

## Conflict management on Toba' halal tourism planning: a perspective of organisational communication

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**Abstract** The issue of halal tourism planning in Lake Toba is contentious. Refusal by residents around Lake Toba is caused by two factors: the halal tourism issue is perceived to be a challenge to the cultural life of the Batak communities and the possibility of Islamisation by halal tourism. This tension requires local governments to take conflict management steps by considering the existing historical, social context. This study used a cultural organisational communication perspective to describe the conflicts. From the data analysis, we found that the local government of North Sumatra has not optimally used an organisational communication approach involving all cultural-based community organisations to formulate a mutual agreement regarding halal tourism plans in Lake Toba.

**Keywords:** conflict management; lake toba halal tourism; organisational communication

### INTRODUCTION

This paper challenges the cultural, organisational communication theory application in handling conflict management on Toba's Halal Tourism plan. Since 2019, the Indonesian government planned to create Halal Tourism Destination among some well-known tourism destinations like Bali and Toba Lake (Ainin et al., 2020; Makhasi & Rahimmadhi, 2020). Meanwhile, seeing the importance and strategic importance of Lake Toba's tourism sector, the government realises that Lake Toba provides relatively high economic potential for the tourism sector and others.

North Sumatra Province is one of the most beautiful, attractive, and strategic provinces in Indonesia. In line with the Indonesian government to create ten 'New Bali' on the Tourism Masterplan, North Sumatra is strategically positioned among the new Bali plan (Pradana et al., 2020). The beauty of North Sumatra exists in its various natural panoramas. This area has a high economic value for Indonesia because its tourism objects are well-known, locally and abroad. Indeed, it is one of the most prominent tourism revenue sources for North Sumatra (Anele, 2020; Larashati et al., 2020). Indonesia frequently identifies as a Muslim nation (Kusumawati et al., 2020; Masuda & Yudhistira, 2020). Even so, there are not many Islamic regulations governing the government system in Indonesia, for example, when compared to Brunei Darussalam. Indonesia has six official religions and dozens of ethnic communities but features the largest global Muslim population (Winarti, 2017).

Nevertheless, Indonesia is now searching for a marketing plan for tourism that is ideal for Muslim visitors (Awalia, 2017; Winarti, 2017). One way that has been done is to advertise certain locations as sites that visitors can visit as places of worship (Junaidi, 2020). So, as a non-Muslim country, Indonesia, through the nation's ideology, tries to highlight the spiritual spirit of Islam as a community to attract visitors. This effort is realised in physical practice by increasing the number of tourism hotels, including halal hotels with halal standards. Halal hotels provide fewer or no alcoholic beverages and only serve food based on a halal diet (Winarti, 2017).

Based on that development, the Indonesian government realises that the Lake Toba area needs to be developed accordingly. To accelerate Lake Toba as a tourism area, the Indonesian President issued Indonesian Presidential Regulation Number 49 of the Year 2016 concerning the Lake Toba Tourism Area Management Authority Agency (Mujib, 2020). The Presidential Regulation issued shows the government's seriousness in preparing for the Development and Management of the Lake Toba Tourism Area managed by the Lake Toba Tourism Area Management Agency (abbreviated as BPODT) (Mujib, 2020).

Various development and improvement efforts to accelerate the Lake Toba Tourism Area continue to be implemented in line with the national tourism development target. These efforts include accelerating visits from local tourists and foreign tourists (Mujib, 2020; Tarigan & Basit, 2020). It is interesting to note that the figure target is fantastic. Overall, in 2019 and the stages of the following year, the government has set a target of 1 million foreign tourists and 20 million domestic tourists, see table 1 (Zaenuri et al., 2021). Therefore, the Lake Toba Authority Implementing Body took steps to make it easier for foreign investors to enter the Lake Toba area. The steps taken by the government include increasing accessibility in the form of a road network, increasing the capacity of the airport in Sibisa, and building

several other facilities, including the provision of clean water and sanitation.

