



THE IMPLEMENTATION OF HALAL TOURISM IN SHARIA HOTEL BUSINESS

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ABSTRACT

Article History

Submitted:

16 February 2023

Reviewed:

17 February 2023

Accepted:

25 March 2023

Published:

15 November 2023

Halal tourism is part of tourism aimed at Muslim families who adhere to or obey Islamic law. The purpose of the study was to find out halal tourism applied at Syariah Hotel Solo in Surakarta. Knowing the obstacles applied in halal tourism at Syariah Hotel Solo in Surakarta. The results of the study Implementation and Syariah Hotel Solo in Surakarta is a process of integrating Islamic values into all aspects of activities at the hotel. The value of Islamic law as one of the elements of faith and belief adhered to by Muslims becomes a basic reference in building hotel activities. The criteria that must be met by every Islamic hotel in the form of Absolute Criteria that apply to the Hilal-1 Syariah hotel business. The obstacles applied in halal tourism at Sharia Hotel Solo in Surakarta

are the absence of clear religious laws against Islamic hotels, many consider conventional hotels and Islamic hotels to be the same, the lack of promotion carried out by Islamic hotels, there is no support from Islamic mass organizations (Ormas), the lack of facilities that can attract public attention, there is an assumption that Islamic hotels are only specifically for Islam, it takes a relatively large amount of money to make facilities in Islamic hotels, for example: separate swimming pools, separate fitness or gym centers, construction of prayer rooms / mosques. Licensing at the National Sharia Council-MUI is still convoluted, which must meet the hilal-1 and hilal-2 criteria, as many as 26 items that must be met. There is still a complicated bureaucracy in licensing halal certification. The lack of sharia hotel certification is inversely proportional to the growing trend of increasing halal tourism. There is no specific regional regulation governing the development and management of halal tourism and Islamic hotels in the Surakarta area.

Keywords: Implementation of Halal Toursim; Halal Toursim Concept and Management

INTRODUCTION

The sharia hotel business is not easy, there are many requirements that must be met by investors, especially the sharia principles themselves which are related to the 'halallan thoyiban' rules. This rule covers investment funds, management, plus food and beverages. Everything must be according to 'syar'i'. In this case, the operations range from Muslim attire for hotel staff, selection of hotel guests, and



separation of male and female guests who will use the facility, to the prohibition of alcoholic beverages.

Halal tourism is a part of tourism aimed at Muslim families who adhere to or comply with Islamic law. The hotel where you are staying is usually not allowed to serve alcohol and has spa facilities and separate swimming pools for men and women. Malaysia, Turkey, Thailand, Japan and South Korea are countries that are trying to attract Muslim tourists from all over the world that offer facilities according to the religious beliefs of Muslim tourists. Currently, there is no internationally recognized halal tourism standard (Wijayanto, 2019).

The halal tourism industry does not provide food or drinks containing alcohol or pork, different times or the timing of announced prayers, and entertainment that is also in accordance with Islamic rules. An international Euro monitor report issued on the world tourism market in 2007 in London said that there is a potential for a boom in Halal tourism in the Middle East.

Sharia hotels are hotels that in the implementation process always use principles and are in accordance with Islamic or sharia principles. Where sharia hotels have several absolute criteria that must and apply to the sharia hotel business, the criteria for which are product aspects, service aspects and management aspects.

Sharia hotels are different from conventional hotels where sharia hotels strictly guarantee halal food, no alcoholic drinks at all, prayer rooms are available on each floor which is also one of the advantages of sharia hotels, and there are prayer tools such as prayer mats, ladies' prayer gown, and also the Koran available in every room.

