

EXPLORATION OF HALAL STANDARD IMPLEMENTATION IN THE HOSPITALITY INDUSTRY IN INDONESIA

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Abstract

The outbreak of the Islamic economic trend has become a *branding* that currently attracts the attention of many business people from various sectors including the hotel industry. Moreover, Indonesia as the world's largest Muslim country, of course, this condition is a momentum for business people to develop their businesses. Because *islamic branding* is not just a form of Muslim compliance with sharia, but also an attraction and *lifestyle* of the community. This perception has become the trigger for the rise of businesses using sharia identity which cannot be ascertained the correctness of the labeled sharia discrimination. This study aims to see the suitability of sharia hotel implementation with the regulators compiled by DSN-MUI. This research is a field research with an exploratory descriptive qualitative approach, data collection techniques obtained through observation, *depth interviews*, and documentation. Data analysis was carried out using *the Spradley* method in stages ranging from domain analysis, taxonomy, componential and finally analysis of cultural topics. The results showed that the implementation of sharia principles has not been fully applied properly to Namira Hotel Syariah Yogyakarta, especially the aspect of recruiting employees who still prioritize Muslims, worship management has not been managed evenly, hotel operations do not have sharia supervisors and moreover Namira Hotel Syariah does not yet have an official permit for DSN-MUI halal certification. Sharia argumentation is based on the wishes of business people, not on the selection and standardization of DSN-MUI sharia. The results of the research findings can be used as material for evaluation and quality assessment standards for the implementation of sharia hotels in Indonesia based on DSN-MUI fatwa No. 108 of 2016.

Keywords: *Implementation, Standard, Halal, Hospitality, Indonesia.*

Introduction

The rise of the Islamic economy in various economic sectors is a momentum for business people or business actors to advance their business based on sharia provisions more seriously, both locally, nationally and globally. This potential has led to the emergence of various businesses using the word sharia (Retnoningsih, 2017). Islamic *branding* such as Islamic nuanced business identity is one of the marketing strategies of business people in launching their marketing actions to reach the wider community (Arifin, 2021). Including the hotel business.

Islamic branding is not only a form of Muslim compliance with sharia but also an attractive and new lifestyle for people who attach importance to halal, safety, and comfort. This statement is in line with what was stated by the Ministry of Tourism that sharia-nuanced business or business has become a new lifestyle, especially for Muslims (RI, 2016) doctrine that businesses labeled with sharia have proven halal and unclean.

This perception is a trigger for the rise of businesses using sharia identity which cannot be ascertained the truth of the sharia that is labeled as having actually followed the sharia provisions which in this case are set by the Indonesian Ulema Council (MUI). Moreover, there are some cases that use sharia labeling but in reality, have not obtained sharia supervision and certification from DSN-MUI which allows the practice to be far from sharia standards. Problems like this cannot be denied even though there are businesses that have complied with sharia but have not taken care of halal certification. Because what guarantees a business is categorized as sharia is to get a halal certification recognition standard from DSN-MUI.

This phenomenon raises criticism and attracts attention for Islamic economic activists, especially academics, whose fundamental question is whether the emerging Islamic business has moved in accordance with halal certification standards as set by DSN-MUI or just selling *islamic branding* trends. for the sake of mere profit? One of the sharia-based businesses that is quite eye-catching is the sharia business in the hospitality sector. Hotels are an important part of travel. The interest of hotel sector business people is increasingly showing positive numbers as evidenced by the data submitted by Sofyan in Pratiwi (2017) there are 50-100 sharia hotels operating in Indonesia.

Sharia hotel is a business of providing lodging facilities whose operational system moves according to sharia standards ranging from providing food and beverages, governance, can provide a sense of security and comfort, is friendly, and avoids activities that contain negative

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elements. Sharia hotels are not only the provision of halal food and beverages, but a series of processes including requirements and services must also be sharia-based. The role of the government as a regulator is very important in realizing a dynamic sharia industry as a relay in creating and advancing the sharia industry ecosystem that has global competitiveness but is still based on Islamic sharia standards, including in the hotel sharia industry sector which is part of the *State Global Islamic Economy* (SGIE) indicators.

Research related to sharia hotels is certainly not the first study, however, from some of the literature it shows that there have been no studies with the same objects and approaches used in exploring or analyzing study topics. Some previous research tends to discuss the characteristics of sharia hotels, visitor perceptions of sharia hotels, the development of sharia hotels and the opportunities and challenges of the sharia hotel business. So that is a support for *the gap in* conducting this research.

