


Penta Helix Model: Developing Economic Potential Through Halal Tourism And Local Cuisine Padangsidempuan City

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Article Info	ABSTRACT
Keywords: Pentahelix, Halal tourism, Culinary, Contribution, Development	Tourism acknowledges the growing interest in Halal tourism, both from an industry and research. Regional wisdom is needed to approach development holistically to achieve equitable progress in economic, ecological, and social justice aspects. To enhance tourism growth, several elements must collaborate with stakeholders, a concept known as the "pentahelix." This research is a qualitative study, collects data from informants by interview method who are part of the pentahelix stakeholders: Academics, Government, Business, Community, and Media. Based on the results, the collaboration among the roles of the Pentahelix Model in the development of tourism in Padangsidempuan city is operating optimally. Academics, as Conceptors; Business, as Enablers; The Community acts as Accelerators; The Government, as Regulators, has organized activities funded by special allocation funds to support the development of halal tourism and cuisine in Padangsidempuan. Media, as Expanders, has created a brand image through its programs broadcasted on social media platforms.
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INTRODUCTION

Halal tourism is described as tourism whose products and services comply with Islamic values (Battour & Ismail, 2016; Rahman et al., 2020). The halal tourism business is growing in popularity due to the increasing number of Muslim tourists and consumer knowledge of Halal products and services (Suhartano et al., 2021). One of the market sectors with the quickest rate of growth is Muslim travelers (Marlinda et al., 2022).

The national economy continues to improve through the tourism sector, with a 175% increase from 10% of total goods and services exports in Indonesia, and it has become the fourth-largest foreign exchange contributor, rising from the fifth position with foreign exchange earnings of USD 10 billion in 2015 (Widagdyo, 2015). Tourism has become a government priority sector because it is deemed capable of driving the economy, not only as a source of national and regional income but also as a significant opportunity for job creation and expected growth (Widagdyo, 2015). The tourism sector plays a vital role in the global economy as it is seen as a major contributor to job growth and national economic growth. In Indonesia, tourism is one of the sectors that contribute to the national economy. The tourism sector has great potential to contribute to Indonesia's foreign exchange earnings (Kustanto,

2019). Indonesia is also a popular tourist destination due to its vast tourism potential. The tourism sector has rapidly developed in various regions and has recently seen a new trend in the development of halal tourism (Kustanto, 2019). There is ongoing government attention towards developing sustainable tourism, which is considered to have significant potential for boosting community economies. This potential is based on the unique socio-cultural characteristics of the community, geographical conditions, and natural beauty, which are potential factors in tourism development (Vani et al., 2020).

The tourism sector plays an important role in a nation's economic development, as evidenced by the sector's improvement, which in turn raises economic well-being (Maulana et al., 2023). Tourism development in Indonesia began to be more systematically planned in the 1960s, although public perception of tourism was still negative. Previously, tourism activities lacked adequate support, with minimal access to tourist sites and insufficient nature conservation efforts (Maulana et al., 2023). The tourism sector is crucial for building the national economy, as evidenced by the increased economic well-being. Tourism, being a lifestyle or a basic human need, reflects how increased well-being affects human desires and lifestyles, making tourism a lifestyle or necessity (Septadiani et al., 2022). The tourism sector plays a significant role in a nation's economic development. As the tourism sector improves, so does economic well-being. Increased well-being impacts human needs and lifestyles, making tourism an essential part of life. In Indonesia, enhancing foreign exchange earnings through tourism contributes significantly to national economic development (Rochaeni et al., 2022).

