

Halal Rural Tourism from the Viewpoint of Marine Destination Strategy through SWOT Analysis at Iboih Village, Sabang-Indonesia

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Abstract—Halal tourism destination has been one of the programs of the Ministry of Tourism of the Republic of Indonesia. One of the halal tourism destinations in Indonesia selected as the world's best destination is Lombok Island. In addition, one of Indonesia's 10 halal tourism destinations which has made tourists fall in love with is Aceh Province. Aceh is well-known for its marine destination because of the island of Weh in Sabang. Marine tourism activities make the Weh Island popular worldwide since it has magnificent underwater beauties which can be found at a small village of Iboih. This study applied the descriptive method using primary and secondary data sources. The primary data source was in the form of interviews and the secondary was in the form of literature review. The study also applied the phenomenological approach. This research aimed at assessing whether Iboih village in Indonesia is considered as halal tourism village based on a theory developed from three related studies. Results from the data analysis of the strengths element showed that marine destination of rural tourism at Iboih Village has fulfilled the halal tourism components. Although the rural tourism at Iboih Village has fulfilled 75% of the components to be considered as a halal tourist destination, it still has not fulfilled one of the four halal tourism components which was the service component at 25%, namely the limited availability of female coaches for female divers (which was a weakness of the service element).

Keywords—*halal tourism; marine destination; rural tourism; iboih village; weh island*

I. INTRODUCTION

The development of halal tourism is a potential market that will increase the level of foreign exchange in countries which organize and deliver this type of tourism. It is estimated that halal tourism market can generate foreign exchange up to \$ 2.6 trillion in 2020, or an average of 6.3% per year, along with the growth of Muslim tourists which is predicted to be higher, reaching 9.1% per year. It is a promising market for Indonesian halal tourism. Although its Muslim population consumption is only around USD 225.7 billion or 12.5% out of global Muslim consumption [1], according to the Global Muslim Travel Index (GMTI), Indonesia has managed to rank second in the world

for the category of halal tourism. GMTI is the most comprehensive index to measure the quality and quantity of halal tourism in various countries and it is a collaboration between Crescent Rating and MasterCard. There are 4 criteria of assessment in determining the ranks at GMTI: Access (10%), Communication (10%), Environment (40%), and Services (40%). It is almost the same as the theory presented by [2]; [3] that tourism destinations have 5 important elements, namely attraction, access, facilities, activities and services related to tourism.

Religious tourism, a term that appeared first before the introduction of halal tourism, has been done for a long time by people who make spiritual journeys, such as the Muslims who go for umrah and hajj to Mecca and Medina; the Christians who go for spiritual journey to Jerusalem; the Hindus who perform their religious rituals in Bali; and the Buddhists who perform rituals in Thailand or Magelang, Indonesia (at the Borobudur temple). It is estimated that nearly 240 million people per year travel for pilgrimage purpose [3]. Religion has become an important part that can motivate a person to travel and the religious journey has been going on for centuries, making it the oldest form of tourism [3]. In its development, religious tourism eventually is no longer purely for worshipping, but it is now a part of tourism in general. Travel agencies integrate it with shopping packages. They even arrange religious tourism-plus packages, in which tourists can travel to other countries near the country where the worshipping sites are. Furthermore, there are even packages which offer travel to farther-distance places or countries.

The phenomenon of the developing halal tourism (which may also be considered by non-Muslim countries) both in Indonesia and in countries of which population is predominantly Muslim are reported in a number of studies. One of them is a study conducted by [4], about Lombok: Halal Tourism as a New Indonesia's Tourism Strategy, which illustrated how the Indonesian government had carried out the nation's branding strategies through halal tourism with Lombok as the destination. The strategies aimed at attracting more foreign tourists from Muslim-populated countries such as the

