

Synergy of Stakeholders in the Development of Halal Tourism in West Sumatera

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ABSTRACT

This research intends to obtain a comprehensive picture of the synergy of the Penta-Helix stakeholder in realizing the development of halal tourism in West Sumatera province. This research uses qualitative research design with a phenomenography approach that seeks to understand the perspectives, thoughts, and experiences of stakeholders in relation to the Inter stake holder synergy (Penta-helix) in realizing the development of halal tourism in West Sumatera. The results show that there are a number of problems related to synergy in the development of halal tourism in West Sumatra, among others because there is no similarity of stakeholder vision and cooperation and coordination between tourism actors, Governments and related stakeholders has not been established. The quality of human resources, especially competence in the field of foreign languages such as English, Arabic and Chinese, including the basic knowledge of halal tourism for all stakeholders is also one of the main problems in West Sumatera. The efforts of the local government of West Sumatera solved the problem that arose regarding the synergy among others is to include halal tourism in Ripparda (Regional tourism master Plan) West Sumatera and formed the academic manuscript drafting team regional regulation Plan (RANPERDA) organizing halal tourism in West Sumatera. In addition, the Tourism office of West Sumatera Province as the leading sector also assist teams in the form of Working Group (POKJA) halal tourism in each district/city. Local governments as regulators are also trying to make regulations and socialization in the implementation of halal tourism through digitalisation to all stakeholders. The key to the successful implementation of halal tourism development in West Sumatera, among others,

the unity of vision, mutual commitment and coordination among stakeholders.

Keywords: Synergy, Stake Holder, Helix Penta, Regulation Of Halal Tourism Area

INTRODUCTION

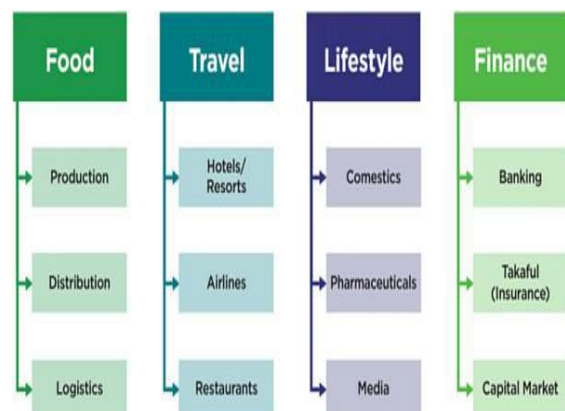
The halal industry is growing very rapidly. The halal Industry has contributed trillions of the US dollar from total sales in production and revenue to the economy. It also creates a new lifestyle in which consumers are now more aware of their consumption, especially in the knowledge, potions and produki mechanisms of such products, foods that fit both standards and halal. Product and service halal to bring spiritual and psychological value to create inner harmony for consumer. A research conducted by the World Halal Secretariat Forum

Predicted that the number of Halal products globally to USD 2.3 trillion (excluding banking), and 67% (USD 1.4 trillion) the market consisted of food and beverages, whereas a total of USD 506 billion was derived from the pharmaceutical industry. (The Halal Journal, 2010).

Basically, the Halal industry consists of three main sectors: food, non food and services. The food sector includes all kinds of food, such as processed foods, canned food, meats, meat-based products and animal slaughtering sites. Products such as cosmetics, health care products, pharmaceuticals and skin products are included as part of the non-food sector. Meanwhile, the services sector includes banking, capital markets, tourism,

hospitality, logistics and marketing. (Abdul Aziz, Y. & Vui, C. N, 2012).

Global Halal Products and Services Ecosystem.



Azhari Akmal Tarigan also writes about changes in Muslim consumer behavior, he explained why Muslim Konusmen in recent times very noted halal products, this is because we are currently living in the post-era modernism. These eras, there is nothing called establishment. All undergoes demolition. General truths are again questionable. In this era, the needs and desires become mingling, and the harder it is to distinguish each other. In this era of postmodernism, the community cares deeply about halal and haram issues. But caring is no longer based on intrinsic-substantive values. Not by obeying the verses of Allah SWT, but rather to lifestyle. This is commonly referred to as halal lifestyle. (Azhari Akmal: 2014).

From some of the halal industries that are now in the industry is tourism industry. To meet the friendly tourism will be Muslim tourists, lately emerging tourism related to Islam, namely halal tourism. The development of halal tourism concept originated from the existence of pilgrimage tourism (spiritual tourism). In 2007 the conference was held in Cordoba, Spain by the World Tourism Organization (UNWTO) under the title "International Conference On Tourism, Religions And Dialogue Of Cultures". In this conference, the panels emphasized: a) the need to develop a

dynamic relationship between the values of religious and cultural heritage to serve the interests of the population, tourists and religious communities; b) The importance of preserving the authenticity and core features of religious sites and cultural routes; c) The importance of spreading information about intangible cultural heritage and ancient traditions aimed at bringing visitors closer to the values and spirituality of the host community.

Halal tourism is a new concept in the tourism industry. Halal tourism integrates between religious and conservative motivations, tries to lift the Islamic lifestyle and underscores its inconformity with today's western tourism practices, which dominates the modern tourism industry. (Halalbase Pte Ltd, 2018). Therefore, it is necessary to develop more halal tourism products and services to serve this dynamic and thriving market. (J. C. Henderson, 2010).

