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THE IMPLEMENTATION OF SHARIA CONCEPTS IN SURAKARTA SHARIA HOTEL TO PRODUCTS, MANAGEMENT AND SERVICES

***Fendy Kurniawan[1], Lia Ardiana Safitri[2]**
[1-2]Akademi Pariwisata Stipary, Yogyakarta, Indonesia, Email: fendywawan1202@gmail.com
*(author corespondensi)

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ABSTRACT

The concept of sharia-based tourism is a concept that integrates sharia values into tourism activities by providing products, management and services that are in accordance with the provisions that apply in Islam (sharia). The research objective is how to apply the concept of sharia in the Surakarta Syariah Hotel. What are the obstacles in applying the sharia concept at the Surakarta Syariah Hotel. Based on the results of implementing the sharia concept in sharia hotels including products, management and services, they are still in the process of adjusting to the regulations that apply according to the provisions, basically these sharia-based hotels have a mechanism that refers to the Al-Quran and Hadith. This means that in offering its services, sharia hotels must prioritize halal both in the process and product results and implement sharia services. From several samples of sharia hotels in Surakarta, it turns out that there are still a number of hotels that do not have complete data, namely they do not yet have a halal certificate (in process) and have not fully implemented sharia kafah (fully). However, sharia-based hotels are a good start for development so that there is no sustainable disobedience in society. So that Muslim people who have a fairly good level of faith feel that the sharia hotel is in accordance with the provisions and concepts of sharia, because they can get a comfortable and blessed place to rest. The application of the sharia hotel concept in Surakarta that has been implemented is a process of integrating Islamic values into all aspects of activities and management in sharia hotels in Surakarta. The value of Islamic law as a belief and belief adhered to by Muslims is the basic reference in building hotel activities.

Keywords: Application of Sharia Concepts; Sharia Products; Sharia Management; Sharia Services

INTRODUCTION

The existence of the concept of sharia has become a trend in Indonesia. The concept of sharia is generally used in banking. Along with the development of the times, people began to be familiar with the term "sharia". There are various

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assumptions that the sharia system can be applied in the hotel business, not only in banking.

Hospitality can broadly switch or implement the sharia system by carrying out the concept of sharia tourism, which is a recreational activity that is accompanied by Islamic values. Sharia tourism is different from religious tourism, but in practice it prioritizes services based on halal standards for Muslims, starting from providing halal food and places of worship. In addition, information on the nearest mosque, and the absence of alcoholic beverages in hotels and inns.

The world of hospitality business is experiencing a very strict development with the development of technology, everything can be known through applications, the level of society's consumption is getting better and better demanding that there is a correction of behavior that is conditioned by Islamic rules and the principles that have been set are really done well. Sharia hotels must really apply so that the development that takes place in the community is exactly in accordance with the principles taught / in accordance with Islam.

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 rules halallan thoyiban. 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 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 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 Euromonitor 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. Reports mention the market for Halal airline startups that can provide Halal food, call to prayer, Koran in pocket seats and provide separate sections for men and women. According to a report by Thomson Reuters, in 2014 Muslims from around the world spent $142 billion on travel (including Hajj and Umrah). In comparison, tourists from China spent $160 billion on travel in 2014, while US tourists spent $143 billion, placing the Muslim travel sector in third place in global travel spending and accounting for 11 percent of total global travel spending.

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, there are prayer tools such as prayer mats, mukenas, and also the Koran. available in every room.

People's assumptions about halal products often connote food products, drinks that don't contain alcohol or chemicals that contain elements of pork, blood and carrion. Even though now there is an evolution in the halal industry to lifestyle products. The existence of the sharia economy is the most important part of a country's economy, due to the awareness factor of the community, which is predominantly Muslim, which demands developments or changes in the hotel sector which shows that sharia principles are truly upheld in its management. 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).

The concept of halal tourism is a concept that integrates sharia values into tourism activities by providing facilities and services in accordance with sharia provisions. lawful purposes. Halal tourism is an activity of tourist visits to destinations and the tourism industry that prepares product, service and tourism management facilities that comply with sharia. The implementation of halal tourism is based on the principles of transparency, accountability, fairness and participation.

Sharia hotel facilities must really pay attention so that people understand and understand the rules that are carried out by sharia hotels, both service, management and products must really comply with the teachings of the Qur'an and Hadith. With the application of sharia concepts in accordance with the guidelines for implementing sharia hotel businesses, there are services, management and products in these sharia hotels.