Middle-Eastern countries, Malaysia, Brunei Darussalam and others. In addition, these also aim at attracting more foreign investors to invest in the new Indonesian tourism business sector where Lombok would become one of the best halal Indonesian tourism destinations in ASEAN. In line with Firdausi's research findings, the results of study conducted by [3] stated that halal tourism in Indonesia would make Indonesia a major part of the world in the future. In his research, Firdausi stated that the tourism industry, despite its contributions in increasing the income of the local people and the government, it could also cause material and moral damages to both tourists and residents at the tourism destinations. Accordingly, halal tourism expects tourism activities to run with sharia principles, therefore halal tourism become exclusive for all Muslim and non-Muslim tourists. Based on the interest in the remarkable current phenomenon in halal tourism, through the SWOT method, this study analyzed the existence of halal tourism in the rural tourism of Iboih Village, Weh Island, Sabang, Aceh Province, Indonesia, which has marine destinations that are globally well-known for their underwater beauties.

II. LITERATURE REVIEW

Sharia tourism is a form of culture-based tourism that puts forward the values and norms of Islamic rules as its basic foundation [5]. [6] defined halal tourism as "tourism objects or any tourism activities that are permitted in Islamic teachings to be used by or involving Muslims in relation to the tourism industry". The concept of Islamic tourism is a form that is implemented in tourist destinations by prioritizing Islamic values to all aspects of tourism activities. In tourism destinations that have prioritized Islamic sharia in their daily activities, it is easier to apply the Islamic values for both tourists and local residents. [7], [8] said that halal destinations according to Islamic law must include the availability of halal food and facilities; must not provide alcoholic beverages, night clubs or night entertainment; must separate public facilities between men and women including their services (female employees for female guests and their families).

[9] Stated that there are four aspects (4As) that must be considered in tourism offers. These aspects are as follows:

a) Accessibility

Accessible tourism is a form of tourism that involves collaborative processes between stakeholders that enable people with access requirements, including mobility, vision, hearing and cognitive dimensions of access, to function independently and with equity and dignity through the delivery of universally designed tourism products, services and environments. This definition adopts a whole life approach where people through their benefits benefit from accessible tourism provision [10]; [11]; [12], according to [13], accessibility is a standard of comfort and ease of obtaining location data of the tourist destinations, land usage and development, tourist's interactions, and of reaching the tourist destinations by the availability of transportation network system. [14] Said that accessibility indicators can simply be expressed by distance.

Costs can also indicate the level of accessibility. The cost here can be a combination of time and cost as a measure for transportation network [15].

b) Attractions

To attract tourists, tourism destinations must have attractions, not only based on nature and society but also culture. [16] Referred to attractions as "being permanently managed for visitor enjoyment, entertainment and education."

c) Amenities

Amenities are indeed the requirements for a tourist destination for which tourists can feel at home and stay longer at the destination. Usually, the accommodation that tourists want are hotels and restaurants that are easily accessible and can meet what they demand during their visit. Amenities are all forms of facilities that provide services for tourists for all their needs while staying or visiting a tourist destination, such as hotels, motels, restaurants, bars, discotheques, cafes, shopping centers, or souvenir shops [17].

d) Ancillary

With the existence of tourism agencies, tourists will visit the destinations more often and search for them if in that area tourists can feel secure (protection of tourism) and protected.

There are 4 criteria for assessment in determining the rank at GMTI, namely Access (10%), Communication (10%), Environment (40%), and Services (40%) of which will be analyzed in this study using the SWOT method. SWOT is short for Strengths, Weaknesses, Opportunities and Threats. SWOT analysis is a systematical identification of various factors to formulate company strategies [18]. This analysis is based on relationships or interactions between internal elements, which are strengths and weaknesses, against external elements namely opportunities and threats.

All organizations have strengths and weaknesses in the functional area of their businesses. No company is as strong or weak in all business areas [19].

III. METHODOLOGY

Qualitative research was selected for this study with a phenomenological approach. Qualitative research is another type of quantification (measurement) [20]. Qualitative research, in general, can be used for research on community life, history, behavior, organizational operations, social activities, and others. A qualitative approach is expected to produce in-depth descriptions of the words, writings, and/or behavior that can be observed from a specific individual, group, society, or organization in particular context settings studied from a comprehensive and holistic viewpoint. Phenomenology is a method of analyzing reality as it is in its purity. Phenomenological research attempts to explain or reveal the meaning of the concept of awareness that occurs in some individuals.

