima waterfall tourist area there are five waterfalls with different heights in each waterfall, the Marancar waterfall is the name of one of the waterfalls there, and this waterfall is the main focus of the five waterfalls there because this waterfall is the easiest to access compared to the other four waterfalls. And this Marancar waterfall



is often the object of taking photo by tourists every time they visit this Silima-lima Waterfall.

b. The natural

The scenery in the Silima-lima waterfall area is important because there are still many trees in that location, the atmosphere in the area becomes cool and of course, it can spoil the eyes that are tired of busy urban life. Along the jogging track area to the location of the waterfall, we can see natural scenery with dense hills overgrown with trees, along with shady trees that make the atmosphere cool, therefore tourists will not get tired easily because of the rays of the sun will be blocked by trees shady.

c. Rides *Outbound*

Outbound is a form of learning all applied sciences that are written and carried out in the open or closed with an effective form of play, which combines intelligence, physical and mental. Rides outbound in the Silima-lima waterfall area are the main attraction for tourists to visit. Outbound is one of the tourist facilities that is often used as a consideration by visiting a tourist location. Here are some outbound rides found in the Silima-lima waterfall tourist area:

1) Hanging bridge

The hanging bridge is a rope bridge game or outbound game that ties the board as a foothold, the average outbound game has a distance of around 50-100 meters, by traveling, passing each board to the finish.

2) Suspension bridge

The first game is usually made in an outbound, although out there, this game can be modified in various forms. But one thing that should be noted, is if this game can make someone enjoy heights, practice courage, and balance.

3) Flying Fox

In an outbound activity, it seems incomplete if there is no Flying Fox, this game itself is included in the High Impact category, so it requires

adequate equipment, adequate safety, and also operators and instructors who have sufficient experience to play the game this. How to play is quite easy, namely by sliding from a tree using a sling of steel. This game trains courage and firmness in making decisions because even though they have used optimal security tools, the participants will fight first with their fears before finally deciding to jump.

4) Treehouse

The tree house located in the tourist area of Silima-lima waterfall has a natural concept that is environmentally friendly and prioritizes educational tourism, so this place is suitable for tourists who vacation with family, apart from having cool air, this place can also it is said to be an *instagramable* location with quite a lot of photo spots, so those who like to pose can take lots of photos, the treehouse is made of wood with a natural design so that the sensation is like having a house in the middle of the forest.

2. Nonphysical potential

1) The Attitude of the Community

The Simaninggir Village community in general is friendly and open to accept anyone who wants to visit the Silima-lima Waterfall tourist attraction. In fact, they are very supportive if the Silima-lima Waterfall tourist attraction is used as one of the destination objects for Halal tourism in the South Tapanuli Regency. This can be seen from observations and interviews with tourists and managers. In general, the livelihoods of the residents of Simaninggir Village are mostly farmers. Their daily activities as farmers can be a special attraction that can be sold to tourists who visit Silima-lima Waterfall. In addition, tourists can also be involved in these activities so that it can be an experience for tourists who visit.

2) Facilities and Infrastructure

A halal tourism object can develop if it is supported by adequate facilities and infrastructure. Until now, the Silima-lima Waterfall tourist attraction is supported by facilities in the form of parking areas, *shelters*, food stalls, *cafeterias*, outbound rides, bathrooms, lounge chairs provided



for visitors who want to see the view of Silima-lima Waterfall and The prayer room is of course provided for Muslim tourists who want to worship when the prayer time has arrived, according to key informant, at the location of this tourist attraction, lodging facilities are not yet available at the Silima-lima Waterfall tourist attraction, maybe in the future, this may hopefully be realized. This is also supported by previous research that stated infrastructure is one of the essential factor in increasing visitor to the tourism destination (El Fikri, 2019).

3) Accessibility

The level of accessibility or ease of reaching tourist objects is very vital in the world of halal tourism. The accessibility conditions can be seen from the following factors:

a) The road to the tourist attraction

The condition of the road that connects the Silima-lima Waterfall tourist attraction with the area outside the object area is connected by 2 highways, namely the Sumatran crossroad and the district crossroad, the highway that connects Silima-lima Waterfall with other tourist attractions in South Tapanuli Regency is already in very good asphalt condition, when passing through the Sumatran highway the road conditions are not good because many roads are already potholes and damaged.

b) Costs

The costs incurred by visitors to the Silima-lima Waterfall tourist attraction are classified as very cheap. Visitors only have to pay a ticket of Rp5.000,00 for two-wheeled vehicles, while visitors who use four-wheeled vehicles are charged Rp10.000,00.