Hotels with sharia concepts have continued to experience significant developments in recent years, one of which is in the city of Solo, hotels with sharia concepts continue to emerge. According to the Indonesian Hotel and Restaurant Association (PHRI) Solo, sharia hotels are a lifestyle trend that has positive values, especially in this secular era it is difficult to distinguish between halal and haram. Islam. However, the development of sharia hotels is still the standard for sharia hotel services, an empirical phenomenon of the development of sharia hotels in Solo from 2015 to the present has experienced a significant increase, namely there are 10 hotels with sharia concepts, namely Solo Lor In Syariah Hotel, Arini Syariah Solo Hotel, Zaen Syariah Hotel Solo, Assalam Hotel Syariah, Hotel Syariah Almadina, Guest House Syariah Teras Solo, Horizon Aziza Hotel Syariah, The Amrani Hotel Syariah, Hotel Grand Amira Syariah, and Multazalm Hotel Syariah. With the significant growth in the number of hotels, of course, it is accompanied by the number of guests staying overnight, both for tourism and business trips. The development of the percentage of guests staying from January 2019 was 47.16%, while in December 2019 it increased by 69.05% and decreased in January 2020 by 48.19% (BPS Kota Surakarta).

As long as Covid-19 hit Indonesia, the development of the pandemic was a little hampered because several sharia hotels had temporarily closed their operations during the pandemic, even some employees who had been laid off during the pandemic and after and after the enactment of the new order or new normal, a number of sharia hotels that had stopped operating began to reopen, even there was an increase of 15-17 percent from only 8-12 percent previously.

Based on the foregoing, the problems that could be formulated in this study were: how is halal tourism implemented in sharia hotels in Surakarta? Constraints applied in halal tourism at sharia hotels in Surakarta?

The purpose of the research above were to find out the halal tourism that was implemented in Sharia Hotels in Surakarta and to find out the constraints applied in halal tourism at Sharia Hotels in Surakarta..

LITERATURE REVIEW

Halal Tourism

Getting to know halal tourism is a new business as well as an answer for Muslims so they can still have fun without overstepping sharia. Halal tourism complements the fields of Islamic money that have already taken root in Indonesian society and the world, namely the Islamic finance industry and halal food. The definition of sharia tourism is very broad and not just religious tourism (MUI DSN Fatwa number 108/DSN-MUI/X/2016).

Emphasizing that the definition of sharia tourism is broader than religious tourism, namely tourism based on Islamic sharia values. As recommended by the World Tourism Organization (WTO), sharia tourism consumers are not only Muslims but also non-Muslims who want to enjoy local wisdom.

Emphasizing that the definition of sharia tourism is broader than religious tourism, namely tourism based on Islamic sharia values. As recommended by the World Tourism Organization (WTO), sharia tourism consumers are not only Muslims but also non-Muslims who want to enjoy local wisdom. The general criteria for sharia tourism are 1) having an orientation to the common good, 2) having an orientation of enlightenment, refreshment, and serenity, 3) avoiding polytheism and superstition, 4) free from immorality, 5) maintaining security and comfort, 6) maintaining environmental sustainability, 7) respecting socio-cultural values and local wisdom (Aan, 2016).

Obstacles to Halal Tourism

With a predominantly Muslim population and abundant natural and cultural wealth. In addition, tourist visits from various countries have reached approximately 1.27 million people, this should make sharia tourism able to grow rapidly in this country. It can even exceed other countries in the world. The number of travel agents offering sharia tourism in Indonesia is even less. One travel agency that provides such packages for Muslim tourists is Bali Muslim Tour. The lack of actors in this business made the Indonesian Council of Religious Scholars (MUI) and the Ministry of Tourism and Creative Economy (Kemenparekraf) determined in 2013 to realize the idea of sharia tourism (Sucipto and Andayani, 2014).

METHOD

This research method used qualitative research methods while the samples in this study are: 6 informants as employees who carry out daily activities, who were willing to be open to provide information to researchers, and several informants directly related to their work

The determination of the research sample was carried out using purposive sampling and snowball sampling. In determining informants, one or two people were first selected, but because the two people did not feel complete with the data provided, they looked for other people who were considered more knowledgeable and could complete the data provided by the two previous people, so that the number of informants increased, and were able to complete the result.

