POTENTIAL AND OBSTACLES OF HISTORICAL AND ARCHEOLOGICAL HERITAGE FOR TOURISM DEVELOPMENT EFFORT IN BARUS, REGENCY OF CENTRAL TAPANULI

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ABSTRACT

The historical and archaeological heritages scattered in Barus, Central Tapanuli Regency, North Sumatra have not been functioned as much as possible as tourism destinations, either for economic, politic or tourism interests. The purpose of this research is to provide benefits for the development of science related to history, archeology and also knowledge related to tourism, especially tourism development. The primary and secondary data collecting procedures are conducted through observation or direct survey to research object, carrying out focus group discussion and searching supporting data to libraries and institutions that are considered to be source of data in this research. The final result of this research is to increase tourism visits that impact on increasing public welfare in Central Tapanuli Regency and to maintain existing historical and archeological sites.

Keywords: *tourism, archeological heritage*

1. INTRODUCTION

In general, tourism potential in Regency of Central Tapanuli is very big. With a long coastline on the west coast of Sumatra Island $\pm$ 200 km, it has beautiful beaches, small islands spread over the Indian Ocean over 25 islands with beautiful beaches and underwater ecosystem charms such as Coral Reefs and ornamental fish in the cluster of Mursala Island and Unggas Island. The scenery of Bukit Barisan Mountains, Waterfalls and rivers which are widely found in the District of Central Tapanuli and Lake Pandan add tourism competitiveness Central Tapanuli District. In addition to the natural attractions, there are also historical attractions/cultural heritage around the area of Barus and the surrounding area is rich with archaeological materials and tombs that become evidence of the history of the greatness of the past where Barus became one of the major ports on the West Coast of Sumatra Island. The historical and archaeological remains of Central Tapanuli Regency, North Sumatra have not been fully utilized as a tourism destination, either for economic, political or tourism purposes. In this globalization era, all the potentials must be explored, researched, and exposed to the fullest. The result is clear for the common good to create a civil society. The virtue of this research is to provide benefits for the development of science related to history science, archeology and knowledge related to tourism, especially tourism development and expected by local government and can produce policy in developing tourism in the region, especially in Central Tapanuli Regency.

People who have a tourist area clearly have access to enlarge economic added value through tourism. It starts from careful planning, appropriate steps, and development strategies that are in accordance with local tradition, it is hoped that the area that has a tourist object becomes a harmonious, balanced and running sustainable and qualified place. Until some times ago it appeared that the direction of Indonesia's archaeological research activities was still dominated by ideological interests. This is certainly inevitable given the desire for values, traditions, and historical relics, which give a distinctive character to the culture of the nation, also the results of development that contains the value of struggle, pioneering, and national pride continue to be nurtured, nurtured and nurtured to foster the spirit of struggle and love of the homeland, as mandated by the State Policy of 1993-1998. It is therefore also mentioned in GBHN 1993 - 1998 on the cultural sector, particularly with regard to the management of archaeological resources - that spatial planning at all levels should take into account the preservation of buildings and objects which contains historical value.

Essentially, Preservation is a variety of efforts to defend an object from the process of destruction and annihilation, so that it maintains the sustainability both physically and the value contained therein. While the

intended use in accordance with the Law of the Republic of Indonesia No. 10 of 2011 on Cultural Heritage Chapter VI which states that certain Objects of Culture can be used for religious, social, tourism, education, science, and/or culture. One of the utilization of archaeological and historical remains in the Regency of Central Tapanuli is for tourism activities, as mentioned in the Consideration of the Law of the Republic of Indonesia Number 9 of 1990 on Tourism stated that the condition of flora and fauna, ancient relics, historical relics, culture owned by the Indonesian Nation is a great resource and capital for tourism development and enhancement efforts. The implementation of tourism continues to maintain sustainability and encourage efforts to improve the environment and tourism object and tourist attraction (ODTW). Tourism development brings consequences of capital and investment intervention into the world of tourism to utilize environmental resources, whether physical, biotic, or cultural. To avoid development and tourism activities, do not provide a supply to the degradation of the quality of environmental resources, then the principle of sustainable development in the tourism sector should be applied. The principle of sustainable development in the form of utilization of environmental resources to meet current needs without harming the next generation, and in the context of tourism is of course very relevant.