SWOT Analysis Results of the Potential of Silima-lima Waterfall as a Halal Tourism

a. Strengths

A tourist attraction and everything owned by Silima-lima Waterfall that can be developed so that later it can survive and compete with other tourist

objects that have something in common. The strengths possessed by Silima-lima Waterfall as a halal tourist attraction include:

1) Physical Potential

The physical potential of Silima-lima Waterfall is that it has a unique beautiful waterfall, well-maintained trees, outbound rides. It has extraordinary natural potential and beautiful scenery, and as far as the eye can see green and unspoiled hills that can soothe the eyes. Silima-lima Waterfall has the potential to be developed into a halal tourist attraction because it has an attraction as natural tourism. Besides that, this Silima-lima Waterfall tourist attraction is also adjacent to other tourist objects in the tourist attraction area in the Marancar District area which are very famous such as Sitimbulan Waterfall, Sisoma Waterfall, Sipenggeng Waterfall, Parsariran River Baths, etc.

2) Nonphysical Potential

The nonphysical potential contained in Silima-lima Waterfall in the form of people who are predominantly Muslim, as well as Islamic law and halal products have become part of the life of the Simaninggir Village community as well as welcoming and open to tourists. The community in this Simaninggir village also has interesting daily activities to offer tourists to get involved in it. Besides that, the climatic conditions in Silima-lima Waterfall are very cool because it is in a highland area, and around it there are still the trees are still well maintained so it is very comfortable to relax and relieve boredom.

3) Facilities and infrastructure

Facilities and infrastructure that can support halal tourism activities at Silima-lima Waterfall are in the form of a fairly large and adequate parking area, which will certainly make the number of Muslim tourists who want to visit more and more, food stalls available at the water location. Plunge provides halal food, there is nothing that is not halal, a *cafeteria* located at the Waterfall is a *cafeteria* that provides halal food menus, and in processing and serving it has implemented the halal principle, *the shelter* provided by



the manager is aimed at a resting place for tourists who are heading to the waterfall or for tourists who want to go home from the waterfall, of course with this facility tourists feel very comfortable rides *outbound* toilets. In the Silima-lima Waterfall area, Muslim tourists are not too difficult to find a place of worship because the prayer room has been provided by the manager, and from the Silima-lima Waterfall area, ± 1 Km tourists can find a mosque where the sound of the call to prayer can be heard up to the waterfall tourist attraction. This is so that tourists can pray at the right time, and lounge chairs for tourists.

4) The accessibility

The accessibility of Silima-lima Waterfall is in the chain of the tourist area of Marancar District, so the path to this waterfall is well paved, plus there is a cross-Sumatra route and a cross-regency route to the Sipirok sub-district area which makes it easier for tourists coming from the district. South Tapanuli, Central Tapanuli Regency, and Padangsidempuan City to reach tourist attractions.

5) Human resources

The residents of Simaninggir Village, the majority of whom are Muslim and have a high work spirit so that they can be empowered to work in the halal tourism sector, such as tour guides, waiters, or others to support the halal tourism object of Silima-lima Waterfall.

b. Weaknesses

1) Physical Potential

The location of the tourist attraction in hilly areas and the condition of the stairs leading to the waterfall location when passed during the rainy season makes the stairs slippery due to a large amount of moss and mud attached to the stairs, the number of guardrails that are damaged even though this barrier is very useful as a grip for tourists when going down or up because the conditions are quite steep when tourists want to go down to the Waterfall, as well as the cliff area which is very easy to landslide, and the

many trees that are hundreds of years old that are prone to falling, of course, This makes it dangerous for visitors.

2) NonPhysical Potential

Community activities such as farming have not had any guidance so it still needs a lot of coaching and regulation to become a tour package. Besides the language barrier, the language used by ticket guards still uses Batak language, so for tourists visiting from outside the North Sumatra area, it will certainly be difficult to understand, and there are still many young people who are dating in the Waterfall area. It can be seen and certainly disturb the comfort of tourists who visit, especially those who bring their families. And for the owners of food stalls and *cafeterias*, do not yet have a halal certificate that is certified halal from the MUI.

3) Facilities and Infrastructure

Lack of awareness of tourists about cleanliness and lack of garbage disposal facilities cause the *jogging track* area and waterfall area to become dirty because tourists litter, even though there is an advisory board for tourists notto litter. the layout of the stalls is irregular, and the prayer room provided by the manager is only one prayer room and even then it is located above, near the temporary parking area below the Waterfall area, there is no prayer room, of course, this will be difficult for tourists who are in the waterfall area who want to To carry out prayers, they must be forced to go up to the prayer room which is near the parking area, of course, it will make it difficult for tourists, as well as the inadequate telecommunications network in the Silima-lima Waterfall tourist attraction.