Interviews, observation and documentation were used in this study to collect the data.

While data analysis used qualitative data, words were obtained from interviews or observations of the data needed to be described and summarized. Researchers questioned to see the relationship between the various identified themes, behavioral relationships or individual characteristics such as age and gender (Creswell, 2015).

RESULTS AND DISCUSSION

Knowing Halal Tourism Applied in Syariah Hotel Solo Surakarta

The implementation and mechanism for halal tourism at Surakarta sharia hotels continues to improve and is in accordance with the guidelines set by the government for sharia hotel entrepreneurs determined by the National Sharia Council of the Indonesian Ulema Council. With the certificate owned by the hotel, it can argue that it is a sharia hotel in accordance with the Regulation of the Minister of Tourism and Creative Economy Number 2 of 2014 concerning Guidelines for Sharia Hotel Business in Indonesia. In the Ministerial Regulation, the government stipulates regulations with two hilal categories that can be applied to sharia hotels, namely the hilal-1 category and the hilal-2 category. Each category is carried out with the aim of certifying sharia hotels in Indonesia, especially sharia hotels in the Surakarta area. The Hilal-1 category according to article 1 number 5 is a classification of sharia hotel businesses that are considered to meet all the criteria for sharia hotel businesses needed to serve the minimum needs of Muslim tourists.

In the implementation of sharia hotel business criteria, it is a formulation of qualifications and or classification which includes aspects of product, management, service. In assessing sharia hotel classification, there are two criteria, namely absolute criteria (M) and non-absolute criteria (TM), both in terms of product, management and service aspects. Absolute criteria are minimum terms and conditions regarding products, management and services that must be met and implemented by hotel entrepreneurs in order to be recognized as an Islamic hotel business and obtain a Sharia Hotel Business Certificate. Absolute criteria are terms and conditions regarding products, management and services that can be

implemented by sharia hotel entrepreneurs to meet the specific needs of Muslim tourists.

Sharia hotels are hotels that in the supply, procurement and use of products and facilities as well as in their business operations do not violate sharia rules. All components of hotel operational technical criteria, starting from small things such as what information must be available at the front office, toilet equipment in public toilets, to the presentation of the types of food and drinks available at the reception policies and procedures, house rules, all must be ensured meet sharia criteria.

There are four applications of sharia principles from the product, service and management aspects. They are product, management, serve, and application. The first application, product, can be tangible because these products are in the form of bedrooms, bathrooms, restaurant kitchens, places of worship, namely prayer rooms and guaranteed quality food and drinks, swimming pools and others. The rooms are equipped with religious paraphernalia such as ladies' prayer gown, sarongs, prayer mats and manuscripts. Don't forget the qibla direction is clearly defined.

Several aspects have fulfilled the product aspects specified in the application of the hilal-1 sharia hotel criteria.

"Syariah hotel solo is a sharia hotel that meets the criteria for hilal-1 and we also have several certificates from the MUI (W1.1 HRM/27/04/2020). Our hotel has halal certificates for food and beverage products, facilities for places of worship such as prayer rooms and hotel equipment such as the Koran, mukenas, sarongs and places for ablution for washing."

Based on the interview with the Syariah Hotel Solo hotel, it has fulfilled the absolute criteria of the sub-element of the Hilal-1 criteria and has been certified for several products in the hotel.

TV stations and hot spot facilities are provided with good security filters, so that only stations that can be accessed do not display negative images and impressions. This hotel is equipped with a comfortable and representative prayer room. Moreover, if from the start large activities such as seminars, training and upgrading have a special prayer schedule, then the big mosque cannot be avoided. It's not just a small prayer room in the corner of the hotel, and it would be better if the mosque wasn't too deep so it could be used by the local community.