2.THEORETICAL REVIEW

2.1 Utilization of Conservation and Sustainable Tourism

In accordance with the Law No. 10 Year 2011 on Cultural Heritage Chapter VI, it is said that certain cultural heritage objects can be used for religious, social, tourism, education, science and/or culture, also in the Ministerial Decree No. 062/U/1995 Chapter VII which mentions the utilization is given for the purposes of multiplication and done with still pay attention to social function and preservation of cultural heritage objects. In the Law of the Republic of Indonesia Number 10 Year 2011 on Cultural Heritage, it is stated that cultural heritage objects (hereinafter abbreviated as BCB) are man-made, moving or immobile objects in the form of unity or groups or parts or residues aged at least 50 (fifty) years, or representing a distinctive style and considered to have an important value for history, science and culture. BCB is distinguished over the moving BCB that can be moved and somewhere to another such as ceramics, keris, beads and so on. The BCB does not move, with regard to objects that cannot be moved to other places such as tombs, temples, mosques, or building forms.

The cultural heritage objects that were found were having not been utilized anymore as originally prohibited to be reused. Although it is prohibited to be used as a function of its original function, it is not possible for other uses to the extent that it does not contradict the important values contained in the BCB, for example for tourism, research and development of science, history and culture. The understanding of BCB which contains several aspects of important value is as follows, the first aspect of history which is how BCB backed historical events that are considered important and related symbolically with the previous events. Second is the aspect of science, namely the quality deposit and breadth in the development of science in BCB. Then the third is the cultural aspect, namely the important role of BCB in a society, especially related to tradition, art, and local belief. As for the fourth, socio-economic aspects, it regards the important role of BCB for the aspects of values and the community life, such as education, identity, and image of the region.

The excavation has not been conducted optimally. Therefore, the objects that exist, should continue to be explored in order to improve the quality of tourism in Central Tapanuli (Brahmana, 2002: 2-3), because the cultural resources are the products of human creation, the pattern of lifestyle community, cultural art and history of the nation, which is emphasized on culture. Some of the above products have economic value which can be utilized as archaeological and historical remnants, and can be achieved through several strategies in the effort to involve the society in tourism:

1. Making the community as the main source of manpower in the tourism sector
2. Making the community as a supplier of tourism goods and services
3. Encouraging the community to sell tourism goods and services directly to tourists
4. Encouraging the community to become owners and business actors of tourism services

5. Conducting a tourism infrastructure that enables people to gain profit
6. Working for the community in tourism service providers by providing training
7. Encouraging the emergence of new institutional entities that accommodate the interests of local communities
8. Optimizing local potentials in lieu of charity activities in tourism development (Janianton, 2005: 25).

The utilization and the development of archaeological and historical heritage must also consider the principle of sustainable development, namely: the principle of conservation, the principle of amelioration, precaution and prevention principle, the principle protection principle, the polluter pays principle. The development of tourism should be guided by sustainable tourism development, in which the World Commission on Environment and Development (WCED) defines sustainable development as a development that meets today's generations without neglecting the ability of future generations to meet their needs, which are given priority and efforts to meet the essential needs of poverty and realize the limitations of technology and science in meeting the needs of the present and the future. The concept of sustainable development is clarified by the 1992 Rio Declaration Agenda 21, which contains 27 principles on sustainable development, agenda 21 is a comprehensive plan of action to be taken globally, nationally and locally by organization of the United Nation System, government and major groups in every area in which the human impacts on the environment (Anonymous, 1997).

In the community services, waste management, land resource management, natural resource management. In the service of society there is the embodiment of socio-economic principle of sustainable development, where: There are efforts to alleviate poverty, changes in production and consumption patterns, Population dynamics, Management and health promotion, Global trading system, economic instrument, economic balance and integrated environment (Anonymous, Without Year). This is in accordance with the 1992 Yogyakarta Declaration (1992), stating that tourism development should be regulated in a planning that involves the participation of the wider community by ensuring a balance between economic, social and cultural aspects. From the Yogyakarta Declaration of 1992 explicitly has given that in the development of tourism there are four aspects that must be considered, namely: Environmental sustainability; Alignment of relationships between tourists, locations, and local communities; balance of economic, social, and cultural aspects, and human existence; and Government, community and private participation (Janianton, 2005).

