

Pentahelix in the Development of Paloh Naga Agrotourism on the Socio-Economics of Village Communities from an Islamic Economic Perspective

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Abstract. *The aim of this research is to determine and analyze Pentahelix in the Development of Paloh Naga Agrotourism towards the Social Economy of Village Communities from an Islamic Economic Perspective. This research uses qualitative research which provides an actual, systematic and accurate picture of tourism development using the pentahelix model through descriptive methods. Tourism potential can develop rapidly if all stakeholders work together well, this is shown by the correlation between elements of the pentahelix model. Test the validity of the data using the triangulation method method. The results of this research are that Pentahelix in the development of Paloh Naga Agrotourism towards the Social Economy of the Denai Lama Tourism Village Community has been running optimally. In encouraging tourism progress, the role of various supporting parties is needed through creative ideas and innovation that work synergistically. Apart from that, the development of Agrotourism must always pay attention to the objectives of Islamic economics, namely that it must be in line and in accordance with Islamic law so that all ongoing tasks are directed towards the benefit of the people.*

Keywords: *Pentahelix, Agrotourism, Paloh Naga, Social Economy, Islamic Economy*

Introduction

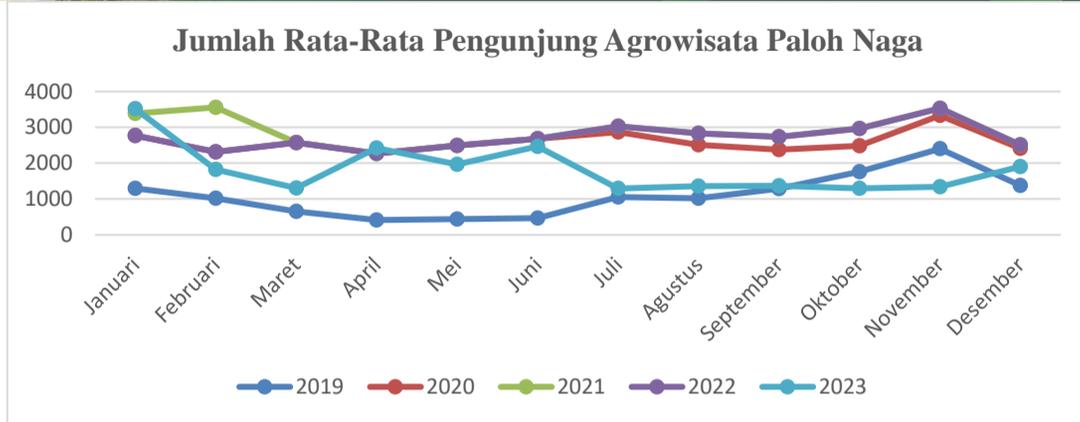
Accelerating village development needs to match rural and urban development. Therefore, to obtain regional original revenue from village tourism, many communities are now focusing on building tourism villages. The regional autonomy policy based on Law No. 23 of 2014 concerning Regional Government provides regional opportunities to develop regional potential. Tourism development that is oriented towards preserving culture, nature and profit will increase local revenue because tourism is a potential sector to be developed. Lack of understanding of the extent to which local community participation is also influential in the decision-making process related to tourism development. Tourism has a wide multiplier effect and economic impact. In other words, the main objective of tourism village development is to build a culturally and financially resilient village community. With proper financial support, communities are able to preserve and develop their cultural heritage. Therefore, the Indonesian government has always encouraged the acceleration of economic development based on village tourism. According to Minister Jero Wacik, "Tourism Village" has the intent and purpose of developing tourism that benefits the people

or community. This clearly reflects the ethos of pro-poor tourism, which emphasizes active, creative, and proactive communities (Putra & Pitana, 2010).

In the perspective of Islamic Economics, the dynamic efforts of village communities to be actively involved in the development of Tourism Villages are in line with Islamic values encouraging humans to try more diligently for a better life. This is stated in the word of Allah Q.S. ar-Ra'd: 11 which means "Verily Allah does not change the condition of a people so that they change the condition that is in themselves and if Allah wills evil to a people, then no one can resist it and there is no protector for them except Him". The verse means that activity and creativity are very important in changing life for the better in terms of the economy (Departemen Agama RI, 2015).