**Table 1.** Number of Visits of Foreign and Local Tourists to Lake Toba 2015-2018.

Year	Foreign Tourist	Domestic Tourist
2015	229,228 people	9.7 Million People
2016	223,643 people	10.8 Million People
2017	270,292 people	14 Million People
2018	231,465 people	12.1 Million People

Source: Indonesian Central Bureau of Statistics (BPS) 2019

Regarding facilities, public facilities that need to be considered are the building of mosques and Muslim restaurants (Adel et al., 2021; Han et al., 2019). These two facilities are interconnected because they are a necessity for Muslim tourists. Based on survey results, most domestic and foreign tourists who come to the Lake Toba area are Muslim travellers (Tarigan & Basit, 2020). A Muslim traveller certainly needs a truly representative mosque as a place of worship, likewise with restaurants. After or before prayer, usually, tourists will eat. Therefore, these two facilities should not go unnoticed. Based on observations, especially in the Lake Toba area, houses of worship for Muslims and halal restaurants are still relatively few, and there are only city centres such as Prapat (Battour & Ismail, 2016; El-Gohary, 2016; Tarigan & Basit, 2020; Vargas-Sánchez & Moral-Moral, 2019).

Two factors cause the relatively limited number of Muslim houses of worship and restaurants in the Lake Toba area. First, in particular, eight districts around the Lake Toba National Tourism strategic area have a non-Muslim majority. This is a problem for Muslim minorities because the minimal number of Muslims in the Lake Toba area has an impact on the difficulty of building mosques. Second, the paradigm of the surrounding community only understands the function of the mosque as a place of worship. Supposedly, the existence of houses of worship is commonplace to support community progress, including as an attraction for tourists (Tarigan & Basit, 2020). Thus, many Muslim travellers to the Lake Toba area require the development of Muslim tourism facilities such as mosques and Muslim restaurants. This development is also a priority for the Lake Toba Authority Agency (Surwandono et al., 2020).

Various non-Muslim countries have viewed halal tourism's labelling as a strategic need in attracting local and foreign tourists (Ainin et al., 2020; Junaidi, 2020; Moshin et al., 2020; Pamukcu & Sariisik, 2020). For example, in Thailand, giving tourist areas a 'halal tourism' label means general tourism management, despite adopting the term 'halal,' which is always identified with Muslims (Wannasiri et al., 2020). However, the halal label is not a problem for the local people, even though they are non-Muslims. Public, regional, and state awareness allow the halal tourism label to have positive implications for education, economy, culture, and society that are quite felt by the community,

region, and even the country concerned (Battour et al., 2021; Jia & Chaozhi, 2020).

The halal tourism concept has inspired the Indonesian government, especially the provincial government of North Sumatra, to initiate labelling the Lake Toba area with 'halal tourism.' This idea can not be separated for various reasons. First, the label emphasises that the management of the tourist area of Lake Toba and its surroundings is better managed in terms of the various facilities for Muslim visitors, such as mosques, restaurants, and others to encourage Muslim tourists to visit the Lake Toba area (Mujib, 2020). Second, the label emphasises to the local community and the Lake Toba area that the Lake Toba area is an open place and gives a sense of security, comfort, and fun for all (Tarigan & Basit, 2020). The community and local government have provided facilities, which previously have been lacking. Muslim tourists no longer experience difficulties or worries when looking for Muslim restaurants and mosques. Indeed, everything has been prepared (Han et al., 2019). Third, the halal tourism concept encourages progress for the community and local government. The number of tourist visits in the Lake Toba area increases the community and local government's income. However, locals do not always respond to the government's wishes. The community feels severe concerns about the concept of halal tourism that will be applied in the Lake Toba area and its surroundings. For the Batak communities, the presence of halal tourism can disrupt local wisdom that has been passed down from generation to generation as a way of life for indigenous peoples. Therefore, organisational and political communication is needed to complete the design of Halal tourism in North Sumatra.

Goldhaber (1990) defines organisational communication as creating and exchanging messages in an interdependent relationship to overcome an uncertain environment. In that sense, organisational communication still pays attention to messages, interdependence, relationships, processes, environment, and uncertainty. Related to the Halal Tourism Development situation in North Sumatra, communication within the organisation becomes a marker for progress. Organisations exist if supported by good communication. Furthermore, organisational communication is grouped into intra-personal communication, interpersonal communication, group communication, organisational communication and mass communication (Rony & Panuju, 2018).