The importance of tourism in improving economic well-being should drive the government, especially local governments, to develop tourism. Through regional autonomy, each area has the advantage of developing and managing its own area according to its potential. Tourism is part of the delegation of central authority to regions. With regional autonomy, each area tends to focus on increasing Local Revenue, which can lead to neglect of environmental sustainability and local community involvement. Therefore, regional wisdom is needed to approach development holistically to achieve equitable progress in economic, ecological, and social justice aspects (Rochaeni et al., 2022). The growth of tourism undeniably has a significant economic impact. Tourist areas with various attractions become a substantial source of income for many countries and regions worldwide. Essentially, the more tourists that visit, the greater the foreign exchange earnings for a country (Muharis et al., 2024). Tourism has become an increasingly important economic sector in the global economy. In many countries, including Indonesia, tourism has become a primary source of national income and employment. Tourism is often perceived as an economic driver or foreign exchange generator for economic development in a country, including Indonesia. However, in reality, tourism has a broader fundamental development spectrum for a country. Facing increasingly tight global competition, the government and stakeholders in the tourism sector need to continue innovating and developing effective strategies to enhance the attractiveness and competitiveness of their tourism destinations (Nujum et al., 2024).

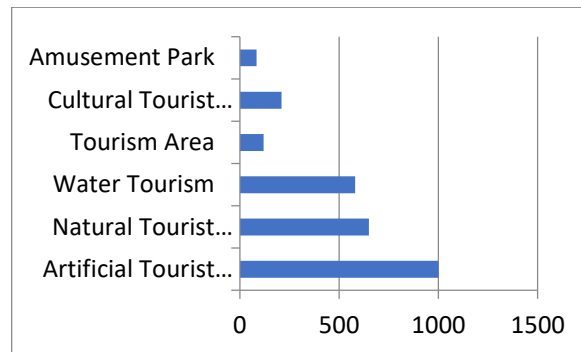


Figure 1. The Number of Tourist Attraction Objects (ODTW) (Nursetiawan & Supriyanto, 2023)

Based on Figure 1, the number of attractions are as follows: (1) Artificial Tourist Attractions 1003; (2) Natural Tourist Attractions 651; (3) Water Tourism 530; (4) Cultural Tourist Attractions 236; (5) Tourist Areas 92; and (6) Amusement Parks and Recreation 40. Opportunities for improving the welfare of rural communities through tourism are still open (Nursetiawan & Supriyanto, 2023). The number of Muslim populations ranks second after Christians, with 2.2 billion or 31 percent of the world's population. It is estimated that by 2050, the Muslim population will reach 2.8 billion or 30 percent of the world's population (Nursetiawan & Supriyanto, 2023). The global Muslim population spread across various countries represents a highly promising market potential in the halal industry. According to a Thomson Reuters and Dinar Standards report in 2013, the global Muslim food consumption reached approximately USD 1.088 trillion in 2012, or about 16.6 percent of total global consumption. This global Muslim consumption is projected to grow to USD 1.626 trillion by 2018, or about 17.4 percent of the world's total consumption. In terms of volume, Indonesia holds the largest position among Muslim countries with USD 197 billion. The next largest are Turkey (USD 100 billion), Pakistan (USD 93 billion), and Egypt (USD 88 billion). From a demographic perspective, the potential of Muslim tourists is considered substantial due to the large global Muslim population, including Indonesia, Malaysia, Brunei Darussalam, Turkey, and Middle Eastern countries, characterized by young/working-age consumers, high education levels, and significant disposable income (Nursetiawan & Supriyanto, 2023).

Recently, the Indonesian government has been actively developing the halal industry. The President of the Republic of Indonesia, Joko Widodo, has even targeted Indonesia to become the global center of the halal industry by 2024. With Indonesia being the fourth most populous country in the world, with 267 million people and a majority Muslim population, its potential as a market for the Indonesian halal industry is significant, positioning it as a producer rather than just a consumer. According to the Pew Research Center Religion & Public Life, the global Muslim population will exceed 1.9 billion by 2020. This number is predicted to continue rising to 2.2 billion or 26.5% of the global population by 2030. The Islamic Economy Report 2020-2021 estimates that the global Muslim population will spend over USD 2 trillion on food, pharmaceuticals, cosmetics, fashion, and recreation (Santoso & Tri Cahyani, 2022).