In the Islamic view, improving the economy prevents people from poverty, which can cause people to fall into kufr. The development of a tourism village has a positive impact on the expansion of employment and business opportunities. Opportunities or job opportunities are born due to tourist demand. It is this tourist demand that opens up new opportunities or job opportunities for the community. The arrival of tourists to the Tourism Village definitely requires services to provide the needs, desires and expectations of various tourists, so that the Tourism Village has provided and added employment opportunities for the community around the tourist attraction. The employment opportunities created in tourism should be utilized properly by the community to fulfill their needs by working. Law No. 10 of 2009 on Tourism Article 5 point a states, "Tourism is organized with the principle of upholding religious norms and cultural values as an embodiment of the concept of living in a balance of relationships between humans and God Almighty, relationships between humans and fellow humans, and relationships between humans and the environment". Based on this article, tourism policy and development in Indonesia, especially Paloh Naga Agrotourism, must be based on religious values and local customs (Al Fajar et al., 2021).

The development of Indonesia's tourism industry is encouraged by the Tourism Law No. 10 of 2009. The law stipulates that the existence of tourism objects in an area will be very beneficial, including increasing Regional Original Revenue, increasing the standard of living of the community, and expanding employment opportunities, increasing love for the environment and preserving local nature and culture (Batubara et al., 2022). According to the Minister of Tourism Arief Yahya and stipulated in the Ministerial Regulation of Tourism of the Republic of Indonesia Number 14 of 2016 concerning Guidelines for Sustainable Tourism Destinations that to create orchestration and ensure the quality of activities, facilities, services, and to create experiences and value of tourism benefits in order to provide benefits and benefits to society and the environment, it is necessary to drive the tourism system through optimizing the role, academic, business, community, government, and media (ABCGM) (Widodo, 2023).



Data source: BUMDes Denai Lama 2024

Based on data from BUMDes Denai Lama in 2024, the number of visitors to Paloh Naga Agrotourism at the beginning of 2019 was 1,302 people, then decreased from February to April and April to June the number of visitors was stagnant then from July to November continued to be significant and decreased at the end of the year. At the beginning of 2020 the number of visitors was still high and fluctuated until October despite the COVID-19 pandemic and increased in November. In 2021, January and February visitors still increased and February was the largest increase during the opening of this tourism, but decreased until April and fluctuated again until November experienced the largest increase this year. In 2022, the number of visitors continued to be high and experienced many increases until it reached the second highest number of visitors in November. Then in 2023, the number of visitors in January was still high then decreased dramatically until March and experienced an increase again in April to June and continued to fluctuate until November. The number of visitors in December from 2019 to 2022 always decreased but in 2023 it continued to increase.

The decline in tourists is not only due to the harvest situation, but also due to the lack of capital in developing this tourism. Promotion that takes place in the digital era is already interesting, it's just that facilities are still lacking such as outbound games and camping ground. In fact, with a strategic location, attractive agro-tourism conditions and cheap ticket parking prices if this tour continues to develop, it can attract tourists who visit. The existence of a tourist village also has positive results on the economic activities of the surrounding population (Nurohman et al., 2021).

However, as a local business born from BUMDes, this tourism industry should be able to further prosper the community around tourist destinations. However, the decline in the number of tourists shown in the data above has resulted in the inability to increase facilities that can attract tourists to visit and reduce income to the community around the tour. This was revealed from the results of the pre-research interview where Mrs. Rahmi stated that the number of tourist visits had decreased dramatically, previously her turnover reached Rp. 2,000,000 per week, now her turnover

is only Rp. 500,000 per week. Therefore, agritourism management needs to receive more attention so that it can again attract more tourists. When tourists visit in large numbers, the manager and the surrounding community can benefit from the presence of tourism and achieve mutual prosperity (Mabrurin & Latifah, 2021).

