

ANALYSIS OF STRATEGIES FOR IMPROVING THE COMMUNITY ECONOMY THROUGH THE MANAGEMENT OF THE TOR SIMAGO-MAGO TOURIST VILLAGE REVIEWED FROM AN ISLAMIC ECONOMIC PERSPECTIVE

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Abstract. This research aims to understand the strategies used to enhance the economy of the community through the management of the Tor Simago-Mago tourist village in Hutaraja Village, Sipirok District, South Tapanuli Regency, when viewed from the perspective of Islamic economics. The research method used is qualitative descriptive, with the data sources employed in this study being primary and secondary data. The data collection techniques include interviews, observations, and documentation. In this case, the researcher will interview the Head of Hutaraja Village, the Chairperson of Pokdarwis, the Manager of the Tourist Village, and several economic actors around the Tor Simago-Mago tourist attraction. The researcher will use SWOT analysis (Strengths, Weaknesses, Opportunities, Threats) to analyze the research results and then identify appropriate strategies for improving the economy of the community around Tor Simago-Mago tourism. The data analysis techniques used will be data presentation, data reduction, and drawing conclusions. Initially, the people of Hutaraja Village made a living as coffee farmers and rice farmers. It cannot be denied that since the emergence of the Tor Simago-Mago tourism site, many community members have benefited and taken advantage of it by selling goods, providing parking spaces, creating photo spots, rest areas, and so on. The position of the Tor Simago-Mago tourism in the IFE and EFE values is in Quadrant I or Strength Opportunity (SO). Therefore, the position of Tor Simago-Mago tourism is at the coordinate point (3.35; 3.02), which indicates the SO strategy, meaning that Tor Simago-Mago tourism must be bold in implementing a progressive strategy by utilizing its existing capacities and strengths to seize the opportunities it faces. One of the strategies for economic improvement that can be implemented is by empowering the existence of Tor Simago-Mago tourism, maintaining and preserving religious values in the management of Tor Simago-Mago tourism, enhancing facilities and infrastructure to provide more comfort for visitors, including places for worship, minimizing illegal levies that can disturb visitors, adding shelters for when it rains, and consistently providing good service to visitors so they are not deterred and can return at any time.

Keywords: strategy; economy; tourism village; Islamic economic perspective

I. INTRODUCTION

Economic development and improvement are important because having a strong economy will free people from poverty and all forms of oppression. In realizing and achieving a prosperous and just society, economic improvement needs to be carried out in order to create a community that is much better. In essence, economic improvement aims to increase economic growth figures centered on providing as many job opportunities as possible and creating social justice within the community (Kartini, 2020). There are many ways and strategies that can be implemented to improve the economy of the community, one of which is to utilize the surrounding environment that is considered to be a potential tourist attraction and a source of

income for the local residents. Tourism is an industrial sector aimed at boosting the country's economy as it is an important aspect of a nation. Tourism, according to Kodhyat (1998), is a temporary journey from one place to another, carried out either in groups or individually, as an effort to find happiness, harmony, or balance with the environment in the cultural, social, natural, and scientific dimensions. It can be observed in the present time that many residents are enthusiastic about becoming tourists and traveling. There are various positive impacts that a region can experience from tourism development, such as expanding job opportunities, increasing income and revenue for the community, boosting local government income from taxes as well as profits from state-owned enterprises, and