Some previous researches such as a study conducted by Ramdhan *et al.*, (2018) examined the criteria for sharia hotels and visitor perceptions of sharia hotels with the object of study at the Rumah Kayu Syariah Hotel in Lembang using a quantitative approach through the distribution of questionnaires and analyzed with the SPSS program. Furthermore, research conducted by Baharuddin & Hasan (2018) examined an overview of the development of sharia hotels in Indonesia using *library research studies*. Then the research studied by Mansyurah (2019) explored the opportunities and challenges of the Sharia hotel business in the midst of society using a descriptive qualitative approach. A similar study was examined by Yafiz *et al.*, (2020) the preferences of the Muslim community in Medan City in choosing sharia hotels with quantitative methods through the distribution of questionnaires. Another similar research was also discussed by Hafizi & Rimbodo (2019) discussing how to manage hotels in accordance with sharia principles. Research on the sharia hotel business has also been conducted by Ayatina *et al.*, (2021) explaining the trends and application of sharia principles in the hotel business in Indonesia by adopting Literature Study Method.

There are also several previous studies that are relevant to this study, but with different objects of study. Of course, this is empirical evidence as a support and review of theories in this study, such as the study conducted by Pratiwi (2017) examining the management of the implementation of the DSN-MUI fatwa at the Adilla Syariah Hotel Yogyakarta which was in accordance with the provisions of the fatwa. A similar study found in a study studied by Aman & Nasution (2022) showed that the application of sharia principles at the Al'Jayri

Sharia Hotel Medan was in line with the DSN-MUI fatwa. However, different findings were found in a study conducted by Riyanto & Faraby (2022) with the same topic, but a different object, namely at the Sharia Hotel C1 Sumenep, the results of the study showed that not all sharia provisions set by DSN-MUI were implemented by Sharia Hotel C1 Sumenep, one of which was halal food and beverage cluster for which there was no halal certification.

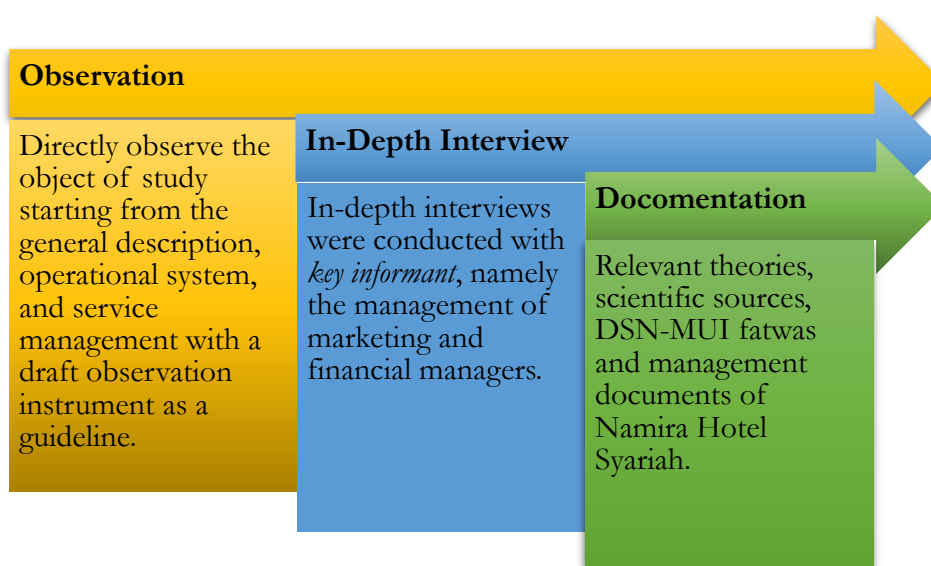
The government's synergy in the sharia hospitality sector is contained in the DSN-MUI fatwa No. 108 of 2016 concerning Guidelines for the Implementation of Sharia Tourism. The fatwa is proof of the government's role in ensuring the shariah operation of sharia hotels in Indonesia and also as a reference for all hotel business people who must be educated in managing hotels, including Namira Hotel Syariah Yogyakarta which is located on Jalan Magelang Sinduadi.