Several previous studies are related to pentahelix in tourism development. Such as research conducted by (Vani et al., 2020), stating that the tourism potential of Pekanbaru City can develop rapidly if all stakeholders work well together, this is indicated by the correlation between the elements of the pentahelix model. Research (Yuliasih et al., 2022), states that the role of pentahelix in the implementation of COVID-19 control in Pangandaran Regency has generally been successful, this reflects the cooperation and collaboration of pentahelix in the implementation of COVID-19 control as evidenced by the issuance of a Regent Decree which provides legal force for its implementation and all parties take their respective roles in these efforts. Meanwhile, research (Rochaeni et al., 2022), states that the Pentahelix model has not run optimally in tourism development in Rongga District, West Bandung Regency. This is because there is still a tendency for actors to work independently, the cooperation between actors has not been realized, and there is still a sense of distrust between actors.

In research (Pertiwi & Putra, 2023) shows that the impact of tourism development is significantly felt by the community, increasing community income, especially those in the tourist environment. Islam encourages its people to earn a halal living. Work is seen as an obligation to fulfill needs in order to achieve economic prosperity. Muslim communities are encouraged to use halal tourism in exploring the earth or traveling. Problems commonly faced by Muslim tourists include the difficulty of finding places of worship and halal food and drinks. This problem is a concern for actors working in the tourism sector. Responding to the community's response, the tourism sector develops based on Islamic values and plays a role in improving the economy (Assagaf, 2019).

The tourism development strategy is an effort to increase the tourism potential of an area with the aim of improving the welfare of the community around tourist destinations (Ramadhan & Imsar, 2023). Welfare can be achieved through the involvement of all stakeholders. There are stakeholders ranging from academics, business, community, government, and media (ABCGM) that play an important role and require collaboration. This is known as the pentahelix method (Salsabila et al., 2024). The pentahelix model is a reference for creating synergy between the parties involved in supporting and supporting regional socio-economic development. This model is very useful for regional stakeholder issues where each stakeholder represents their respective regional interests. Synergistic collaboration is expected to generate innovation through synergistic interaction of various resources (Noor & Zulfiani, 2021).

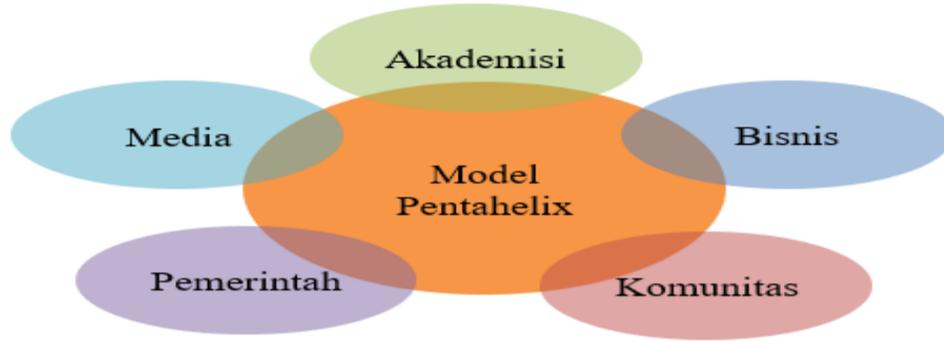


Figure 1. Pentahelix

Pentahelix in tourism development is very important because it involves five main parties including academics, business, community, government and media. It enables robust collaboration between all relevant parties to ensure that tourism development does not only focus on economic aspects, but also pays attention to social and environmental impacts and involves the active participation of local communities. By involving all parties in the decision-making and implementation process, this approach can improve the social and economic welfare of local communities and ensure environmental and cultural sustainability. research on tourism development with a pentahelix approach can make a significant contribution to the object of research, namely improving community welfare. This research can provide insights on how to optimize the economic benefits of tourism for local communities, such as through job creation, skills training, and local economic empowerment.

Research Methods

This research provides an actual, systematic and accurate picture of tourism development using the pentahelix model through a descriptive method with a qualitative research type. The subject of this research will discuss the interaction between the five main parties involved in the tourism industry including government, business, community, academia, and media. This research will pay attention to how cooperation between these five parties can affect tourism development and its impact on the social and economic aspects of the communities involved.