so on. In this regard, there is a need for oversight and strategies from the government by providing the necessary facilities and comfort to protect visitors or tourists, as well as ensuring good and adequate access roads. In addition, to develop tourism, it is necessary to carry out what is called promotion so that more people become aware of the existence of these tourist attractions. Therefore, the development of tourism is expected to not only be temporary or short-lived but to have a long-term presence, as it can enhance the economy of both the community and the country. Thus, support from the government and local communities is essential. There are many studies that address the topic of tourist villages and tourism development. One of them is the research conducted by Maryam Batubara (2022) regarding the Strategy for Managing and Developing Tourism to Increase the Income of the Mandailing Natal Community from an Islamic Economic Perspective Using the QSPM Approach. Meanwhile, another study by Is Susanto et al. (2019) discusses the Impact of Tourism Marketing Strategies on the Improvement of Community Welfare from an Islamic Economic Perspective. (Studi di Pantai Wisata Labuhan Jukung Krui Kabupaten Pesisir Barat). Therefore, in this case, the researcher wants to attempt to conduct a recent study with a nearly identical topic but with different objects and subjects, as well as a different method, because the researcher will strive to use SWOT analysis techniques in this study. Simago-Mago Hill is a tourist attraction located in Hutaraja Village, Sipirok District, South Tapanuli Regency. If you can enter Tor Simago-Mago, the fee for adult visitors is Rp 10,000 and for children it is Rp 5,000. This tourist spot operates 24 hours a day because at night, there are usually many visitors who go camping there. Like most tourist attractions, Tor Simago-Mago is equipped with a spacious parking area, nice photo spots, benches or huts for resting, a camping area, gazebos, a viewing tower, and paragliding. All these facilities are free since the entrance fee is charged upfront, but paragliding has an additional fee of IDR 350,000 per person for 15 minutes. The natural scenery offered there is mountains, where at certain times you can see the sunrise and sunset due to its position below the hill. Then, in terms of food and beverages, the prices are considered a bit expensive, which is actually common in every tourist attraction, as it is utilized by the local community to boost their income. The tourist location of Tor Simago-Mago is considered strategic because it is located along the main road (not deep in the interior) with adequate access roads. In addition, the entrance fee is affordable, so visitors will not feel burdened by costs, and they will find it easier to discover *sambal taruma*, which is a specialty dish from Sipirok.

In addition to the advantages and strengths of the Tor Simago-Mago tourist attraction, there are certainly also limitations and weaknesses. Some of them include the dirty surrounding environment and litter scattered everywhere, food prices that are much higher than usual, and the local community that is not very friendly. Not only that, there are also many illegal fees that are deliberately requested by the local community for various specific reasons and at certain times. Such things can sometimes be unsettling and make visitors feel uncomfortable. The majority of the community around the Tor Simago-Mago tourist attraction is non-Muslim and

Christian. The presence of the Tor Simago-Mago tourist site has indeed had a positive impact on the surrounding community. Initially, the livelihoods of the people there were coffee farmers and rice farmers. Although more people have started working in government agencies or as civil servants, it cannot be denied that since the emergence of the Tor Simago-Mago tourism, many members of the community have benefited and taken advantage of it for selling, providing parking spaces, creating photo spots, rest areas, and so on. Certainly, that greatly helps and boosts the local economy. The following will present a table containing the income of the economic actors involved in managing the Tor Simago-Mago tourist attraction:

Taufan Rahmad also believes that it is important to manage local tourists by implementing strict health protocols, and that tourist villages can be an option for new normal destinations. Tourist villages have become one of the drivers of domestic and international tourist visits. (Wicaksono & Nuvriasari, 2012). The existence of tourist villages also has a positive impact on the local people's economic enterprises in the surrounding area. (Leonardi dan Rosmadi, 2018). Thus, SMEs are an important component for tourist villages, as they increase the income of the local community. (Danang & Pujiastuti, 2015). The tourist village of Tor Simago-Mago, located in the Sipirok district of South Tapanuli Regency, is famous for its beautiful natural scenery from the hills. The tourist village has become one of those affected by the COVID-19 pandemic. The policy of restricting community activities has halted the Friday Pahing tradition that was always held regularly. The managers and the community associated with the Tor Simago-Mago Tourism Village are feeling the impact, which is a decline in the community's income. Another impact of the COVID-19 pandemic on the Tor Simago-Mago Tourism Village includes a decline in the purchasing power of the village community, an increase in unemployment rates, and the halt of MSME activities. If the issue is left unresolved for too long, there are concerns that it will increase the poverty rate. The Secretary General of the Indonesian Halal Travel Association (ATHIN), Cheriatna (2018), stated that the characteristics of a tourist destination can be considered halal, not merely based on the availability of halal food. However, there are elements that must be met to fulfill the needs of Muslims when traveling. The elements that must align with halal tourism standards include food, places of worship, and prayer times. In 2019, Indonesia and Malaysia ranked first in the Global Muslim Travel Index (GMTI) as the best halal travel destinations in the world. Indonesia has great potential to develop halal tourism, one of which is the Tor Simago-Mago Tourism Village. The opportunity for the Tourism Village to be developed into halal tourism is wide open, provided it is supported by elements that meet halal tourism standards. According to the World Tourism Organization (WTO), halal tourism consumers are not only Muslims but also non-Muslims who wish to enjoy local wisdom. A proper strategy is needed so that the development of halal tourism can have a positive impact on the managers of tourist villages and the community of Tor Simago-Mago Village.