The sustainable tourism development with a participatory approach is based on the consideration that the character of the local community is physically and social culturally is a major resource. The local community as a dynamically which evolves the resource should be able to act as a subject and not just an object. This is reinforced by the opinion of Nasikun (1997) that tourism development involving local community participation can be done by applying global management. The principle in this global management approach is an integrated management approach that helps channel community energy into an advanced process of self-reliance. Thus communities are given the opportunity to empower their communities to be able to analyze their own circumstances, generate solutions to their problems, plan their own regional development, and assess the results.

3.METHODOLOGY

The research method in this study uses qualitative method that emphasizes the search data in the primary and the secondary. The technique of collecting primary and secondary data is conducted through observation or direct survey to research object, focus group discussion and finding supporting data to libraries and institutions that are considered to be a source of data in research, for example to the National Archives of the Republic of Indonesia in Jakarta; National Library of Indonesia, Tourism Office of Central Tapanuli Regency; Medan Archaeological Center; North Sumatra State Museum of State; and research that has been done; as well as publications/magazines related to studies and cultural relics. The research material is derived from data sources obtained directly from the results of observation / survey in the form of cultural results

data in the form of historical and archaeological objects contained in Kabupaten Central Tapanuli and from secondary data. There are some primary data that need to be researched, which become a collection of individuals containing predetermined traits.

The method of data analysis uses the method of historical and archaeological analysis that aims to study and explore facts or experiences and developments of the past by trying to draw conclusions and try to make interpretations of data from the event. It also uses SWOT analysis (Strengths, Weaknesses, Opportunities and Treats), to be used to identify strengths, weaknesses, opportunities and threats. The main data includes (1) data relating to responses, wishes and opinions of local people with the presence of attractions in the area; (2) socioeconomic and cultural conditions of the community. Meanwhile, the supporting data obtained from various government agencies that have authority and related to tourism development in Central Tapanuli. This data collection is done to obtain documents, archives, maps, reports, and so forth as reference material. The related institutions to the tourism development in Central Tapanuli, Department of Culture and Tourism of North Sumatra Province, and Archeology Hall of Medan.

4.DISCUSSION

4.1 Geographical Condition of Barus

The town of Barus is a sub-district in Central Tapanuli, North Sumatra, Indonesia. The capital of this district is in Padang Masiang Village. The town of Barus was as the city of Emporium and the center of civilization in the 1st - 17th century AD, and also called by another name, namely Fansur. Barus District is located on the West Coast of Sumatra with an altitude between 0 - 3 meters above sea level. District Barus is located at Coordinate 02 ° 02'05 " - 02 ° 09'29" North Latitude, 98 ° 17'18 " - 98 ° 23'28" East Longitude. Regency of Andam Dewi in the north, South with Sosorgadong Sub district, East with North Barus District, West bordering with Indian Ocean. In the past Kapur Barus and spices were one of the most valuable trading commodities of this region and traded all the way to Arabian, and Persian. Camphor is very fragrant and became the main ingredient in the treatment in the Arab and Persian regions. The greatness of this lime was spreading throughout the world and resulted in him being hunted and causing the price to be higher. This excessive exploration of camphor makes no longer the regeneration of this old tree. Today, it is very difficult to meet the camphor tree, even if there is one, the age does not reach the age of producing powder in the middle of the tree trunk. The old town of Barus became one of the tourist destinations for archaeological researchers of Islam, both from within the country and from abroad, especially in Lobu Tua where French and Indonesian researchers did archaeological exploration. Today we can see the relics of Islamic history in Barus, namely by the tomb of Papan Tinggi and the tomb of Mahligai.