Halal tourism Trend as one of the fulfillment of today's lifestyle has become a world tourism force that began to grow rapidly. In some countries in the world, halal tourism terminology using some quite diverse names include Syariah Tourism, Islamic Tourism, Halal Friendly Tourism Destination, Halal Travel, Muslim-Friendly Travel Destinations, Halal Lifestyle, and others.

But the Minister of Tourism of the Republic of Indonesia in a seminar held by the Islamic Economist Society (MES) revealed that he more agree with the term "Halal tourism", because according to his Halal tourism has a more global meaning that is not only exclusive to one religion only, but tourism for all. During this time, the term Islamic tourism (before using halal tourism terminology) is perceived as a tour to the Grave (pilgrimage) or to the mosque only. However, Halal tourism is not interpreted as such, but it is a tourism that is derived from nature, culture, or artificial that is framed with Islamic values. (wep.mi.baca.co.id, 2018).

Indonesia seeks to continue to develop halal tourism in the homeland, although the condition of halal tourism in Indonesia is still not maximal. There are 13 (thirteen) provinces that are prepared by Indonesia to be a halal tourist destination, namely West Nusa Tenggara (NTB), Nangroe Aceh Darussalam, West Sumatera, Riau, Lampung, Banten, DKI Jakarta, West Java, Central Java, Yogyakarta, East Java, South Sulawesi, and Bali. The halal tourist destination is determined based on the readiness of human resources, community culture, regional tourism products, as well as tourist accommodation.

In this Halal tourism there are two approaches, the first is a general approach that still considers that tourism Halal is a religious tourism. However, actually the size of the religious tourism market according to data from Thomson Reuters of US \$22.7 billion is only about 1/8 from the total Halal tourism market of US \$169 billion in 2016. The second approach is to assume that Halal tourism is the same as tourism in general only to prepare extended facilities and services for Muslim tourists. Generic, Halal tourism among them can be a natural tourism, cultural tourism, and an artificial tourism in the frame of family tourism (Halal lifestyle). (Muhammad Djakfar, 2010).

To answer the challenge, the government in this case the Ministry of Tourism has committed to developing Halal tourism in Indonesia in collaboration with Pentahelix (ABCGM) stakeholders include, Academic (Campus), Business (business actors), Community (community), Government (government), and Media. (Sriwijaya magazine Magazine.Com. June 2017).

Research conducted research conducted by Tri Yuniningsih, Titi Darmi, Susi Sulandari, under the title Model PentaHelix in tourism development in the city of Semarang. " (Tri Yuningsih, DKK, 2018) In this study describes the model PentaHelix in the development of tourism in the city of Semarang. The problem is the

less optimal cooperation between the actors involved. Theory used using policy actors theory and Model PentaHelix. From the research can be found: (1) Tourism development of the city of Semarang using pentaHelix model, already involve academics, government, community, business, and Media (2) field findings is the tourism promotion agency of Semarang (BP2KS) not Optimal and (3) Cooperation between actors Model pentaHelix in the city of Semarang of the research results are not optimal.

In the course of development of halal tourism in Indonesia. Ministry of Tourism Republic of Indonesia chose three provinces that priority as well as the pilot of Indonesian government project to become halal destination is province of Aceh, West Sumatera and West Nusa Tenggara (NTB). These three provinces are believed to have an attractive charm, both from natural destinations and artificial destinations. In addition, the three provinces also have a very strong culture and keIslaman and have a majority of the Muslim population. The Indonesian government in 2016 registered the three provinces to become a representative in the international event of halal tourism held in Abu Dhabi, United Arab Emirates.

The three provinces were awarded several world-level awards in 2016, all three of which were awarded The World's Halal Tourism Award in Abu Dhabi. Aceh Province is awarded as the world's Best Halal Cultural Destination and Sultan Iskandar Muda Airport (SIM) Blang Bintang, Aceh Besar awarded the world's Best Airport for Halal Travellers. West Sumatera Province won three awards at The World Halal Tourism Award (WHTA) 2016. The category of world's Best Halal Destination 2016 and World's Best Halal Culinary Destination 2016. Meanwhile, the travel agent from Sumbar, Ero Tour won a special category, the world's Best Halal Tour Operator 2016. While the province of West Nusa Tenggara (NTB) which in 2014 and 2015 consecutive received the award of

Word's Best Halal Destination, in 2016 was awarded Word's Best Honeymoon. (<http://itwabudhabi.com/halalawards/2016>).

One of the three provinces that successfully won the international event of halal tourism is the province of West Sumatera. West Sumatera is one of the provinces in Indonesia that has a lot of potential from various aspects ranging from culinary, nature, culture and other tourism. West Sumatera is also known as the traditional philosophy of Basandi Sarak Sarak Basandi Kitabullah. The meaning of the philosophy is closely related to religion, community friendliness, natural beauty and a variety of culinary that is famous to make West Sumatera become a tourist destination worth visiting by tourists.