LITERATURE REVIEW

Definition of Hotels

Hotel is a form of building, symbol, company or accommodation business entity that provides lodging services, food and beverage providers and other service facilities where all of these services are intended for the general public, both those who spend the night at the hotel or those who only use certain facilities owned by them.

Hotels according to AHMA (1997: 4) can be defined as a building that is managed commercially by providing lodging facilities for the public with the following service facilities: food and drink services, room service, luggage services, washing clothes and being able to use furniture facilities and enjoy the decorations in it.

According to Sulistiyono (2011: 5) hotel is a type of housing that is managed by the owner by providing food, drink and room facilities for sleeping to people who are traveling and are able to pay a fair amount in accordance with the services received without any special agreement.

It can be concluded that hotels create a type of accommodation that provides lodging services, food and beverage services, as well as other services for the public that are managed commercially.

Definition of Sharia Hotels

According to Basmallah (2011: 766), sharia hotels are accommodation services that operate and adhere to the guiding principles of Islamic teachings. Operationally, the services provided at sharia hotels are almost like conventional/non-sharia hotels in general. However, the concept of this hotel balances the spiritual aspects of Islam that apply in its management and operation. In layman's view, sharia hotels are sometimes still considered as a service business that is only devoted to the Muslim market share. Even though sharia hotels are accommodations that also operate 24 hours and are open to all groups, both Muslim and non-Muslim communities.

Sharia hotels are hotels whose operations, starting from products, services and management, are based on principles or do not violate sharia rules. DSN-MUI Fatwa Number. 108 of 2016 concerning Guidelines for Organizing Tourism based on Sharia Principles makes provisions related to sharia hotels, namely: 1. Sharia hotels may not provide access to pornography or immoral acts. 2. Sharia hotels may not provide entertainment facilities that lead to polytheism, immorality, pornography and/or immoral acts. 3. Food and drinks provided by the hotel must have received a halal certificate from the MUI. 4. Providing adequate facilities, equipment and facilities for the implementation of worship, including facilities for purification. 5. Sharia hotels are required to have guidelines and/or guidelines regarding hotel service procedures to ensure the implementation of hotel services in accordance with sharia principles. 6. Sharia hotels are required to use the services of Islamic financial institutions in providing services.

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 regulations. 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 atreception policy and procedure, house-rules, it must be ensured that all meet the criteria of sharia. According to Sofyan (2011) in brief, business signs in sharia hotels can be described as follows: 1. Do not produce, trade, provide, rent a product or service which is wholly or part of the elements of the service or product, prohibited or not recommended in Sharia. Such as food containing elements of pork, alcoholic beverages or intoxicating substances, gambling, adultery, pornography,

pornography and others. 2. Transactions must be based on a service or product that is real, really exists. 3. There is no cruelty, harm, evil, damage, disobedience, misguidance and complicity, either directly or indirectly in an action or matter that is prohibited or not recommended by Sharia. 4. There is no element of cheating, lying, obscurity (gharar), excessive risk, corruption, manipulation and ribawi or getting a result without wanting to participate in the business or taking the risk. 5. Comprehensive commitment to the agreement made.

Regulation of the Minister of Tourism and Creative Economy Number 2 of 2014 concerning Guidelines for Implementing Sharia Hotel Businesses stipulates 2 categories, namely the Hilal-1 category and the Hilal-2 category and 2 criteria, namely Absolute criteria and Non-Absolute criteria in the Sharia Hotel Business certification process. Sharia Hotel Business Certification is the process of granting certificates to hotel businesses through an audit to assess the suitability of products, services and hotel business management with the criteria of Sharia Hotel Business.

The following is an explanation of the Hilal-1 and Hilal-2 categories and Absolute criteria and Non-Absolute criteria according to article 1 point 5,6,7,8 of the Minister of Tourism and Creative Economy Regulation Number 2 of 2014. 1. Hotel Syariah Hilal-1 is a classification for sharia hotel businesses that are considered to meet all the criteria for Sharia Hotel Business needed to serve the minimum needs of Muslim tourists. 2. Hotel Syariah Hilal-2 is a classification for Syariah Hotel Business which is considered to meet all the criteria for Syariah Hotel Business required to serve the moderate needs of Muslim tourists. 3. Absolute Criteria are minimum terms and conditions regarding products, services and management that must be met and implemented by Hotel Entrepreneurs so that they can be recognized as Sharia Hotel Businesses and obtain Sharia Hotel Business Certificates. 4. Non-Absolute Criteria are terms and conditions regarding products, services and management that can be carried out by Sharia Hotel Entrepreneurs, in order to meet the specific needs of Muslim tourists.