4.2 Historical and Archeological Tourism Potential in Barus

The surrounding area of Barus is viewed from all aspects have great potential especially its tourism potential, the maritime tourism sector and other natural beauty. This is supported by the natural conditions and the Barus people who are friendly as well as many tourist objects scattered in the area. The coastal attraction is a favorite one owned by Barus. In addition, Barus District also has a historical tourist attraction in the form of ancient tombs which is the tomb of the spreaders of Islam in the past. In this research, the tourism potentials here are historical and archaeological relics of Islamic tombs and historic buildings in Old Town Barus. The evidence of the remains of Barus in the past until today still can live monumental remains that up to now still standing in Barus are the gravestones from the tombs of the *aulia*, kings and their families. The tombs are grouped in several tomb complexes, including: Mahligai Tomb Complex, Papan Tinggi, Tuan Ambar, Tuan Ibrahim Syah and Tomb of Maqdam Cemetery Complex. In the complex there are some uniqueness which are large tombstones equipped with calligraphy and decorations are quite high. Here are some places or complexes that could potentially be a tourist destination:

a. Mahligai Tomb Complex

This tomb complex is located in the village Aek Dakka Barus District, located on top of hills covering an area ± 2 Ha. To go to the tomb complex can be passed by four-wheeled vehicles with paved road conditions. The road to the tomb complex is uphill. Around the complex there is a church resting house and car park, which is located on the east of the complex. The area of 1960 M2 tomb complex is fenced with barbed wire made by the project (P3SK) of North Sumatra Depdikbud office on budget year 1990/1991 along with its

restoration. The entrance to the complex is on the east side. To the south is limited by the highway from the land that has not been utilized by the population as well as the west while in the north is the area of rice fields. The complex of this tomb lies in the coordinates of N.20 02'.795 "and E. 980 24'.196". In this tomb complex there are at least 234 tombs, which are represented by their tombstones. The tombstones vary, from simple to rich beginnings, from small to large. Some of the tombstones are quite specific, in the sense of having a unique shape and there are decorative or observable patterns that are described below.

Figure 1. Tomb of Nisan spread in Mahligai Tomb

Source:

Report of Islamic Archeological and Historical Mapping Team, Barus Central Tapanuli, 2014

b. Tomb of Papan Tinggi Complex

The tomb of Papan Tinggi complex is located in Penanggahan Village, Barus District, and Regency of Central Tapanuli. This tomb complex is called The tomb of Papan Tinggi complex because it is located on a high hill $\pm$ 3000 meters above sea level. This complex occupies an area of 40 meters x 15 meters, in limitation with a fence around 160 cm high made of wall and iron with the entrance from the south as wide as 120 cm. To reach this area is connected with 876 pieces of stairs. This tomb complex has been restored by the Office of Education and Culture of North Sumatra Province in cooperation with the Regional Government of North Sumatra Province in fiscal year 1994-1995. In this complex there are 7 tombs, 6 of which are grouped with tombstones made of stone. A tomb has a distinctive headstone between the headstone and the headstone. This tomb is the longest tomb and has a large tombstone and tall, ancient tomb sites that this one is regarded as a sacred tomb and always visited by people.

Figure 2 .Tomb of Papan Tinggi

Source: USU and USM Mapping Team, 2014

c. The Tomb of Tuan Ambar Complex

It is located 200 meters from the Pananggahan Village highway, not far from the entrance to the High Board tomb complex. The complex of this tomb is located at the coordinates of N. 20 01'.926 "and E. 980 24'.913". This tomb complex occupies a tomb area of 20 X 11 meters.

Figure 3 .Tomb of Tuan Ambar Complex

Source: Document of Research Team, 2017.

d. Tomb of Ibrahim Sha Complex

This tomb complex is located 15 meters from the intersection of Bukit Hasang highway to Central Tapanuli Regency which is geographically located at the coordinates of N. 00 55'674 "E.1040 29'.543". This tomb complex is also called with the nickname of Tuanku Batu Badan that occupies the area of 15.30 m x 10 m. In this location there are 13 graves.

e. The Tomb of Mr. Syech Machdum Complex

The tomb of Mr. Machcun Syech is not far from the edge of the highway which is still in the Village of Bukit Patu Pangan, about 500 meters towards the coast towards the center of Barus District which geographically lies in the coordinates N. 20 01'460 "and E. 980 25 ' . 053 ". To get to this grave we also have to climb about 80 stairs. In this tomb there is also another tomb that is mentioned as his followers.