The Phenomenological Approach can be classified in purely qualitative research wherein its practice it is based on the study of and describes the intrinsic characteristics of the phenomena as the phenomena themselves. The researcher must depart from the subject (human) as well as his consciousness and seek to return to "pure consciousness", free from his experiences and images of everyday life in conducting the research. Therefore, this study did not use sampling techniques, either in the form of interviews or questionnaires, so there was no instrument available. The discussion in this study came from the personal experience of the subject/unit of analysis of this study.

IV. FINDINGS

SWOT analysis on marine destinations of rural tourism at Iboih Village, Weh Island, Sabang, Aceh Province could be seen from GMTI halal criteria with approaches from several theories on halal/sharia tourism and the SWOT would be analyzed internally according to the approach taken in this (phenomenological) research.

Strengths

In terms of accessibility,

1. Weh Island can be reached from outside Aceh by land, sea and air transportation. From the sea, visitors from ASEAN countries like Malaysia and Singapore generally use the port in Weh Island (Fig. 1), whose access is certainly closer than through the port of Sabang which is usually accessed by tourists from outside Aceh, such as from Medan, Padang, Jakarta and other cities in Indonesia and also from outside Indonesia. Port is inevitably the only access to Weh Island when tourists travel by air. Land travel is also a choice for visitors coming both from Medan and other cities in Sumatra, even from Java. Tourists from inside and outside Indonesia after flying from their respective regions and landing at Sultan Iskandar International Airport, Banda Aceh, will travel for approximately 45 minutes (the fastest) from the Ulee Lheue ferry port. From the 3 access points to Weh Island (airports, seaports and land trips), airports and land trips stations have provided places for worship/praying rooms;
2. On the contrary, the road to the tourist destinations at Iboih Village which is paved can be accessed by two-wheeled, four-wheeled vehicles and even large buses (Fig. 2).

In terms of communication

1. Tourists have very easy access to information about Weh Island via the Internet or sign boards: information about access (Fig. 3), lodging, transportation to Weh Island and Iboih village as well as the explanation of sharia rules applied in Aceh. Unlimited Wifi is also available throughout the Iboih village area;
2. Most of the divers and tour guides have mastered basic English to provide information services to foreign tourists;
3. The Tour guides provide clear information about lodging in terms of price, facilities, culinary, land and undersea tourist destinations.

In terms of environment

1. Sharia implementation on rural tourism at Iboih Village is not too strict, with the reason for openness to foreign and local tourists. This is seen as a force for tourism openness as the biggest potential for the rural tourism of Iboih Village;
2. Food stalls in Iboih Village do not provide alcoholic beverages and all food are served from halal raw materials;
3. Foreign and local tourists are not restricted to wear swimming suits on the beaches. The rural tourism of Iboih Village is famous for its beautiful coral reefs; one of the marine destinations is on the island of Rubiah, providing a view of the underwater beauty which is already well-known in foreign countries. Although divers are still allowed to wear swimwear like a bikini, the fact is many tourists respect sharia which is thoroughly applied in Aceh (Fig.3);
4. Although Iboih village is located in Aceh Province, the atmosphere felt by tourists is not 'rigid' with the rules of sharia/ religion. Tourists are still free to wear casual clothes in the area around tourist sites, and friendly atmosphere can always be found wherever they go;
5. Security from theft is guaranteed. It is supervised by the head of the Iboih village, Mr. Iskandar. Even if there are some tourists belongings that are left behind, they will be stored and/ or returned to the owner, or announced in the village mosque. The belongings can be returned through a delivery service in the future if there is information about who the owner is;
6. The environment in Iboih village area is clean and there is no non-organic garbage. There are cleanliness awareness signboards in some corners of the village and trash bin facilities.

