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Sharia Hotels in Indonesia: Concept and Potential Analysis

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Abstract

This article describes the concept and analysis of potential sharia hotels in Indonesia. Using a phenomenological approach, this study concludes that sharia hotels have become part of the halal tourism industry and the need for Muslim communities in Indonesia in the future.

Keywords: *Hotel, Halal Tourism, Sharia Tourism, Sharia Hotel*

JEL Classification: L83, N53, Q57, Z31, Z32.

A. Background

The growth of the world of halal tourism in the country until now has increasingly felt very turbulent. It cannot be denied that this business is one of the supporting sectors of tourism which is very fast progressing. The halal tourism industry is certainly very closely related to the accommodation business, especially the hotel business. The need for sharia hotels to support the halal tourism industry is a sure thing. Sharia hotels are also a powerful marketing strategy to attract tourists, relying on Islamic services and see that the majority of the population of Indonesia is Muslim so that the sharia hotel market share is increasingly wide open and very likely in the near future to be a product that is needed by all people in Indonesia maybe even in the world.

The study of Islamic tourism by Aan Jaelani (2017)¹, confirms that halal tourism is a tourism industry that has contributed to economic growth in Indonesia, even though the world economy is slowing down. In Indonesia, halal tourism has long grown in the form of pilgrimages carried out by people with religious motivation. Along with the global development of Islamic Economics, this type of tourism is undergoing a metamorphosis that requires modern changes ranging from tourist attractions, sharia hotels, to marketing. Halal tourism has become part of the national tourism industry to position Indonesia as a halal center for tourism in the world in the future.

Research by Zakiah Samori and Noorsalwati on Saturday (2014)² revealed that there had been significant growth in the hotel industry in Malaysia. Every year, a large number of tourists, especially from Middle Eastern countries, visit Malaysia. Therefore many initiatives have been taken in an effort to attract this group of tourists. This is done by offering hotel facilities in accordance with the religious beliefs of Muslim tourists. Therefore hoteliers must be knowledgeable and fully prepared for the prospects and challenges they will face before developing in developing sharia hotels in Malaysia.

¹Jaelani, A. (2017). *Halal tourism industry in Indonesia: Potential and prospects*, IAIN Syekh Nurjati Cirebon, P.1.

²Samori, Z., & Sabtu, N. (2014). Developing halal standard for Malaysian hotel industry: An exploratory study. *Procedia-Social and Behavioral Sciences*, 121, 144-157, p.144.

Whereas a study conducted by Jattanasan and Jaroenwisan (2014)³ revealed that the Sharia hotel feature consists of the following 16 features: no alcohol, only halal food, conservative television services, the majority of staff are Muslim, Al-Quran & prayer books are available in each room, separate recreational facilities for men & women, there is a Qibla direction in each room, there is no entertainment such as nightclubs, beds & toilets should not be placed facing the Qibla direction, the art objects on the hotel do not depict human form, there are bidet in the bathroom, suitable entertainment, hotels financed by Islamic finance arrangements and hotels must follow the principles of zakat.

Other research conducted by N. Rahardi and R. Wiliasih (2016)⁴, states that the factors that influence consumer preferences for sharia hotels are knowledge, hotel image, customer service, location, process, facilities, and religiosity.

This paper will analyze the concepts and analysis of potential sharia hotels in Indonesia. What is the difference between the concepts offered by sharia hotels compared to conventional hotels? And what is the potential of sharia hotels in Indonesia? By exploring the existing literature, this article will try to answer that question.

B. Literature Review

The study of sharia hotels by Wan Sahida *et al.* (2011)⁵, revealed that tourism is a sector that has been recognized by the Malaysian government as an economic catalyst for the country. At present, the tourism industry is the second highest contributor to Malaysia's Gross Domestic Product (GDP) after manufacturing. The existence of friendly Muslim services at sharia hotels in Malaysia shows that the hotel is trying to improve the compliant Islamic environment to meet the needs of Muslim tourists in Malaysia.

