



TEMPE BUSINESS DEVELOPMENT MODEL BASED ON PENTA HELIX REVIEWED FROM MAQASHID SYARIAH (CASE STUDY OF SEI RAMPAH VILLAGE)

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Abstract: This research aims to determine and describe the implementation of the pentahelix model in developing MSMEs, especially the tempe business in Sei Rampah Village, using maqashid sharia principles. Pentahelix is a series of models that are the result of the development of the model that connects Academics, Business, Community, Government, and Media in developing innovation and the economy. This research method uses a qualitative descriptive method using the pentahelix method. The data collection techniques used in this research are observation, interviews, and literature study techniques. The research results show that the development of the tempe business in Sei Rampah Village has involved the five actors in the pentahelix model: academics, business, community, government, and media. However it is implemented, there are obstacles to its role. This research also concluded that Islamic economics is closely related to maqashid shari'ah, namely hifz al-mal. Maqashid shari'ah is the basis for the development of Islamic economics because it aims to create human welfare and happiness by balancing the circulation of wealth in a fair and balanced manner, personally and socially.

Keyword: Pentahelix Model, Maqashid Syariah, MSMEs

A. Introduction

Industrialization in Indonesia, a key component of economic development, relies on factors like human resources, capital, and technology (Imsar et al., 2022). The industrial sector, particularly the food industry, is crucial in meeting daily needs and bolstering economic stability and employment opportunities (Imsar et al., 2022). According to Law No. 20 of 2008, Micro, Small, and Medium Enterprises (MSMEs) are vital for productive economic activities, yet in Sei Rampah village, observations reveal a flourishing tempeh production. Tempeh, a famous Indonesian food from fermented soybeans, offers various health benefits.

However, despite the potential seen in local MSMEs, challenges hinder their development. These include inadequate capital and infrastructure, soaring soybean prices, the absence of Trading Business Licenses (SIUP), and insufficient marketing



strategies among MSME players. Consequently, tempeh distribution remains predominantly wholesale.

Sei Rampah Village, with its rich culture and abundant natural potential, has long been known as a promising center for tempeh production. However, to understand more deeply the conditions of the tempeh business in this village, an initial step is needed: to identify and collect identify and collect data on tempeh entrepreneurs who play an essential role in the production chain. The following is a list of tempeh entrepreneurs in Sei Rampah Village:

Table 1. List of Tempe Entrepreneurs in Sei Rampah Village

No	Name of Entrepreneur	Total manpower	Income (Per Month)
1.	Ahmad Subagyo	6	IDR 7,500,000
2.	Siti Fatmawati	20	IDR 5,000,000
3.	Budi Santoso	10	IDR 7,200,000
4.	Dewi Sartika	7	IDR 6,000,000
5.	Haryanto Kusumo	10	IDR 7,000,000
6.	Nurul Hidayah	9	IDR 5,500,000
7.	Suryono Wijaya	7	IDR 6,300,000
8.	Ratna Komalasari	8	IDR 6,900,000

Source: Author's observations in March 2024

The table above displays data regarding several entrepreneurs, the number of workers they employ, and their monthly income. Ahmad Subagyo, with 6 workers, has a monthly income of IDR 7,500,000, while Siti Fatmawati employs 20 workers and earns a monthly income of IDR 5,000,000. Budi Santoso, with 10 workers, earns IDR 7,200,000 per month. Dewi Sartika, who employs 7 people, has an income of IDR 6,000,000, while Haryanto Kusumo, with 10 workers, earns IDR 7,000,000 monthly. Nurul Hidayah, who has 9 workers, earns IDR 5,500,000 per month, and Suryono Wijaya, with 7 workers, earns IDR 6,300,000. Lastly, Ratna Komalasari, who employs 8 people, earns IDR 6,900,000 monthly. This data shows variations in the number of workers employed and the monthly income received by these entrepreneurs.

The following is a figure to determine the increase and decrease in tempe sales in Sei Rampah Village as a whole:

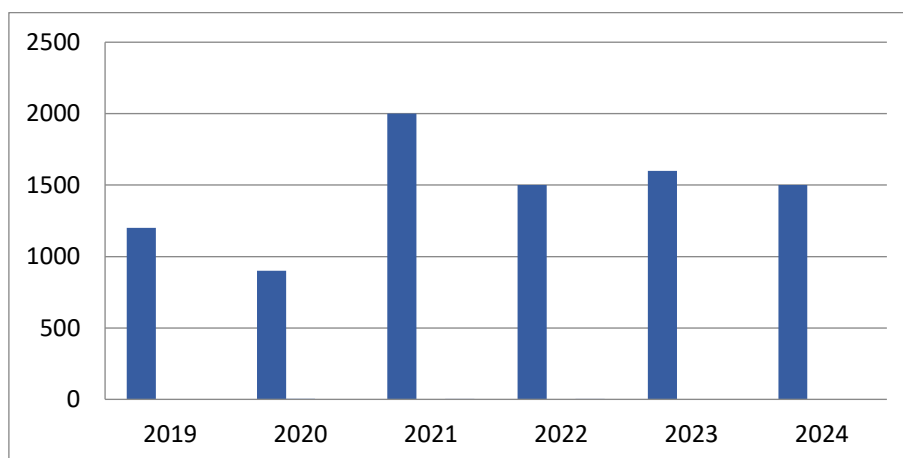


Figure 1. Tempe sales in Sei Rampah Village from 2019-2024

The figure above shows the sales level of tempeh in Sei Rampah Village from 2019 to 2024 in units of seeds. This graph shows sales fluctuations with a decrease in 2020, an increase in 2021, a slight decrease again in 2022, a peak in sales in 2023, and a slight decrease again in 2024. This data provides a clear picture of the dynamics of tempeh sales in the village for the last six years.

Meanwhile, research was conducted by Risma Mei Karunia et al. (2020) regarding the Implementation of the Pentahelix Model in the Development of the Creative Economy in Surabaya. Studies in (Putat Jaya Creative Village) Surabaya show that the involvement of five variables in implementing the pentahelix model still needs to be optimized in developing the creative economy. Meanwhile, research conducted by Cleodora and Diana (2023) shows that the development of MSMEs in Manggarsari, Tambaksari District, Surabaya City, has involved all five actors in the pentahelix model, namely academics, business, community, government, and media. However, in its implementation, there are obstacles to its role.

The pentahelix model is an innovative development of the quadruple helix model. It connects Academics, practitioners/businesses, Community, Government, and Media to create an ecosystem based on creativity and knowledge. This concept is expected to provide a solution for developing creativity, innovation, and technology in a creative industry.

The pentahelix model is a crucial framework in the context of local economic development in Indonesia. This model involves five critical stakeholders: government, academia, industry, community, and media, working in coordinated efforts to enhance innovation and foster sustainable economic growth. In the context of tempeh production in Sei Rampah, the pentahelix model could promote collaboration where the local government provides better infrastructure, academia develops more efficient production technologies, industry enhances the quality and diversification of tempeh products, the community actively participates in local marketing and distribution, and media raises public awareness about the benefits of tempeh and local economic opportunities. By effectively implementing the pentahelix model, MSMEs in Sei Rampah can overcome challenges and significantly enhance their contribution to the local economy.

According to Astuti (Hertati, 2023), The pentahelix model results from the expansion of the Triplehelix and Quadruple helix. The triple helix was first discovered in 1977 by Etzkowitz and Loer Leydesdorff. Meanwhile, according to (Kiki Sudiana, 2020), Pentahelix is explained as a form of collaboration between interested parties consisting of Academic, Business, Government, Community, and Media, which can develop innovation and improve the economics of a business. Meanwhile, Sudiana et al. (2020) define the Pentahelix model as a collaboration between academics, business, government, community, and media stakeholders to develop innovation and the economy. Through cooperation in the Pentahelix model, it is hoped that we will be able to present an innovation supported by various resources (Syah Budi, 2023).

Cooperation between all parties is necessary to maximize business development and enhance the caliber and advancement of a business. The pentahelix model can be used to put this cooperation into practice. According to (Parmin Ishak, 2021), the Pentahelix model involves five parties, including academics, government, community, business, and media, with a relationship pattern such as coordinating, cooperating, collaborating, and

networking, which is expected to establish mutually helpful relationships in terms of exchanging information, risk resources and responsibilities in achieving goals in better business development. The pentahelix model is a principle of partnership cooperation built by various parties (stakeholders) with different backgrounds(Herdiansyah, 2020).

Several obstacles to developing the Tempe Business in Sei Rampah Village show that this is a complex problem. Obstacles found include limited market access and technology for tempe entrepreneurs in Sei Rampah Village, the presence of market potential that has not been implemented optimally, the involvement of various parties (government, academics, industry, society, media) which has not been well coordinated in developing the tempe industry Holistically. Given the existing problems, it is a task that must be completed jointly between the five stakeholders to advance a business. Business actors need help to work alone in developing their businesses. For this reason, business actors need support from various parties ranging from academics, business, community, government, and media. Commitment and cooperation between stakeholders are also needed to create pleasing cooperation for developing the tempe business in Sei Rampah Village. In this case, a pentahelix-based development model is used. This pentahelix model is needed to develop a business by involving participation from various parties to realize the progress of a business. In developing business through Pentahelix, cooperation between stakeholders, including the government, is required.