The data collection method in this research applies two types of data, namely primary data sources and secondary data sources. Primary data was received through direct observation at the research location and in-depth interviews with several informants, including;

Table 1. Pentahelix Model

Pentahelix	Academy (UINSU Lecturer) Business (UMKM actors) Community (Head of Sanggar Lingkaran Community) Government (BUMDes) Media
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Data source: Researcher 2024

Secondary data is library research, which is literature-based research, which means carrying out literature analysis and investigating it (Akhyar, 2015). Data validity testing uses method triangulation techniques. The data analysis method applies the Miles and Huberman interactive model. This model includes data collection, data reduction, data presentation, and conclusion drawing (Rochaeni et al., 2022).

Results and Discussion

Paloh Naga Agrotourism is one of the four tours located in the village of Denai Lama, Deli Serdang Regency. Based on observations made by researchers, Paloh Naga Agrotourism is a tourist area located in the middle of a vast expanse of rice fields owned by the village community which was simultaneously developed into a tourist destination that has good potential with a unique attraction. In this case, Islam also encourages things related to nature, as explained by the following informant from the academics: "Nature was created by Allah for human life for their economic life, social life, family life and community life in general, of course as long as it does not damage nature. In this position, Islam encourages and motivates human Muslims to preserve nature and in the case of agro-tourism development is about how to utilize nature with socio-economic activities. Now in the view of religion that all of that is in the context of glorifying God, but at the same time it can also be utilized as much as possible for human life." (Rokan, 2024).

Paloh Naga Agrotourism also has its own charm in addition to supporting natural potential such as traditional markets, dance performances, and traditional musical instruments, as explained by informants from the following community: "From the community's point of view, Paloh Naga Agrotourism located in Denai Lama Village has enormous potential to be developed, namely in terms of Natural Beauty with views of vast, beautiful rice fields, and surrounded by shady trees being the main attraction for tourists. Cultural Uniqueness with local wisdom and traditions of the local community, such as rice harvesting traditions and folk parties. Tourism Activities with a variety of tourism activities can be done here, such as educational tours about agriculture, tracking, cycling, fishing, and relaxing in the gazebo. And not separated from the activeness and participation of the community in the management of agro-tourism is the key to the success and sustainability of a tourist village." (Risandy, 2024).

The people of Denai Lama village continue to develop their village as a tourist village that can contribute to the income of the local community. The following is an explanation from an informant from one of the UMKM communities. "With this tourism, it certainly has an impact on our economy, with us selling one day at the traditional market of paloh naga, your market and selayar denai, our basic needs for a week will be enough. The bananas used to be sold outside, now we sell them ourselves, the leaves used to be sold outside and now we use them ourselves and even

take them from outside. And we do apply traditional methods such as takir and pincuk to reduce the use of plastic." (Rahmi, 2024).

The tourism development program aims to increase the productivity and progressive advancement of the local economy. The implementation will link village business groups, BUMDes, local communities, academics, and business professionals. Cooperation and collaboration will be continuous and prolonged to advance the economic welfare of villagers. The impact of this strategy is to increase visitors and sales, expand employment, increase regional original revenue, and produce quality village products. And a good strategy according to academics is as follows. "First, the strategy involves the local community more. Second, preserving nature by maintaining and preserving the existing potentials. And third, of course, by developing more attractive models that make tourists more interested in visiting the tour. In terms of social, namely incorporating Islamic values. Maybe cultural customs that depend on Islam, for example burdah and nasyid activities. Because it is indeed a Malay culture and this region is an Islamic stronghold area." (Rokan, 2024).

Strategies in increasing sales that can increase Regional Original Revenue, UMKM must continue to maintain good product quality and be able to convince visitors that the product is safe and also feasible, as explained by the following informant. "In the trend of halal tourism, this tour also has halal-certified food, namely the melinjo group section in 2016. There are many commodities here such as melinjo, papaya and banana. And we had time to make the flour. And although many are not halal-certified, we are still providing assistance." (Nugraha, 2024).

Meanwhile, a good strategy according to the community is: "By promoting tourism intensively through various media, such as social media, websites, and cooperation with travel agents. Then the development of tourist attractions such as flower gardens, and cultural arts performances involving the surrounding community. As well as training and community empowerment on tourism management, homestays, arts and culture training and traditional culinary are good strategies in tourism development." (Risandy, 2024).