But the development of halal tourism industry in West Sumatera is still not maximal. In fact, if directed more seriously, the potential development of halal tourism in West Sumatera is very large. Yet many travel agencies package inbound travel with Halal travel packages, but more packaging for outbound trips such as Umrah and Hajj. Not to mention some of the destinations and inns in West Sumatera is still not international standard. In addition, there are still many hotels and restaurants that have not been halal certified as a problem for the development of halal tourism in this province. This is also due to the lack of regulation that "forcing" the tourist participants to take care of halal certification through the LPPOM MUI West Sumatera province.

Pentahelix model is a suitable model to find a suitable concept used in social research especially in tourism and creative economy. Pentahelix Model was first proclaimed by Tourism Minister Arief Yahya and was poured into regulation of the Minister of Tourism of the Republic of Indonesia number 14 year 2016 about the sustainable tourism destination guidelines that to create the orchestration and ensure the quality of activity, facilities, services, and to create experience and value of tourism benefits in order to provide benefits

and benefits to the community and the environment, then it is necessary to driver tourism system through the role of optimization bussiness, government, community, academic, and Media (BGCAM).

LITERATURE REVIEW

Research conducted by Aan Jaelani (Aan Jaelani, 2017, p. 25-34), meaning Halal tourism is a sense of Islamic tourism or religious tourism. Then halal tourism can also be interpreted with halal travel, halal friendly tourism destination, Muslim-friendly travel destinations, halal lifestyle, and others. From the industry side, sharia tourism is a complementary product and does not eliminate the type of conventional tourism. As a new way to develop Indonesian tourism that uphold culture and Islamic values without eliminating the uniqueness and originality of the region.

Halal tourism based on some literature is a part of a religious tourism that is a tourism activity that conducts activities that are permissible based on Islamic Sharia and to avoid activities prohibited in teaching Islamic religion such as behavior, clothing, and food (World Travel Market, 2007). Activities to meet the "needs of accommodation" in accordance with the rules and beliefs of Islam (Arpaci et al. (2015, p. 186). The main and sole term for the brand and describes the products and/or tourism activities that have full compliance with the rules and guidelines of the concept of Halal and Islamic Sharia (El-Gohary 2015, p. 4). Another definition of halal tourism is the provision of tourism products and services that meet the needs of Muslim travelers to facilitate the worship and food requirements in accordance with Islamic teachings. (Mohsin et al., 2015, p. 2) Any object or action of tourism that is permitted according to Islamic teachings to be used or involved by Muslims in the tourism industry (Battour and Ismail, 2016, p. 2).

METHOD

This type of research is qualitative descriptive research, i.e. data collected in the form of words, images, not numbers (Sudarwan Danim, 2002, Cet. I, p. 51). According to Bogdan and Taylor, as quoted by Lexy J. Moleong, qualitative research is a research procedure that produces descriptive data of written or spoken words of people and behaviors observed (Lexy. J. Moleong, qualitative research methodology, p. 5). According to Kirk and Miller (Kirk and M, L. Mille, 1986, p. 9). Qualitative method is a certain tradition in social sciences that fundamentally depends on the observation of age in his own study (Noeng Muhajir, 2000, p. 148).

In this research the authors gathered a few obtained from several sources, be it the main source that comes from stakeholders Penta Helix, ie, academics, government, business, community and Media. Authors gather data from these five stakeholders. As for feedback or feedback that the author wants to know from the stakeholders is, first how their understanding and perception of Halal tourism. Secondly, the roles and any efforts they have made to pariwisata halal. Thirdly, what are the supporting aspects and what are the obstacles they face in the application of halal tourism in West Sumatera, and fourth, cooperation in any field that has been done between stakeholders.

RESULT AND DISCUSSION

Understanding Halal tourism.

Halal tourism terminology in some countries that use terms such as Islamic Tourism, Halal Tourism, Halal Travel, or as Moslem Friendly Destination. (Deputy field of tourism Development of Ministry of Republic of Indonesia, 2015).

The definition of halal tourism is an activity supported by various facilities and services provided by the community, entrepreneurs, governments, and local governments that meet sharia provisions. Halal tourism is used by many people due to its product characteristics and services that

are universal. Tourism products and services, tourism objects, and tourist destinations in halal tourism is the same as products, services, objects and tourism destinations in general as long as not contrary to values and Sharia ethics. So halal tourism is not limited only on religious tourism. (<http://www.kemenpar.go.id>)

Zamani Farahani and Henderson (Zamani-Farahani, H., Henderson, J. C, 2009) asserted that:

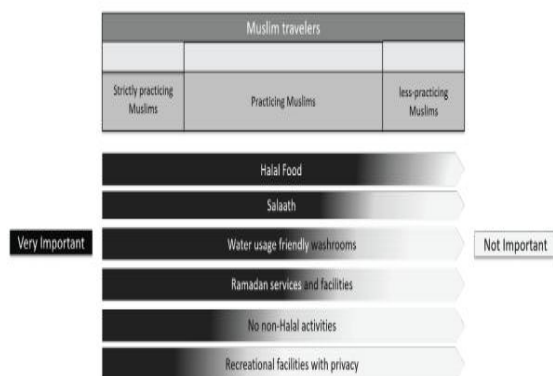
"Islamic tourism can be defined as traveling activities of Muslims when moving from one place to another or when residing at one place outside their place of normal residence for a period less than one year and to engage in activities with Islamic motivations. It should be noted that Islamic activities must be in accordance with with generally accepted principles of Islam; i.e. halal ".