In terms of service

1. The prices of services offered to tourists for lodging, transportation, diving and snorkeling are very transparent. They are notified from the start, no illegal fees, and no price discrimination between foreign and local tourists, all are applied equally;
2. Automatic Teller Machines (ATMs) from several banks are available across the village (Fig. 4);
3. Every diver in Iboih village are professional and has a diving license to guarantee services for tourists are carried out professionally and safely (Fig. 5);
4. Every Friday maritime tourism activities begin at 14.00 WIB, considering that the tourism village of Iboih respects the Friday prayer activity that will be carried out by male visitors or local people.
5. Lodging services for local tourists provide prayer mats and sign for the Qibla;
6. Cleanliness of room is already adequate, the bathrooms already follow the international standards (Figure 6).



Fig. 1. Ferry Port "Freeport"
Source: Private 2018



Fig. 2. Road Access to the Village
Source: Private 2018



Fig. 3. Directions/ Map
Source: Private 2018



Fig. 4. ATM Facility
Source: Private 2018



Fig. 5. Diver's Licenses
Source: Private 2018

Weaknesses

In terms of accessibility

1. The Ulee Lheue ferry port has not yet provided a place for worship/ praying rooms;
2. Transport access from Sabang ferry port to Iboih tourism village is still limited. There is no public transportation available, so the only available transportations are two and four-wheeled rental vehicles or buses.

In terms of communication

1. Information about lodging is available via the Internet. For example, several online travel agents sell several lodgings in Iboih Village. Unfortunately, the lodging offered is more inclined to providing facilities that follow western culture (For example, the lodging does not provide praying equipment or facilities), and lodgings marketed to local tourists are still limited through social media.

In terms of the environment

1. Sharia implementation on rural tourism at Iboih Village is not too strict, with the reason for openness to foreign and local tourists. This is seen as a weakness when it is viewed from the concept of sharia tourism (Figures 7 and 8) ;
2. There is still lack of awareness for cleanliness in some areas, such as at the Sabang ferry port (Fig. 9), and in Rubiah Island (Fig. 10).

In terms of service

1. There is little information about accommodations for foreign and local tourists which provide praying facilities;
 2. There are no toilet facilities in Rubiah Island, while Rubiah Island is, in fact, a favorite island for tourists on a tour;
 3. There is no worship facility/ praying rooms on the island of Rubiah;
- There is a limited number of female diving coaches for female divers.



Fig. 6. Bathroom facilities.
Source: private 2018



Fig. 7. Swimwear that is not tightly closed.
Source: private 2018



Fig. 8. Use of a bikini.
Source: private 2018



Fig. 9. Non-organic waste at Sabang ferry port dock
Source: private 2018



Fig. 10. Stacks of non-organic waste on Rubiah Island.
Source: private 2018

Opportunities

In terms of accessibility

1. Local government can provide public transportation facilities to make it easier for tourists to reach Iboih village;
2. Iboih villagers can add and expand the transportation business which is only being done by some villagers;
3. Rubiah Island should be provided with clean water facilities, toilets, praying rooms and lighting (electricity).

In terms of communication

1. Some lodgings that are still promoted and marketed through social media can work with online travel agents to expand their marketing;

2. Positive information about the atmosphere of sharia/ halal rural tourism in Iboih Village should be spread more;
3. Travel agencies should collaborate more with online consumer survey institutions, because many consumers now believe in testimonials and survey results about customer satisfaction, especially for destinations that are still rarely visited or which still cause many doubts.

In terms of the environment

1. Cleanliness in some marine tourism destinations can easily be handled by strengthening the awareness from the visitors, local people and the government.

In terms of service

1. Since more and more foreign tourists are visiting, proficiency or skills in English and other foreign languages of the human resources can be strengthened;
2. Many islands around Iboih Village area have not been empowered. If electricity can be connected to Rubiah island, the surrounding small islands can be used as potential 'spots' for divers;
3. A comfortable environment in the area of lodging that is often rented by foreign tourists can be improved. Although so far there have been no complaints reported from foreign tourists who come and rent the lodging.