There is a special indoor swimming pool for Muslim women. If this is not possible, make a special swimming schedule for Muslim women. But of course, efforts must be made not in a place that is completely open and freely accessible, such as a hotel swimming pool in general. There are no amenities, such as a music room, a nightclub, a SPA massage which is a plus, and of course no more of the favourite foods and drinks in most hotels such as wine and whiskey.

Some business ventures that are forbidden according to Islamic teachings such as trading in alcohol, gambling, localization and so on. This type of business is forbidden according to religion. Efforts to ban such businesses by categorizing them as illegal business ventures are because basically these businesses do more harm than good.

Based on these results, the product in the hotel can be real and not real. Tangible products include bedrooms, bathrooms, restaurants along with guaranteed quality food and drinks, prayer rooms, swimming pools and others. Intangible products include friendliness, comfort, beauty, security and so on. This product is a facility provided by the hotel to attract guests. Sharia hotels have implemented 3S (Smile, Greet and Greeting) and have specific guidelines/guidelines according to sharia regarding hotel services to ensure product implementation is in accordance with sharia principles.

The next application of sharia principle is management. Based on the interview results it was found that sharia hotels are required to have guidelines and guidelines in accordance with predetermined procedures so that there is no doubt and guests will have a sense of satisfaction with the products presented by the hotel.

Sharia Hotel Management in Surakarta applies in terms of human resources (HR)/employees helping each other even though each individual has work responsibilities according to their respective divisions and work evaluations are carried out once every 3 months for all sections. As for the management of the food and drinks provided, the hotel tries to provide good and halal ingredients, as well as processing processes that prioritize taste and quality. In obtaining the halal certificate, the hotel must renew the halal certificate every 2-3 years. All sharia hotels in the Surakarta area basically have guidelines or guidelines regarding hotel service procedures to ensure the implementation of hotel services in accordance with sharia principles issued by the National Sharia Council-MUI.

Serve is the third application of sharia principle. In implementing sharia, the hotel has mandatory rules/conditions for guests who will check in. They are asked to fill in the guest book first by the receptionist. If guests come in pairs, they must show an ID card/marriage book/wedding photo. All guests in pairs who have shown their identity must book different rooms according to gender, except for 'muhrim' (husband and wife) hotel guests. Female and male hotel guests are prohibited from booking rooms together and these rules/conditions also apply to siblings of the opposite sex. And if hotel guests cannot show their ID card/marriage book/wedding photo, then with a heavy heart the receptionist will refuse hotel guests. Guests who come already know the rules/conditions that apply to sharia hotels, but guests who do not know the rules of sharia hotels will be notified in accordance with the rules that apply to sharia hotels. Thus, sharia hotels have rules/conditions that are in accordance with Islamic law in order to avoid immorality.

The last sharia principle is an application. The level of hotel service has made every effort to provide the best service to hotel guests. However, hotel guest satisfaction is a top priority. The hotel has implemented customer priority quickly in making hotel room reservations/reservations and the hotel is also working with several online applications that can make it easier for guests who want to stay such as the Traveloka, Pegi-Pegi, Agoda, Airy Room and Pak Aladin applications. Hotel room reservations can also be made by visiting the hotel directly without making an online reservation.

During the pandemic, the hotel provided information that there were several hotels that were unable to provide information/answers because all employees

were on holiday with an undetermined time limit. This is because there are no visitors who come, both foreign and total tourists. Meanwhile, during the pandemic, it was hampered by the Covid-19 outbreak for hotels in the Solo area.

In implementing sharia, the hotel has mandatory rules/conditions for guests who will check in. They are asked to fill in the guest book in advance by the receptionist. If guests come in pairs, they must show ID cards/marriage books/wedding photos. They still have to book a different room according to gender, except for murim (husband and wife) hotel guests. Prohibition for female and male hotel guests to book one room together and these rules/conditions also apply to siblings of the opposite sex. And if hotel guests cannot show their ID Card / Marriage Book / Wedding photo with a heavy heart the receptionist will politely refuse hotel guests. Guests who come already know the rules/conditions that apply to sharia hotels, but guests who do not know the rules at sharia hotels will be notified in accordance with the regulations that apply to these sharia hotels. Thus sharia hotels have rules/conditions in accordance with Islamic law in order to avoid immorality.