So, halal tourism can be defined as Muslim travel activities when moving from one place to another or when in one place outside their normal residence for a period of less than one year and to engage in activities with the motivation of Islam. It should be noted that tourism activities in Islam must be in accordance with the principles of Islamic regulations that are generally valid, namely halal. (Aan Jaelani, 2018).

According to the Mastercard-Crescentrating Global Muslim Travel Index report in 2018, Muslim travelers with different religious-based awareness levels will also have different levels of practicing adherence to religion. While a strict Muslim's faith will want most of their religious-based needs fulfilled during the journey, the less restrictive Muslims of its own, focus more on the component "Need to Have " or we should have halal food components and prayer places. (GMTI 2018).

In the picture below, shows that for devout Muslim tourists, halal food is the most noteworthy, next is a prayer place, the use of water in the bathroom and so on as in the picture above. This shows that the stronger the faith and the stricter Muslim

tourists in terms of worship, it will prioritize halal food and prayer places on its way.



Source: Mastercard-Crescentrating Global Muslim Travel Index 2018

The Potential Of Halal Tourism In West Sumatera Province.

One of the main destinations of tourism in Indonesia is West Sumatra. The tourist facilities are quite good, and often held various international festivals and events, became the driver of the coming of the province. International activities organized to support West Sumatra tourism is the Tour de Singkarak bicycle race, paragliding Event Fly for Fun in Lake Maninjau, as well as Mentawai International Pro Surf Competition, and many more.

West Sumatra has almost all kinds of natural attractions such as the sea, beaches, lakes, mountains, and canyons. In addition, West Sumatra Tourism also sells many unique cultures, such as Tabuik Festival, Rendang Festival, Kim Games, and weaving art. In addition to natural and cultural tourism, West Sumatra is also famous for its culinary tourism. West Sumatra has tourist accommodation, such as hotels and travel agencies that are quite good. By the end of the year 2012, the province had 221 hotels with a total of 5,835 units. But five and four star hotels, only in Padang and Bukittinggi. As for the travel agency under the membership of ASITA, West Sumatra already has more than 100 agents. To complement the tourism support facilities,

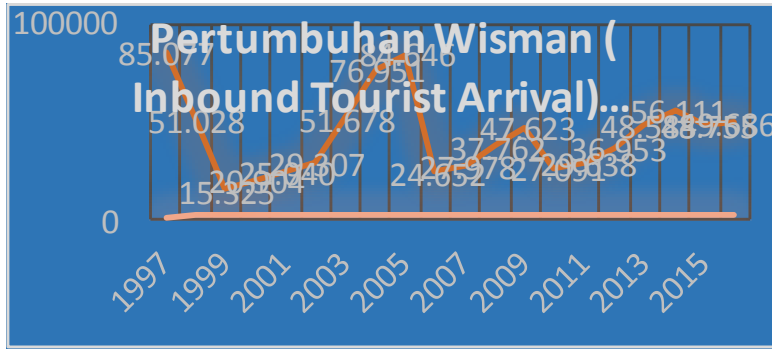
the Government also provides tourist trains that operate at a certain time.

For various information and historical and cultural literature of Minangkabau, tourists can get it at the Minangkabau center of Documentation and Culture information (PDIKM) located in Minangkabau Village, Padang Panjang. In the PDIKM there are various documentation of photo micrographs, newspapers, traditional clothing, tapes of regional song recordings, documentation of government letters, and historical plot of Minangkabau society since the 18th century to the 1980.

Tourist Arrivals to West Sumatra

Number of foreign tourists visit and the archipelago of West Sumatera. Judging from the trend of the number of foreign tourists, growth of tourists looks volatile, this is due to the influence of external factors, especially related to the crisis and disasters globally, nationally and internationally, such as the monetary crisis, earthquakes, catastrophic haze. For the number of foreign tourists visit at the arrival gate in Sumatra island is still relatively low, with a growth of about 13% and the last digit shows that the number of foreign tourists visit is at the number 49,686 people, the number is still low compared to the number of foreign tourists from the province of North Sumatera. Data series in 1997-2016 showed a decline of tourists in the year 1998 which is likely caused by the monetary crisis that occurred.

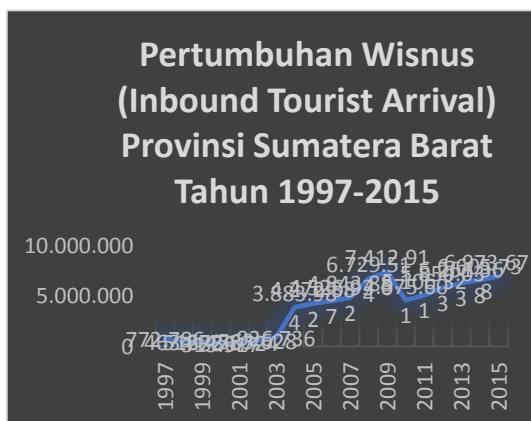
Then the number of tourists again increased and reached the peak in the year 2005 of 84,646 people, and the condition returned to decline in the year 2006. The year 2009 occurred in decline to 27,091 due to the 7.8 SR earthquake occurring in West Sumatera. After that it grew positively slowly until reaching the 56.111 point in 2015 tourists and decreased in 2015 which was predicted due to a catastrophic haze at the end of the year, and last 2016 number of foreign tourists reached the number 49,686 Wisman as the following image.



