

**IMPLEMENTATION OF DSN-MUI FATWA NO.108/DSN-
MUI/X/2016 CONCERNING GUIDELINES FOR ORGANIZING
TOURISM BASED ON SHARIA PRINCIPLES IN HOTEL
BUSINESS IN EAST LOMBOK**

THESIS

BY :

Atala Septiana Auliya'

18220011



SHARIA ECONOMIC LAW DEPARTEMENT

SYARIAH FACULTY

STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM

MALANG

2022

INSIDE COVER

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MALANG**

2022

STATEMENT OF THE AUTENTICITY

In the name of Allah,

With consciousness and responsibility toward the development of science, the writer declares that thesis entitled:

**IMPLEMENTATION OF DSN-MUI FATWA NO.108/DSN-MUI/X/2016
CONCERNING GUIDELINES FOR ORGANIZING TOURISM BASED
ON SHARIA PRINCIPLES IN HOTEL BUSINESS IN EAST LOMBOK**

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Malang, 16 Juni 2022
Writer



Atala Septiana Auliya'
ID Number 18220011

APPROVAL SHEET

APPROVAL SHEET


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**IMPLEMENTATION OF DSN-MUI FATWA NO.108/DSN-MUI/X/2016
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ON SHARIA PRINCIPLES IN HOTEL BUSINESS IN EAST LOMBOK**

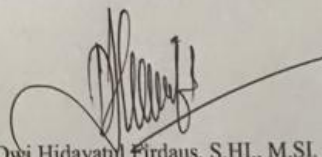
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Malang, Jumat 10 Juni 2022

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No	Day/Date	Subject of Consultation	Signature
1	Wednesday,24-11-2021	Proposal consultation	/
2	Wednesday,01-12-2021	Proposal revision	/
3	Thursday, 02-12-2021	ACC proposal	/
4	Thursday, 06-01-2022	Seminar proposal	/
5	Friday, 07-01-2022	Consultation of seminar proposal	/
6	Friday, 13-01-2022	Consultation of seminar proposal	/
7	Friday, 28-01-2022	Revision of Chapter I,II,III	/
8	Monday, 12-04-2022	Chapter IV dan Chapter V	/
9	Wednesday,11-05-2022	Consultation Chapter I,II,III,IV, and V	/
10	Thursday, 12-05-2022	ACC Chapter I, II,III,IV, and V	/

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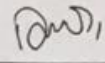
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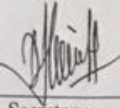
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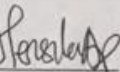
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MOTTO

" Everyone is equal before Allah, so don't be arrogant."

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

“And do not (feel) weak, and do not (also) be sad, because you are the highest (degree), if you are believers.” (Q.S. Ali ‘Imran verse 139)

ACKNOWLEDGMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillahirabbil'alamin, all praise to Allah SWT who has given His mercy and help in writing a thesis entitled " Implementation of DSN-MUI Fatwa NO.108/DSN-MUI/X/2016 Concerning Guidelines For Organizing Tourism Based On Sharia Principles In Hotel Business In East Lombok" can be completed. Properly. Shalawat and greetings we extend to the Prophet Muhammad SAW who has given uswatun hasanah to us in living this life in a syar'i way. By following him, may we be among those who believe and receive his intercession on the Last Day. Ameen.

With all the teaching, guidance and direction, as well as the service assistance that has been given, all humility conveys incomparable gratitude to;

1. Prof. Dr. HM. Zainuddin MA. As Chancellor of the State Islamic University of Maulana Malik Ibrahim Malang.
2. Dr. Sudirman, M.A., as the Dean of the Faculty of Sharia, Maulana Malik Ibrahim State Islamic University, Malang.
3. Dr. Fakhruddin, M.H.I., as the Head of the Sharia Economics Law Study Program, Maulana Malik Ibrahim State Islamic University Malang.
4. The Examiner's Council, namely as the main examiner of the thesis, as the chief examiner of the thesis who has provided constructive criticism and suggestions as well as input in improving the research thesis.