4) Accessibility

Although the Regency crossroad from Padangsidempuan City Center to Marancar District is already wide enough with good asphalt conditions, the road to Marancar District Via the Sumatran causeway even though it is on the asphalt with a fairly good condition, the highway is already damaged and has many holes, of course, this will be dangerous for tourists.



5) Human Resources

Human resources of Simaninggir Village residents Most of them lack skills in tourism because 90% of the livelihoods in this village are farmers, 7% are traders, and 3% are civil servants with the education of 80% high school graduates or equivalent to 10% graduates 5% of junior high school graduates, 5% of elementary school graduates and 5% of undergraduate graduates. Based on the characteristics of the residents of Simaninggir Village, they are still lacking in human resources while natural resources are abundant. This can make their competence inferior to outside workers. Human resources who are not ready to develop halal tourism, especially in service, as well as negative views from the community/community leaders/scholars that tourism only emphasizes the negative side. For tour guides at this destination, they do not yet have a tour guide who specifically handles Muslim guests or tourists. It can improve the communication proficiency so that visitor feel happy for the services which is essential in attracting tourism to visit the halal tourism destinations (*Global Muslim Travel Index 2021, t.t.*).

c. Opportunities

1) Physical Potential

On the way to the tourist attraction of Silima-lima Waterfall, you can find natural views of the towering mountains of Mount Lubuk Raya, hills, rice fields, plantations, and villages where the air is very cool rides *outbound* available in the area make the Silima-lima Waterfall tourist attraction a tourist spot that shows its extraordinary natural beauty. All the potential possessed by this Silima-lima Waterfall tourist attraction can be broadcast via the internet, and several social media such as Instagram, Facebook, and YouTube as media to support promotional efforts.

2) NonPhysical Potential.

With the development of the halal tourist attraction of Silima-lima Waterfall, it can be expected to encourage the community to preserve the environment and maintain customs and culture which are supporting

tourism activities at Silima-lima Waterfall. In addition, currently, there is a tendency of the world community in the “*back to nature*” support the development of halal tourism, this is an opportunity for Silima-lima Waterfall to attract tourists of this type, of course by displaying the concept of nature but managed with reference to Islamic concepts, and The people of Southern Tapanuli, who are predominantly Muslim, will certainly be an opportunity for this halal tourism. The management is still open to cooperation/partnership opportunities with various parties related to the very large number of Muslim tourists in Southern Tapanuli and of course the opportunity to become a pioneer of halal tourism destinations in Southern Tapanuli. And this will make Silima-lima Waterfall different from other tourist destinations. The decision to develop halal tourism rests with the manager and the South Tapanuli Regency Government. Countries with non-Muslim majority populations such as Japan, Taiwan, Singapore, and Thailand are able to develop the concept of Muslim-friendly tourism because the governments of these countries are well aware of the economic potential of the movement of world Muslim tourists. Silima-lima Waterfall can become a halal tourist destination, but the government’s own intention must be started. If the Muslim tourist segment is one of the priorities, then the service to that segment must be improved. One of them is by developing the concept of implementing halal tourism.

3) Facilities and Infrastructure

With the development of this tourist attraction, the mosque will certainly be added or built by the manager of the Waterfall. In addition, the Silima-lima Waterfall tourist attraction is located close to tourist objects in Marancar District, so there is an opportunity to build a Home Stay or Sharia inn in the Waterfall Area, of course, this can support tourist activities at Silima-lima Waterfall.

4) Accessibility

Road construction and widening in the very good Marancar District is a new opportunity for tourism objects in the South Tapanuli Regency to be more developed, one of which is the Silima-lima Waterfall. Transport infrastructure



can help the tourism destination become more accessible (Apridia & Dahruji, 2022; Faraby, 2021; Nugroho dkk., 2019; Peristiwo, 2021).

5) Human Resources

Although not many residents of Simaninggir Village have mastered the science of tourism, along with the development of the economy, Simaninggir Village residents have been able to send their local children to study in Padangsidempuan City. This will certainly bring up young intellectuals in Simaninggir Village who are able to meet this village's need for labor in Silima- lima Waterfall. The quality of human resources in developing halal tourism also crucial (Napitupulu, 2019; Riadhussyah, 2020; Sina & Zaenuri, 2021).

d. Threats

1) Physical Potential

Promotion efforts that are still lacking from the management and local government of South Tapanuli Regency as well as the lack of public and tourist understanding of halal tourism are challenges for the development of Silima- lima Waterfall as a halal tourism object. Promotion is a key to increase the number of visitor to the halal tourism destination (Saleh dkk., 2022).