Apart from that other studies on halal sharia hotels by Shirzad Mansouri (2014)⁶, state that the influence of religion on the movement of Muslim tourists is an undeniable fact. Today Islam itself includes more than 1.6 billion people worldwide as a framework that forms the behavior of one-fifth of the world's population. Religious tourism, in Islam, halal tourism can effectively contribute to destination competitiveness. Thailand's hotel industry with one of the most formidable forms of the hospitality industry has great potential for halal tourism. He also emphasized the determination of hotel managers to start working on halal principles and their contribution to the competitiveness of these hotels in the new niche market in Thailand and the ASEAN region.

Another study on sharia hotels by Haji Mahmud and Haji Mohamed (2014)⁷, states that demand and offerings for sharia hotel services have been positively influenced by increasing the number of followers of Islam globally and positive tourism trends. It is assumed that the rise of Islamic finance is one of the influences of Compliant Sharia Hotels in addition to the increasing number of Arab and Muslim tourists. In the context of tourism in

³Jurattanasan, A., & Jaroenwisan, K. (2014). The attribution of shariah compliant hotel in Muslim countries. *Review of Integrative Business and Economics Research*, 3, p. 39.

⁴Rahardi, N., & Wiliasih, R. (2016). Analisis faktor-faktor yang mempengaruhi preferensi konsumen terhadap hotel syariah. *Jurnal Syarikah: Jurnal Ekonomi Islam*, 2(1), p. 180.

⁵Sahida, W., Rahman, S. A., Awang, K., & Man, Y. C. (2011, October). The implementation of shariah compliance concept hotel: De Palma Hotel Ampang, Malaysia. In *2nd International Conference on Humanities, Historical and Social Sciences* (Vol. 17, pp. 138-142), p. 138.

⁶Mansouri, S. (2014, January). Role of halal tourism ideology in destination competitiveness: a study on selected hotels in Bangkok, Thailand. In *International Conference on Law, Education and Humanities (ICLEH'14) Jan* (pp. 30-31), p. 30.

⁷Mohamed, H., & Mahmud, H. (2014). Promoting Islamic tourism in Brunei: Through customers understanding towards the syariah compliant hotel concepts, *Dissertation Master of Business Administration*, The University of Nottingham, p. 1.

Brunei Darussalam, however, the report said there was still a lack of tourism infrastructures such as public transportation services, limited hotel accommodation and limited flight connectivity as a major infrastructure problem in Brunei Darussalam. Therefore this management project will try to answer the need to increase the development of Islamic tourism in Brunei through the improvement of current tourism infrastructure, focusing on establishing Syariah Compliant Hotels using a conceptual framework specifically developed to expose the factors needed for each Muslim country to be successful at the very competitive hospitality market today.

Mohd Rizal Razalli et al. (2015)⁸, revealed that sharia hotel customers demand better service, push the industry from standard services, towards customized services. The evidence is seen in the form of increasing trends in the demand for this focused segment. Hotel business people take this opportunity to offer so-called Sharia-compliant hotels because of their enormous economic benefits. But the concept is still relatively new to many hoteliers without an established sharia compliance model guide. Therefore a tool is needed to assess the level of sharia compliance. Where this tool has five main practices of sharia hotels namely administration, public areas, bedrooms, services and food, and beverages, with 64 attributes.

Basalamah (2011)⁹ study of sharia hotels reveals that there are challenges to sharia hotels to present concepts, human resources, and implementations that represent sharia-based business figures, namely eastern world specialties, blessing, classy, and interesting.

While research conducted by Ika Suryono Djunaid (2018)¹⁰, states that the phenomenon of sharia tourism which is a concept that integrates sharia values into tourism activities by providing facilities and services in accordance with sharia provisions is no exception for sharia hotels as a form service facilities in sharia tourism that provide hospitality services. His research revealed that the marketing mix of sharia-based services at the Sofyan Inn Srigunting Bogor Hotel has been running very effectively and the level of satisfaction of Muslim tourists is also good.

Previous studies only provided a description of the concept of sharia hotels partially on a particular issue, therefore in this discussion, the author of the article will try to describe the concept of existing sharia hotels as a whole.

C. Methodology

The study of sharia hotels in Indonesia is carried out in the following stages. First, explore information sourced from print and electronic media and literature studies on the development of sharia hotels in the world and Indonesia. Second, do the analysis by describing and interpreting the data. In particular, the study of sharia hotel as part of the methodological Muslim religious practices that will be described based on the perspective of sharia principles. Fourth, make conclusions from the discussion that has been done.¹¹

⁸Razalli, M. R., Ismail, R. M., & Yaacob, N. A. (2015). SIHAT: an assessment tool for sharia-compliant hotel operations. *International Journal of Islamic Marketing and Branding*, 1(1), 55-68, p. 55.