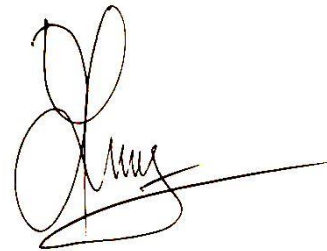
5. Dwi Hidayatul Firdaus, M.Si., as the thesis supervisor. The author is grateful for the time that has been taken to provide guidance and motivation in completing the writing of this thesis.
6. Dr. Suwandi, M.H, as the author's guardian lecturer while studying at the Syari'ah Faculty, Maulana Malik Ibrahim State Islamic University, Malang. The author is grateful to him who has provided guidance, advice, and motivation during the lectures.
7. All lecturers of the Sharia Faculty of the State Islamic University of Maulana Malik Ibrahim Malang who have provided education, teaching, guidance and practice their knowledge sincerely. May Allah SWT make this knowledge as a capital later in the Hereafter and get a commensurate reply to him all.
8. To the staff of the Sharia Faculty of the State Islamic University, Maulana Malik Ibrahim, Malang. The authors would like to thank them for all their support and cooperation during the completion of this thesis.
9. To the informants, who sincerely have taken the time to provide information in completing this research.
10. To my parents, Mr. Zahrudin S.H and Mrs. Sri Wahyuni who always give love, motivation, prayers and blessings that always flow in seeking knowledge. The author thanks a lot, even this work can not repay his services. May Allah always give you long life, health, abundant sustenance, and blessings of the life of this world and the hereafter. Thank you very much to my brothers and sisters, Laily Fitriani and Arif Rahman,

for their enthusiasm and prayers so that I can complete this thesis. And thank you to my little brothers, M. Ghazi Othman Adib, M. Ghani Naufal Arib, and M. Ghali Hadwan Aqib who have entertained and encouraged my mood to do a good thesis. And don't forget my Aunt Suhartini, thank you so much for always supported me.

11. The big family of the Tahfidzul Qur'an Nurul Huda Islamic Boarding School (PPTQ) Joyosuko Metro Malang City for Abi Dr.KH. Isroqunnajah, M.Ag, and Umma Ismatuddiniyah, as a family of writers and who always give motivation, may our brotherhood always be intertwined until the end of life.
12. Thank you to friends of the 2018 Islamic Economic Law ICP, who have provided support, and have fought together with us to enter a university, hopefully we will both stand tall for the realization of fair law in this country.
13. To my extended family, majoring in Sharia Economic Law, Faculty of Sharia, State Islamic University of Maulana Malik Ibrahim, batch 2018, I hope that the knowledge we gain during our education at this university can be useful and blessed for our daily life.
14. As well as various parties who participated in helping the process of completing the writing of this thesis which it is impossible for the author to mention one by one.

With the completion of this thesis report, it is hoped that the knowledge that we have gained during college can provide benefits for the charity of life in this world and the hereafter. As a human being who never escapes mistakes, the author really hopes for forgiveness as well as criticism and suggestions from all parties for improvement efforts in the future.

Malang, 16 Juni 2022
Writer

A handwritten signature in black ink, consisting of a large, stylized initial 'A' followed by the name 'Atala Septiana Auliya' in a cursive script. A long horizontal line extends from the end of the signature to the right.

Atala Septiana Auliya'
ID Number 18220011

TRANSLITERATION GUIDELINES

The Latin Arabic Transliteration Guidelines are the result of a joint decision (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia Number: 158 of 1987 and Number: 0543b/U/1987.

A. Consonants

A list of Arabic letters and their transliteration into Latin letters can be seen on the following page:

Arabic letters	Name	Latin letters	Name
ا	Alif	Not denoted	Not denoted
ب	Ba	B	Be
ت	Ta	T	Te
ث	S a	Sj	Es (With the dot above)
ج	Jim	J	Je
ح	H {a	H{	Ha (with a dot above)
خ	Kha	Kh	Ka dan Ha
د	Dal	D	De
ذ	Z al	Z	Zet (with a dot above)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es and Ye
ص	S{ad	S{	Es (with a dot below)
ض	D}ad	D{	De (with a dot below)
ط	T{a	T{	Te (with a dot below))
ظ	Z}a	Z{	Zet (with a dot below)
ع	'Ain	“_____”	Reverse apostrophe
غ	Gain	G	Ge
ف	Fa	F	Ef

ق	Qof	Q	Qi
ك	Kaf	K	Ka
ل	Lam	L	El
م	Min	M	Em
ن	Nun	N	En
و	Wau	W	We
هـ	Ha	H	Ha
ء / أ	Hamzah	_____’	Apostrophe
ي	Ya	Y	Ye

Hamzah (Á) which is located at the beginning of the word follows the vowel without being marked. If it is in the middle or at the end, it is written with a sign (’).