2) NonPhysical Potential

If the halal tourism object of Silima-lima Waterfall is growing rapidly and thereis no guidance for the community, there will be a tendency for the surrounding community to switch livelihoods. People who used to grow crops as farmers will switch to the tourism sector which is considered more profitable and the development of tourism around the Marancar District area, such as Sibio-bio Adventure Park, Syakira Cafe and Resto, Sitimbulan Waterfall, Padang Hot Springs Longitude, Sisoma Waterfall, and Sipenggeng Waterfall, of course, tourism will become competitors later for Silima-lima Waterfall tourism.

3) Facilities and Infrastructure

Along with the development of Silima-lima Waterfall as a tourist attraction, it will develop and also increase the number of stalls located on the edge of the road to the waterfall. With the addition of these stalls without being balanced with coaching efforts, the position and the resulting waste will be able to damage the Silima-lima Waterfall itself, of course with such conditions will make tourists who visit will feel uncomfortable with this situation.

4) Accessibility

The road that connects the highway with Silima-lima Waterfall is a road that has been paved with low quality asphalt. Some of these roads have been damaged in several parts. Moreover, during the rainy season the cliffs beside the road often slide and trees also often fall onto the road, thus disturbing and endangering tourists, it is feared that this will discourage tourists from visiting the Silima-lima Waterfall.

5) Human Resources

The development of Silima-lima Waterfall as a halal tourist attraction will trigger the entry of outside workers from Simaninggir Village to look for work, of course, this will threaten the local workforce because local workers do not have experience in halal tourism.

CONCLUSION

The strengths of Silima-lima Waterfall are the uniqueness and beauty of the waterfall, community friendliness, service, good relations with the community, having worship facilities in the form of a prayer room, and access roads to the location is quite good, as well as human resources who have high morale. The weakness of Silima-lima Waterfall is that the jogging track area is very slippery and full of mud, and moss when it rains. Many jogging track area facilities have been damaged, especially the guardrail, of course, this can endanger tourists. Inadequate worship facilities, do not have halal certification from MUI related to food stalls and cafeterias, cleanliness is well maintained, available human resources do not have competence in the field of halal tourism, and lack of promotion other than social media. The opportunity



from Silima-lima Waterfall is the opportunity to become a pioneer as a halal tourist destination in Tabagsel and is still open to establishing cooperation or partnerships with related parties such as travel agents, sharia hotels, and companies in Tabagsel. The threat from Silima-lima Waterfall is the lack of public understanding of halal tourism, the lack of readiness of human resources to support the realization of halal tourist destinations, and the emergence of similar tours.

To apply the concept of halal tourism at Silima-lima Waterfall as a halal tourist destination in South Tapanuli Regency, the manager must implement the concept of halal tourism as a whole for the needs of Muslim tourists who will carry out tourism activities at Silima-lima Waterfall including: Core needs such as halal food and worship facilities, in terms of worship facilities, have been met, but all halal food does not have certification so halal certification must be available so that the halal food products available for tourists are guaranteed; Tourism destination management which institutions should involve the local community, namely Simaninggir Village, and community leaders so that community aspirations can be realized. So that it helps the development of tourism objects in preserving nature, but is still fostered and supervised by the Regional Government of South Tapanuli Regency; Unique experience, there are religious values that are inserted into the interpretation/delivery of information, the point is to always remember Allah SWT, and be grateful for the creation of Silima-lima Waterfall tourism. For the management, it is necessary to deepen the study of the concept and observe the application of halal tourism in order to determine the direction of planning and design. In addition to a mature concept, the manager can also collaborate with other parties such as halal tourism practitioners, or academics to synergize with each other in realizing halal tourism. In the development of halal tourism, the HR aspect is one of the keys to realizing quality halal tourism, in the sense of meeting the agreed requirements and regulations. Another step that can be taken by the manager is to form a special team that professionally realizes halal tourism which will later become a pilot area. For further research, it is necessary to analyze the readiness in detail from the aspect of human resources, making it easier for the future to carry out the development and structuring of policies related to halal tourism. So far, the problem of human resources is still a problem because of the lack of understanding of the concept of halal tourism. It is hoped that after the formation of understanding and training, tourism actors are able to display and implement Islamic concepts in the form of halal tourism.

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