Besides crucial organisational communication, it is necessary to look at the roles and functions of organisational communication. Goldhaber (1990) states several functions of a communication organisation: first, completing tasks related to the roles and responsibilities of sales, service, and production; second, adjusting to change, which can be done through creativity, individual adaptation, and organisation; third, completing the task by maintaining policies, regulations that support continuous operation processes; and fourth,

developing human relationships through messages leads to attitudes, morals, fulfilment, and fulfilment of life.

In contrast to Goldhaber, Robbins (2006) has his own concept of organisational communication. First, organisational communication controls the organisation's behaviour. Second, organisational communication motivates the organisational environment. Third, organisational communication can explain anxiety, dissatisfaction, pleasure, relief, and satisfaction as emotional expressions. Fourth, organisational communication acts as information channelling to exchange information about each respective main tasks and functions. These experts' various functions emphasise organisational communication to solve any problems (Nguyen, 2020; Yaxley, 2020).

From this explanation, it can be concluded that communication strategy is a combination of management or communication planning to achieve communication goals. Communication will be successful if it can consider the supporting and inhibiting factors of its components, such as communication targets, media, messages, and communicators (Menayang & Marta, 2020).

This explanation answers the unnecessary conflicts on the halal tourism concept, especially since there has been no conflict about a concept like halal tourism (Awalia, 2017; Battour et al., 2021; Jia & Chaozhi, 2020; Yasid et al., 2016). The rejection of halal tourism means that the government and society fail to connect, and vice versa (Mujib, 2020; Winarti, 2017). The communication failure is regrettable (Tarigan & Basit, 2020). Communication plays a vital role in the success of whatever is achieved in communication studies. It will fail without any contact. Communication provides meeting rooms, exchanges of ideas, socialisation between different groups, such that what is shared generates mutual understanding. No problem cannot be overcome by communication since communication is the solution to these different problems. Indeed, in the sense of communication, the government has faced obstacles and rejected the idea of halal tourism. If traced, there is an assumption between the provincial government and culture so that people have different perceptions of what is conveyed by the government. The above problems encourage the author to pay close attention to the communication between the Provincial Government and the Batak community as people who live in the Lake Toba district. In addition, the authors also want to provide suggestions for effective communication methods for the Provincial Government with the Batak community.

Based on the above background, the problems can be described as follows: first, what is the role of organisational communication in mediating the Provincial Government and the community in launching the concept of halal tourism in Lake Toba? Second, how is the organisational communication strategy of the North Sumatra Provincial Government in mediating the community to agree on the concept of halal tourism in Lake Toba? Third, how effective is the organisational

communication strategy in mediating the Provincial Government to the community in the declaration of the concept of halal tourism in Lake Toba?

## **METHODOLOGY**

The data sources for this analysis were material and documented presentations and debates, most of which were directly attended by the researchers; in-depth interviews with sources, local media reports and books on North Sumatra Halal tourism; and discussions in several North Sumatra tourism WhatsApp groups. In-depth interviews were conducted by the researchers from Medan, with informants from the North Sumatra-based online media, *Tribun Medan* (representing media stakeholders), UIN Sumatra Utara (representing education institutions) North Sumatra Provincial Government. Data Analysis using the intertextuality method investigate the interconnection of the text between the interview, literature, and online Media (Kalenych, 2020).

Susilo & Sugihartati (2019) mentioned that data collection methods could use a combination of different techniques, namely scanning documents and presentation materials, publications related to the preparation of halal tourism in North Sumatra, which are published in print and electronic media, participatory observation in several face-to-face and online public discussions through the WhatsApp Community, and studies deep. The collected data was then analysed qualitatively by using the method of organisational communication through government mediation focusing on negotiation and mediation by the Provincial Government of North Sumatra (Tuela & Susilo, 2017).

## **RESULTS AND DISCUSSION**

In Indonesia, regulatory arrangements regarding the concept of halal tourism have experienced various ups and downs. Conceptually, halal tourism is included in Indonesian Law Number 10 the Year 2009 on Tourism. Although it does not explicitly explain the concept of halal tourism, article 1 point 3 explains that "Tourism is various forms of tourism activities and is supported by facilities and services from the community, government, local government and entrepreneurs." This article indicates the possibility of Islamic tourism activities. This law is further strengthened by the Regulation of the Indonesian Minister of Tourism and Creative Economic (Parekraf).