In this case, the media also plays an important role in spreading tourism promotion. "One strategy that can be done is to create monthly events in a connected manner, for example a day touring event using small connected transportation such as gocarts or tricycles or shuttle buses (similar). However, also provide important facilities that will be used every time by travelers, for example bathrooms, changing rooms, safe bag deviation rooms, or small things such as rain coats, hats, umbrellas, masks and others. You can also give away prizes, door prizes or merchandise randomly so that tourists can promote the tourist attractions themselves to the public without the need for the local government to make advertisements. This means that a touring strategy like this can be done to attract many tourists, especially tourists who only have one day for their vacation." (Tambunan, 2024).

Discussion

To develop Paloh Naga Agrotourism in Deli Serdang Regency requires cooperation between stakeholders. From the research that has been conducted, the role of each stakeholder in tourism development in Paloh Naga Agrotourism in Deli Serdang Regency. Based on the findings of the research results in the form of interviews and documentation, a discussion will be carried out in accordance with theory and logic. In order to be more detailed and decomposed, this discussion will be presented in accordance with the problems studied.

Academics

In this case, academics refer to universities, especially those in the regions. Academics are believed to be conceptualizers and creators of new ideas and updates that can be implemented by other stakeholders. University involvement increases innovation and the use of technology (Muzaqi & Hanum, 2020). The role of academics is also carried out through training and guidance for the community, by mapping possibilities, identifying problems, developing strategies, establishing contacts and forming foster groups. According to one informant's statement regarding this, namely: "We continue to be assisted by the tourism office of Deli Serdang if there is a project, then they will bring in resource persons and conduct trainings and we try to apply them. This training is like determining homestays, determining homestay standards, and 7 sapta charms of tourism materialized." (Nugraha, 2024).

The author found that academics already know about the tourism potential in Deli Serdang Regency, especially Paloh Naga Agrotourism. Academics have played an active role in tourism development, and there has been collaborative government and academic involvement in conducting research related to Paloh Naga Agrotourism so that academics play a role as conceptors. Academics have advanced this tourism industry in terms of training such as determining the location and standards of homestays and the 7 sapta charm tourism strategy to be realized. With the training provided by the academics, of course the community is increasingly concerned with the environment so that it becomes an attraction for visitors to feel comfortable and safe and has a positive impact on the community's economy if more tourists visit.

In accordance with the above statement, the implication of the training provided by academics in the perspective of Islamic economics is that the community has the opportunity to work more productively and obtain increased income and reduce unemployment. The Qur'an places a major emphasis on work and makes it clear that humans on this earth were created to work for their own livelihoods. Allah says in Q.S. at-Taubah verse 105, namely:

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Meaning: "And Say: "Work, then Allah and His Messenger and the believers will see your work, and you will be returned to the One Who knows the unseen and the manifest, and He will tell you what you have done." (Q.S. At-Taubah: 105).

Based on the above verse, it can be explained that humans as caliphs on this earth in addition to worshipping Allah, humans also have a duty to work. Allah has created the universe for the benefit and welfare of all His creatures, especially humans. So everything that exists on this earth should be managed properly, do it according to Islamic religious law so that you will get the best reward for the work that has been done to achieve community welfare, and do not forget gratitude for what Allah has given. The tourism industry is one of the business investments that can bring profit and prosperity to the community and can increase community income. Developing an Islamic-based tourism industry is also a contribution to further develop and apply the concept of Islamic economics.