The halal industry continues to grow as more Muslims adopt a halal lifestyle. Halal awareness is no longer limited to food and beverages but has evolved into finance, pharmaceuticals, fashion, media, recreation, and tourism (Suryani & Bustamam, 2022). Halal tourism, as a new phenomenon in travel, is experiencing growth with the increasing number of Muslim tourists worldwide. Muslim travelers often consider halal elements (what is permitted or allowed by Islamic teachings) when choosing their destinations and accommodations. This is because Muslim travelers base their actions on the Quran and Hadith, including in tourism (Suryani & Bustamam, 2022). Halal tourism involves providing tourism products and services that meet the needs of Muslim travelers according to Islamic principles. Other terms often used include friendly tourism, sharia tourism, halal hospitality, religious tourism, and Islamic tourism. As a new concept in the tourism industry, many business operators and stakeholders are still not well-versed in halal tourism (Suryani & Bustamam, 2022).

Indonesia, with the largest Muslim population in the world, continues to work on enhancing its halal tourism industry. In 2013, Indonesia's Ministry of Tourism designated 13 provinces as leading halal tourist destinations, including West Nusa Tenggara (NTB), Nangroe Aceh Darussalam, West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, Central Java, Yogyakarta, East Java, South Sulawesi, and Bali. Sharia tourism or halal tourism in Indonesia has great potential, supported by the largest Muslim population in the world, which encourages various regions in the archipelago to further develop their tourism concepts (Widagdyo, 2015). The development of halal tourism in Indonesia is one of the priority programs carried out by the Ministry of Tourism for the past five years. In 2023, Indonesia achieved international recognition as the world's best halal tourist destination alongside Malaysia, according to the GMTI (Global Muslim Travel Index) announced by Mastercard-Crescent Rating. Currently, halal tourism and products have become a global trend, attracting not only Muslim but also non-Muslim communities. Halal tourism is a concept that meets the needs and principles of Islam, including halal food, worship facilities, and Islamic lifestyle. Besides adhering to Islamic law for Muslims, it also addresses health factors for non-Muslims, which are significant for society (Kustanto, 2019). The concept of halal tourism development in Indonesia aims to fulfill the needs and experiences of Muslim tourists. This includes halal food and beverage services, high-quality worship facilities, clean toilets with adequate water, free from Islamophobia, providing social benefits, Ramadan programs, unique experiences for Muslim tourists, free from non-halal activities, and providing recreational areas with privacy (Kustanto, 2019).

To optimize tourism development, various elements need to collaborate with stakeholders, a strategy known as pentahelix. According to Lindmark et al., the pentahelix strategy involves community elements and non-profit organizations to create innovations supported by existing tourism resources and potential (Rahu, 2021). The pentahelix strategy in Indonesian tourism is known as the ABCGM strategy, which stands for Academic, Business, Community, Government, and Media. The pentahelix strategy, involving cooperation among academic, business, community, government, and media sectors, accelerates the development of tourism potential in significant tourist villages (Kustanto, 2019). The pentahelix

element was originally a concept of the Triple Helix, introduced by Etzkowitz in 1988, which involves Academics, Business, and Government as an analytical construct synthesizing the Triple Helix actors with an innovation system approach based on the assumption that industry, universities, and government are increasingly interdependent. This implies that these different institutional fields must be studied in their joint evolution. The main function of the Triple Helix system is seen in a broader sense, including the generation and utilization of knowledge and innovation. This function is realized not only through techno-economic competencies explained in innovation system theory but also through entrepreneurship, social, cultural, and policy competencies embedded in what is called the Triple Helix space, i.e., knowledge, innovation, and consensus (Kustanto, 2019). The Pentahelix model, a collaboration concept first introduced by then-Tourism Minister Arief Yahya, is outlined in the Indonesian Minister of Tourism Regulation Number 14 of 2016 concerning Guidelines for Sustainable Tourist Destinations. It emphasizes the importance of optimizing the roles of Business, Government, Community, Academic, and Media (BGCAM) to ensure integration and create quality activities, facilities, services, and tourism experiences that benefit society and the environment. Collaboration is crucial for engaging all elements involved in maximizing tourism objects, as each element has unique competencies necessary for better tourism development (Vani et al., 2020).