Wisman growth Inbound Tourism Arrival province of West Sumatera year 1997-2016).

For the Nusantara tourist graph 4.2 above shows that the growth of Wisnus in West Sumatera province from the year 1997-2002 is not very significant development and began to increase slowly from the rapidly 2003 high rise to the figure of the 926.736-3,883,984 in the year 2004 and as its way slowly the growth of wisnus began to grow positively from the year 2004-2008 reached the number 7,412,910 is a growth of This condition decreased in the back of 2009 – 2010 at 4,575,601 and the growth of Wisnus in West Sumatera province is experiencing up and down in 2011 until 2015 increased to reach the number 6,973,678.

On the chart indicates that West Sumatera is very much visited by the archipelago. The most visited times are when the Eid al-Fitr moment, which in addition to visiting relatives, is also crowded to visit tourist attractions both provided by the Government and private sector.



Wisnus growth Inbound Tourism Arrival province of West Sumatera year 1997-2015).

Long stay tourists Mancanagara and Nusantara province of West Sumatera as for the average parameter of foreign tourists stay is still ranging from 2.42 days with an expenditure of \$283 per day of 2015 or about 3million IDRper day. While the average stay of the archipelago tourists is 1.53 days with a 2015 average expenditure on the number 704856 IDR. The average stay scale of travelers can be extended through the reinforcement of the focus number of excellent destination points and the value of the experience offered. For the number of tourists can be expanded by strengthening the Business-Leisure market through synergy with universities, associations, private through activities related to MICE field.

Expenditure of foreign tourists and Nusantara of West Sumatera province. For the average parameter of foreign tourists spending is still around \$283 per day in 2015 or about 3juta IDRper Day. While the average expenditure of the archipelago tourists in the year 2015 at the number 704,856 IDR.

Supporting Factors and Inhibitors of Halal Tourism in West Sumatera

Based on a writer's interview with one of the informant, West Sumatera and ethnic Minangkabau who hold fast to this ABS-SBK philosophical, it is proper to take a greater role in implementing and developing halal tourism. Since the ' Gen ' of West Sumatera is implementing halal tourism as a featured tourism in this area.

Moreover, the central government has put West Sumatra as one of the 3 provinces that is a priority in the development of halal tourism in Indonesia in addition to ACEH and West Nusa Tenggara (NTB).

In principle, the people of West Sumatera did not refuse and strongly accept this area to be one of the development of halal tourism in Indonesia which is established by the central government. Lack of the rejection of the Minangkabau people of this Muslim majority is to be a capital for the local government to immediately prepare matters relating to the readiness of halal tourism in accordance with the standards set. In this case, there are still many homework that must be resolved by the local government as "the leading sector" in the development of halal tourism in West Sumatera, along with other stakeholders.

According to the halal tourism practitioner of West Sumatera Mr. Didit, some people still perceive and identify tourism with negative, sexual. On the other hand, many people say that Sumbar is very good tourism, both from nature, customs and culture, climate and others. Then why West Sumatera is not talking about tourism, why not shoulder shoulder run sectors that benefit many of these people? So here, I can say, West Sumatera has not all out in developing tourism. Nowadays tourism stakeholders always run on their own. Halal tourism is if there is better for Muslim tourists, if no one does not ap-what. The feel of the direct impact of tourism are those who deal directly with tourism.

Therefore, the tourism office of Sumatera then began to formulate, how the tourism in accordance with West Sumatra. Actually this concept of tourism was adopted from Western countries, where the first generation of Muslims when migrating to the west, they only came to improve the economy. But Muslims in this second generation are different, economically, they are already established, and still have a strong fundamentals of Islamic. That's where the western market sees as a new source of marketing. Where they are gadget

oriented, spending power is quite high, they are very curious to European countries such as France, England, Netherlands, Spain, or to Asian countries that are famous for their tourism such as Japan and South Korea. But they would think they would be safe and not to bully there. Because it is a karaktristic these countries have a very interesting. So that's where they tried to capture the market.

Indonesia in looking at the trend, like a fire beard. Countries that have the largest Muslim population of the world, must lose with countries that are in fact the majority of non-Muslims. Finally, the Ministry of Tourism decided to take this opportunity by mapping 34 provinces in Indonesia. Finally the establishment of 13 provinces in Indonesia which was made a priority for the development of halal tourism. And West Sumatra became one of the Piritaskan. Like the Dipper, West Sumatera province is ambitious to take this opportunity. There are several provinces that have been set to be a priority, but not serious and unambitious in implementing halal tourism in its region, but there is also a province of serious DNA ambition in capturing this religious-based tourism opportunity.