B. Vowels

Arabic vowels, like Indonesian vowels, consist of single vowels or monophthongs and multiple vowels or diphthongs.

Arabic single vowel whose symbol is in the form of a sign or vowel, the transliteration is as follows:

Signs	Name	Latin letters	Name
آ	Fath{ah	A	A
إ	Kasrah	I	I
أ	D{ammah	U	U

Arabic double vowels whose symbols are a combination of vowels and letters, transliteration in the form of a combination of letters, namely:

Signs	Name	Latin letters	Name
ي & َ	Fath[ah and ya	Ai	A and I
و & َ	Fath[ah and wau	Au	A and U

Example :

كَيْفَ : *kaifa*

حَوْلَ : *hauला*

C. Maddah

Maddah or long vowels whose symbols are vowels and letters, transliteration in the form of letters and signs, namely:

Harkat and Huruf	Name	Huruf and signs	Name
ي / ا & َ	fath}ah and alif or ya	a>	a and the line above
ي & ِ	kasrah and ya	i>	i and the line above
و & ُ	d}ammah and wau	u>	u and the line above

Example :

مَاتَ : *mata*

رَامَ : *rama*

قِيلَ : *qila*

يَمُوتُ : *yamutu*

D. Ta'marbutah

There are two transliterations for ta marbutah, namely: *ta marbutah* who lives or gets the dignity of *fathah*, *kasrah*, and *dhamah*, the transliteration is [t]. While *ta marbutah* who dies or gets the dignity of breadfruit, then the transliteration is [h].

If the word ending in *ta marbutah* is followed by a word that uses the article *al-* and the two words are read separately, then *ta marbutah* is translated with ha (h), for example:

المَدِينَةُ : al- madinah

E. Syaddah (Tasydid)

Syaddah or tasydid which in the Arabic writing system is symbolized by a *tasydid sign* (ó), in this transliteration is symbolized by the repetition of letters (double consonants) that are given the sign of *syaddah*. For example:

رَبَّنَّ : *rabbana*

الْحَقَّ : *al-haqq*

If the letter ber- *tasydid* at the end of a word and preceded by the letter *kasrah*, then it is transliterated like the letter *maddah* (i).

Example:

عَلِيَّ : 'Ali (bukan 'Aliyy atau 'Aly)

عَرَبِيَّ : 'Arabi (bukan 'Arabiyy atau 'Araby)

F. Article

Articles in the Arabic writing system are denoted by letters (*alif lam ma'arifah*). In this transliteration guide, the article is transliterated as usual, al-, both when it is followed by the letter syamsiah and the letter qomariah. The article does not follow the sound of the direct letter that follows it. The article is written separately from the word that follows it and is connected by a mandatory line (-). For example :

الشَّمْسُ : *al-syamsu* (bukan *asy-syamsu*)

الزَّلْزَلَةُ : *al-zalزالah* (bukan *az-zalزالah*)

الْفَلْسَفَةُ : *al-falsafah*

الْبِلَادُ : *al-biladu*

G. Hamzah

The rule of transliterating the letter hamzah into an apostrophe (') only applies to hamzah which is located in the middle and end of the word. However, if hamzah is at the beginning of a word, it is not symbolized because in Arabic it is an alif. For example:

تَأْمُرُونَ : *ta'muruuna*

سَيِّئٌ : *syai'un*

أُمِرْتُ : *umirtu*

H. Writing Arabic words commonly used in Indonesian

Transliterated Arabic words, terms or sentences are words, terms or sentences that have not been standardized in Indonesian. Words, terms or sentences that are commonplace and become part of the Indonesian vocabulary, or have often been written in Indonesian writing, are no longer written according to the transliteration method above. For example, the words *Al-Qur'an* (from *the Qur'an*), *Sunnah*, *specific* and *general*.