Business

Business as an entrepreneur in the pentahelix element must be used in business development to obtain the business objectives of profit, people, planet, sustainability and growth and development of micro, small, medium and large scales (Rochaeni et al., 2022). It is time for entrepreneurs to use the concepts developed by academics in seminars, trainings and discussions. However, this research shows that business people have played an active role in developing the potential of Paloh Naga Agrotourism in Deli Serdang Regency. This tourism has developed because it is often given CSR by companies such as PT Angkasa Pura, Bank BRI and Bank Sumut. CSR provided by PT Angkasa Pura during the Kampong Lama People's Party in December 2023 where the party showed local arts and culture. CSR provided by Bank BRI in the form of nomenclature and CSR provided by Bank Sumut is a performing arts stage, gazebo, culinary kitchen and prayer room. With the existing CSR, of course it affects the social community where with the performing arts program the arts and culture of the community presented around tourism become one of the tourist attractions. In terms of the economy so far, the business actors involved are micro, small and medium enterprises, and these micro entrepreneurs utilize the presence of agritourism to help promote their products. With halal-certified products, it should be able to further ensure quality and quality to buyers. This should provide incentives for medium and large economic actors to cooperate with small economic actors. The results of the study also state that business actors such as large entrepreneurs who also support the development of tourism in the form of stock investment once existed, but they withdrew because they did not agree in the management that still must be purely villagers who will be the managers themselves.



Figure 2.
 CSR form PT. Angkasa Pura



Figure 3.
 CSR form Bank Sumut



Figure 4.
 CSR form Bank BRI

In accordance with the above statement, the implication of business as an entrepreneur in the perspective of Islamic economics is that the business actors involved are micro, small and medium enterprises can take advantage of the presence of agritourism to help promote their products by buying and selling with mutual consent. This is in accordance with the words of Allah in QS. an-Nisa verse 29:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Meaning: "O you who believe! Do not eat each other's wealth by false means, except in trade that is consensual between you. And do not kill yourselves. Indeed, Allah is Merciful to you." (Q.S. an-Nisa: 29).

Based on the above verse, it can be explained that the Qur'an not only encourages seeking sustenance or accumulating wealth but also emphasizes that the wealth obtained must be through halal and legal efforts not only for profit in his life.

Community

Community in this study refers not only to local communities in the broadest sense, but also common law communities as customary rights holders, local arts councils, non-governmental organizations, and groups formed based on interests and hobbies defined to include such things as those that aim to explore or promote tourism in the region (Maturbongs & Lekatompessy, 2020). Group action is intended to benefit from the implementation of a particular program. The community plays a role in the development of Paloh Naga Agrotourism in Deli Serdang Regency through various dance performances held every week at art events at the tourist destination. According to information obtained by researchers, the community often holds art performances and traditional musical instruments at this location which makes visitors crowded while enjoying traditional food and views of rice fields. The regeneration of the community has been trained to be directed towards positive things such as training, strengthening, and learning in the studio in terms of culture. With this training, young people are increasingly eager to perform regional dances and

traditional musical instruments in tourism, which attracts the attention of visitors. This explains that the practices carried out by the community are enough to arouse public interest in visiting these agro-tourism destinations. With so many visitors, of course the people who market products around the tour will be helped economically.



Figure 5. Art performance

In accordance with the above statement, the implication of the existence of the Community in the Islamic Economic Perspective is that developing tourism is considered a form of worship because it fulfills one of the pillars of Islam, namely the obligation to perform Hajj and Umrah in certain months (Sabrina et al., 2022). Thus, whether or not tourism is allowed is determined by the intention and purpose, as long as it is good and not prohibited by Islamic law, one of which is the existence of art performances held by the community. In relation to the ideal values of tourism for Islam is how its people take i'tibar or lessons from observations in the journey made as required in the Qur'an Surah Saba' verse 18:

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا فُرًى ظُهْرَةً وَقَدَرْنَا فِيهَا السَّبِيْرَ سَبِيْرًا لَّيَالِيًا وَأَيَّامًا ءَامِنِيْنَ

Meaning: "And We made between them and the countries on which We have bestowed blessings, some neighboring countries, and We fixed between them the distances of travel; so walk ye through them by night and by day in safety." (Q.S. Saba':18).

Government

The government is the leading sector that will make regulations and coordinate all components of tourism development (Fitriyyah, 2022). In this case, it includes all types of activities, such as planning, implementation, monitoring, control, promotion, financing, licensing, programs, laws, development, public innovation policies, and supporting public-private partnerships.

The informant from the government side in this research is the Secretary of BUMDes of Denai Lama Village said; "Government involvement in tourism development is very large, especially BUMDes and involves government agencies such as the Deli Serdang Tourism Office, they still facilitate such as roads and lights." (Nugraha, 2024).