But why West Sumatera is one of the most serious and insistent in implementing halal tourism at that time? This is because West Sumatera has "flesh blood" or DNA for halal tourism based on the principle of Adaik Basandi Syara ', Syara ' Basandi Kitabullah or shortened to ABS-SBK. Year 2016, West Sumatera is very serious to win the World Award in halal tourism, so that all moving, all elements move. From the start of the regional head until all the other stakeholders involved, follow all the moves. Finally, at the world event, West Sumatera won two wins at the national event and a one-time win at the International event was able to win the 2016 award in Abu Dhabi.

But after earning the World Award in halal tourism, West Sumatera experienced "freefall" and "dead Suri" in the case of halal tourism. Many aspects make it

that way, such as organizational factors, bureaucracy, etc. But when viewed overall in West Sumatera from social aspect, it is indeed a concept of halal tourism is not as simple as anyone imagine. For example there is a pack of Hajj, then the person will automatically believe that the person is an Islamic, or there is a Muslim, then the general automatic people who would be believers my child will be Muslim. But in the halal industry, very different. Lots of criteria to have. This is as if stakeholders should ratify the rules and habits that exist during this time. This is a bit heavy in the running of halal tourism. For example, the perception of the word "halal", many consider by adding the word "halal" in tourism in West Sumatera, as if not believing in Islam and religious obedience, then it is not as simple as imagined in translating the perception of halal. As if people of West Sumatra feel their self esteem will fall if adding the word "halal" in tourism. This is evidenced by the high level of resistance or rejection in terms of the conventional market.

As well as the conventional hotels, they think that so far they have felt that they are in accordance with Islamic law by not violating Islam. So suddenly have to use "halal", they are afraid to lose the market that considers them eksklusif against non Muslim tourists. Of course this will harm them later. Therefore, they are still waiting for the massive socialization of other stakeholders to explain about halal tourism, as well as explain what benefits they get if they are running halal.

Because of this simple understanding, this is one of the reasons why the process of development of halal tourism occurs stagnant. Nowadays, West Sumatera has been in the area of halal tourist destination, only the derivatives that also have to be prepared also. For example not only an industry that must be identified, the other elements should also be prepared in the conduct of halal tourism. For example Central Hall P (Bppom MUI), they are also coordinate ready with all its efforts, not only

issued a halal certificate. There is one example of the incident that is slightly disappointing in the industry, when anyone wants to register a halal certificate in BPPOM MUI, they have already signed up online, but when the confirmation to the office BPPOM MUI, they find the office is closed and no employees, when it's working days. In this case it means that there are other elements that are not ready yet. So it should be considered, so that all elements can be prepared all in support of the enforcement of halal tourism.

Currently, the compliance of hotel restaurants and eateries in taking care of halal certificates is still very minimal. Known from 1360 registered restaurants and eateries, there are only 17 dining houses in West Sumatera and 11 certified kosher hotel restaurants. According to the results of the interview with some stakeholders, especially from BPPOM MUI and Tourism Office of West Sumatera Province, that the reason the restaurant owners and restaurants do not want to take care of halal certificate is because they already believe that customers will come because they are already the majority Muslim, and never asked by tourists, but tourists will be more confident if they take care of halal certificate and will benefit, because customers will return to eat at their place. Another reason why they do not want to take care of halal certificate is that because of the owner of the restaurant, they are objected to the cost, not to mention the management they feel convoluted and spend their time. The subsidies were offered by local governments through the tourism department and the Department of Cooperatives and SMES, mostly they did not know it and were never offered. This should be a concern by Pemerintah for more intensive socializing Subsidy program for the management of halal certificates.

In the view of the author, in fact the development of halal tourism in West Sumatera not get a good reception from the community, but still the way in the place

because it is in the process, and the process is more to the regulation and perception that yet one, so that everything awaits each other. There must be one who moves this all by the way socialization and education is comprehensive and the massif of the related stekeholders, so that the implementation of halal tourism can be understood and equally able to run and develop it. In this case, the role and commitment of the regional head as the CEO is very necessary and anticipated, because with this commitment, tourism can go well and can drive other staekholders.

Based on the assessment of the Crescentrating institution in the tourism assessment in an area, the black most color in the table signifies the most important things to be fulfilled by the tourism destinations of Muslim tourists. Starting from availability halal food and good. Halal food and well proven halal logo issued by the authorized institution. Followed by the availability of prayer place for Muslim tourism. This is the most important thing as well after halal and good food. The availability of water that accommodates the needs of Muslim travelers is also important, such as water for Wudoo ' that is specially provided in the hotel room through the faucet ablution water, water for washing hands. Muslim tourists will be pleased if the hotel or tourist destination provides water where Wudoo ', before they perform the five-time prayers.

Next is the service and facilities in the month of Ramadan. This service will increase Muslim tourist attraction if held, because the month of Ramadahan is the full moon of worship, which worship in the month of Ramadan will multiply the reward. It is not much needed by Muslim tourists, but it will be a complement to travel for Muslim tourism. Do not hold services and non-halal facility is also the hope of Muslim tourism, such as providing alcohol, discotheques, non halal food. For Muslim tourists, it would be better if there is not in the tourist destination, but if the destination is still held, with consideration for non Muslim tourism, then Muslim tourists do

not mind this, in the hopes that the person responsible differentiates and separates the place from the existence of Muslim tourism.