⁹Basalamah, A. (2011). Hadirnya kemasan syariah dalam bisnis perhotelan di tanah air. *Binus Business Review*, 2(2), 763-769, p. 763.

¹⁰Djunaid, I.S. (2018). Analisa bauran pemasaran (marketing mix) jasa penginapan berbasis syariah di Hotel Sofyan Inn Srigunting Bogor. *Journal FAME: Journal Food and Beverage, Product and Services, Accomodation Industry, Entertainment Services*, 1(1), p.1.

¹¹Jaelani, A. (2017). *Halal tourism industry in Indonesia: Potential and prospects*, IAIN Syekh Nurjati Cirebon, p. 4.

D. Results and Discussion

1. Definition of Sharia Hotels

Sharia hotels are hotels whose operations and services have adjusted to Shari'ah principles or Islamic teaching guidelines, in order to provide a peaceful, comfortable, healthy and friendly atmosphere needed by guests, both Muslim and non-Muslim.¹²

According to Rahardi and Wiliasih, the notion of a sharia hotel is a hotel that provides lodging, dining and drinking services, and other services for the general public, is managed commercially and meets the requirements set by the government, industry, and sharia. Sharia provisions in the form of prohibitions that must be shunned in muamalah law, including hotel business are the existence of something that violates sharia, is harmful, fraudulent, and is dubious.¹³

Whereas Widyarini defines Sharia hotels as hotels that apply Islamic Sharia to hotel operations. The hospitality of the hotel is highlighted by management by bringing up mottos, logos, interior ornaments, room facilities, hotel facilities and uniforms or clothing worn by hotel employees.¹⁴

It can be concluded that Islamic hotels as an accommodation service that operates and adheres to the guiding principles of Islamic teachings. Operationally, the services provided in sharia hotels are certainly almost like conventional/ non-Islamic hotels in general. But the hotel concept balances the spiritual aspects of Islam that are applicable in its management and operation. In layman's view, sharia hotels are sometimes still regarded as a service business that is only devoted to the Muslim market. Though sharia hotels are accommodations that also operate 24 hours and are open to all walks of life, both Muslim and non-Muslim.¹⁵ Hotel Syari'ah is part of a shariah principle business, therefore business ethics in it must refer to the principles of Islamic economics.¹⁶

2. Criteria for Sharia Hotels

The standards or criteria of sharia hotels are as follows:¹⁷

- a. Facilities that can provide benefits to guests. Facilities that cause damage, crime, splits, arouse lust, exploitation of women, and others are eliminated. The use of the facilities provided is also adjusted to the purpose of the facility so there is no misuse of facilities.
- b. Guests who check in specifically for the opposite sex partner are guest reception. Selection is done to find out whether the partner is a husband or wife or family. The selection was based on two things, namely behavior (the couple is more awkward or

¹²Ismanto, Kwat. (2009). *Manajemen syariah: Implementasi TQM dalam lembaga keuangan syariah*. Yogyakarta: Pustaka Pelajar.

¹³Rahardi, N., & Wiliasih, R. (2016). Analisis faktor-faktor yang mempengaruhi preferensi konsumen terhadap hotel syariah. *Jurnal Syarikah: Jurnal Ekonomi Islam*, 2(1), p. 182.

¹⁴Widyarini, W. (2013). Pengelolaan hotel syariah di Yogyakarta. *Jurnal Ekonomi dan Bisnis Islam*, Vol. VIII, No. 1, Desember 2013, p. 2.

¹⁵Basalamah, A. (2011). Hadirnya kemas syariah dalam bisnis perhotelan di tanah air. *Binus Business Review*, 2(2), 763-769, p. 766.

¹⁶Imaniyati, Neni Sri. (2002). *Hukum ekonomi Islam dan ekonomi Islam*. Bandung: Penerbit Mandar Maju.