Based on the survey conducted, the reality shows that although Namira Hotel Syariah has implemented several provisions such as selection of visitors, food and beverages, availability of infrastructure, services to clothing provisions for each of its employees. Some of these things have not been a valid decision to claim the hotel is sharia-based because it has not obtained official halal certification from DSN-MUI in carrying out hotel business operations. This issue became interesting to study and became the main point of the authors conducting this study. Considering that halal certification is a standardization of hotel quality in applying sharia principles. In addition, the hotel has not actually obtained halal certification authorized by DSN-MUI but has already claimed to be a sharia-based hotel. In fact, it is known that, since the ratification of DSN-MUI fatwa No. 108 of 2016 concerning Guidelines for Halal Tourism Organizers.

This study is important to be studied in depth because sharia-based businesses must be truly operational according to sharia foundations as an effort to ensure the quality of applicable sharia standards. In addition, there are already legal regulations that are required to be a reference for implementation. This study is also important to carry out as strong concrete evidence in supporting the pillars of sharia that have been set by the government to be obeyed by business people. The results of this study can be used as material for evaluating and assessing the standardization of the application of sharia hotels in Indonesia based on DSN-MUI fatwa No. 108 of 2016 concerning the Implementation of Tourism based on sharia principles. The synchronization of the results of previous research and different facts in each hotel labeled sharia is also an interesting polemic as well as a novelty in this study.

Methods

This research is a type of field research using an exploratory descriptive qualitative approach. The source of research data comes from primary and secondary data, where primary data is obtained through a process of observation and interviews directly and in-depth with key informants of the parties concerned, in this case the marketing and financial management of Namira Hotel Syariah, while secondary data is obtained through documentation and literature reviews, both from journals, articles, books, report notes, and scientific works that are relevant to the research topic.



(Source: Authored, 2023)

Figure 1. Data Collection Engineering Design

Meanwhile, the research data analysis technique was carried out using the *Spradley* method through the following stages; domain, carried out in obtaining a general and detailed overview of the object of study; Taxonomy, the author deepens the research data, which is carried out through interview sessions with *key informants*; Componential, where the author examines the data more specifically and in detail according to the framework of the arrangement that has been made; Analysis of cultural topics, the author examines the common threads of the three previous processes in order to find a conclusion that is complete and verifiable in truth. These four processes are carried out by the author from before entering the field until the data is collected and analyzed until it reaches a saturation point or there is no more data or other information that can change the conclusions of the research results.

Result and Discussion

Facilities in Namira Hotel Syariah Yogyakarta

Namira Hotel Syariah Yogyakarta is a business engaged in the hospitality sector, which began operating since 2012 with the following forms of services offered:

Field of Accommodation

This field is a fundamental component of the hospitality industry sector, providing lodging for overnight visitors. To attract customers and ensure that visitors who come as guests feel satisfied from the hotel's offerings ranging from its structure, décor, room size, and amenities. In addition, this area has supporting facilities such as *lobby* lounges, *meeting* rooms and prayer rooms to meet the needs of visitors. In each room there is a Qibla direction, but for prayer room facilities there are only in rooms that are *family suite* type. There are 29 rooms provided by Namira Hotel Syariah Yogyakarta which consists of 8 room *family room* types and 21 rooms. There are 8 rooms with *king bed* model and 21 rooms with *twin beds*.

Booking Procedure in Namira Hotel Syariah Yogyakarta

- a. For guests who come directly to Namira Hotel Syariah Yogyakarta can go to the front desk to book the desired type of room.
- b. For guests who want to book a room through the *online* application can also use the *Reddoorz platform*. This will make it easier for visitors when booking a room and also determine the type of room they want without having to go to the hotel directly.
- c. Attach proof of marriage or the like for visitors in pairs.
- d. Do not bring non-halal food or drinks as well as dangerous goods that can interfere with the comfort and safety of other visitors or for the Namira Syariah Hotel Yogyakarta.

The types of rooms available at Namira Hotel Syariah Yogyakarta and their rates are detailed in the following table 1.

For guests who want to stay can choose a room according to the type of room and price listed above, when you want to *check-in* the receptionist will ask for the guest's identity to be posted as hotel data and will be input using a computer. If the guest comes in a pair or opposite sex, the *receptionist* will ask for an identity that proves that the guest is a legal or religiously lawful couple, such as proof of a marriage book or the like. If it is in accordance

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with the procedures and conditions of the hotel as described above, then visitors are welcome to occupy the room according to the booking.