The cemetery area is about 421,18 m², with a height of ± 5 meters from sea level. In this tomb there is also another tomb that is mentioned as his followers. Like the other ancient tombs, the Tomb of Mr. Syech Machdum also has its own story, but the notes to reinforce its existence are incomplete, as are the other tombs such as the tomb of Tuan Kayu Bungo, the tomb of Tuan Kayu Anang, the tomb of Tuan Kayu Api-Api, the tomb of Tuan Kayu Arang in the village of Kedai Gedang, the tomb of Tuan Pulau Pane in the village of Sosor Gadong, the tomb of Tuan Kampung Solok in the village of Kampung Solok.

Figure 5. Tomb of Syech Macdum Complex

Source: Documentation of Research Team, 2017

f. Fort Barus

This old Portuguese heritage building is located on the shore of Barus. The castle, which is about half the size of the football field, looks unkempt. Buildings made of cast cement and pebbles have been partially eroded and less attention from the government and society. It is necessary to take the awareness that the importance of maintaining inheritance in order to attract tourists to visit the Barus Castle in Barus Kabupaten Central Tapanul

Figure 5 .Fort Barus

Source: Document of Research Team, 2017.

g. Zero Point of Islamic Nusantara Civilization of Barus

The zero Point of Islamic Nusantara Civilization is a new tourist attraction in Barus. This new place was inaugurated by the President of the Republic of Indonesia Joko Widodo. This zero point marker is the construction of a monument with a globe as a marker. This monument is located right on the shore of Barus precisely located at the coordinate point N 020 00'29.9 " E 0980 24'11.0 ". Determination of Barus as the zero point of Islamic civilization Nusantara indicates that Barus is a city of historical relics and of course many archaeological remains, especially traces of Islamic archeology.

Figure 6 .Zero Point of Islamic Nusantara Civilization of Barus

Source: Document of Research Team, 2017.

4.3. The Development of Archaeological and Historical Sites in Barus for Sustainable Tourism

Barus as one of the tourism destinations in North Sumatra and Central Tapanuli is particularly thirsty supported with adequate infrastructure. Inadequate infrastructure will certainly provide a sense of security to tourists who will visit Barus. The most important facility to support tourism visit is accessibility. According Sunaryo, tourism accessibility is intended as "all facilities that provide convenience to tourists to reach a destination or tourist destination related". Meanwhile, important factors related to tourism accessibility

include directions, airport, terminal, time required, travel expenses, transportation frequency to tourist sites and other equipment.

From the primary infrastructure, Barus has been met several facilities such as highways with good conditions and feasible despite the narrow road. There are also some directions at the crossroads, but the directions only indicate the location does not indicate places of interest. Access to Barus itself can be passed by route Medan-Kabanjahe-Sidikalang-Pakkat-Barus and Medan-Pematang Siantar-Tarutung-Sibolga-Barus. In addition through the land route, access to Barus can also be through the air route through the airport Pinang Sori. From Pinang Sori Airport it takes at least 40 minutes to travel. Currently Barus continues to be developed for its transportation access considering Barus is designated as one of the entrance gates to Lake Toba developed as Toba Caldera Geopark. On the occasion, Barus actually can sell tourism related to archaeological and archaeological tourism history, especially the History of Islamic Civilization in the archipelago.

The availability of a place to stay is sufficient ie there are seven inns or hotels in the area of Islamic Nusantara Archipelago site in Barus with the average cost of Rp.250.000, - to Rp.400.000, -. Today, star hotels are being built in Barus which is located not far from the Nil of Islamic Nusantara Zero Monument directly facing the beach. In addition to hotels and inns used as a temporary place to stay, a restaurant or restaurant that sells typical food from an area will be a special attraction in the eyes of tourists. Based on the observations that the research team did, there is no restaurant that sells typical culinary of Barus. In fact, that potential is very good by considering Barus is an area that consists of several ethnics and cultures.