North Sumatra is one of the 34 provinces in the Republic of Indonesia, notable for its cultural diversity. This diversity is influenced by historical, geographical, and economic factors, as well as its unique ethnography and other aspects. North Sumatra's diversity includes religion, language, race, ethnicity, arts, and more. Until now, North Sumatra is considered a "model" of socio-cultural integration in Indonesia, the archipelago, and even the world. This aligns with Indonesia's national concept of "Bhinneka Tunggal Ika" (Unity in Diversity). In the 1980s, North Sumatra was known as one of the top three tourist destinations in Indonesia, along with Bali and Yogyakarta, with Lake Toba as its iconic attraction. However, over time, the number of both domestic and international tourists has declined. The town of Parapat, a popular location for Lake Toba tourism, has struggled to maintain its image and improve facilities to cater to tourists, such as infrastructure, cleanliness, and Lake Toba festival programs. Similarly, Medan, the capital of North Sumatra, has been unable to provide tourists with extended stays. The decline in international tourist numbers, both directly and indirectly, impacts community income and employment in the tourism industry. Accommodation, service quality, availability of restaurants, and other supporting services are still lacking in innovation. Most international visitors are from Malaysia, Singapore, and China, with Malaysia, a predominantly Muslim country, being the largest group visiting North Sumatra. However, the lack of adequate lodging, dining, and supporting services, such as prayer facilities, shows that the provincial government has not fully utilized the tourism potential. Mandailing-Angkola, the cultural area of the Mandailing-Angkola ethnic group, is now largely in South Tapanuli Regency, Mandailing Natal Regency, North Padang Lawas Regency, and South Padang Lawas Regency. Mandailing traditionally consists of two areas: Mandailing Godang (Great Mandailing) in the north and Mandailing Julu (Upper Mandailing) in the south. Angkola is located in the northern part of South Tapanuli Regency. Mandailing Godang includes Siabu

and Panyabungan sub-districts, which are lowlands with rice fields, while Mandailing Julu includes Kotanopan, Muara Sipongi, and Batang Natal

are mountainous area with only a few lowland regions. In Panyabungan Subdistrict, there are the Siladang and Lubu ethnic groups, who have long inhabited the area. However, these ethnic groups have customs and cultures that differ from those of the Mandailing ethnic group. In Muara Sipongi Subdistrict, the Ulu ethnic group resides, with distinct customs and culture from the Mandailing. The Mandailing ethnic group is classified within the Proto-Malay (Old Malay) group, sharing physical characteristics with the Toba, Simalungun, Pakpak-Dairi, and Karo ethnicities. This Proto-Malay group originated from southern China and migrated to Indonesia, likely during the eighth or ninth century BC. Given their distinctive physical traits and temperaments, the ancestors of the Mandailing-Angkola ethnic group are part of the Proto-Malay lineage. The overall cultural context also contributes to the development of halal tourism in the city of Padang Sidempuan. Therefore, an in-depth analysis is needed regarding the development of economic potential through halal tourism and cuisine in Padang Sidempuan using the Pentahelix method.

METHODS

This research employs a qualitative method, specifically utilizing field research. Field research is a study that delves into social phenomena directly experienced by the research subjects, such as behaviors, actions, and more. By conducting qualitative research, descriptive data is produced in the form of written or spoken words regarding observed behaviors. In this study, a descriptive qualitative approach is used, which involves interviews where the researcher examines and records what occurs with the research object, and then incorporates this into the research data sources.

The data to be examined relates to how the Pentahelix concept is implemented in the development of halal tourism villages in Nusa village. In this research, the author collects data from informants who are stakeholders in the Pentahelix framework: Academics, Government, Business, Community, and Media. The author gathers data from these five stakeholders. The feedback sought from these stakeholders includes: First, their understanding and perceptions of halal tourism and cuisine in Padang Sidempuan. Second, the roles and efforts they have made for the development of halal tourism villages in Padang Sidempuan. Third, the supporting aspects and obstacles they face in developing tourism and halal cuisine in Padang Sidempuan. Fourth, the collaborations that have been established among stakeholders in the development of tourism and cuisine, particularly in Padang Sidempuan. The data used are primary data obtained from interviews with each informant from the Pentahelix concept in Nusa village. These interviews are in-depth (depth interviews) with structured questions aimed at understanding the research object. The informants referred to are listed in Table 1.