However, if these words are part of a series of Arabic texts, then they must be transliterated in their entirety. Example :

Fizila al-Qur'an

Al- Sunnah qbl al-tadwin

Al- 'Ibarat bi 'umum al-lafz la bi khusus al-sabah

I. Lafz Al-jalalah

The word, Allah which is preceded by particles such as the letter *jarr* and other letters or is positioned as *mudhaf ilaih* (nominal phrase), is transliterated without the letter hamzah. As for *ta mar butah* at the end of the word which is based on *lafz al-jalalah*, it is transliterated with the letter (*t*). Example:

دِينُ اللَّهِ : *dinullah*

رَحْمَةُ اللَّهِ : *rahmatillah*

J. Capital letters

Although the Arabic writing system does not recognize capital letters (*All Caps*), in transliteration these letters are subject to provisions regarding the

use of capital letters based on the applicable Indonesian spelling guidelines (EYD). Capital letters, for example, are used for write the first letter of the personal name (person, place, month) and the first letter at the beginning of the sentence. If the personal name is preceded by the word sandnag (al-), then what is written in capital letters remains the initial letter of the personal name, not the initial letter of the word sandang. If it is located at the beginning of the sentence, the letter A of the word sandang uses a capital letter (Al-). The same provision also applies to the initial letter of the reference title preceded by the word sandang al-, both when it is written in the text or in the reference notes (CK, DP, CDK, and DR), Example:

وما مُحَمَّدٌ إِلَّا رَسُولٌ : Wa maâ Muhammadun illâ Rasûl

إنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلدَّرْسِ : Inna Awwala baitin wu dli'a linnâsi

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ : 'Syahru Ramadan al-lazliunzila fih alQur'an

TABLE OF CONTENTS

INSIDE COVER	i
STATEMENT OF THE AUTENTICITY	ii
APPROVAL SHEET	iii
CONSULTATION PROOF	iv
LEGITIMATION SHEET	v
PENGESAHAN SKRIPSI.....	vi
MOTTO	vii
ACKNOWLEDGMENT	viii
TRANSLITERATION GUIDELINES	xii
TABLE OF CONTENTS.....	xix
ABSTRACK	xxi
ABSTRAK	xxii
مستخلص البحث.....	xxiii
CHAPTER I.....	1
INTRODUCTION.....	1
A. Research of Background	1
B. Problem Limitation	4
D. Objective of Research	5
E. Benefit of Research	5
E. Operational Definition.....	6
F. Structure of Discussion	6
CHAPTER II.....	8
LITERATURE REVIEW.....	8
A. Previous Research	8

B. Theoretical Studies	16
1. Overview of Sharia Branding	16
2. Overview of Sharia Hotel	21
CHAPTER III	35
RESEARCH METHODS	35
A. Types of research	35
B. Research Approach	36
C. Research sites	36
D. Data types and sources	37
E. Data Collection Method	37
F. Data Processing Method.....	38
CHAPTER IV.....	40
RESEARCH RESULTS AND DISCUSSION	40
A. Description of Research Object.....	40
B. Management of Syariah Hotels in East Lombok	42
C. Application of sharia branding in the hotel business in East Lombok from the perspective of Fatwa DSN MUI No.108/DSN-MUI/X/2016 on Guidelines for Organizing Tourism Based on Sharia Principles ...	58
CHAPTER V	67
CLOSING	67
A. Conclusion.....	67
B. Suggestion	68
BIBLIOGRAPHY	69
APPENDIXES	73
CURRICULUM VITAE.....	82

ABSTRACT

Atala Septiana Auliya', 18220011, **Implementation Of DSN-MUI Fatwa No.108/DSN-MUI/X/2016 Concerning Guidelines For Organizing Tourism Based On Sharia Principles In Hotel Business In East Lombok**, Thesis, Departemen of Sharia Economic Law, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang. Supervisor: Dwi Hidayatul Firdaus, S.HI.,M.SI

Keywords: Sharia Hotel, DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles in the Hospitality Business in East Lombok.

Hotels in East Lombok, at this time, have carried sharia in their business operations, but there are very few sharia hotels in the area. Seeing the still lack of a number of hotels that carry the concept of sharia in the hospitality business, this is due to the fact that there are still many hotels who think that if they use sharia branding, the hotel business will be empty of visitors. This also happened because of the hotel's lack of understanding of the sharia branding itself. Of course this is a problem that must be resolved.

This study aims to explain the management of Sharia hotels in East Lombok and to analyze the application of sharia branding on the Hotel Perspective Fatwa DSN MUI No. 108/DSN-MUI/X/2016 concerning the Implementation of Sharia Hotels. The type of research is empirical law (*empirical juridical*). The research focuses on two places, namely Sharia Lombok Hotel and Green Hayaq Sharia Hotel. The research approach is *sociological juridical*, the source of data acquisition comes from interviews and documentation of two research objects, using qualitative descriptive analysis methods .