¹⁷Rahardi, N., & Wiliasih, R. (2016). Analisis faktor-faktor yang mempengaruhi preferensi konsumen terhadap hotel syariah. *Jurnal Syarikah: Jurnal Ekonomi Islam*, 2(1), pp. 183-184.

intimate, saying affectionate words to their partner, far apart when going to the front office counter) and appearance (a female partner with a sexy look, a female couple wearing a school uniform and still young, not carrying overnight equipment (luggage) and the age difference is quite striking.

- c. Marketing is open to anyone, both personal and group, formal and informal, with various ethnic groups, religions, races, and groups. Provided that the guest activity is not prohibited by the state and is not an advocate of damage, crime, hostility and the like.
- d. Food and beverages provided are food and beverages that are guaranteed halal both ingredients and manufacturing processes, and good for the health of the body that eats it.
- e. Decorations and ornaments that are tailored to the values of beauty in Islam and do not conflict with sharia. Sculpture ornaments are eliminated and paintings of living things are avoided. Decoration does not have to be in the form of calligraphy.
- f. Operations:
 - 1) Policy: covering management policies, regulations made, cooperation with outside parties, investment and business development carried out in accordance with Islamic Sharia principles.
 - 2) HR Management: includes recruitment and recruitment of human resources, does not differentiate ethnicity, religion, race, and class as long as they meet the specified qualification standards. Companies must be honest with employees and provide the training needed by employees.
 - 3) HR management refers to improving quality which refers to improving quality which includes three things, ethics, knowledge, and expertise.
 - 4) Finance, namely financial management using Islamic accounting and using banks and Islamic insurance as partners. If the company has sufficient profits from the obligatory zakat value, the company is obliged to issue zakat.
- g. There is an institution namely the Dewan Pengawas Syariah (DPS) which is in charge of overseeing the operations of the hotel in sharia and that will provide direction and answer problems that arise in the field. This institution was taken and approved by the Dewan Syariah Nasional (DSN) which directed its members to become Sharia Supervisory Boards.
- h. The services provided are services that are in accordance with Islamic rules that fulfill the aspects of hospitality, friendliness, honesty, trustworthiness, love and say the word sorry and thank you. Services carried out must also be at the limits permitted by Islamic law, for example not leading to khalwat. However, the application of Islamic law on business or hospitality business can still provide satisfying services and facilities for its consumers.

3. Analysis of the Potential of Sharia Hotels in Indonesia

Sharia hotels which in recent years began to appear in Indonesia are one of the ways companies can compete with conventional hotels that already existed before. By relying on sharia principles, it is expected to be able to attract the attention of tourists, especially Muslim tourists, because they will feel at home, a place to stay that is shrouded in security because of the cleanliness and sanctity of the place, not worrying about praying because it has been shown. the bathroom with holy water purifies, the food provided is halal food which is

indicated by the certificate of MUI even the service from the hotel prioritizes courtesy, no discotheques can cause side effects.

With the presence of Islamic signs used in sharia hotels, it is proven that the number of tourists staying at sharia hotels is increasing. Here it is clear, that in maximizing profits, even with sharia principles that have limitations in the application of sharia hotels, it is proven that sharia hotels experience increased profits. The assumption that with so many restrictions will make it difficult for competitiveness with public hotels that are free in choosing food, entertainment without boundaries is proven wrong.

Maslahah, which prioritizes sharia hotels, namely the safety of tourists, comfort in choosing halal food, sanctity in worship shows that one's satisfaction begins to form.¹⁸ Maslahah is all forms of material and non-material conditions, which are able to increase the position of man as the noblest being.

Seeing the increasingly diverse consumer needs, sharia hotels become an important reference that is used as one of the purposes for staying overnight. Generally, sharia hotels are still in three-star status, which provides spiritual benefits not offered by conventional hotels. So that this spiritual advantage is a new attraction in the hotel industry which is the destination of Muslim middle-class consumers. Encouragement of the need for religious facilities and halal food drinks has encouraged the growth of Islamic hotels in various tourist destinations.