Table 1. Categories and Room Facilities of Namira Hotel Syariah

| Type of Room | Facility | Rates |
|----------------------|---|------------------------------------|
| Standard Room | Room area 25 m ² , <i>television, hot and cold shower, bed (double bed) and twin bed, air conditioning, closet, mineral water, and breakfast.</i> | Starting at a price IDR 250,000 |
| Family Suite | Room area 40 m ² , available 2 double bed and 1 double bed and 1 <i>single</i> bed, worship equipment (prayer prayers and qibla direction), <i>television, hot and cold shower, water drink, AC, breakfast, and king bed</i> | IDR 600,000 |
| Extra Bed | | IDR 150,000 |

(Source: Marketing Management, Namira Hotel Syariah Yogyakarta, 2023)

General Operational Concept of Namira Hotel Syariah Yogyakarta

Operational Namira Hotel Syariah Yogyakarta is divided in terms of facilities, visitor acceptance procedures, human resources and organization. The following are the operations carried out by Namira Hotel Syariah Yogyakarta:

Operational Category of Namira Hotel Syariah Yogyakarta Facilities

- a. Rooms are carried out by cleaning every day, prioritizing rooms that have been booked in advance. And if someone stays there within a few days, when the guest comes out to travel and asks the clerk to tidy up the room, then the room will fall into the priority category that is cleaned first. Clean the room by replacing the bed sprey of every guest who has *checked out*, so that every guest who *checks in* gets a new and clean sprey. Furthermore, changing the soap and towels to the new one so that guests who *check in* will get a new and clean facility. In the room there are also Qibla and prayer rooms so that guests who do not want to pray in the prayer room can do prayers in the room.
- b. The prayer room is cleaned regularly every day by the *house keeping*, it is made so that visitors who carry out worship at the musholla feel comfortable and kusyuk. Ablution and prayer places are distinguished between men and women. In the musholla there are qibla, mukenah and prayer prayers. However, the size of the Namira Hotel Syariah mosque is not so large that it cannot accommodate many people and the prayer equipment is also limited.
- c. The marketing techniques of the facilities at Namira Hotel Syariah Yogyakarta are carried out openly for all groups, be it individuals, groups, Muslims or non-Muslims

do not distinguish between race, ethnicity and religion. According to the results of the *interview* conducted, it is known that Namira Hotel Syariah lacks *updates* in the use of technology as evidenced in terms of promotion which only sticks to the Instagram system, does not use the web or other electronic media.

- d. Finance Namira Hotel Syariah Yogyakarta uses the services of Bank Syariah Indonesia (BSI) as a means of financial transactions, but in paying employee salaries is carried out in *cash*.
- e. The decoration and ornament structure at Namira Hotel Syariah Yogyakarta does not have living or animate ornaments such as paintings of animals, humans or the like. At every corner of the hotel building there are flowers and plants that give a comfortable and peaceful impression, and are beautiful when viewed by the eye. This scene makes anyone who looks more soothing by the green color of the vegetation.

Reception Procedure

Reception of Namira Hotel Syariah Yogyakarta does not ignore Islamic sharia, the hotel will be quite careful when receiving guests of the opposite sex. To prove whether the guests are indeed a couple or brothers, the hotel will ask for identity as proof that the guest is really mahram. The usual identity requested is like a marriage book or ID card that proves that the guest has the same address. If the marriage book is not available, the hotel will ask for other evidence such as wedding photos or the like. When the above conditions are not met, the hotel will refuse the guest to stay at the hotel.

Human Resources (HR) Operations

In terms of recruiting employees, Namira Hotel Syariah only accepts those who are Muslim, because it is to make it easier for the hotel to provide directions about sharia. Then for the qualifications for admission of Namira Hotel Syariah Yogyakarta employees, it does not have to be from the hospitality department but from all majors and will be accepted if it is in accordance with the qualification standards that have been determined by the hotel. For employees of Namira Hotel Syariah, they are required to wear modest clothes and close the aurat, for women must use clothes that cover the whole body and do not form body curves and are required to use a veil. For men, it is mandatory to use pants made of fabric and not jeans wrapped in a neat and decent shirt. Meanwhile, in terms of the implementation of congregational prayers at Namira Hotel

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Syariah Yogyakarta, it is not mandatory, because it is a subjective matter. However, the hotel made a program reminding employees to pray at night (Tahajjud).