From the signs of the sharia hotel business above, then the hotel operations are aligned. After knowing the operational side of the hotel, standards or criteria for sharia hotels are made as follows (Sofyan, 2011):

Facility

All the facilities, both basic facilities that a hotel must have and additional facilities, are facilities that will provide positive benefits for guests. As for facilities that can have an impact on damage, evil, division, arouse lust, exploitation of women and others of the same kind are abolished, as well as procurement of entertainment facilities referring to sharia principles.

Adjustment of hotel products and facilities in accordance with sharia by removing and closing products and facilities that are not in accordance with sharia (such as night clubs, discotheques, bars with alcoholic beverages) and replaced with similar forms in accordance with sharia. Neutral facilities (such as swimming pools, fitness centers, massages) are only regulated so that their use does not violate sharia. The use of the facilities provided is also adjusted to the purpose of holding it so that there is no misuse of the facilities or irregularities in the use of the facilities.

Visitor

Guests who check-in, especially for couples of the opposite sex, are subject to guest selection (reception policy). Couples are husband and wife or not in order to prevent the hotel from being used as a place for adultery.

Marketing

Open to anyone, whether personal or group, formal or informal with various ethnicities, religions, races and classes. As for these groups or groups, their activities are not prohibited by the state and are not advocates of damage, evil and hostility as well as other similar actions.

Food and drinks

The food and drinks provided are food and drinks that are not prohibited by sharia (halal). In the manufacture of food and beverages, both the ingredients and the production process must be guaranteed to be halal (not mixed with ingredients that are prohibited by sharia). Restaurants are open at any time as well as during the month of Ramadan for people who travel long distances (safar), women who are unable to fast and people who have an old syar'i without reducing respect for people who are fasting (Mudhafier, 2004) .

Decorations and Ornaments

Decorations and ornaments are adjusted to the values of beauty in Islam and are not against sharia. Sculpture ornaments were removed as well as paintings of living things avoided. Even so, hotel decorations do not have to be in the form of calligraphy or other Middle Eastern nuances (Sofyan, 2011).

Operational

Policy

Inward company policies in the form of management policies and regulations that are made must be in accordance with sharia values. Likewise with exit policies in the form of cooperation or investment and business development carried out with partners whose business activities are not prohibited by sharia and for businesses that are not prohibited by sharia (Hafidhuddin, 2003).

HR Management

Acceptance and recruitment do not discriminate against ethnicity, religion, as long as they meet predetermined qualification standards, are moral and are able to comply with applicable company rules. Companies must be honest with employees in providing their rights and employees must also be honest and trustworthy in carrying out their obligations.

Companies are required by employees in accordance with the rules of dress in Islam. As for female employees who are non-Muslims, it is recommended to dress according to Islamic rules but not to be forced and if they refuse they still have to comply with Eastern norms in dress. Human resource management also refers to quality improvement which includes three things, namely ethics, knowledge and skills (Janitra, 2003).

Finance

Financial management is adjusted to the financial management system according to Islamic law (sharia accounting). Partnerships with financial

institutions such as banks and insurance are carried out with sharia financial institutions and insurance. If the entrepreneur has a profit that is sufficient for the nishab of zakat, the company is obliged to issue zakat.

Structure

The existence of an institution that oversees the operation of sharia hotels and provides direction and answers questions that may arise in the field related to the implementation of sharia hotel operations. This institution is the National Sharia Council. The people who sit in it are people with an educational background in sharia who have knowledge of legal principles in Islamic sharia.

Service

The services provided are services provided according to Islamic principles that fulfill the aspects of hospitality, friendship, honesty, trustworthiness, like to help and say sorry and thank you. The services carried out must also be within the limits permitted by sharia, namely not leading to khalwat (mixing of men and women who are not in accordance with sharia rules).

Facility

Worship in hotels must be equipped with comfortable and representative mosques or prayer rooms. It is mandatory to call the call to prayer at every fardhu prayer time, speakers are installed to continue the call to prayer in every corner or floor of the hotel. Each hotel room is facilitated with prayer equipment such as mukena and sarong, prayer rugs, Al-Qur'an, Qibla direction clearly defined, and Islamic decoration.

Sharia Hotel Products

Product is anything that can be offered to a market for attention, acquisition, use or consumption so as to satisfy a need or want, including physical objects, places and ideas.