A good economy is one of the keys to creating social prosperity. Therefore, clear goals need to be achieved. In economics, there is one familiar term, namely the term *maqashid al-syariah*. *Maqashid sharia* is determined based on the principle of benefit that will be achieved in the form of prosperity for humanity in this world and the afterlife. (Ade Linda's Side, 2022).

As time passes, many new things emerge whose specific laws are not discussed in the Qur'an or Hadith. Now, *maqashid sharia* is vital in determining laws related to societal events (Nurbaiti et al., 2023).

Maqashid Sharia is a concept that is not only important in understanding Islamic law but also in living a meaningful and ethical daily life. Analysis of the meaning of *Maqashid Syariah*, which encourages justice and balance in Islamic law, is an essential first step to understanding this concept well. *Maqashid Sharia*, which translates as "the aims of Islamic law" or "the purposes of Islamic law," is a critical conceptual framework for understanding Islamic law. This concept involves a deep understanding of the main objectives that Islamic law seeks to achieve in regulating the lives of individuals and society(Sumarta, 2024).

The concept of *Maqashid al-Syariah* is very relevant when applied in various transactions such as buying and selling, leasing, and business partnerships, including financial and banking activities and services to customers in these fields. To meet the above needs, Islamic law experts suggest that in applying Islamic law in this digital era, the focus must be given to studying the principles, starting from general rules to the details that classical scholars have explained at that time.(Daulay et al., 2023). The elements of *Maqashid al-Syariah*, which include protecting religion, life, reason, offspring, and property, should be integrated into world affairs to improve life between humans for the good of all parties. *Maqashid al-Syariah* must be understood and applied in various aspects of life, as emphasized by Al-Syatibi, a great scholar who formulated this concept

in detail. According to Al-Syatibi, implementing Maqashid al-Syariah aims to maintain the five primary elements. It ensures that every human action achieves public benefit (maslahah) and prevents damage (mafsadah). Further emphasized, Maqashid al-Syariah by Al-Syatibi emphasizes that the ultimate goal of sharia is to bring happiness and prosperity both in this world and the hereafter, so that the application of these principles must be comprehensive and consistent in every aspect of life, including in the digital era. It is fast-paced and complex. (Malahayatie, 2023).

Maqashid shari'ah Literally it is a term composed of two words, maqashid (مقاصد) and Syari'ah (شريعة). Maqashid means destination, while sharia means explaining and explaining. In essence, no shari'ah or rule is created unless it has a goal to be achieved. In Islamic studies, the objectives of the Shari'ah (maqashid al-Syari'ah) have their scientific discipline of study. The essence of maqashid al-Syari'ah is the welfare of a servant both in this world and the hereafter. The essence of benefit lies in bringing goodness and rejecting damage based on the five principles of maqashid al Syari'ah: maintaining religion, maintaining the soul, maintaining reason, maintaining offspring, and preserving property.

Based on the priority scale, the five principles of maqashid al-Syari'ah are divided into three levels of needs: dharuriyah needs, hajiyah needs, and tahsiniyah needs. First, dharuriyah needs are essential for achieving stability in religious and national life, namely the five principles of maqashid al-Shari'ah itself. Second, the need for hajiyah is a need that brings humans freedom of life and can prevent them from experiencing difficulties in life. If this need is not fulfilled, it will not interfere to the extent of the need for dharuriyah. The needs for dharuriyah are aimed at living in this world and the hereafter, while the needs for hajiyah are intended to eliminate difficulties in implementing dharuriyah. Third, tahsiniyah needs to support improving the servant's standard of living before Allah, which is based on the moral values of the local community. (Zikwan, 2021).

Based on this quote, Maqashid al-Shariah can be explained as the primary goal set by Allah SWT in the teachings of Islamic Sharia. This main goal is to benefit individuals in this world and the afterlife. This concept is the basis for the formation of law in Islam, with the main focus on protecting individual benefits in spiritual, physical, intellectual, social, and material aspects.

In the view of Islamic law, Maqashid Syariah also includes protection of the five basic human needs: religion, soul, reason, heredity, and property. This concept aims to ensure the survival and welfare of individuals and society. From a broader perspective, understanding Maqashid Syariah provides a flexible framework for facing current developments and emerging challenges that allow Islamic law to remain relevant and adapt to social and technological changes while adhering to the core values of justice and balance. Thus, analyzing the meaning of Maqashid Syariah, which promotes justice and balance in Islamic law, is an essential foundation for further understanding how Islamic law plays a role in achieving these goals in diverse social and humanitarian contexts.

Based on the above description, the researcher would like to explain the "Penta Helix Based Tempe Business Development Model Seen from Maqashid Syariah (Case Study of Sei Rampah Village) . "This research aims to determine and analyze the Pentahelix Model in developing the tempe business through maqashid sharia principles in Sei Rampah Village.