Supervision of Namira Hotel Syariah Yogyakarta

Namira Hotel Syariah Yogyakarta does not yet have a Sharia Supervisory Board (DPS) that oversees the management of the hotel whether it is in accordance with Islamic law or not, so it can be concluded that Namira Hotel Syariah Yogyakarta cannot be said to be fully sharia. Namira Syariah Yogyakarta hotel has also not received a sharia certificate from DSN-MUI or the authorized institution in this case even though the name usage has used the sharia label, but in fact Namira Hotel Syariah Yogyakarta has not received sharia certification.

Implementation of Sharia Principles at Namira Hotel Syariah Yogyakarta

The government as a regulator in setting policies certainly has a very strategic role in various sectors, including the Islamic hospitality sector. This strategic position is stated in the DSN-MUI fatwa No. 108 of 2016 concerning Guidelines for the Implementation of Sharia Tourism. So since the ratification of the fatwa, all Sharia business actors including the hotel sector are required to adjust a series of systems according to the provisions as contained in the fatwa. Departing from the umbrella of sharia hotel business law, the following is explained the suitability of the implementation of sharia values at Namira Hotel Syariah Yogyakarta.

Sharia hotels may not provide access to pornography and immorality.

In order to avoid immoral acts, Namira Hotel Syariah Yogyakarta is very selective in receiving guests, especially for couples who are not muhrim. This is proven by the existence of rules for unauthorized couples to show proof of identity that shows that the guest is really a halal couple such as ID cards and other similar proof marriage books.

Sharia hotels are not allowed to provide entertainment facilities that contain destruction, immorality, pornography and immoral acts

Namira Hotel Syariah Yogyakarta does not provide entertainment facilities such as *night clubs*, discos, karaoke venues, bars or the like. This is because management is complicated and must have a larger area of land, but the most important thing is that such facilities tend to lead to things that can damage morale and have a negative impact on visitors such as, prostitution, gambling, drunkenness and are vulnerable to the circulation of illegal drugs. In addition, Namira Hotel Syariah Yogyakarta also does not use ornaments from animate objects such as human or animal statues and does not have lifeless

paintings such as paintings of humans and animals. However, in every corner of the hotel has soothing flowers and plants, this can already be said to be sharia-compliant, where sharia hotels cannot provide facilities that lead to destruction and also do not use images of animate, fulgar and the like.

Provision of food and beverages must be halal certified

Namira Hotel Syariah Yogyakarta does not have a *restaurant*, indirectly identifying Namira Hotel Syariah Yogyakarta does not provide food. However, it only provides mineral water obtained from the cooperation of the Namira Syariah Yogyakarta hotel with the Sleman Regency Government. It can be concluded that for food and beverages in accordance with the principles of sharia hotels.

Providing adequate facilities and infrastructure for worship

The rooms at Namira Hotel Yogyakarta are not all equipped with prayer mats, only certain rooms such as *family suites* that have prayer mats. However, for qibla direction facilities in all rooms there are. There is a prayer room that has mukenah facilities, prayer prayers and Qibla directions provided in the hotel. Meanwhile, places of purification and prayer are distinguished between men and women. The size of the Namira Hotel Syariah musholla is not so large that it cannot accommodate many people or pilgrims.

Managers and employees are required to wear sharia-compliant clothing

Human Resource Management Namira Hotel Syariah Yogyakarta is only open to muslims. This is not in accordance with the principle of sharia hotels where in the admission or recruitment of human resources do not distinguish between religions as long as the person meets the predetermined qualification standards. Namira Hotel Syariah Yogyakarta requires its employees to dress modestly and neatly and close the aurat. For female employees, they are required to wear headscarves and clothes that do not shape the body, while for men, they are required to wear pants made of fabric instead of jeans.

Sharia hotels must have guidelines for hotel service procedures to ensure the implementation of hotel services in accordance with sharia principles.

In order to ensure service to visitors, employees of Namira Hotel Syariah Yogyakarta are required to always be friendly and polite, especially employees who are in charge of serving guests directly such as *front office* and *waiters*. For the management of worship itself, it is still lacking, because there are no Islamic nuanced programs in hotels, such as recitations and the like and the implementation of congregational prayers for employees.