Table 1. Income Levels of Tor Simago-Mago Tourism Managers Period 2022-2023

No	Economic Actors	Type of Business	Average Income/Year (In Rupiah)	
			2022	2023
1	Tiop Martondi	Dining Establishment	120.000.000	86.000.000
2	Saddam Hasibuan	Fruits	60.000.000	32.000.000
3	Heri Dermawan	Photographer	38.400.000	19.000.000
4	Yanti Lubis	Accessories	20.000.000	25.500.000
5	Halomoan Nasution	Food and Beverages	97.500.000	62.000.000
6	Pardede Hangoluan	Accommodation	255.000.000	180.000.000
7	Parlaungan Siregar	Traditional Sipirok Cuisine	90.000.000	54.000.000
8	Mirna Siregar	Grocery store	105.000.000	79.000.000
9	Susi Lawati	Mountain Biking Services	78.000.000	40.000.000
10	Nur Masito	Mat Rental Services	36.400.000	15.500.000

Source: Economic Actors in the Tor Simago-Mago Tourist Attraction

Based on the table above, it is evident that the majority of economic actors in the Tor Simago-Mago tourist attraction experienced a decline in income during the 2022-2023 period. Only about 10% experienced an increase, namely in accessory sales, while the remaining 90% faced a significant decline. This is due to the drastic drop in the number of visitors in 2023 compared to 2022. The argument can be strengthened and proven with the table below:

Table 2. Number of Visitors to Tor Simago-Mago Period 2022-2023

Types of Tourists	Years	number of visitors
Foreign tourists	2022	216
	2023	49
Archipelago Tourists	2022	1.360
	2023	843

Source: Coordinator of Tor Simago--Mago Tourism The table above shows the number of tourists (visitors) from the year 2022 to the present in 2023. The number of foreign tourists in 2022 was 216, while in 2023 it decreased to 49. Meanwhile, the number of domestic tourists in 2022 reached 1,360, which then dropped to 843 in 2023. The decrease in the number of tourists is what triggered a decline in income for the economic players in the Tor Simago-Mago tourism sector. This is because their economic level is certainly very much influenced by the number of tourists visiting. The more tourists that come and utilize or purchase whatever is offered, the more it will boost the economy of the Tor Simago-Mago tourism managers. Another background issue that serves as the basis for this research is the suboptimal management of tourist villages in attracting visitors, as well as the lack of encouragement from the government in its development, which has resulted in very limited space for growth. The WTO (1996) in Seryasat et al. (2013) states that the rural economy can be improved through the existence of tourist villages, allowing them to grow and innovate through the attractions that the area possesses. Then there is Wahab's theory (2003) which states that tourism is one of the new style industries that can rapidly boost economic