From the results of the author interviews with several academics as one of the stakeholders, it is known that the implementation of halal tourism in West Sumatera is running on the spot. There was no significant improvement in the development of halal tourism in West Sumatera after being awarded ' The Best Halal Tourism Destination ' in the year 2016. This is also strengthened by the assessment conducted by IMTI (Indonesian Muslim Travel Index), cooperation Kemanterian tourism Republik Indonesia with an NGO based in Singapore, namely Cresscent Rating which set West Sumatra in the 5th rank in the implementation of halal tourism in Indonesia. The assessments used are adopted from the Global Muslim Travel Index (GMTI) Assessment standards also implemented by Cresscent Rating. Assessment is assessed from several aspects, including (Indonesia Muslim Travel Index (IMTI) Report year 2019):

- Services with a weighted value of 45%, consisting of halal-certified restaurants, mosques, airports, hotels and attractions.
- Environment, weighing a value of 30%, consisting of the arrival of local tourists, the arrival of foreign tourists, the internet reach of the airport, and a commitment to organise halal tourism.
- Communication, with a weight of 15% value, consisting of instructions for Muslim travelers, stakeholders knowledge, market reach, tour guide, and digital marketing.
- Access, weighing 10%, includes air access, sea access, rail access and road infrastructure.

In June 2019 Indonesia Muslim Travel Index (IMTI) issued a report ranking of several provinces that got the highest score in the implementation of halal tourism. In this official report, West Sumatera was assigned the 5th rank of other provinces, with a score of 59. In the previous year 2018 West Sumatra occupied

the fourth rank. Two years in a row West Sumatera since contested halal tourism competition through Indonesia Muslim Travel Index (IMTI) organized by CrascentRating and Mastercard, whereas West Sumatera has always occupied the top three, even in 2016 managed to get three awards from the world in the world's best halal tourism destinations.

IMTI Ranking Year 2019

DESTINATION	Access	Communication	Environment	Services	IMTI 2019 SCORE	IMTI 2019 RANK
Lombok (West Nusa Tenggara)	63	116	80	50	70	1
Aceh	63	70	70	63	66	2
Riau & Riau Islands	67	60	57	68	63	3
Jakarta	96	43	65	53	59	4
West Sumatera	57	55	73	52	59	5
West Java	79	46	42	56	52	6
Yogyakarta	89	58	42	48	52	7
Central Java	79	28	33	60	49	8
East Java (Malang Area)	75	41	54	42	49	9
South Sulawesi (Makassar & Surroundings)	65	36	36	22	33	10
Average	73	55	55	51	55	
Highest	96	116	80	68	70	
Lowest	57	28	33	22	33	

Source: Web IMTI (Indonesia Muslim Travel Index) Cooperation Ministry of Tourism RI and Cresscentrating.

According to this report, the position of West Sumatera which previously peaked at number three, dropped to position 5 with a drastically falling value as well. The decline in West Sumatera rankings is this IMTI assessment, not to be separated from the lack of regional head commitment to implement the implementation of halal tourism.

Based on the results of the interview with Sari Lenggogeni, one of the practitioners of West Sumatera halal tourism that until now, there is no decree (SK about the management team of Halal tourism implementation or other SK, which can be a guideline and encourage other stakeholders to perform something in organizing halal tourism in West Sumatera. Until now, stakeholders or other local governments, can only wait for what policy will be done for halal tourism. On the other hand, the discussion of the Regional Regulation Draft (RANPEARDA) on the implementation of Halal tourism from 2017 to 2019, has not received its clarity and point of view. This regulation is very important for stakeholders as a legal

umbrella for them to serve as a foothold in organizing halal tourism.

In this published report is also found that West Sumatera is committed to develop halal tourism, but the province is still lacking in some aspects, this is evidenced by the results of the interview with Mr. Wisnu Rahtomo from the Ministry of Tourism, including: stakeholders knowledge about halal tourism, the lack of tourism guide who can speak English, the absence of brochures or tourist guides who speak foreign or other, and most of all is the lack of CEO commitment in this respect of regional head commitment to the implementation of halal tourism in West Sumatera. This Ranking proves that West Sumatera is still inferior to the higher-value provinces of West Nusa Tenggara, Aceh, Riau and Kepri, and DKI Jakarta. Whereas West Sumatera has been awarded the number two destination for Halal best national and the best halal tourism destinations of the world in the year 2016. With this, it can be felt that West Sumatera has not been a vision and serious in carrying out halal tourism on this Minang earth.

Cooperation between Stakeholders Penta Helix

The ideal type of relationship between stakeholders in cooperation can vary as needed. The most high level is collaboration. In terms of collaboration, cooperation has been formally established by exchanging information with the purpose of mutual benefit, transforming activity, sharing of resources, risk, responsibility, appreciation and enhancing the capacity of others for common purposes. In addition, in collaboration there is an extensive time commitment and high level of trust between the stakeholders. Here are the types of inter-stakeholders relationships:

1. Government with academics

Governments with academics need to improve the relationship type into collaboration. According to Roberts et al (Robert L, Mathis,. and Jackson, John H. 2002, p. 4). Collaboration is backed by an extensive time commitment, high trust to

increase capacity and share risk. It is necessary to assist the Government in the development of the program to run optimally. Academics as stakeholders who are a source of knowledge with the latest and relevant theories and concepts can help governments share risks with academics and together find the right solution to handle them.