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Sharia hotels are required to use the services of Islamic financial institutions in transactions

Financial transactions of Namira Hotel Syariah Yogyakarta using Bank Syariah Indonesia (BSI). However, the provision of employee salaries is carried out in cash or cash. In addition, the hotel also partners with other Islamic banks such as BNI Syariah in providing salaries to employees. As for the supervision in hotel operations, there is no Sharia Supervisory Board (DPS) to supervise. So it can be concluded that Namira Hotel Syariah Yogyakarta has not fully operated in accordance with sharia principles. In addition, Namira Hotel Syariah Yogyakarta has also not obtained the DSN-MUI sharia certification which is valid in postulating sharia in its hotels. Although the use of the name already states the word "sharia" but unfortunately reality shows that Namira Hotel Syariah has only labeled itself as sharia without any official selection and recognition from DSN-MUI.

In line with the composition formulated by DSN-MUI No. 108 of 2016 concerning Guidelines for the Implementation of Sharia Tourism with adjustments to implementation in the field, especially in Namira Hotel Syariah, it can be categorized in the following table:

Table 2. Adjustment of DSN-MUI Fatwa with Implementation

| DSN MUI Fatwa No. 108 of 2016 | Implementation of Sharia Principles at Namira Hotel Syariah Yogyakarta | It's Appropriate | Not Suitable | Not Yet Appropriate |
|--|--|-------------------------|---------------------|----------------------------|
| Sharia hotels may not provide access to pornography and immorality | There is a strict selection (it is mandatory to show an identity that shows a legal spouse for the opposite sex, such as a marriage book and an ID card with the same address. In order to avoid the occurrence of adultery. | ✓ | | |
| Sharia hotels may not provide entertainment facilities that contain destruction, immorality, pornography or immoral acts. | 1. Not providing entertainment facilities such as <i>nigt clubs</i> , bars, discos, karaoke and the like. 2. Hotel decoration does not use paintings that are as animate as humans and animals. Ornaments in every | ✓ | | |

| | | |
|--|---|---|
| | corner there are plants and flowers. | |
| Food and beverages provided by sharia hotels must be halal certified | It does not have a restaurant and does not provide food only provides mineral water obtained from the Sleman Regency Government. | ✓ |
| Providing adequate facilities, facilities and infrastructure to carry out ibadan including sanctification facilities | 1. Each room has a Qibla direction, but for worship equipment such as prayer prayers, it is only found in rooms that are <i>family suite</i> type 2. There is a prayer room in the hotel, but the worship equipment is still very minimal. | ✓ |
| Hotel managers and employees are required to wear sharia-compliant clothing | 1. The hotel only recruits employees who are Muslim 2. The clothes used by hotel employees are polite and close. Women are required to wear clothing that does not form body curves and have a headscarf and men are required to wear pants made of fabric instead of jeans. | ✓ |
| Sharia hotels must have guidelines for hotel service procedures to ensure the implementation of hotel services in accordance with sharia principles | 1. Employees are required to always be friendly and polite to visitors, especially employees on duty at the <i>Front Office</i> (FO) and <i>Waiters</i> . 2. The management of its own worship for employees is still lacking because it has not imposed the obligation of | ✓ |

implementation of sharia principles, and are required to use the services of Islamic financial institutions in conducting transactions. It is known that Namira Hotel Syariah, which is present along with the rampant development of the Islamic economy, has become a new innovation from what was previously *On Your Own* (OYO), now transformed as an inn that strives to display the concept of comfort and beauty as well as cleanliness with Islamic nuances. The adoption of the sharia concept is the hotel's strategy in targeting visitors with a room capacity of 29 rooms.

Based on the adjustment to the provisions by DSN-MUI No. 108 of 2016, Namira Hotel Syariah although in some aspects has applied sharia principles. However, this cannot be decided if Namira Hotel Syariah Yogyakarta is truly sharia because it has not received official sharia halal certification from DSN-MUI. In addition to employee recruitment that still distinguishes between Muslims and non-Muslims, the management of worship has not been evenly covered in various aspects and there has been no sharia supervision carried out by the authorized institution in this case the Sharia Supervisory Board (DPS)