B. Research Methods

The method used in this research is qualitative with a descriptive approach. Data collection involved interviews, observations, and document studies to understand the researched issues comprehensively. The data obtained were then analyzed descriptively, following the approach outlined by Sugiyono (2016:14). Data analysis included grouping data into categories, describing each data unit, summarizing findings, identifying emerging patterns, and exploring relevant aspects crucial to this study. Qualitative research allows researchers to delve deeply into complex aspects that cannot be accessed through statistical procedures or other quantitative methods (Murdiyanto, 2020).

This research is located in Sei Rampah Village, Kec. Tanjung Beringin, Kab. Serdang Bedagai with a research focus, namely analyzing Tempe Business Development in Sei Rampah Village using the Pentahelix model with the following study aspects:

- a. Academics
Applying concepts and theories in developing the tempeh business in Sei Rampah Village, Kec. Sei Rampah.
- b. Business
How to market tempeh products in the Sei Rampah District area.
- c. Community
People with the same interest in making and running a tempe business in the Sei Rampah District area.
- d. Government
The sector that regulates regulations in Sei Rampah District, Serdang Bedagai Regency.
- e. Media
Stakeholders in the promotion process and expanding market reach.

Meanwhile, the data sources in this research use primary data and secondary data, which include:

- 1) Primary data
Primary data includes data collected directly by researchers from primary sources or places where the object of research is carried out.
- 2) Secondary Data
Secondary data was obtained from literature studies, articles, journals, and internet sites related to the research title. The description of each data source includes:
 - a) Informant
An informant is someone who is used as a resource needed to obtain information and data for research purposes. In qualitative research, the position of the source as an individual who has information is crucial. The informants consist of several individuals who play vital roles in the pentahelix model. They include Mrs. Siti Fatmawati, one of the tempe entrepreneurs using the pentahelix model. Furthermore, Mr Mulyono acts as the MSME coordinator in the community sector using the pentahelix model. Mrs. Jumilawati acts as Head of Industry and Trade at the Serdang Bedagai Regency Government, representing the government in the pentahelix model. Finally, Kompas.com is a media that plays a role in the pentahelix model. With the presence of all these informants, the pentahelix model can run effectively and in an integrated

manner, strengthening efforts to develop the tempeh business in Sei Rampah Village, Serdang Bedagai Regency, North Sumatra Province.

b) Place

One source of data that researchers can utilize is the place or location related to the target research problem, which includes information regarding the conditions of the incident location, both the place and the environment. The location for this research is Sei Rampah Village, Sei Rampah District, Serdang Bedagai Regency.

c) Documents or archives

Documents and archives are very important sources of data in qualitative research. They usually consist of written material relating to a particular event or activity.

Meanwhile, researchers use data collection techniques such as interviews, observation, and documentation to obtain accurate and relevant data in maternal research. The researcher conducted a semi-structured interview. Observation is a data research method based on the results of observations in the field. Meanwhile, documentation in data collection is through documents, such as archives, books, and journals related to the research title.

C. Result and Discussion

One of the MSMEs used as the research object is the tempe-making industry owned by Mrs. Siti Fatmawati, located in Sei Rampah Village, Sei Rampah District, Serdang Bedagai Regency. This business was established in 2016 and has been accounting for 8 years. The initial capital issued is ± Rp. 100,000,000. At first, Mrs. Siti Fatmawati's tempe business was only run by herself with the help of her husband and family. However, as the tempe business developed, the number of employees reached ± 20 people. The tempeh produced is sold in banana leaf packaging and plastic packaging. Operational hours for the tempe-making process are daily; holidays are only on religious holidays. Held from 08.00 – 12.00. Prices per piece vary, starting from Rp. 3000,- up to Rp. 5000,-. Per day, the turnover obtained reaches Rp. 400,000- Rp. 500,000; however, this turnover is deducted from operational costs and employee salaries. Thus, the monthly profit earned can reach Rp. 4,000,000,- up to Rp. 5,000,000 per month.