This means that the government's role is quite enthusiastic in balancing development and empowerment. The government has also prepared a location for UMKM to market their products in the tour which can help the local economy called the Paloh Naga Traditional Market. Uniquely, this market takes a traditional theme in addition to traditional foods and drinks with traditional cutlery such as takir and pincuk, the local community manager also prepares traditional wooden payment instruments called tempua for visitors who want to carry out economic activities in the market. Thus, the entire community will contribute to the development of tourism because they can also benefit from the existence of tourism.

The BUMDes once received a grant of Rp. 200,000,000 from the BUMDes competition in 2022, which was then used to develop tourism facilities such as a children's swimming pool and a tracking bridge. Mr. Harum also said that BUMDes' efforts in developing this tour are still running at 40% because many facilities are still lacking such as a large hall, outbound games and camping ground and if you want to ask for government assistance, the village will submit it to the village Musrenbang and the village will think about where to take the funds. If this facility is realized, it can be used as an attraction for tourists visiting during the rice harvest season. But with the current facilities, it is enough to attract tourists because not only parents can enjoy tourism but children too. When viewed in terms of the economy of the community around tourism, it will certainly affect the number of visitors who are present in enjoying this tourism.

In accordance with the above statement, the implication of the Government's role as a facilitator in the Islamic Economic Perspective is that the tourism office provides facilities and infrastructure in supporting the tourism sector to support the comfort of tourists who want to travel. The objectives of Islamic Economics are development, production, and increasing national income. Shar'i is related to freedom in the distribution of wealth, justice in the distribution of wealth, and the main goal is happiness in the world and the hereafter (Syamsuri, 2019). Based on the above objectives, the development of Islamic tourism must be carried out in accordance with Islamic law so that it can help both rich and poor groups of people to prosper not only in the world but also in the hereafter.

Allah created everything on this earth to be utilized as well as possible for the benefit of humans as stated in Q.S. al-A'raf verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Meaning: "And do not make mischief on the earth, after (Allah) has made it right, and pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good." (Q.S. al-A'raf: 56).

The above verse explains that man's duty on earth is to maintain the natural ecosystem so that it is not damaged and harmful to all living things. This task is a permanent and continuous task that begins with organizing, maintaining, utilizing and preserving existing resources, without oppressing them, so that all tasks carried out are aimed at their welfare, must be carried out honestly, responsibly, and without oppressing people so that the entire continuous task is directed to the benefit of the people.

Media

The media in pentahelix is a complement to the previous triple helix and quadruple helix models, where the media is useful as an expender, namely transmitting information (Rochaeni et al., 2022). The media also functions in helping publications promote and create a brand image of tourism information to local communities, domestic tourists, and foreign tourists to stimulate their desire to visit.

Media involvement in disseminating information about tourism is certainly very high. Many media disseminate information, including local media such as community channels and national media such as TV One and DAI TV and coverage of Paloh naga Agrotourism is also carried out by the North Sumatra Disbudpar and the Ministry of Tourism and Creative Economy. The role of media in tourism development is successful in inviting local tourists, foreign tourists and the Minister of Tourism. This is indicated by the trend of visitors to Paloh Naga Agrotourism, which has increased every year by almost 2,000 people. In line with the above statement, the implication of the role of Media in the Islamic Economic Perspective is that the digitization of tourism can provide many opportunities for economic development within the framework of sharia. With the existence of digital platforms such as media used as marketing media, it can increase the number of visitors as well as the income and growth of the tourism sector in the Islamic economy. As in Islam does not prohibit its people from seeking profit or profit as long as it is within reasonable limits, and does not harm and reduce the rights of the parties to the transaction. Islamic economics does not only focus on material or worldly gain but also ukhrawi gain. Allah SWT emphasizes in His word Q.S. ash-Syura verse 20 which reads:

مَنْ كَانَ يُرِيدُ حَرْثَ آخِرَةٍ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي آخِرَةٍ مِنْ نَصِيبٍ

Meaning: "Whoever desires the gain in the Hereafter, We will increase it for him and whoever desires the gain in the world, We will give him part of it (the gain of the world), but he will have no share in the Hereafter." (Q.S. ash-Syura: 20).