Based on the interview, from the level of service, the hotel has tried its best to provide the best service to hotel guests. However, the hotel's guest satisfaction is a top priority. The hotel has implemented customer priority quickly in making hotel room reservations/reservations and the hotel has also collaborated with several online applications that can make it easier for guests who want to stay such as the traveloka, pegi-peggi, agoda, airy room and mister aladin applications. Hotel room reservations can also be made by visiting the hotel directly without making an online order.

Obstacles in Optimizing the Implementation of Halal Tourism at the Surakarta Syariah Hotel

Even though currently sharia-based developments have experienced a significant increase, developments, especially in the hospitality sector, are still lacking in demand. This is because there is no clear religious law against sharia hotels, many people think that conventional hotels and sharia hotels are the same, there is still a lack of promotion by sharia hotels, there is no support from Islamic organizations (Ormas), lack of facilities that can attract the attention of the community, and there is an assumption that sharia hotels are only specifically for the Islamic religion.

Besides, it takes a relatively large fee to make facilities in sharia hotels, for example: separate swimming pools, separate fitness centers or gyms, construction of prayer rooms/mosques. And licensing at the National Sharia Council-MUI is still convoluted which must meet the criteria for the hilal-1 and hilal-2, as many as 26 items that must be fulfilled.

The others are because there is still a complicated bureaucracy in permitting halal certification, there are no specific regional regulations governing the development and management of halal tourism and sharia hotels in the Surakarta area, the lack of sharia hotel certification is inversely proportional to the growing trend of increasing halal tourism, and the COVID-19 pandemic has brought all tourism-related activities to a halt.

CONCLUSIONS

Based on the results of the research above, the authors can provide the following conclusions.

The first conclusion is the implementation and Sharia Hotels in Surakarta is a process of integrating Islamic values into all aspects of activities at the hotel. The value of Islamic law as one of the elements of belief and belief held by Muslims is the basic reference in building hotel activities. The criteria that must be met by every sharia hotel are the Absolute Criteria that apply to the Hilal-1 Sharia hotel business. The assessment includes: product aspects which consist of 8 elements and 27 sub elements, service aspects which consist of 6 elements and 20 sub elements and management aspects which consist of 2 elements and 2 sub elements. The non-absolute criteria that apply to the sharia hotel business do not affect the assessment in the sharia hotel business certification process and have no impact on the sharia hotel business classification. While the Absolute criteria that apply to the Hilal-2 sharia hotel business which are assessed include: product aspects consisting of 11 elements and 40 sub elements, service aspects consisting of 10 elements and 28 sub elements and management aspects consisting of 3 elements and 6 sub elements element . The non-absolute criteria that apply to the sharia hotel business do not affect the assessment in the sharia hotel business certification process and have no impact on the sharia hotel business classification.

The second is constraints applied to halal tourism at Sharia Hotels in Surakarta, namely the absence of clear religious laws against sharia hotels, many consider conventional hotels and sharia hotels to be the same, there is still a lack of promotion carried out by sharia hotels, and there is no support from mass organizations (Ormas). Islam, Lack of facilities that can attract the attention of the public, there is an assumption that sharia hotels are only specifically for the Islamic religion, relatively large costs are needed to make facilities at sharia hotels, for example: separate swimming pools, separate fitness or gym centers, construction of prayer rooms/mosques . Licensing at the National Sharia Council-MUI is still convoluted which must meet the criteria for the hilal-1 and hilal-2, as many as 26 items that must be fulfilled. There is still a complicated bureaucracy in permitting halal certification. The lack of sharia hotel certification is inversely proportional to the growing trend of increasing halal tourism. There are no specific regional regulations governing the development and management of halal tourism and sharia hotels in the Surakarta area.

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