The Regulation of the Indonesian Minister of Tourism and Creative Economic Number 2 the Year 2014 describes the Guidelines for Conducting Sharia Hotel Businesses, following the issuance of a Memorandum of Understanding with the National Sharia Council of the Indonesian Ulema Council (MUI DSN). In order to strengthen the implementation of halal tourism, the Indonesian Minister of Tourism and Creative Economic Decree No. 11/2016 on Tourism Business Certification was also issued. One of the aims is to regulate the certification of halal tourism businesses. This ministry regulation is a



substitute for the Regulation of the Indonesian Minister of Tourism and Creative Economic Number 2 the Year 2014. However, the Regulation of the Indonesian Minister of Tourism and Creative Economic Number 11 the Year 2016 did not last long. It was replaced with the Regulation of the Indonesian Minister of Tourism and Creative Economic Number 12 the Year 2016 concerning Tourism Business Certification. Based on this latest regulation, the regulation on halal tourism business certification is revoked, and there is no longer a legal basis regulating the concept of halal tourism. Unlike the MUI DSN, amid the absence of regulations on the concept of halal tourism, MUI DSN re-issued Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for Organising Sharia-based Tourism. The various aspects stipulated in the fatwa include hotels, spas, saunas and massages, tourism objects, and travel agencies. In other words, clear regulations regarding the concept of halal tourism are currently only regulated through the MUI DSN, not regulations that have binding legal force.

One form of settlement regarding halal tourism disputes is through court processes and deliberation channels. These efforts are made through mediation, negotiation, facilitation, arbitration and adjunctions. Over time, mediation has evolved and the growing desire to resolve disputes quickly and mutually satisfy both parties. According to Abbas (2009), dispute resolution by mediation has a place in the Indonesian legal system, including sharia, customary, and national law. The three of them emphasised that mediation is a form of dispute resolution that can maintain human values and place humans as dignified social beings.

Kamus Besar Bahasa Indonesian or KBBI (The Comprehensive Indonesian Language Dictionary) defines mediation as the involvement of a third party for intermediaries, such as the process of resolving a dispute; and mediation. Garry Goopaster (in Abbas, 2009) defines mediation as a negotiation process to cooperate with impartial third parties, working with disputing parties to help obtain a satisfactory agreement. Both definitions mention the role of the third party and the purpose of mediation.

The meaning of mediation is also explained through the Indonesian Supreme Court Regulation Number 02 the Year 2003. Article 1 point 6 explains that mediation is the settlement of disputes through the negotiation process of the parties assisted by a mediator. Furthermore, article 1 point 5 explains that the mediator is a neutral and impartial party whose function is to assist the parties in finding various possible dispute resolutions. In this sense, the mediator is a proactive party seeking various possibilities in conflict resolution. Thus, the mediator's intelligence is required to find various alternative solutions to achieve peace among the two parties.

The purpose of mediation is fundamental in situations of conflict or dispute. First, according to Abbas (2009), the objectives of mediation include resolving disputes by involving a neutral third party. Second, mediation leads the parties to a sense of permanent and sustainable

peace, considering that the settlement puts both parties in the same position; neither party is won nor defeated. Third, in mediation, the disputing parties are proactive and have full authority in decision making. The mediator does not have the authority to make decisions but only helps the parties during the mediation process in order to achieve a peace agreement between the two parties. In other words, the goal obtained from mediation is to reach a fair and beneficial mutual agreement for both parties involved in the dispute.

### **Organisational Communication; The Mediating Approach in the Rejection of Halal Tourism Concepts**

Communication is very significant in human life. The function of communication includes conveying information, educating, entertaining and influencing. Without communication, it is inconceivable how difficult human life itself is. Interactions will be hampered, information will be cut off, and communication may fail or misinterpreted. All of these conditions are implications of a loss of communication. This situation is very dangerous and troublesome for all humans because information, relationship, and influence are highly significant in all aspects of human life.

The communication process becomes vital because communication is essentially the delivery of ideas, thoughts, or feelings by someone (communicator) to others (communicant). These thoughts may be in the form of information, ideas, or opinions that arise in the communicators' minds. Feelings may vary, including certainty, doubt, worry, excitement, courage, and many others. All come from the deepest parts of human emotion (Effendi, 2006).