For secondary data, written documents related to the collaboration of the pentahelix actors (Figure 2) in enhancing the economy and increasing the number of tourists in Padangsidempuan city through documentation are used. Data collection is carried out through interviews to obtain clear and concrete information on how each stakeholder plays a role in the pentahelix synergy in Padangsidempuan to manage the tourism potential in the

area. The implementation of interviews and the ordering of questions are adjusted to the respondents' circumstances during the actual interview. The researcher uses in-depth interviews with an interview guide, and the questions are developed or modified as the interview progresses, resulting in an interactive exchange between the researcher and the informant. Interviews are recorded to allow for confirmation of the obtained data. Documentation is related to the implementation of pentahelix synergy in the development of halal tourism and culinary in Padangsidempuan city.

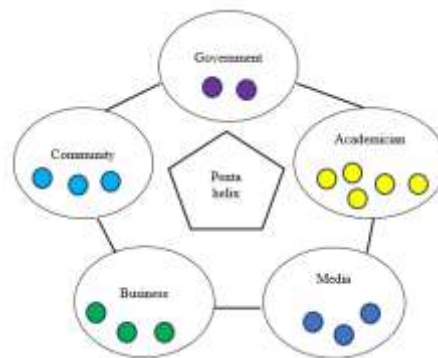


Figure 2. Pentahelix Model

Table 1. Information of Informant

No	Institution	Informant	Total
1	Private lecturer	Academicians	5 persons
2	Tourism Department	Government	4 persons
3	a. Sidempuan Bangkit Community b. Creative Teacher Community c. Peduli Sungai Community	Communities	9 persons
4	Retail Business, Food & Beverages, Hospitality	Pebisnis	9 persons
5	Social media, Travel and Business	Media	3 persons

In validating the data, the author uses a triangulation approach by rechecking data from various sources. Triangulation in credibility testing is defined as checking data from multiple sources at different times. Triangulation is crucial in qualitative research as it enhances the depth of understanding regarding both the phenomenon being studied and the context in which it occurs. Deep understanding of the studied phenomenon is a key goal in qualitative research, which aims to capture meanings or understand symptoms, events, facts, occurrences, realities, or specific issues concerning social and human phenomena in detail. The author ensures data validity by comparing results obtained from observations, literature studies, interviews, and documentation, with the aim of clarifying how the pentahelix synergy relates to the development of halal tourism and culinary in Padangsidempuan.

Data analysis is a method for searching and organizing the data obtained from observations, interviews, and other research sources, so that the analyzed data is understandable and provides useful information to others. Data analysis involves organizing

what is considered important and relevant for drawing conclusions that can be easily understood by others. In qualitative research, data analysis is conducted before, during, and after fieldwork. In this study, the researcher organizes the available data by interviewing stakeholders in the pentahelix in Nusa village. The purpose of data analysis is to understand how the development of halal tourism villages is achieved through the synergy of pentahelix in each stakeholder's role. The results of the interviews will be analyzed and organized according to the discussion to meet the research objectives. Subsequently, conclusions will be drawn from the analysis, leading to findings on the research problem. The methods used will include data reduction, data presentation, and conclusion.

RESULTS AND DISCUSSION

The Pentahelix Model in the Development of Halal Tourism and Culinary in Padangsidempuan City

Padangsidempuan City has several attractive potential tourist destinations, including Silima Lima Waterfall, Siasis Batang Toru Lake, Sipenggeng Rock, Sayur Matinggi Cave, JB Padangsidempuan Peak, Batang Bahal Sunflower Garden, Bahal Temple, Najunggal King's Palace, Barumon Wildlife Sanctuary, and Pudun Dragon Fruit Plantation. Halal culinary options in Padangsidempuan include Ika Salai Gulai, Ikan Haporas, Ayam Kampung Gulai, Ikan Mas Arsik, Ikan Mas Bakar Madu, Sate Bacik, and Mie Buffet Yohana.