The conclusion in this study is that the management of the Sharia Lombok Hotel and the Green Hayaq Sharia Hotel has carried the sharia concept, namely in terms of planning, organizing, and directing the hotel, but in terms of supervision, the hotels do not yet have a Sharia Supervisory Board (DPS). In the application of sharia principles based on DSN MUI Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles, the hotels have implemented but there are still several aspects that have not been fulfilled until now, namely regarding the ownership of halal certificates for food and beverages. drinks and sharia hotel certificates, as well as the lack of facilities for washing places, there is no separation between men's and women's rooms.

ABSTRAK

Atala Septiana Auliya', 18220011, **Penerapan Fatwa DSN-MUI No.108/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah dalam Bisnis Perhotelan di Lombok Timur**, Skripsi, Jurusan Hukum Ekonomi Syariah, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dwi Hidayatul Firdaus, M.Si

Kata Kunci: Hotel Syariah, Fatwa DSN-MUI No.108/DSN/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah dalam Bisnis Perhotelan di Lombok Timur.

Hotel yang ada di Lombok timur, pada masa ini telah mengusung syariah dalam operasional pelaksanaan bisnisnya, akan tetapi hotel syariah di daerah tersebut masih sangat sedikit sekali. Melihat masih kurangnya jumlah hotel yang mengusung konsep syariah dalam bisnis perhotelan yang disebabkan karena masih banyaknya pihak hotel yang beranggapan bahwa apabila mereka menggunakan branding syariah maka dapat mengakibatkan bisnis hotelnya akan sepi pengunjung. Hal ini juga terjadi karena kurangnya pemahaman pihak hotel atas branding syariah itu sendiri, Tentu ini merupakan masalah yang harus diselesaikan.

Penelitian ini bertujuan untuk menjelaskan pengelolaan hotel Syariah di Lombok Timur dan untuk menganalisis penerapan branding syariah pada Hotel perspektif Fatwa DSN MUI No.108/DSN-MUI/X/2016 tentang Penyelenggaraan Hotel Syariah. Jenis penelitian adalah hukum empiris (*yuridis empiris*). Penelitian berfokus pada dua tempat yaitu Syariah Lombok Hotel dan Green Hayaq Syariah Hotel. Pendekatan penelitian yaitu *yuridis sosiologis*, sumber perolehan data berasal dari hasil wawancara dan dokumentasi terhadap dua objek penelitian, dengan menggunakan metode analisis deskriptif kualitatif.

Kesimpulan dalam penelitian ini adalah pengelolaan Syariah Lombok Hotel dan Hotel Green Hayaq Syariah telah mengusung konsep syariah yaitu baik dari segi perencanaan, pengorganisasian, pengarahan hotel akan tetapi dalam segi pengawasan kedua hotel tersebut belum memiliki Dewan Pengawas Syariah (DPS). Dalam penerapan prinsip syariah berdasarkan Fatwa DSN MUI No.108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah kedua hotel tersebut telah menerapkannya akan tetapi masih ada beberapa aspek yang belum dipenuhi sampai sekarang yaitu mengenai kepemilikan sertifikat halal untuk makanan dan minuman serta sertifikat hotel syariah, serta kurangnya fasilitas tempat bersuci belum ada pemisah antara ruang laki-laki dan perempuan.

مستخلص البحث

اتل سفتينا اولياء، ١٨٢٢٠٠١١ ، تنفيذ فتوى المجلس الشرعي الوطني - مجلس العلماء الإندونيسي رقم ١٠٨ / المجلس الشرعي الوطني - مجلس العلماء الإندونيسي / ١٠ / ٢٠١٦ بشأن المبادئ التوجيهية لتنفيذ السياحة على أساس مبادئ الشريعة في أعمال الضيافة في شرق لومبوك ، أطروحة ، قسم القانون الاقتصادي والشريعة ، كلية الشريعة ، مولانا مالك إبراهيم الدولة الإسلامية جامعة مالانج .المشرف: دوي هداية الفردوس الماجستير

الكلمات المفتاحية: الشريعة الفندقية ، فتوى المجلس الشرعي الوطني - مجلس العلماء الإندونيسي رقم ١٠٨ / المجلس الشرعي الوطني - مجلس العلماء الإندونيسي / ١٠ / ٢٠١٦ بشأن المبادئ التوجيهية لتنفيذ السياحة على أساس مبادئ الشريعة في أعمال الضيافة في شرق لومبوك.