growth in terms of income, job opportunities, living standards, and even activate other production sectors in the host country. The facts found in the field are not entirely relevant to those theories, as the existence of the Tor Simago-Mago tourism site does not fully and quickly increase the income of economic actors, because their income is heavily dependent on and determined by the number of tourists visiting, rather than just the presence of the tourist attraction in the village. This is also contrary to many arguments that state that tourist attractions will quickly and periodically boost the income or economy of the local community. In the Islamic perspective, the purpose of tourism is to serve as a means to know God. There are many verses in the Qur'an that call upon humanity to travel the earth and reflect on the various phenomena and creations of nature. The existence of tourist attractions is an extraordinary testament to Allah's greatness in creating a beautiful and soothing universe. From an Islamic perspective, the provision of tourist sites serves as an opportunity for individuals to gain knowledge and learn how to contemplate all of Allah's creations, as the command to travel is also emphasized in the Qur'an. Economic growth in Islamic economics is directed towards maximal growth, both in terms of spiritual and material welfare. Islam also does not permit consumption, growth, and capital that exceed limits or impose unnatural sacrifices on humans. The government should control and regulate to ensure that competition in the market is carried out effectively and generates equitable information for economic fairness. When asked whether it is important to implement Islamic economics, the answer is yes, because humans, especially those who are Muslim, need an economic system with a strong sharia foundation in order to avoid deviations and doubts regarding the teachings of Islam itself. The presence of Islamic economics serves as a means to increase the welfare of society so that every socioeconomic issue can function as it should when implemented properly and correctly. The Islamic economic system for all of society aims to create welfare, foster a sense of togetherness, justice, and kinship, and also generate the greatest opportunities for every business actor or economic participant. The majority of the community in Hutaraja Village, especially around the Tor Simago-Mago tourist area, is non-Muslim, so they do not strictly apply sharia principles in terms of economic development.

Strategy is a comprehensive approach that is implemented and realized, and it is related to the execution of planning and ideas, as well as the execution of activities at a specific time and period. In the Great Dictionary of the Indonesian Language (KBBI), strategy is defined as the science and art of utilizing human resources to realize certain policies. According to David (2010), strategy is an effort to achieve long-term goals as a business strategy for the sustainability of an institution or organization. Strategy is a plan or an action within an organization to achieve specific goals, carried out consciously. Strategy is a decision and policy utilized by management that has a significant impact on financial performance, generally involving resources that cannot be easily replaced as they are essential. (Siregar, 2018). Not only that, strategy is also understood as a stage in determining the planning of top management, emphasizing the long-term goals of the company along with the establishment of efforts or methods to achieve those goals. (Munarika, 2018). Then, specifically, Freddy Rangkuti defines strategy as the determination of organizational goals, the placement of the organization's mission while considering internal and external strengths, specific strategies, and the formulation of policies in order to achieve the organization's targets and objectives. Based on the opinions above, it can be concluded that strategy is a type of approach related to the sustainability of ideas as a whole, the creation of planning, and the actions derived from that planning in order to achieve goals by taking advantage of existing opportunities.

The economy is a series of human activities that are correlated with the production of goods, the distribution of goods, and the consumption of goods and services. Economics is generally divided into two types: microeconomics and macroeconomics. Microeconomics is a field that examines the smallest units of all economic activities, such as price changes of products, markets, companies, and the allocation of owned resources. In microeconomics, it generally discusses how consumers utilize their income and earnings in spending on goods and services, as well as how producers determine their level of productivity. Then, macroeconomics is a science with a broader and more complex scope and coverage. In this regard, macroeconomics discusses deflation and inflation, imports and exports, international trade, as well as unemployment. According to Aristotle, economics is a branch that is generally used in two ways: the possibility of being exchanged for goods or the possibility of being used for oneself. In other words, economics is related to exchange value and use value. M. Manullang states that economics is a type of science used to study how human behavior fulfills needs in order to achieve welfare. In this context, welfare is understood as a state in which an individual is able and capable of meeting their needs, whether in the form of goods or services. Another definition of economics is expressed by John Stuart Mill, who describes economics as a branch of knowledge that studies everything related to expenditures and collections, as well as the activities of production and distribution of goods and services. Then, J.B. Say opined that economics is a branch of knowledge that contains rules which may govern a person's property and wealth. Based on several opinions from experts that have been

presented, it can be concluded that economics is a science that studies how human behavior operates in daily activities to fulfill and satisfy their needs, which in this case relates to goods and services.