Philip Kotler also emphasized that in running a hotel and tourism business, it is necessary to place products at four levels, such as: 1. At the base level are the core benefits (core benefit); services or benefits that customers actually buy. Hotel guests buy “rest” and “sleep”, hotels as marketers of their products must see themselves as providers of benefits. 2. At the second level, the marketer must turn the core benefit into a basic product (basic product), then the hotel room includes a bedroom, bathroom, towels, desk and wardrobe. 3. At the third level, the marketer prepares the expected product (expected product), which is a group of attributes and conditions that buyers normally expect when they buy a core product. Hotel guests expect clean beds, new towels, bright lights and a relatively quiet atmosphere. 4. At the fourth level, the marketer prepares an enhanced product (augmented product) that exceeds customer expectations. A hotel can enhance its product by including subscription television, fresh flowers, check in fast, good service and so on. 5. At the fifth level, there are potential products (potential product) which includes all the enhancements and transformations that the product will eventually undergo in the future.

This is where the aggressive company seeks new ways to satisfy customers and differentiate its offerings. For example, the recent emergence of all-suite hotels where guests occupy a group of rooms represents an innovative departure from the

traditional hotel product. Lots of new concepts and innovations at this product level to attract consumer interest.

Sharia Hotel Management

Effective operations management business is the existence of a mission and strategy. Mission is the direction where the organization will be taken, while the strategy concerns how this direction can be achieved. Mission is also a goal or purpose, or a rationalization of the organization's existence. The mission defines the boundaries and focus of the organization. Developing a good strategy is a difficult thing. But this can be done if the mission of the organization has been well defined. If the mission has been determined, then each functional area must support the achievement of that mission (Janitra, 2003).

When managing a service business, the traditional 4P approach often fails. Therefore, Booms and Bitner suggest additional 3Ps in service marketing, namely: people (people), physical evidence (physicalevidence), and process (process). Since most services are provided by people, the selection, training and motivation of employees can make a big difference in customer satisfaction. Ideally, employees should demonstrate competence, attentiveness, responsiveness, innovation, problem-solving skills and goodwill.

Sharia Hotel Services

Services or services (service) is defined as an economic activity that produces time, place, shape and use of psychology. Services or services are also activities, processes and interactions and are changes in the condition of people or things in the possession of customers (Rini, 2011).

The existence of services in a service company is a very important element in running a business. Good service and can provide satisfaction for consumers is the dream of companies engaged in services.

In the design of services or services, managers must emphasize the flexibility aspect of the service process design by using alternative services. Recently, the service design process has been heavily influenced by new technological developments, such as electronic hotel check-in and check-out systems, automatic toll road service transportation fees, ATM machines at banks and others.

According to Sampson, several service characteristics need attention and provide definitions, including (Rini, 2011): 1. Service is a personal performance. 2. Service is a product that involves a process. 3. Services are products that involve relationships or contracts with customers. 4. Service is an act, action or performance.

METHOD

Research Objects and Locations

No	Name	Location
1	Syariah Hotel Solo	Jl. Adi Sucipto No. 47
2	Hotel Syariah Arini Solo	Jl. Slamet Riyadi No. 361

3	Zaen Hotel Syariah	Jl. KH. Samanhudi No.12
4	Assalam Syariah Hotel	Jl. Garuda Mr
5	Hotel Almadina Syariah	Jl. Duwet Raya No. 37
6	Teras Solo Syariah Guest House	Jl. Captain Mulyadi No. 166
7	Horizon Aziza Hotel Syariah	Jl. Captain Mulyadi No. 115
8	The Amrani Hotel Syariah	Jl. Slamet Riyadi No. 534
9	Multazam Hotel Syariah	Jl. Garuda Mas No. 4b
10	Grand Amira Syariah Hotel	Jl. Veteran No.18 Surakarta.

Research subject

Research subjects or informants are people who can provide key information and information about the problems needed in research (Prastowo, 2016: 195).

The subject of this research is usually called the determination of data sources. The subjects in this study were: 10 informants as employees who carry out their daily activities and who are willing to be open to provide information to researchers. Several informants directly related to their work

The determination of research subjects was carried out using purposive sampling and snowball sampling where the technique was based on determining a sample that was initially small in number and then enlarged (Sugiyono, 2010). In determining the 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 feel able to complete the result

RESULTS AND DISCUSSION

Application of the Sharia Concept at the Surakarta Syariah Hotel

In running the sharia hotel business, the government stipulates regulations with the existence of a sharia hotel business certificate issued by the National Sharia Council of the Indonesian Ulema Council (DSN-MUI). With this certificate, it is a requirement for hotels to postulate themselves as sharia hotel businesses 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 application 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. The Absolute Criteria are minimum terms and conditions regarding products, management and services that must be fulfilled and implemented by hotel entrepreneurs in order to be recognized as a sharia 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.