Threats

In terms of accessibility

1. Lack of public transportation facilities to reach the village of Iboih, can threaten the level of tourist visits;
2. There is little supporting access to reach the accommodation in the foreign tourist areas, and the road is not convenient, slippery and dark at night due to minimal lighting.

In terms of communication

1. Lack of information from the testimonies of tourists who have visited can increase doubts among potential tourists visiting the destination;
2. There is little information regarding the lodging area in Iboih Village, and there is an impression of separation between the lodging for foreign (western) and for local (domestic and ASEAN) tourists.

In terms of the environment

1. Local tourists (domestic/ASEAN) may experience discomfort if they book lodging through online travel agencies in the area of accommodations that are commonly used by foreign tourists. The differences in habits and culture of life can lead to inconvenience to the local tourists.

In terms of service

1. Lack of coaches for female divers, especially for tourists from Malaysia (one of the countries that is the target market for Sabang, Aceh) can result in reduced interest in visiting Aceh, particularly Sabang. Accordingly, the Government of

Aceh through the Aceh Culture and Tourism Agency together with the Aceh tourism industry players showed their seriousness in targeting Malaysian tourists by participating in the Exhibition of Malaysian Association Tour and Travel Agency (MATTA) Fair 2017.

2. There is no toilets and clean water as well as electricity (lighting) available in Rubiah Island and other surrounding islands which are popular snorkeling and diving spots.

V. CONCLUSION

From the results of the SWOT mapping for halal tourism on the marine destinations of rural tourism at Iboih Village, a conclusion can be drawn using the points in each SWOT item as follows:

TABLE I. ASSESSMENT MATRIX OF SWOT RESULTS

	Total	Point			
		Acce ss	Commun ica tion	Envi ronmenta l	Service
Strength	17	2	3	6	6
Weakness	9	2	1	2	4
Opportunities	10	3	3	1	3
Threat	7	2	2	1	2

There are 17 points for the strengths of marine tourism destinations in the tourism village of Iboih of the island of Weh, Sabang, Aceh Province, Indonesia based on the phenomenological research approach through the SWOT method. These 18 points consist of 3 strengths in terms of access to the location, availability and ease of access to sea air, and land ports; 3 points strength in the communication network via the Internet, telephone and wifi, and the mastery of tour guides regarding information on tourism products which are sold; 6 points in the environmental strength as an area known for its strict Islamic law; and 6 points strength in its services.

Weh Island in Sabang, Aceh Province, with its maritime tourism destinations that are global, is not strict in the application of sharia in terms of clothing rule for tourists. It is also free from alcohol and provides halal food. The atmosphere of tourism in the location is safe and maintained, and the tourism area is clean. Services are charged fairly with the same price and transparent for both foreign and local tourists, and it also applies sharia rules on business hours activities on Friday and on worship facilities at the inn. In addition to professional coaches with national and international licenses, tourism destinations on the island also have the ability to provide online transaction facilities (ATMs). The data of the strength analysis for marine tourism destinations at the tourism village of Iboih has fulfilled the requirements for halal tourism [6]. Although the rural tourism at the village of Iboih has fulfilled 75% of the components to be considered as a halal tourist destination, it still has not fulfilled one of the four halal tourism components that is the service component at 25%, namely the limited provision of female coaches for female divers (which is a weakness of the service element) [7]; [8].

Although the strength of the maritime tourism for halal tourism category is 7 points higher than the weakness, the weakness must always be a concern made to be the least

possible. The Golden Triangle theory [21] stated that the development of tourism villages requires a solid partnership between the three main elements, namely the government, the private sector, and the community. And the local community becomes the stakeholders of the collaboration. Finally, the weaknesses from the element of service can also be overcome with the opportunities that the tourism destinations have. By applying the Golden Triangle partnership there is no reason why the threats should be a barrier in developing the rural tourism at Iboih Village, Weh Island, Sabang, Aceh Province as a halal tourism destination that is better than what has been implemented there so far.

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