1. Business Development Model Through the Pentahelix Model

The pentahelix approach model is necessary for developing a business by involving participation from various parties for the progress of the business. This pentahelix collaboration model is expected to increase people's purchasing power. The design in this pentahelix model includes:

a. Planning Stage

In the research planning stage in Sei Rampah Village, the choice of qualitative methods was strategic. This approach offers an in-depth understanding of tempe business actors and the factors influencing their economic activities. By focusing on direct interviews and observations, researchers can explore the motivations, challenges, and opportunities faced by business actors and obtain rich perspectives from related parties such as local government officials and the community. The flexibility of qualitative methods allows adjustments to existing

dynamics in the field, while direct involvement with stakeholders strengthens the validity of research results. However, researchers must remain careful about subjectivity and the limits of generalization to ensure that the findings obtained provide a valuable contribution to tempe business development planning in the research area.

b. Implementation Stage

At this stage, the parties related to the business actor are mediated first through a performance improvement process as a determinant of the success of the business actor in improving business quality. In this activity, the material presented includes:

1. The cause of the weakness of a business

The obstacles related to business development in Sei Rampah village include: 1) the tendency for entrepreneurship is still individual, 2) capital still comes from one's capital, 3) digitalization still needs to be improved, and 4) the administrative process still needs to be completed. This problem occurs due to not collaborating with parties related to the business, so business actors are often constrained in terms of capital, lack of regulation in management, and limited access to information.

2. Empowerment of business actors

In the process of empowerment by business actors in overcoming various problems needed in business development strategies through education for the community. According to Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, article 26, paragraph 1 states that "Non-formal education is provided for members of the community who need educational services that function as a substitute, supplement, and complement to formal education in order to support lifelong education."

c. Mentoring Stage

At this stage, mentoring is formed by a group or organization. This group is needed to assist and direct business actors, starting with planning, implementing, developing, and evaluating business development. This is done to make it easier for business actors to analyze business needs and provide appropriate services, then achieve maximum pentahelix so that it can provide broader access to cooperation.

1. Academics

Academics, as drafters, play a role in providing knowledge related to the latest and most relevant information to business actors. Researchers from UINSU provided outreach about product packaging and product photos to help business actors make good packaging. In this case, academics are the North Sumatra State Islamic University (UINSU), which acts as a drafter of the pentahelix model, which is related to the concepts, theories, and information possessed by business actors who realized the development of the tempe business in Sei Rampah Village. Overall, the contribution of academics to business development has gone well. However, obstacles still

need to be found in its implementation, such as a minimal entrepreneurial spirit and high dependence on academics.

2. Business

The presence of business as a provider can support business actors in improving their capabilities by participating in training and education, which is expected to support changes in human resources, products, and business processes to the digital era by providing technology and information facilities. Apart from that, capital support also determines the success of developing a business. The amount of capital assistance received by tempe business actors in Sei Rampah Village is the provision of People's Business Credit (KUR), Mekar, PNM, and other assistance. However, obstacles are still found, such as the capital assistance received is not evenly distributed to all business actors and the discovery of business actors who are blacklisted by banks due to various reasons, making it difficult to obtain capital from banks.

3. Community

A community consists of a group of interconnected people in one environment. Generally, people who interact with each other in this environment have the same interests and work. The community can support business development and market products to a broader market.

4. Government

The government functions as a regulator through policies issued to support and supervise other parties in supporting business development. The government in this research, namely the Sei Rampah sub-district, supports business development in its area through coaching and providing facility assistance. However, the Sei Rampah sub-district government still faces obstacles, such as the lack of entrepreneurial spirit among business actors.

5. Media

Media plays a vital role in supporting business development, especially in the digital era, characterized by rapid progress in science and technology. Media is essential in developing a business as a means of marketing efforts for business products, such as tempe products. In the pentahelix model, the media plays a role in publication activities that support product promotion and create a brand image. In this case, the media business actors use is still limited to using WhatsApp Business to sell their products. For this reason, the role of the media is still said not to be working well in supporting business development due to the discovery of various obstacles, such as the use of social media, which business actors do not widely use, and a lack of knowledge in creating exciting and informative posts for consumers even though the role of the media is vital in helping and positively impacting business development.

2. Implementation of Maqashid Syariah in Business Development

Maintaining reason means maintaining the values that guarantee human thinking. These values are demonstrated by fulfilling educational needs to study and obtain knowledge and relevant experience to obtain that knowledge. Human needs cannot be separated from the fact that Allah SWT created humans. For this reason,

religion has regulated humans to fulfill their life needs by adhering to the principle of benefit. In terms of fulfilling basic needs to maintain the soul, a Muslim is also required to maintain safety and health in their workplace. Allah SWT commands us to work as well as possible, prioritize safety and health, and forbids all harmful actions, whether in form, activities, or accidents, that occur during the work process.

Although some employers do not provide health insurance to their employees, they only consider the equipment, such as equipment used by their employees and a place that is too comfortable and closed so that their employees remain in good health after they finish working to comply with Maqashyid Syariah principles with a mental perspective. (Efriza Pahlevi Wulandari, 2022).