The communication process can create happiness, problem-solving, conflict resolution, and so on. Moreover, then the position of communication increased from knowledge to science. Communication relations with other sciences are also increasingly placing communication into a more strategic position and role in human life. One of the communication sciences is related to the social sciences in which there is the science of law. Legal science is concerned with everything related to law, and the object of legal science is the law itself. Accordingly, communication requires legal communication. The position of communication is essential in all forms of solving problems related to law. The role of communication is not only as a science but provides a clear role. Furthermore, the substance of legal communication is talking about legal information. Without information, the law will not provide legal education to the public. The law will be difficult to enforce and run in place without the control of the legal community because of the loss of legal information itself.

The function of law is to provide legal certainty to the public through communicating and conveying legal information. Thus, conflict and dispute resolution become a jurisdiction with various forms of legal settlement from court to outside courts, such as deliberation through



peace channels in negotiations, facilitation, arbitration mediation, adjudication and others. Communication is essential because, without communication, it will be challenging to create a resolution of the conflict. Communication function to strengthen dispute resolution so that it is easy to achieve the desired goals. Communication plays a role in conveying all information in carrying out the peace process. Without communication, mediators experience difficulties because the information is strategic in resolving disputes.

In contrast to the opinion of the provincial government, the concept of halal tourism provides benefits for the community. These benefits are in accordance with the objectives of tourism, namely to increase economic growth and community welfare, reduce poverty and unemployment, preserve natural resources and the environment, promote culture, promote national image and identity, foster nationalism, strengthen national unity and strengthen the friendship between nations.

Two different perspectives require solutions to obtain conflict resolution, which can be done through communication because one of the functions of communication is to change behaviour. In this context, there was a change in the behaviour and attitudes of the Batak communities towards the provincial government policy, namely the concept of halal tourism in Lake Toba. Communication will change this behaviour and make them accept the concept of halal tourism in Lake Toba. This relationship proves the uniqueness of communication. At first, the rejection reaction was the result of miscommunication. Now, the rejection can be solved through communication as well.

Various approaches have been taken in organisational communication. The North Sumatra Provincial Government is a large institution as well as an organisation. In general, an organisation is defined as an association of people or community groups that utilise resources such as the environment, materials, and expertise possessed by that person. In the administrative language of the North Sumatra Provincial Government, there is a Village Apparatus Work Unit (SKPD), especially those that are competent in relation to tourism. The head of each SKPD is the Head of Service, and the superior of the Head of Service is the Governor. A pattern exists in this relation. Members of the organisation are directed and guided by organisational leaders to use resources from inside or outside the organisation. To resolve conflicts between the Provincial Government and the Batak ethnic community regarding the rejection of the concept of halal tourism, organisational communication is needed. Organisational communication is considered more effective than interpersonal communication. To make the organisation stronger and more focused, organisational communication requires four functions: informative communication function, regulatory communication function, persuasive communication function, and integrative communication function.

The function of Informative Communication is to reinforce the form of good information and communication—all elements involved in the conflict know what steps to take. For example, in the concept of halal tourism, information about halal tourism should be well understood in terms of regulations and implementation. Meanwhile, regulatory communication has an organisational function in regulating regulations. There are rules from each organisation that are made about the duties and functions of the organisation's positions. In the context of Lake Toba, some people are appointed as communicators to mediate conflicts that occur. The last is the function of persuasive communication, namely communication delivered by the leader and will be carried out by subordinates in a persuasive manner. In the context of the concept of halal tourism, superiors appoint the right person as a persuasive communicator. Integrative communication is communication to integrate what is ordered by superiors to members of the organisation. Indeed, in resolving disputes over the concept of halal tourism, integrated energy communication is needed.

From this explanation, it can be seen that the role of organisational communication can be quite effective in resolving conflicts between the Provincial Government and the Batak tribal community regarding the concept of halal tourism in Lake Toba. Organisational communication functions as informative communication, regulatory communication, persuasive communication, integrative communication. This function is suspected as the right approach in mediating halal tourism conflicts. So, the miscommunication that occurs must be reopened with an organisational communication approach.

Organisational communication is seen as a practical approach to mediate the rejection of halal tourism in Lake Toba. This approach is used after seeing the magnitude of the organisational communication function that functions as a transmitter of information, education, entertainment, and influence. This last function influences and becomes a force to mediate conflicts that occur. However, a communication strategy is needed in its implementation, which combines communication planning and communication management (Effendi, 2006). This strategy aims to ensure that the communication of dispute peace messages is acceptable. With communication, understanding and acceptance are created so that it needs development. Through final communication, motivational activities are created.