The results of this study are supported by a study by Syahfitri *et al.*, (2023) found that Reddoorz Syariah Medan Hotel in the implementation of the sharia hotel business still does not fully meet the elements of the DSN-MUI fatwa No. 108/DSN-MUI/X/2016. Many elements have not been implemented such as halal certification from MUI, food standardization, the absence of facilities or worship facilities, the service system does not cooperate with Islamic financial institutions, and most importantly does not have a hotel service procedure guidebook. Furthermore, it is strengthened by research conducted by Riyanto & Faraby (2022) which shows that not all sharia provisions stipulated by DSN-MUI are implemented by Hotel Syariah C1 Sumenep, one of which is the halal food and beverage cluster where there is no halal certification. Also strengthened by the study of Azizah *et al.*, (2022) proves that there are still shortcomings in the application of sharia principles at the Atiqa Sharia Hotel, Pinrang Regency. The shortcoming lies in the provision of prayer rooms and services from employees who are not polite to hotel guests. Similar results were also found in scientific research Sugeng & Basmardst (2021) explained, Al-Badar Hotel Makassar still does not meet the sharia standards set by DSN-MUI No. 108 / DSN-MUI / X / 2016 and Regulation of the Minister of Tourism and Creative Economy No. 2 of 2014 concerning Guidelines for Sharia Hotel Business Implementation, both Hilal Sharia Hotel Criteria 1 and Hilal Sharia Hotel Criteria 2.

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These four researches are also supported by empirical evidence studied by Muflihatul Bariroh (2020) showing that Andita Syariah Hotel Surabaya has not been fully implemented according to sharia principles. It can be seen from the status of hotels that have not been officially registered as sharia hotels at the East Java Tourism and Creative Economy Office, the absence of halal certification, not providing payment traffic for *customers* who should go through Islamic financial institutions, and the operational structure of hotel management is not supervised by DPS.

The results of this research prove empirically that the distribution of sharia businesses, especially the hotel industry, is claimed unilaterally by business actors without paying attention to halal accreditation standards set by DSN-MUI. So this has the potential to pollute the true identity of sharia if hotel management is not applied in accordance with sharia. Because halal standards not only do not provide facilities that contain elements of destruction, fall into immoral or pornographic acts or acts and also adultery but cover the entire hotel operational cluster to the food and beverage supply chain, hotel equipment, use of financial services, how to recruit employees, and others. All of these aspects must be utilized that have been certified halal. So that business actors should not carelessly label halal only by applying Islamic values in several fields. Evidence and correctness of halal labeling not only see that the hotel does not provide access that contains immoral elements, but also must be proven by DSN-MUI halal accreditation standards through an examination of a series of hotel operations as a whole.

Conclusion

The rapid development of the halal industry in Indonesia, including the hotel sector business, has made the government aggressively support this development, one of which is by issuing policies as a legal umbrella in ensuring the implementation of the sharia hotel business in accordance with sharia standards. Of course, this momentum is a huge business opportunity for business actors in taking advantage of economic conditions and situations. Halal is not just a form of compliance but has grown into a new *lifestyle* for today's society. So that something labeled sharia is considered so attractive and can be believed to be halal and monastic status. This condition provokes business actors to be more active in opening a business with a sharia logo even though they do not yet have halal certification authorized by DSN-MUI. It is known that even though the business is trying to run according to sharia, but as long as it has not received official recognition through the halal certification process,

it still cannot be a guarantee if the business has moved according to sharia. Because halal is not just not containing unclean elements, but a series of processes until something enters and reacts in the body is still guaranteed to be safe for those who consume or use. Therefore, the alignment of sharia business people's compliance with policies set by the government, especially DSN-MUI, is very important in protecting and ensuring the quality and quantity of halal in accordance with sharia.

Based on the adjustment between the provisions set by DSN-MUI No. 108 of 2016 concerning Guidelines for the Implementation of Sharia Tourism, especially point 5 regarding sharia hotels. So Namira Hotel Syariah even though in some aspects has applied sharia-compliant principles such as the hotel does not provide activity facilities that contain immorality, destruction, and access to immoral or pornographic acts, drinks available at Namira Hotel Syariah are halal certified, there are worship facilities to carry out prayers in the form of prayer room and other prayer equipment such as prayer prayers, mukena and sarongs, and lightning directions. In addition, when viewed from the side of employees, they are also required to wear Islamic clothing, and hotel financial transactions through Islamic financial institutions, in this case Bank Syariah Indonesia. However, some of these things cannot be decided if Namira Hotel Syariah Yogyakarta is truly sharia because it has not received official sharia halal certification from DSN-MUI. In addition to the recruitment of employees who still distinguish between muslim and non-Muslims, worship management has also not been covered evenly in various aspects and there is no sharia supervision carried out by authorized institutions.

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