Islam requires parents to care for, maintain health, and educate their children. Children are a gift from Allah SWT, who must be protected and pay attention to the child's growth and development. For this reason, as business actors, entrepreneurs need to establish policies for female employees by providing leave for pregnant women. This policy aims to increase the knowledge of the nation's generation about the health of the fetus being conceived. They also want to acknowledge the assessment given to women during pregnancy and exclusive breastfeeding. Because the work system is daily, female workers on maternity leave will not receive a salary, whereas daily workers are paid on their first day of work.

This is in accordance with Surah Al-Maidah 5:32:

أَحْيَا فَكَنَّمَا أَحْيَاهَا وَمَنْ جَمِيعًا النَّاسَ قَتَلَ فَكَأَنَّمَا ُضِ إِسْرَا بَنِي عَلَى كَنَبْنَا ذَلِكَ أَجَلٍ مِنْ
جَمِ النَّاسِ

" بَعْدَ مَنَّهُمْ كَثِيرًا إِنَّ تَمَّ بِالْبَيِّنَاتِ رُسُلَنَا.

It means:

"Therefore, We decreed for the Children of Israel: whoever kills a human being, not because that person (killed) another person, or not because he caused mischief on the face of the earth, it is as if he had killed all of humanity. Moreover, whoever keeps (the life) of a human being, it is as if he has preserved the life of all human beings. Indeed, our messengers had come to them with clear information, and many of them, after that, went beyond their limits in being hostile to those people. People who do wrong." (QS. Al-Maidah [5]: 32)

This verse is related to the principles of Maqashid Syariah, especially in achieving the main goals of sharia, one of which is maintaining the continuity of life (hifz al-nafs). Protecting human life is a top priority in business, directly through safe and quality products and services and indirectly through creating a stable and sustainable economic environment. Businesses that pay attention to Islamic ethical values and Maqashid Syariah's objectives will positively contribute to human welfare, as mandated in this verse.

For example, the tempe business in Sei Rampah Village reflects Maqashid Syariah's values by creating jobs, providing quality and nutritious food products, and supporting the local economy by ensuring community welfare. Through this effort, Maqashid Syariah's goal of protecting human life, both physically and socio-

economically, can be achieved. Thus, the tempe business is a means to achieve economic success and a tool to realize broader Sharia goals in line with the principles of humanity and justice emphasized in Islamic teachings.

By opening several tempe businesses, it is hoped that people will have jobs and unemployment will be reduced in Sei Rampah village. In particular, housewives who previously depended on their husband's income can now apply to become employees. This will reduce unemployment in Sei Rampah village and help the community get sustenance from Allah SWT. Allah provides sustenance to humanity according to His choice and, of course, knows better what is best for His people. Allah Almighty bestows wealth on those He chooses and judges whether they deserve it. The main goal of the Islamic religion is to defend the religion because it functions as a guide for humanity.

The relationship between the five stakeholders in the pentahelix model which involves five parties, including academics, government, community, business, and media, with relationship patterns such as coordinating, corporating, collaborating, and networking in developing this business model, including:

1. Academics (Collaborating)

Academics play an important role in conducting research and development to improve the quality and efficiency of tempe production. With their knowledge and expertise, academics can identify innovations and technologies that can be applied in the tempe making process. Through coordination with tempe entrepreneurs, academics can provide training and education regarding modern production technology and good business practices. This training helps entrepreneurs improve the quality of their products and optimizes the production process to be more efficient and environmentally friendly. Thus, collaborating with academics and tempeh entrepreneurs can create superior products and more sustainable businesses, significantly benefiting local communities.

2. Government (Coordinating)

The government supports the tempe business by providing conducive policies and regulations. By providing convenience in the business licensing process and protecting intellectual property rights, the government can create an environment that supports the growth and development of the tempe industry. In addition, through close collaboration with tempe entrepreneurs, the government can provide financial assistance, such as subsidies or low-interest loans, as well as economic empowerment programs designed to increase the capacity and skills of tempe entrepreneurs. This support not only helps entrepreneurs overcome various business challenges but also encourages innovation and improves the quality of tempeh products, which ultimately contributes to the community's economic welfare.

3. Community (Networking)

Local communities support tempeh businesses by becoming loyal consumers and spreading positive information about tempeh products. When community members buy tempeh regularly, they provide direct financial support to tempe

entrepreneurs and help maintain the stability of the local market. In addition, through active communication, communities can spread information about the health benefits of tempeh and the advantages of local products, thereby increasing awareness and interest in the wider community. Close collaboration with the community can also help create a more comprehensive marketing network, allowing tempeh products to reach a more extensive and diverse market. Thus, the role of local communities is vital in strengthening and expanding tempe businesses, making them an integral part of the local economy and culture.