Other supporting facilities in the area of Islamic Nusantara Archipelago in Barus still need to be developed again such as the availability of tourism information center, money changer, and others. Tourism information center is only a promotional means managed by the Tourism Office of Central Tapanuli Regency to promote all tourism attractions in Central Tapanuli. However, the availability of tourism information center (TIC/Tourism Information Center) in the area of Islamic Nusantara Archipelago in Barus still does not exist, so that tourists who visit the site of Islamic Nusantara Archipelago in Barus without using travel agency services will be confused in getting tourist location information. In addition, in the area of Islamic Nusantara Archipelago in Barus is also not available money changer (Money Changer). The availability of other public facilities in the area of Islamic Nusantara Archipelago site in Barus that support tourism activities is still minimal, such as hospitals located a considerable distance from tourist locations or historical sites and archeology. Then bank and ATM facilities are only located in certain locations that are sometimes difficult to reach by tourists. As for the security post there has been no special officers such as tourist police, and others. Parking area at tourist sites is also very important as supporting facilities. Some locations of tourist destinations in Barus do not have adequate parking facilities. Parking is only provided by the surrounding community whose management and retribution have not been managed regularly. In addition to parking, it should also be a kind of amphitheater that serves tour guides to provide explanations to tourists about the existence of the site, history and other important values. Related to that, the Tourism Office of Central Tapanuli Regency needs to build information boards in every site or tourist attraction that until now has not been found in all Islamic history and archaeological sites and objects in Barus.

Besides the facilities and infrastructure, in the development of cultural tourism stakeholder engagement is very important role. One of them is the stakeholders who bring tourists to cultural attractions. These stakeholders usually come from the tourism industry sector. One of the stakeholders who play a role is the community, especially the community engaged in tourism such as creative communities, community travel agencies and community lovers of culture and history. All these communities are needed to develop tourism in Barus. But until now there is still not enough community in Barus. There is a community that is engaged in tourism in Barus like Pokdarwis (*Group Sadar Wisata*) but has not run effectively yet. This group is a group that was formed by the Tourism Office of Central Tapanuli Regency. In the future to promote tourism in Barus needs to set up a group of Barus history lovers or cultural activists groups. This group can indirectly promote tourism in Barus because through this group of historical sites and archeological get attention and promoted to the public.

The development of human resources in the field of tourism both are managers and society in general. This human resource development is carried out by conducting regular socialization or counseling on cultural preservation and tourism awareness, conducting training related to tourism development such as hospitality training, leadership training, information technology training, home stay management training, entrepreneurship training and others.

The government that plays an active role is the government of Central Tapanuli Regency, North Sumatra Provincial Government, the Ministry of Tourism, the Ministry of Education and Culture, and other parties who work together in the development of Barus. The Government of Central Tapanuli as the host who controlled the territory of Central Tapanuli has a deeper role in the development of Barus. Tourism Office of Central Tapanuli has become one of the most influential parties in product development, event procurement, promotion, development of tourism facilities and others in Barus area. In addition, the Tourism Office of Central Tapanuli Regency is also tasked to provide inputs or ideas related to tourism development of a region then in cooperation with the Department of Transportation, Public Works Department, Highways, Industry and Trade and other parties in the implementation of its activities. In addition to the cooperation between the Regional Government Work Units (SKPD), the Government of Central Tapanuli Regency also needs to do MoU (Memorandum of Understanding) with several private institutions such as travel agency, Indonesian Tour Guide (HPI), Indonesian Hotel and Restaurant Association (PHRI) of Indonesia Travel Agencies (ASITA), and others who play an active role in tourism development in general in Indonesia.

In addition to the Tourism Office of Central Tapanuli Regency, there are also other elements of the central government that play an active role in the development of the area of Islamic Nusantara Archipelago in Barus, the Culture Heritage Conservation Center (BPCB) Banda Aceh, which is under the Directorate of Education and Culture, -site for existing culture in North Sumatra and Aceh Provinces. The main role of BPCB Banda Aceh is to lead to the preservation of the site. Among the government parties, local government and central government, most parties have a large portion is the Tourism Office of Central Tapanuli and BPCB Banda Aceh. Should both establish cooperation in terms of the development of the site of Islamic Civilization Archipelago in Barus by making a MoU between the two sides.

The potential in the area of Islamic Nusantara Archipelago in Barus that can be developed into the object of tourism attraction not only in terms of culture but also from the potential of nature or environment (ecotourism). Tourist attraction (DTW) based on nature or environment referred to here is a tour of mountain, river and beach scenery. In addition to the natural beauty, the activities that exist in the community that can be presented as a vehicle for tourism for tourists is to witness directly the production of tombstones are still done until now, the tombstone is a hallmark of many relics in Barus so tourists can see the continuity of activities carried out past but still done until now. In addition, the activity of working in the fields, breeding of camphor tree which became a commodity of the favorite one in the 12th century to 15th witnessed also as tourism. But these activities are still not well managed as a tourist attraction. Another attraction that can be used as a tourist attraction is an event or festival, until now there has been no event organized by the government of Central Tapanuli Regency. By looking at the environmental and cultural conditions in Barus, there are at least some events or festivals held in Barus such as the Festival of Pilgrimage Tombs, this festival can be implemented because Barus is known as the place of the tombs of the 44 *Aulia* of Allah, the Festival of Sikambang, and others. To that end, the local government, both the district and the province should be able to develop the potential that exists in the region.