2. Government Business

Governments and businesses need to collaborate in terms of capital assistance, facilities, training, and access to simplify business processes. With this kind of assistance, it is necessary to provide good coordination between the government and the business to be accountable to understand the help of what should be given and according to the needs.

3. Governments and Communities

The community that oversees the business and the leaders must have a commitment of intensive time and high confidence. Because the community is the closest stakeholders with people who are in tourist destinations. Hopefully they can be an ideal liaison to the government in collaboration.

4. Government with Media

According to Roberts, the coordinating relationship type is sufficient for the relationship between the government and the media. Coordinating features are minimal sharing of resources, but the relationship remains official with a moderate time commitment. The type of coordination relationship is assessed to remember one of the media roles, helping people to improve their society through collective actions.

5. Academics with Media

The type of relationship between academics and media is networking, networking is the only kind of informal relationship in the theory that Roberts has presented. This relationship occupies the bottom level of cooperation. In networking, a time commitment is minimal and there is no resource share because the main focus in this relationship is training or guidance. Academics do not have to establish formal

and intensive relations with the media, because in a role they already have a role that has been asked by the government.

6. Academics with the community

The type of relationship between academics and communities is coordinating. Academics and tourism communities should have a relationship in because of coordination traits according to the role each party does. In this case, academics are not too much in direct contact with the community, but still need to establish formal secret relationships (minimal resource sharing and a moderate time commitment) as the community oversees the perpetrators in the tourism destination.

7. Academia and business

This type of relationship between academics and business is networking, which means that relationships are intertwined informally. Although the relationship is informal, exchanging information remains necessary to develop a program that exists in tourism. A destination or attraction will evolve optimally if the cooperation is well-established by means of communication between stakeholders. In the context of halal tourism development in West Sumatera, there has been a communication between academics and community. This is evidenced by the implementation of the event "leisurely Halal Chat Tour" held by Geraka Pesona Indonesia (GenPi) Sumbar in collaboration with provincial government of West Sumatera.

8. Media and Business

The type of media and business Natar relationship is training and mediator. According to Roberts, a mediator is a relationship that is informally Terajalin where the main focus is on training.

9. Community with Business

Communities and businesses need to improve relationships to be collaborating because businesses are stakeholders that contribute to providing assistance through socialization and capital assistance to infrastructure assistance such as sanitation and places of worship. The community in this case requires information from the

business, which makes it easier to process the business.

10. Community and Media

The type of relationship between the community and the media is by informal pathways. But even with the informal route, the relationship of these two stakeholders is very important, because if the two are supporting each other, it will be very helpful to realize the destination and tourist attractions. The GENPI community in promoting tourism has made cooperation in the field of promotion in newspapers published in West Sumatera and cooperation in making other tourism events.

The involvement of stakeholders in developing halal tourism in West Sumatera is also very prone to miscoordination resulting in a strong synergy so that the development of the destination and the attraction program can run well. Therefore, the Government as a coordinator should be able to coordinate the stakeholders Penta Helix to carry out their respective roles. In addition, the Government must actively involve itself to discuss the development of halal tourism with other stakeholders so that the development of halal tourism can be monitored (Muhammad Syahbudi, et al., 2020, p. 57).

The important step that can be done in areas in West Sumatera in order to develop regional tourism through the implementation of tourism events. Tourism event According to Boo and Busser (Boo, S and Busser, J. 2006, H. 223-237). has several benefits, such as economic impact, image enhancement, and marketing tools. According to George (George, W.E. (4), 2010, H. 376-388) that each area is concerned to spur the attraction of tourism so that it becomes a tourist destination that is able to move the local economic base is a concern.

CONCLUSION

From the results of the research writers are thorough, it can be concluded that:

1. The perception of tourism Stakeholders especially those incorporated in the

Penta Helix element consisting of academics, government, business, community and Media in West Sumatera is still stagnant and arguing in the level of interpreting the halal tourism defendant. This is also due to the absence of definite regulation governing halal tourism in West Sumatera. Currently being prepared regional regulation Draft (RANPERDA) about the Halal tourism of West Sumatera province, and now has been formed the academic script maker Ranperda Halal tourism.

2. The role and effort undertaken by the Stakeholders who incorporated in the Penta Helix is actually all Stakeholders have done something for the development of halal tourism in the western Sumatera, but limited only to the roles that have been and they used to do in tourism. Supporting factors because West Sumatera has the philosophical "Adat Basandi Syara", Syara ' Basandi Kitabullah "which for decades has become the basis of community life in West Sumatera. While the inhibitory factor is still low perception about halal tourism, both among the stakeholders themselves, as well as the wider community.
3. Synergy and cooperation between the elements of the Penta Helix tourism West Sumatera, so far still own road, so there is not seen a solid team to socialize and develop halal tourism in West Sumatera.

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