In sharia hotels, consumers get service or treatment in accordance with Sharia provisions. All sharia hotel servants must greet with Islamic greetings, and female servants are required to wear a hijab. Sharia hotel growth is inseparable from the desire of middle-class Muslim consumers to get overnight facilities that are in accordance with the teachings of Islam.¹⁹

4. Differences in Sharia Hotels and Conventional Hotels²⁰

Difference	Sharia Hotels	Conventional Hotels
Reception	Do not allow guests who do not stay in one room, the identity must be displayed	Do not prohibit guests not Muhrim to stay in one room, the identity must be displayed
Service standard	Hotel clothing uniforms are required to cover their genitals, giving greetings in Islam. Do not hesitate to reprimand guests who are not Muhrim.	The uniforms of all hotel staff reflect corporate identity. Female servants do not use hijab and offer universal greetings.
Bedroom Facilities	There is a separation of single and female single bedrooms, and guests who bring families	There is no separation between the floor of the male and female single bedroom and family guests

¹⁸Ghufron, M.I. (2017). Konsep masalah maximizer pada hotel syariah perspektif etika bisnis Islam. *Jurnal Islam Nusantara*, 1(2), p. 134.

¹⁹Djunaid, I.S. (2018). Analisa bauran pemasaran (marketing mix) jasa penginapan berbasis syariah di Hotel Sofyan Inn Srigunting Bogor. *Journal FAME: Journal Food and Beverage, Product and Services, Accomodation Industry, Entertainment Services*, 1(1), pp. 5-6.

²⁰Djunaid, I.S. (2018). Analisa bauran pemasaran (marketing mix) jasa penginapan berbasis syariah di Hotel Sofyan Inn Srigunting Bogor. *Journal FAME: Journal Food and Beverage, Product and Services, Accomodation Industry, Entertainment Services*, 1(1), pp. 5-7.

Beverages	Providing food and beverages labeled halal from MUI and does not provide bars or alcoholic drinks.	Providing halal and non-halal food needs and also providing bars and alcoholic beverages.
Worship Facilities	There are worship facilities, prayer mats, hijab and Al-Qur'an in each room, and prayer rooms or mosques in the hotel area. Provides Qibla directions in each hotel room.	Generally, do not provide worship facilities in rooms. There are only mosques in or Qibla direction and there are only a few in conventional hotels.
Toilet Facilities	Providing enough water or a toilet shower for cleaner use.	Provides dry toilets with tissue facilities.
Fitness facilities	Providing fitness facilities by separating men and women in one room.	Providing fitness facilities by uniting men and women in one room.
Massage / Spa facilities	Providing massage facilities where men can only be massaged by men, and vice versa.	Providing massage facilities for male and female hotel visitors.
Worship Alarm	Provides a reminder alarm facility when prayer arrives.	Does not provide an alarm to carry out worship.

Discussion

Based on a study of sharia hotels by Moh. Idil Ghufon (2017)²¹, states that in producer behavior in general, in increasing product competitiveness, a producer competes to find a strategy to achieve maximum profit, so that he can obtain high profits, which affect the realization of welfare, both individually and members. Realities that occur, to realize prosperity, companies, in this case, hotel managers justify all means, offer worldly satisfaction and beautify the interior of the room, to be able to get maximum profit. There are several factors that are not ignored by the company in maximizing profits, namely; safety factor, financial transparency, pure, halal comfort or not food. Sharia hotels have emerged amidst the concerns of tourists in terms of security and comfort, especially, the motivation of businesses carried out by sharia hotels, aimed at promoting the benefits of funds maximizing income. The author agrees with the study of Moh. Idil Ghufon that sharia hotels arise due to anxiety from conventional hotel behavior that justifies any means to get maximum profits regardless of the cultural and religious principles in Indonesia. Sharia hotels are here to answer the challenge.

E. Conclusion

Running a sharia hotel business is basically the same as packing a hotel from a branding side so that the selling value is higher. Sharia hotels that are in demand today, of course, are due to the needs of the Indonesian people who still hold the value of customs, eastern norms, and of course also follow Islamic rules. Although perhaps the market share is more niche specific and highly segmented, it is very possible in the future that the sharia hotel business will be needed by all circles, not just Muslims. On the one hand, this sharia hotel business that began to develop in the country should be grateful. By defining the hotel

²¹Ghufon, M.I. (2017). Konsep masalah maximizer pada hotel syariah perspektif etika bisnis Islam. *Jurnal Islam Nusantara*, 1(2), p. 131.

business image, of course, little by little it will change in a more positive direction. Apart from that, it is not impossible for sharia hotels to add to the uniqueness of Indonesian tourism. It is hoped that by displaying the 'religion brand' this will be a distinctiveness of the hospitality industry in the country.

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