Society is a group of people who live and settle in a particular area simultaneously, characterized by a diversity of races, cultures, traditions, attitudes, habits, and a sense of unity that is woven together based on commonalities. According to Paul B. Horton, society is a group of people who, over a considerable period, live settled and relatively independently in a specific area, sharing similar cultural characteristics and mostly engaging in activities within that group. Some characteristics of society according to Soerjono Soekanto are interaction and mingling over a considerable period, living side by side with at least two people, the emergence of new individuals, the existence of rules that bind human relationships, a system of communication, each person being aware that they are part of a unity, and a system of togetherness that gives rise to culture. Another definition of society is a group of people with a similar culture who tend to reside in the same area, as well as those outside that area. (Schaefer & Lamm, 1998). Soerjono Soekanto opines that society is a life with a shared system that subsequently gives rise to culture and relationships among individuals, which are characterized by sustainability and a variety of distinctive behaviors that will bind humanity into a unity. Society is a group of people who live together and tend to be independent for a long time in the same area, and of course, with a similar culture, while also carrying out most of their activities within that environment. (Paul B. Horton & Chester L. Hunt.). Another definition of society proposed by Ralph Linton is a group of people who work and live together for a considerable period of time, and who can create order in their communal life, while also feeling that their group is a social unity. Based on several opinions and arguments expressed by experts, it can be concluded that society is a small number of individuals or a group of people who collectively reside in the same area for a relatively long period, characterized by cultural diversity, customs, and traditions that strengthen their bonds as social beings.

A tourist village is a community or society where the residents of a specific area directly engage in communication and interaction under a management system, and have a sense of care and awareness in participating collectively based on the expertise and skills of each individual to empower and utilize natural potential as tourism in a conducive manner. Tourist villages are areas equipped with tourist destination attractions, and the local communities take advantage of this to enhance and boost the economy. A village can be referred to as a tourist village if it has tourism potential that can be developed and will eventually become the characteristics and identity of the village, complemented by facilities and infrastructure to support tourist attractions within the tourist village, along with guarantees of safety, cleanliness, and orderliness. According to Joshi, a tourist village is a type of tourism that includes natural attractions, the overall rural experience, traditions, culture, and distinctive features that are inherent and generally can attract the interest of tourists. According to Nuryanti, a tourist village is a manifestation of the integration between accommodation,

attractions, and supporting infrastructure presented within a community life that is rooted in existing traditions and customs. The success and achievement of a tourist village are greatly determined by its location, the intensity of activities, management practices, and support from the local community, which must align with the desires of the local people and certainly should not be made unilaterally. The hope and desire of every tourist is to find something interesting and certainly different from the usual, so the support and enthusiasm of the local community in developing tourist attractions is essential as a strategy to market the tourist sites in their village.

The perspective is generally known as a way of seeing, a point of view, or an outlook. Islamic economics is an economic system that, from an Islamic perspective, is based on and directed towards Sharia and Islamic beliefs, centered around the Sharia of the religion revealed to the Prophet Muhammad SAW as the final messenger, and sent down by Allah SWT to serve as the foundation and basis for all humanity until the end of time. The perspective of Islamic economics means the way of viewing or the standpoint of economics in Islam, which emphasizes and implements Islamic values and morals in the sustainability of economic activities. The goal is to achieve an economy that is just and blessed by Allah SWT. The model and theory of Islamic economics, based on the perspective of M.M. Metwally as translated by (Husein, 1995), can be understood as a science grounded in the teachings of Islam, with its sources being the Qur'an, As-Sunnah, Ijma', and Qiyas. Islam is a type of economy that is different from the general types of economy. This is triggered by Islamic economics, which has its roots in Sharia and serves as a guide and reference for every Muslim. The purpose of Islamic economics itself is to guide its followers towards a life and well-being that is much better, holding significant value for brotherhood and social justice, which also demands a level of satisfaction that is equal between spiritual fulfillment and material satisfaction. (Tim Pengembangan Perbankan Syariah Institute Bankir Indonesia, hal 10-11). According to Islamic perspective, the economic system generally includes discussions on the methods of acquiring wealth, which is used for both consumption and distribution purposes (Muhammad, 2007: 12-13). In Islamic economics, it is based on principles that encompass 5 universal values, including faith (tauhid), prophethood (nubuwwah), justice ('adl), outcomes (ma'ad), and governance (khilafah). The five universal values serve as a foundation, ensuring the stability of a structure. Each of these values must be positioned in the appropriate proportion to maintain balance in both worldly matters and the hereafter for every Muslim community.