Based on the explanation above, the Pentahelix model of cooperation in the development of Paloh Naga Agrotourism in Deli Serdang Regency is presented in Table 2:

Tabel 2. Research Results of the Pentahelix Model in the Development of Paloh Naga Agrotourism

No	Actor	Role	Realization
1	Academy (Universitas Negeri Medan)	Research Institute	According to duties and functions
2	Business 1. UMKM actors 2. PT. Angkasa Pura 3. Bank BRI 4. Bank Sumut	Provide ideas and input to leading sectors.	Already realized through CSR.
3	Community (Sanggar Lingkungan Community)	Provide ideas on key areas and promote tourism through traditional arts and musical instruments.	According to duties and functions
4	Government 1. Deli Serdang Tourism Department 2. Denai Lama Village	Cultural affairs, arts, tourism industry development.	According to duties and functions
5	Media 1. Community Channel 2. Public Media	Publication of tourism information.	Appropriate role and active in promotion.

Source: Processed by Researcher 2024

In table 2 of the research compared to previous studies on pentahelix collaboration, the author found several similarities, namely that the collaboration between pentahelix actors is currently optimal. The development of Paloh Naga Agrotourism requires the role of various parties who support it through creative ideas and innovations that work synergistically. And this can encourage tourism progress in the form of capital for the development of tourist facilities. Some of the five pentahelix players play an important role in developing tourism potential, and synergies and collaborations have begun to emerge. This shows that the role of pentahelix collaboration has been maximized in this tourism development. This is in accordance with research (Vani et al., 2020) that tourism potential can develop rapidly if all stakeholders collaborate well, which is

indicated by the correlation between the elements of the pentahelix model. In addition, the role of pentahelix collaboration aims to create innovation and participation in regional socio-economic development. Furthermore (Hermawanto & Nurlia, 2021) states that by creating orchestration and ensuring the quality of activities, facilities, services, experience creation and tourism, value and benefits offered by the community and the surrounding environment are created. To facilitate this, the role of the pentahelix model must be optimized.

The participation of local communities in tourism activities as tourism actors provides employment opportunities. This means increasing the economic level of the community supported by community empowerment, including UMKM, and coordinating with government programs. However, it must also be interpreted as sustainability from the social and economic aspects of the community around the tourist attraction. From the social side, tourism development still needs to consider the culture and basic norms that develop in the community to avoid value conflicts, as well as the potential for conservation and economic impacts to strengthen cultural protection to be better preserved and the economic impacts that inevitably arise to provide new hope.

Conclusion

Based on the analysis of the pentahelix model in the development of Paloh Naga Agrotourism in Deli Serdang Regency, it has run optimally. In encouraging the progress of tourism, the role of various parties is needed to support through creative ideas and innovations that work synergistically. The results showed that among the five actors (academics, business, community, government and media) the media and community have a strategic role in the development of Paloh Naga Agrotourism. This is evidenced by the various efforts made in disseminating tourism information and achieving its goals. On the other hand, the role of micro-actors not only plays a role in tourism development, but also provides opportunities for communities around tourist destinations to participate in sales around tourism, thus contributing to the economy of local communities. Continuous and prolonged cooperation and collaboration aims to advance the economic welfare of villagers. The impact of this strategy is to increase sales, expand employment, increase regional original revenue, and produce quality village products. In the social aspect, namely the role of the community that can continue to preserve regional culture. In addition, the development of agro-tourism must always pay attention to the objectives of the Islamic economy, which must be in line and in accordance with Islamic law so that the overall sustainable task is directed to the benefit of the people.

The author's suggestion in this study is that active collaboration between all parties in pentahelix is needed to create sustainable tourism development, effective promotion, human resource development, good destination management and innovation in the tourism industry in order to have a big positive impact on society. Currently, the role of each pentahelix actor is

effective in carrying out its role, but this needs to be pursued and improved again for pentahelix actors, namely Academics, Government, Business, Community and Media who need to sit together in establishing good communication in developing Paloh Naga Agrotourism in Deli Serdang Regency.

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