The diversity and richness of these various attractions are advantages for both the local community and the government. As a key sector, tourism requires innovation and strategic planning. To develop the tourism potential in Padangsidempuan City, collaboration among the five actors in the Pentahelix model—academics, community, businesses, government, and media—is essential.

Academicians

Researchers conducted interviews with five private university lecturers in Padangsidempuan City. The informants had previously served as field supervisors for students interning in the city. Based on the interviews with these academic representatives in the Pentahelix model, academics generally understand and perceive that halal tourism and culinary must be developed in Padangsidempuan to ensure the cleanliness, safety, and comfort of visitors from various religious backgrounds. Halal cuisine can reflect the culinary richness of Padangsidempuan.

The role of academics in the development of halal tourism villages in Padangsidempuan has been directly collaborative through community service activities and partnerships with local communities, creative youth, village governments, and regional governments. Informants noted, "We implement programs specifically for the development of halal tourism and cuisine. Our students create attributes or ornaments, set up attractive photo spots in tourist areas, design interesting trash bins, and promote hydroponic planting."

Supporting aspects include potential natural resources and regions that can be developed into tourist destinations. Additionally, the diversity of culinary offerings greatly supports the development of halal tourism. However, challenges include limited knowledge

about city tourism regulations and the lack of collaboration between academics and the government regarding tourism development.

Academics have collaborated with the community and media directly in community service activities to promote existing potentials.

Community

The community informants for this research were the Sidempuan Bangkit Community, the Creative Teachers Community, and the River Care Community. These communities were selected because their members are actively involved in halal tourism and culinary in Padangsidempuan City. All three informants are active members of these communities and are also active on social media platforms such as Instagram and TikTok. Based on interviews, the informants believe that Padangsidempuan City is a strategically located city in North Sumatra that is suitable for all kinds of visitors. This positions Padangsidempuan as a key tourist city in North Sumatra. The informants also mentioned that understanding the concepts of halal tourism and halal cuisine represents an innovative approach to tourism, as it ensures security, cleanliness, and comfort for visitors adhering to halal principles.

One informant stated, "Padangsidempuan City has made significant progress. They collaborate with stakeholders, and currently, the city has many potential tourist destinations such as Silima Lima Waterfall, Siasis Batang Toru Lake, Sipenggeng Rock, Sayur Matinggi Cave, JB Padangsidempuan Peak, Batang Bahal Sunflower Garden, Bahal Temple, Najunggal King's Palace, Barumon Wildlife Sanctuary, and Pudun Dragon Fruit Plantation. The communities have been involved in creating videos, conducting site visits, and organizing photo shoots in collaboration with the Department of Culture, Tourism, Youth, and Sports as a promotional effort."

The community plays an accelerating role in the development of Padangsidempuan City within the Pentahelix model. According to community informants, they have not encountered significant obstacles in developing halal tourism and culinary due to support from the government and local residents. Communities act as intermediaries, linking stakeholders to achieve shared goals. Their role includes disseminating information and promoting Padangsidempuan City.

Government

The researcher interviewed an informant from the Padangsidempuan City Tourism Department, who had previously served as the chairperson for a digital branding training program for tourism destination managers. Based on the interview, Padangsidempuan City is currently categorized as good. The city has the potential to build an ecosystem involving human resources, creative economy, and attractive tourism destination facilities. The informant stated, "The government's role, especially the Tourism Department, is focused on community empowerment and strengthening the management of destinations, ensuring good service, proper reporting, and continuous support for tourism management through special physical and non-physical allocation funds. The government also conducts evaluations at various stages, including planning, implementation, and final assessment."

The government's role in developing Padangsidempuan City aligns with the Pentahelix model's goals as a regulator. This is evident from the various activities conducted by the

government to support the city's development, including planning, implementation, monitoring, promotion, fund allocation, program management, licensing, control, knowledge development, policy innovation, and coordinating stakeholders. The government faces no significant obstacles in developing halal tourism and culinary with support from the public and investors. However, there is a need for education on halal principles for the community, culinary businesses, hospitality sectors, and tourism managers.