The Batak communities' rejection of the concept of halal tourism must be taken seriously, and for the concept of halal tourism to be accepted, it requires mediation. There is a misinterpretation of the concept of halal tourism. According to the Batak communities, halal tourism will disturb the local wisdom that has been embedded in their lives. The task of conducting mediation is not easy because there were offences for the Batak communities at the beginning. Therefore, the mediation process must be carried out carefully. The provincial government must actively approach the Batak communities through

mediation and appoint a mediator who can bring together the two parties to re-establish communication. The most crucial skill of a mediator is mediation skills, which is very necessary for communication strategy.

Abbas (2009) emphasises several things that are the duties of a mediator and a communicator who will resolve disputes. First, the mediator performs a conflict or dispute diagnosis. In the case of rejection of the concept of halal tourism, a mediator must know the causes, factors, and consequences caused by the refusal. Second, the mediator must be able to identify problems and various crises of interest from each party. This means that both parties must be given the opportunity to present their problems openly in the mediation process so that each party can listen. Third, the mediator sets the agenda as the steps to be taken by both parties. For example, the time and place of mediation, the subject matter in dispute, and so on. Fourth, the mediator facilitates and controls the course of communication. That is, the mediator is obliged to pay attention to the communication between the two parties. The mediator is in charge of ensuring that both parties communicate smoothly and helps facilitate communication. Fifth, the mediator arranges and rearranges the various demands of the parties into the fundamental interests of each party and mediation is carried out by directing the desired real interests. Sixth, the mediator is tasked with changing the views of both parties into views that represent each party. So, no opinion arises from the ego of each party but a sense of mutual understanding. Seventh, the mediator must change the partial view into a universal view that both parties can accept. Eighth, the mediator includes the interests of each party for problem-solving. In the context of halal tourism, if a meeting point is not created about the meaning of halal tourism, then the mediator can provide a solution by redefining the concept of halal tourism so that the interests of both parties can be accommodated. Ninth, the mediator is in charge of compiling various problems from each party using language and sentences that do not cause an emotional atmosphere. The mediator can also formulate questions that can convince both parties. Tenth, the mediator is in charge of safeguarding the statements of each party so that both parties are in their true interests. In addition, the mediator must also turn rigid demands into mutually beneficial discussions and negotiations. In the context of halal tourism, if there is no consensus on the meaning of halal tourism, the mediator can provide a solution by redefining how the concept of halal tourism actually is so that the interests of both parties can be accommodated. Ninth, the mediator is in charge of compiling various problems from each party using language and sentences that do not cause an emotional atmosphere. Alternatively, the mediator can formulate questions that can convince both parties. Tenth, the mediator is tasked with safeguarding the statements of each party so that both parties are in their true interests and turning rigid demands into mutually beneficial discussions and negotiations. In the context of halal

tourism, if a meeting point is not created about the meaning of halal tourism, then the mediator can provide a solution by redefining how the concept of halal tourism actually is so that the interests of both parties can be accommodated.

The ability of the mediator as a communicator in communicating the rejection of the concept of halal tourism does not stop there. The communication strategy carried out must also look at the components of each communication and the various supporting and inhibiting factors, namely:

### **Attention to communication goals**

In this case, the Batak communities reject the concept of halal tourism in Lake Toba. The mediator should aim to go through informative methods and take persuasive and instructive steps. In that sense, peaceful communication delivered to the Batak community is adapted to various references, situations, and conditions. In terms of reference, organisational communication must pay attention to education, lifestyle, norms of life, experience, social status, etc. Next is the situation and condition factors, namely the communication situation, namely whether the communicant can receive messages from what has been conveyed by the communicator.

### **Requires selection of communication media**

Using the media is vital to convey messages to the Batak communities. Alternatively, the mediator can conduct socialisation explaining the importance of the concept of halal tourism in the Lake Toba area. The media used may vary, including banners, brochures, films, newspapers, etc.

### **Requires assessment of the purpose of communication messages**

The process of communicating to mediate the rejection of the concept of halal tourism requires various techniques ranging from information techniques, persuasion or clear instructions that parties, especially the Batak community, can understand.