II. RESEARCH METHODS

In its continuation, this research employs a qualitative research type with a descriptive method. Qualitative research is intended to describe and elaborate on phenomena, social activities, tourism, perceptions, or ways of thinking of individuals or groups, which are then analyzed and presented in narrative form. Descriptive research, broadly and generally,

is a series of research activities that will ultimately produce a systematic, accurate, and factual depiction of an event that occurs. The location of this research is in Hutaraja Village, Sipirok District, South Tapanuli Regency, which has the tourist attraction Tor Simago-Mago. The sources of data used in this research are primary and secondary data, with data collection techniques including interviews, observations, and documentation. In this case, the researcher will interview the Head of Hutaraja Village, the Chairperson of Pokdarwis, the Manager of the Village Tourism, and several economic actors around the Tor Simago-Mago tourist attraction. The researcher will use SWOT analysis (Strengths, Weaknesses, Opportunities, Threats) to analyze the research results and subsequently find appropriate strategies for improving the economy of the community around Tor Simago-Mago tourism.

III. RESULT AND DISCUSSION

The existence of tourist attractions must be visually appealing, enjoyable, and leave a unique impression on visitors, supported by adequate facilities and infrastructure. If visitors do not receive services from sufficient facilities and infrastructure, it will certainly not provide satisfaction to them. Visitors who are impressed by something will certainly remember that tourist spot and will definitely recommend it to other acquaintances. This will surely have a positive impact as it can increase visitors, which in turn will boost the economy of the community.

The economy of the community before and after the presence of the Tor Simago-Mago tourist attraction.

The presence of the Tor Simago-Mago tourist site has indeed had a positive impact on the surrounding community. Initially, the livelihoods of the people there were coffee farmers and rice farmers. Although more people have started working in government agencies or as civil servants, it cannot be denied that since the emergence of the Tor Simago-Mago tourist site, many members of the community have benefited and taken advantage of it for selling, providing parking spaces, creating photo spots, rest areas, and so on. Certainly, that greatly helps and boosts the local economy. When asked about the state of the local economy before and after the emergence of the Tor Simago-Mago tourism, the answer will certainly reflect a difference and improvement. The difference lies in the routines and activities that are different from before; some people have become more active and productive in managing the Tor Simago-Mago tourist site because they have other activities to help boost their economy. Especially for housewives who previously did not work and stayed at home, since the emergence of the Tor Simago-Mago tourist attraction, there have been side jobs to increase income by utilizing the tourist site for selling, providing paid facilities and infrastructure, and so on. Thus, the existence of the Tor Simago-Mago tourism site serves as a bridge for them to elevate and enhance the economy, certainly accompanied by various strategies. It can be noted that the various products sold in the tourist area of Tor Simago-Mago are halal and in accordance with the teachings of Islam. Although there are quite a number of non-Muslim residents in the area, they still

maintain the halal status of the products, considering that almost the majority of visitors are Muslim. The only difference is the trading strategy that does not apply Islamic principles. For example, there are some traders who manipulate prices randomly with figures above the average. This is certainly not permitted in Islam as it falls under acts of oppression and is undoubtedly unjust. From the perspective of service, the local community around the Tor Simago-Mago tourist area has made efforts to provide the best possible service to visitors. This is in accordance with Islamic teachings that encourage its followers to give the best to others, certainly without any elements of deceit. Islam views work as an element of production, where humans have the authority to be responsible for improving their lives through the wealth bestowed by Allah SWT. This is because all natural resources will have no utility if not utilized by humans, including tourism or natural scenery. Islam directs its followers to always work and consider it a duty for those who are capable. Aside from that, Allah SWT will provide a reward that corresponds to one's deeds, as stated in the words of Allah SWT in Surah an-Nahl, verse 97.

مَنْ عَمِلْ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنُجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

The meaning is: "Whoever does righteous deeds, whether male or female, while believing, We will surely give them a good life, and We will surely reward them with a reward better than what they used to do." (QS. An-Nahl: 97).