With the Absolute Criteria that apply to the Hilal-1 Syariah hotel business, an assessment includes: product aspects consisting of 8 elements and 27 sub-elements, service aspects consisting of 6 elements and 20 sub-elements and management aspects consisting 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.

The absolute criteria that apply to the Hilal-2 sharia hotel business which are assessed include: the product aspect consists of 11 elements and 40 sub elements, the service aspect consists of 10 elements and 28 sub elements and the management aspect consists of 3 elements and 6 elements. 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.

Based on the description of the application of sharia principles applied by hotels in accordance with the Regulation of the Minister of Tourism and Creative Economy Number 2 of 2014. With this the authors can conclude that sharia hotels in the Surakarta area include sharia hotels with Hilal-1 and Hilal categories. -2.

The following is the application of sharia principles from the product, service and management aspects as follows:

Product

Products in the sharia hotel business can be tangible because these products are in the form of bedrooms, bathrooms, restaurant kitchens, places of worship, namely prayer rooms and quality-assured food and drinks, swimming pools and others. a. The rooms are equipped with religious paraphernalia such as mukenas, sarongs, prayer mats and manuscripts. Don't forget the Qibla direction is clearly defined. b. TV stations and hot spot facilities are provided with good security filters, so that only stations that do not display negative images and impressions can be accessed. c. 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. d. 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. It is. 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 favorite foods and drinks in

most hotels such as wine and whiskey. f. 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 prohibited or prohibited. Efforts to ban such businesses by categorizing them as illegal business ventures are because basically these businesses do more harm than good.

Dalam QS Al-Baqarah verse 219

219. they ask you about drinking and gambling. Say: In both there is a great sin and some benefits for humans, but the sins of both are greater than the benefits. and they ask you what they spend. Say: "that's more than necessary." Thus Allah explains to you His verses so that you can meditate on them.

QS Al Maidah verse 90

90. O believers, Verily! (Drinking) that is intoxicating, gambling, (sacrificing) idols, casting lots with arrows, including the deeds of the devil. So avoid such actions so that you will be lucky.

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.

Management

Based on the results of the interviews 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 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.

Service

The application of hotel sharia has mandatory rules/conditions for guests who will check in, are asked to fill in the guest book in advance by the receptionist, if guests who come in pairs must show ID cards/marriage books/wedding photos, all paired guests who have shown their identity book different rooms according to gender, except for murim (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

KTP/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 and immorality.

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.

Obstacles to the Implementation of the Sharia Concept in 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, as follows: a. There is no clear religious law against sharia hotels. b. Many people think that conventional hotels and sharia hotels are the same. c. There is still a lack of promotion by sharia hotels. d. There is no support from Islamic organizations (Ormas). It is. Lack of facilities that can attract the attention of the community. f. There is an assumption that sharia hotels are only specifically for the Islamic religion. g. 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. h. 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. i. There is still a complicated bureaucracy in permitting halal certification. j. The lack of sharia hotel certification is inversely proportional to the growing trend of increasing halal tourism. k. There are no specific regional regulations governing the development and management of halal tourism and sharia hotels in the Surakarta area. l. 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 some conclusions. The first conclusion is that the implementation and mechanism of sharia hotels in Surakarta must refer to the Guidelines for Implementing Sharia Hotel Business which are regulated in the Tourism and Creative Economy regulation Number 2 of 2014 concerning products, services and management. The application and mechanism of 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 faith 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 that 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 authors also conclude that obstacles in implementing halal tourism at the Surakarta Syariah Hotel, 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, 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. The COVID-19 pandemic has brought all tourism-related activities to a halt.

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AUTHOR BIOGRAPHY

Fendy Kurniawan, currently as a hotel lecturer at the Akademi Pariwisata

Stipary, Yogyakarta. NIDN: 0512028601. Email : fendywawan1202@gmail.com

Scholar ID: wF4Ud4MAAAAJ

SINTA ID : 6829899

Lia Ardiana Safitri, currently as a hotel lecturer at the Akademi Pariwisata Stipary, Yogyakarta. NIDN: 0516078701. Email : liaardiana16@gmail.com

Scholar ID: RND6D_0AAAAJ

SINTA ID : 6796589