4. Business (Corporating)

Local communities support tempeh businesses by becoming loyal consumers and spreading positive information about tempeh products. When community members buy tempeh regularly, they provide direct financial support to tempe entrepreneurs and help maintain the stability of the local market. In addition, through active communication, communities can spread information about the health benefits of tempeh and the advantages of local products, thereby increasing awareness and interest in the wider community. Close collaboration with the community can also help create a more comprehensive marketing network, allowing tempeh products to reach a more extensive and diverse market. Thus, the role of local communities is vital in strengthening and expanding tempe businesses, making them an integral part of the local economy and culture.

5. Media (Informing)

The media has a crucial role in promoting tempeh products and the businesses of tempeh entrepreneurs through various communication channels, such as print, electronic, and social media. This broad exposure allows information about the advantages of tempe products and effective business practices to be disseminated more efficiently to the public. Not only that, the media also plays an essential role in disseminating educational information about the health benefits of tempeh and good business practices. Thus, awareness of the health benefits of tempeh and market demand can be increased significantly. The tempe industry can use media effectively to continue to grow and develop, benefiting producers, consumers, and society.

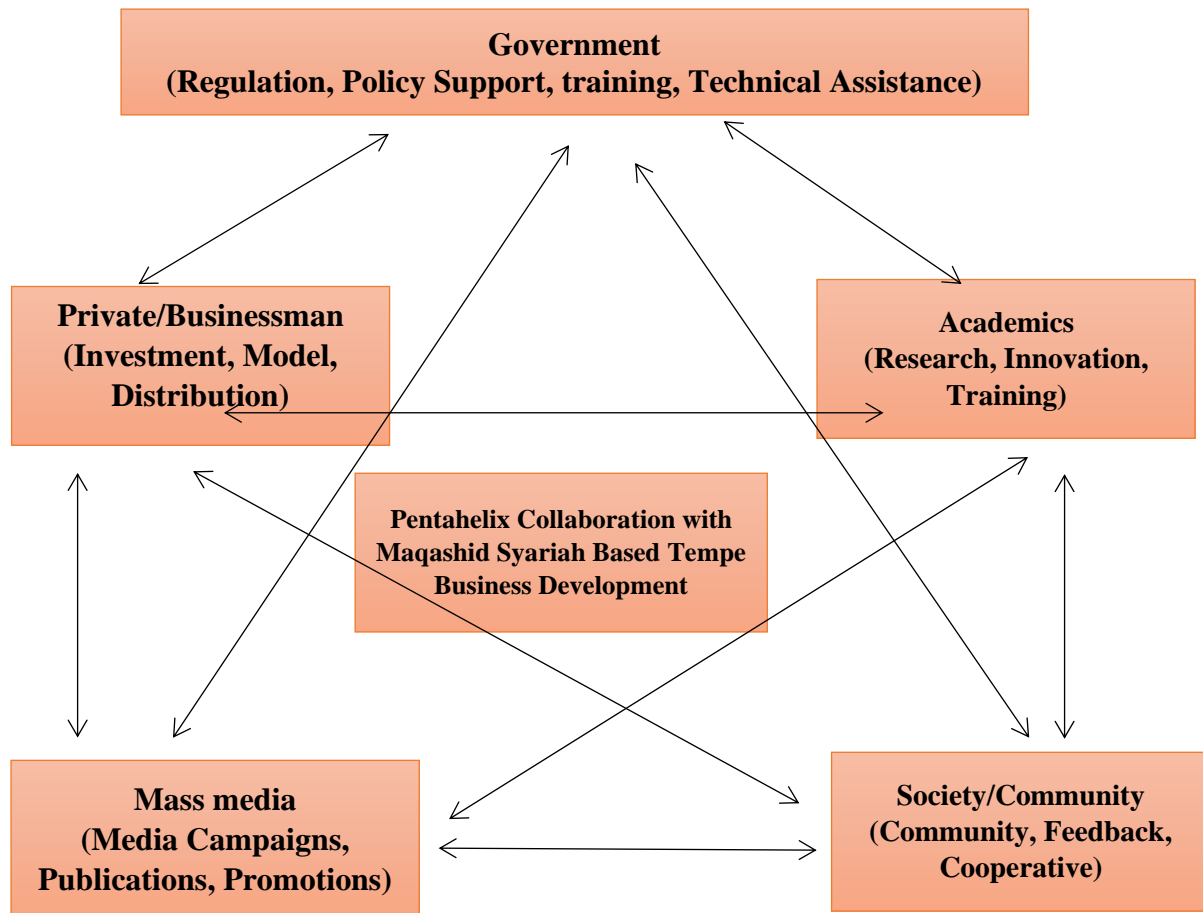


Figure 1. Pentahelix Collaboration with Maqashid Syariah-Based Tempe Business Development

The following is a picture of Pentahelix's collaboration in developing a Maqashid Syariah-based tempe business in Sei Rampah Village. This diagram shows the relationship between the five main elements (Pentahelix) and Maqashid Syariah principles, illustrating how each element contributes to the development of a tempe business based on Maqashid Syariah values.