4.4 Influential Obstacles in Tourism Development in Barus

In the development of tourism, there should be the support of several parties of community, government and stakeholders. If these three elements are not mutually supportive then the development of tourism in Barus is not going well. This is what will become an obstacle in tourism development. For the case of tourism development in Barus, researchers found some obstacles that hinder the development of tourism. The obstacles are obtained from the Focus Group Discussion (FGD) with some elements of society and government, in-depth interviews with some communities around the object of tourism and tourism actors. Some of the most significant obstacles to tourism development in Barus are as follows:

First is inadequate infrastructure. As mentioned above, the infrastructure in Barus is still very inadequate especially the supporting facilities of tourism activities. Facilities like Barus Tourism Information Center do not exist until now, although this facility is indispensable with the tourist information in Barus. In addition, support facilities in tourist sites are also not adequate such as parking, counters levy, information boards, and *pendopo* or shelter for tourists has not been built. These facilities only exist in the Mahligai Tomb Complex but only the parking lot and shelters are newly constructed and unfinished. In other places not yet built due to its very narrow conditions due to coincide with the homes of residents and rice fields.

Figure 7. Supporting Facilities at Tomb of Mahligai Complex

Source: Documentation of Research Team, 2017.

Second is the lack of awareness of the local community. The Barus community whose population comprised of several ethnicities has made Barus its own uniqueness. But for the development of tourism, the people of Barus are less concerned about the sites or objects that can be developed into a Tourist Destination (DTW) which will indirectly improve the local economy if tourism develops well. The lack of awareness of the Barus community is evident from the absence of community groups who are members of the community concern for tourism or history and archeology, the absence of a community that opens a tourism services business or creates travel tour packages with the sole purpose of Islamic heritage sites in Barus pretty much. The absence of people who make travel business because local people have never received training or lack of human resources engaged in tourism.

Third is the lack of awareness of local government. Not only is the local community, the role of government also very influential for tourism development in Barus. The Government of Kabupaten Central Tapanuli who is directly responsible for Barus area must always pay attention to the opportunities that can be developed in Barus especially in tourism sector by training the people who are members of Pokdarwis (*Group Sadar*

Wisata). The trainings include training in tourism services business, training in tourism information in Barus, and training on the need to keep the site or historical and archaeological object as a tourist destination. These things are not done by the Provincial Government of North Sumatra or the Government of Central Tapanuli.

Fourth is the destructive action of historical and archaeological sites. Lack of public and government concern on sites that have important value for history in Barus. Destructive actions are caused by a lack of public understanding of historic objects or protected cultural heritage.

Figure 8 .Items That Were Saved from the Community's Digging C Activity

Source: Documentation of Research Team, 2017.

From the pictures above, it can be seen that some of the headstones are broken and worn due to the exposed sharp objects. It is of course very unfortunate to light the hills that many contain tombstones have been destroyed due to soil excavation activities.

5.CONCLUSION

The potential owned by Barus, Central Tapanuli is a historical tourism object in the form of ancient Islamic tombs which are the tombs of the Islamic spreader in Central Tapanuli. The tombs are scattered in several locations in Barus such as Tomb Mahligai, High Board, Tomb of Mr. Syec Madum and Barus Castle. All the potential of existing tourism and supported by a strategic location for travel tours make Barus very suitable to serve as a tourist destination (DTW). The local government or related agencies such as the Central Sulawesi District Office of Culture and Tourism should pay more attention to the potentials in Barus. So that the existence of ancient tombs remains sustainable and historical values are maintained. Fixing the facilities and infrastructure needed in tourism and promoting to increase the number of tourist visits, especially religious tourism in Barus, Central Tapanuli Regency.

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