Strategies for improving the economy

Strategies for improving the economy of the Hutaraja Village community through the management of the Tor Simago-Mago tourist village when viewed from the perspective of Islamic economics. Tourist attractions should be used wisely, which means making efforts to preserve their sustainability and, of course, having no intention of damaging them. The development of a tourist attraction must be carried out with a solid foundation and good objectives in order to provide positive impacts for everyone involved in its management and, of course, to avoid negative consequences. Efforts that can be made to prevent negative impacts include preserving and maintaining the religious and cultural values of the area. A development of tourist attractions that takes into account religious values is usually known as the concept of sharia tourism. Therefore, in order for the Tor Simago-Mago tourist attraction to be classified as a sharia tourism site, the first thing that must be done is to provide a proper place of worship to support the sustainability of the tourist attraction from the perspective of Islamic economics. Meanwhile, from the standpoint of Islamic economics, the managers, including the traders, should conduct the tourist attraction based on honesty, fairness, and, of course, without engaging in any fraudulent practices. This is in line with and relevant to the research conducted by Is Suwanto, Mad Heri, and Achmad Fachrudin. In this case, what distinguishes them is only the tourist attractions or research subjects. From the perspective of Islamic economics, the strategy to enhance the economy of the community in the Tor Simago-Magon tourist village can be carried out in several ways, as follows: a. Empowering the existence of Tor Simago-Mago tourism, b. Preserving and

maintaining religious values in the management of Tor Simago-Mago tourism, c. Completing facilities and infrastructure to provide more comfort for visitors, including places for worship, d. Minimizing illegal levies that may disturb visitors, e. Adding shelters for protection during rain f. Always providing good service to visitors so they do not feel discouraged and can visit again at any time, g. Actively promoting to reach a wider audience,

There are many studies that outline and present tourist attractions, one of which is the research by Yusri Kartini titled "Strategies for the Development of Tourist Villages for the Improvement of Community Economy from the Perspective of Islamic Economics." (Studi Pada Wisata Putri Malu Kampung Juku Batu, Kecamatan Banjit, Kabupaten Way Kanan). The results of the research indicate that the existing tourism management is still not optimal, even though it has made local wisdom values the main asset in its development. Meanwhile, from the perspective of Islamic economics, the improvement of the community's economy must be accompanied by honest human resources and should not harm the environment.

When compared to this research, the results of the study are very relevant considering that in this research, the strategy employed by the people of Hutaraja Village is to maintain the original existence of the Tor Simago-Mago tourism, which, from an Islamic perspective, must be managed in accordance with Sharia and its teachings. Meanwhile, other research that also discusses tourist attractions from the perspective of Islamic economics includes Tati Toharotun Nupus (2020) and Anggraini Risa. (2022). Where, those studies used SWOT analysis techniques to analyze the research results. Meanwhile, the difference lies in the objects and locations of the research. The novelty of this research compared to previous studies lies in its findings, which are more developed and presented in a more complex manner than several earlier studies, making the details increasingly clear. Thus, the important finding in this research is the enthusiasm of the people of Hutaraja Village in developing the Tor Simago-Mago tourist attraction by maintaining and enhancing infrastructure, including places of worship, as well as creating higher quality and better human resources.

IV. CONCLUSION

Based on the results of the interviews and research conducted, the researcher has drawn several conclusions, including: 1) Strengths, in this case, the strengths of the Tor Simago-Mago tourism are its beautiful natural scenery, its strategic road location, and the good and safe access roads despite being situated in the mountains. Then, near the tourist attraction, there is a hot spring, so visitors who come there can also enjoy it. 2) Weakness, in this case, the Tor Simago-Mago tourism has weaknesses in terms of a less clean environment, inadequate facilities, and the prevalence of illegal levies. (pungli). 3) Opportunities, in this case, the presence of the Tor Simago-Mago tourist attraction has the potential to create job openings that will help boost the local economy. 4) Threats, in this case, the threat to the existence of Tor Simago-Mago is the instability of rainfall considering its location in the mountains,

which can occasionally lead to landslides. Through the SWOT analysis that has been conducted, from the perspective of Islamic economics, the strategies for economic improvement that can be implemented include empowering the existence of Tor Simago-Mago tourism, maintaining and upholding religious values in the management of Tor Simago-Mago tourism, enhancing facilities and infrastructure to provide more comfort for visitors, including places for worship, minimizing illegal levies that may disturb visitors, adding shelters for when it rains, and consistently providing good service to visitors so that they do not feel discouraged and can return at any time.

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