With a relationship pattern that involves coordination, cooperation, collaboration, and a strong network between these five stakeholders, developing the tempe business model in Sei Rampah Village can run more effectively and sustainably, providing broader economic and social benefits for the community.

The practice of Maqasid Shariah in this research is as follows:

1. Protecting Descendants (Hifz al-Nasl), the tempe business in Sei Rampah Village not only has an economic impact but is also by the principles of Maqashid Sharia and religious teachings which emphasize the importance of the health and welfare of future generations. According to Islamic health principles, business actors ensure that children receive sufficient nutrition to grow healthy and strong by producing highly nutritious foods such as

tempeh, which are rich in protein, vitamins, and minerals. Apart from that, by creating jobs and economic stability for families, the tempe business also fulfills the principles of economic prosperity and justice in Maqashid Syariah, which provides a stable and supportive environment for raising children through religious teachings emphasizing the importance of a harmonious family environment. Thus, the tempe business in Sei Rampah Village provides economic benefits for the present and serves the principles of humanity, health, and welfare of future generations through religious teachings and Maqashid Sharia.

2. **Maintaining the Soul (Hifz al-Nasl) Maintaining the Soul (Hifz al-Nafs)** The tempe business in Sei Rampah Village not only makes a direct contribution to individual health through the provision of highly nutritious foods such as tempeh, which is rich in protein, vitamins, and minerals but also indirectly strengthening prosperity through the economic stability it creates. By taking into account religious values , which emphasize the importance of maintaining health and survival, as well as Maqashid Syariah principles, which highlight the importance of holistic well-being, this tempe business reflects the harmony between physical health and economic stability in supporting the well-being of individuals and society as a whole.
3. **Safeguarding Property (Hifz al-Mal)** The tempe business in Sei Rampah Village shows benefits that align with religious values and Maqashid Syariah principles through its positive contribution to the local economy and good resource management. Through the principles of economic prosperity in Islam, sustainable tempeh businesses create jobs and income for many families, helping them manage and develop their assets and wealth effectively, by the principles of economic prosperity in Maqashid Syariah. In addition, affordable and nutritious tempe products provide good economic value for consumers, allowing them to meet their nutritional needs at low costs, reflecting the principles of prosperity and justice in religious teachings. Thus, the tempe business supports economic stability and financial prosperity for producers and consumers and promotes wise and efficient property management through religious teachings and Maqashid Syariah.

Thus, the tempe business in Sei Rampah Village significantly impacts the local economy and wise resource management, which aligns with religious principles and Maqashid Sharia. Through its contribution to job creation, income for families, and the provision of nutritious products at affordable prices, the tempe business not only provides direct economic benefits but also supports the welfare of society as a whole. By paying attention to the values of justice, prosperity, and sustainability, the tempe business in Sei Rampah Village is a clear example of how religious principles can be implemented in local economic practices to improve the quality of life and ensure good resource management for current and future generations.

D. Conclusion

The development of the tempe business is not only an essential instrument in moving the wheels of a country's economy. However, it is also the key to improving the welfare of local communities. A holistic approach must be applied through the pentahelix model, which involves five key sectors: academics, business, community, government, and media. This business development process involves several stages, starting from planning, which includes observation, surveys, and communication with related parties, to the implementation stage, which includes counseling activities, as well as the mentoring stage, which involves tempe entrepreneurs in implementing the pentahelix model in Sei Rampah Village, Serdang Bedagai Regency, North Sumatra Province. Furthermore, the development of the tempe business also follows the principles of maqashid sharia, which emphasizes the goal of benefiting the people and values that align with Islamic teachings. Applying these principles, such as honesty, justice, social responsibility, and avoiding usury, is the main foundation for developing the tempe business. In this way, it creates economic sustainability and makes the tempe business a means of achieving sustainable prosperity in this world and the hereafter.

In addition, to strengthen the sustainable development of the tempe business, it is recommended to intensify collaboration among all stakeholders, including local government, universities, and other tempe business players. Strong collaboration can accelerate knowledge and technology transfer and facilitate access to resources such as funding and infrastructure. Furthermore, enhancing the financial literacy among tempe entrepreneurs will assist them in efficiently managing finances and making informed investment decisions. Lastly, adopting sustainable practices that respect Islamic ethical values, such as honesty, justice, social responsibility, and avoiding usury, will reinforce the tempe business as a sustainable and continuous economic development model. By implementing these recommendations, the tempe industry is expected to thrive in a competitive global market and provide extensive benefits to the local community and the broader economic ecosystem.

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