Media

The researcher interviewed three social media influencers who are active on platforms such as YouTube, Instagram, Facebook, Twitter, and TikTok. These media informants understand the concept of halal tourism and culinary for the development of Padangsidempuan City. According to the interviews, "When a tourist attraction in Padangsidempuan City becomes popular on social media, it quickly attracts visitors. The covered attractions include Silima Lima Waterfall, Siasis Batang Toru Lake, Sipenggeng Rock, Sayur Matinggi Cave, JB Padangsidempuan Peak, Batang Bahal Sunflower Garden, Bahal Temple, Najunggal King's Palace, Barumon Wildlife Sanctuary, and Pudun Dragon Fruit Plantation. One example of this program is social media promotion, such as on YouTube channels, to explore the tourist attractions and their conditions."

The media's role in the development of Padangsidempuan City aligns with the Pentahelix model's objective as an expander. Media plays a crucial role in supporting promotion and publicity, creating a brand image through websites, television, social media, and other platforms as sources of information and promotion.

Academics, government, and media collaborate to promote areas and local cuisine in Padangsidempuan City as a halal tourist destination. Additionally, media informants mentioned the need for support from the government and investors in planning an integrated information system regarding the locations of hotels and halal culinary options in Padangsidempuan City to facilitate visitor access. This aligns with Pavithra et al. (Pavithra et al., 2019) who state that without using the latest technology, much time is wasted in travel planning.

Business

The researcher interviewed owners of businesses in retail, food and beverages, and hospitality. These businesses are part of the tourism sector in Padangsidempuan City. Based on the interviews, the informants learned about Padangsidempuan City through TikTok in 2021. According to the informants, "The condition of tourist attractions in Padangsidempuan City is very good. We also participate in UMKM exhibitions held in Padangsidempuan City. Additionally, our products participated in a halal congress recently held in the city with the aim of making Padangsidempuan a halal tourism destination."

The role of business in the development of halal tourism and culinary within the Pentahelix model aligns with Rochaeni and Fujilestari's theory as an enabler. Businesses contribute to enhancing economic growth through the products they offer and help accelerate economic development in Padangsidempuan City.

According to Battour dan Ismail (Battour & Ismail, 2016) initiatives by non-Muslim countries to make places more Muslim-friendly may inspire other locations to follow suit.

Global brands in the hotel sector are expected to seize this opportunity, and many countries and companies in the Asia Pacific region may start paying more attention to halal travel and take steps to accommodate Muslim travelers. Non-Muslim destinations still have a limited number of Shariah-compliant hotels and resorts, presenting a potential opportunity for further global tourism investment, especially in countries with a significant influx of Muslim tourists. The hospitality industry needs educational curricula and training programs to understand halal issues, which presents an opportunity for universities and training facilities. Moreover, non-Muslim travel destinations catering to Muslim travelers may focus more on the halal medical tourism sector (Battour & Ismail, 2016). Thus, the challenge for Muslim travel destinations is how to accommodate non-Muslim visitors and meet their needs without conflicting with Islamic principles. Moreover, non-Muslim travel destinations that cater to Muslim travelers may want to focus more on the halal medical tourism sector (Battour & Ismail, 2016). Thus, the difficulty facing Muslim travel destinations is how to accommodate non-Muslim visitors and meet their demands without going against Islamic doctrine..

CONCLUSION

Based on the results of the discussions conducted in this research, it can be concluded that the collaboration among the roles of the Pentahelix Model in the development of tourism in Padangsidempuan City is functioning optimally. This indicates that the roles of Academics, Business, Community, Government, and Media in developing halal tourism and culinary potential in Padangsidempuan City have been effectively realized. Academics, as the Conceptors, have created experiences and value in tourism through the enhancement of facilities and programs implemented by students in community service projects. Businesses, as Enablers, add value through their products. The Community acts as an Accelerator by disseminating information and promoting halal tourism and culinary in Padangsidempuan City, in line with the community's mission and vision. The Government, as a Regulator, has organized activities funded by special allocation funds to support the development of halal tourism and culinary. Media, as Expanders, have built a brand image through their programs broadcast on social media accounts such as YouTube channels, Instagram, Facebook, and other platforms.

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