### **Putting the role of the communicator in communication**

The communication process will be successful if the government considers the attractiveness of the sources and the credibility of the sources. In the context of halal tourism, the Provincial Government of North Sumatra must be able to appoint and select communicators who have attractiveness so that they are influential and can guarantee changes in attitudes, opinions, and behaviour with attraction mechanisms. The right choice will make the Batak community communicants feel the similarities and comfort in communicating with communicators. In addition, the Provincial Government of North Sumatra must also choose communicators who have credibility from sources who can give trust to the Batak community. Because they are

dealing with the Batak community, the chosen communicator must be seen as a traditional figure who understands the nooks and crannies of the Lake Toba area.

From the explanation above, if the organisation's communication strategy is carried out in accordance with the right strategy, it can be guaranteed that the communication relationship between the North Sumatra Provincial Government and the Batak communities will be liquid again. At first, the concept of halal tourism was rejected outright, but after various communication strategies were carried out, the concept of halal tourism in the Lake Toba area was well received by the surrounding community.

Effectiveness is vital in measuring success in achieving goals. Effectiveness is defined as a measure of the level of success of a person or organisation by using a certain way according to the goals set. For example, if it is associated with mediating the rejection of the concept of halal tourism in Lake Toba by the Batak communities, the organisational communication strategy approach is considered effective and appropriate, this can be seen from:

***Substantial aspects and communication functions of the organisation itself are strategic.***

The substance of communication is creating and exchanging messages in a network that depends on each other to cope with uncertainties in the environment. Meanwhile, organisational communication functions to complete tasks related to sales, service, and production responsibilities and roles. Individuals and organisations must adapt to change by developing creativity and adaptation. In addition, tasks must also be completed by implementing maintenance procedures and policies. Communication supports continuous daily operations and develops human relationships in organisations by developing their attitudes, morals, fulfillment and fulfillment of life. The function of organisational communication is to control the behavior of members in the organisation, as a motivation for the organisational environment, as a means to express emotional feelings in the form of expressions that can provide comfort to explain feelings, pleasure, satisfaction, relief, anxiety and anxiety, as a channel of information in the context of information exchange about each of the main functions.

**Aspects of organisational communication strategies that are more measurable and provide various directions with the various steps that have been taken**

Not only that, but organisational communication must also look at communication and the supporting and inhibiting factors in each of these components. These factors can be: 1) Paying attention to the purpose of communication, 2) Selecting communication media (banners, brochures, films, newspapers and so on), 3) Assessing the purpose of

communication messages using various techniques such as information techniques, persuasion or instructions that can be understood clearly, 4) The role of communicators in communication requires source attractiveness and source credibility. All of these components have been described in the previous sections.

The two factors above can be used as a measure of the effectiveness of organisational communication. Furthermore, both can be used as approaches in resolving conflicts related to the rejection of the concept of halal tourism in Lake Toba. Apparently, there is a good process with various strategies implemented. Usually, any suitable process, especially with a good purpose, will also produce a good solution. Therefore, the concept of halal tourism in Lake Toba, which was initially suspected and feared to have a negative impact on religion, culture, customs and local wisdom of the Batak community as a community inhabiting the Lake Toba area and its surroundings, will be well received after going through a measurable organisational communication process by accommodating the interests of the local community. North Sumatra Provincial Government and the community itself.

## **CONCLUSION**

Planning halal tourism in Lake Toba has become a controversy in the form of rejection from residents around the Lake Toba area. This refusal is due to two factors, namely, the issue of halal tourism, which is considered to threaten the existence of Batak culture and the fear of the threat of Islamization through halal tourism media. This tension requires local governments to take steps to manage conflict in accordance with the existing historical social context. This study uses an organisational communication perspective to describe the conflicts that occur. The study found that the local government of North Sumatra had not optimally used an organisational communication approach that involved all cultural-based community organisations in formulating a collective agreement regarding the halal tourism plan in Lake Toba.

Seeing the role, strategy and effectiveness of organisational communication in mediating the rejection of the concept of halal tourism in Lake Toba, organisational communication needs to be accommodated as an important policy. At least, the existing writings and ideas can be a contribution to the North Sumatra Provincial Government in exploring the effectiveness of conflict resolution. However, the implementation of these suggestions is returned to the policy makers. Nevertheless, this research can be used as a model for conflict resolution that is currently occurring in Lake Toba.



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