تطبق الفنادق في شرق لومبوك ، في هذا الوقت ، الشريعة في عملياتها التجارية ، ولكن يوجد عدد قليل جداً من الفنادق المتوافقة مع الشريعة في المنطقة. نظراً لعدم استمرار وجود عدد من الفنادق التي تحمل مفهوم الشريعة في مجال الضيافة ، فإن هذا يرجع إلى حقيقة أنه لا يزال هناك العديد من الفنادق التي تعتقد أنه إذا استخدمت العلامة التجارية الشريعة ، فإن الأعمال الفندقية ستكون خالية من الزوار. وقد حدث هذا أيضاً بسبب عدم فهم الفندق للعلامة التجارية الشرعية نفسها ، وهذه بالطبع مشكلة يجب حلها.

تهدف هذه الدراسة إلى شرح إدارة الفنادق المتوافقة مع الشريعة في شرق لومبوك وتحليل تطبيق العلامة التجارية الشرعية في منظور فتوى المجلس الشرعي الوطني - مجلس العلماء الإندونيسي رقم ١٠٨ / المجلس الشرعي الوطني - مجلس العلماء الإندونيسي / ١٠ / ٢٠١٦ بشأن تنفيذ فنادق الشريعة. نوع البحث هو قانون تجريبي (قانوني تجريبي) ويتركز البحث على مكانين هما فندق الشريعة لومبوك وفندق جرين هايواك الشريعة ، نخرج البحث هو علمي/اجتماعي قانوني ، مصدر الحصول على البيانات يأتي من المقابلات وتوثيق مادتي البحث . باستخدام طرق التحليل الوصفي النوعي.

الاستنتاج في هذه الدراسة هو أن إدارة فندق لومبوك الشريعة وفندق جرين حياق الشريعة قد حملتا مفهوم الشريعة من حيث التخطيط والتنظيم والتوجيه للفندق ، ولكن من حيث الإشراف ، فإن الفندقين لا يتقيدان بالشريعة الإسلامية. حتى الآن لديها هيئة الرقابة الشرعية . في تطبيق مبادئ الشريعة بناءً على فتوى المجلس الشرعي الوطني - مجلس العلماء الإندونيسي رقم ١٠٨ / المجلس الشرعي الوطني - مجلس العلماء الإندونيسي / ١٠ / ٢٠١٦ فيما يتعلق بإرشادات تنفيذ السياحة وفق مبادئ الشريعة الإسلامية ، فقد قام الفندقان بتنفيذها ، ولكن لا تزال هناك عدة جوانب لم يتم الوفاء بها حتى الآن ، وهي تتعلق بملكية شهادات الحلال للأغذية والمشروبات وشهادات الفنادق الشرعية ، وكذلك قلة مرافق الاغتسال فلا يوجد فصل بين غرف الرجال والنساء.

CHAPTER I

INTRODUCTION

A. Research of Background

Indonesia is an archipelagic country consisting of various islands stretching from Sabang to Merauke, it's no wonder that Indonesia has a diversity of cultures that vary from one island to another, besides that Indonesia is treated to natural beauty that attracts tourists, both domestic and foreign. as well as abroad. So that many tourists make visits to several regions in Indonesia in order to see the beauty of the Indonesian state.

In Islam itself, it is recommended to take a vacation to see the beauty of nature created by Allah SWT in order to learn the meanings contained in His creation. This is in accordance with the words of Allah SWT in the Qur'an Saurah Al-Mulk verse 15;

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

“He is the One who made the earth easy for you to explore, so explore in all its corners and eat some of His sustenance. And only to Him you (Return after) resurrection. ”. (QS. Al-Mulk ayat 15)¹

Tourists visiting Indonesia have different religious backgrounds, especially Islam. As we all know, Indonesia is also one of the largest Muslim countries in the world. This is of course a challenge for Indonesia to implement a system that can facilitate tourists to provide comfort in doing

¹ QS. Al-Mulkk ayat 15.

tourism in the territory of Indonesia. Seeing these conditions, Indonesia is trying to implement a halal tourism system.

Because Muslim consumers are more likely to value a tourism product, it is not only limited to the function of the product, the price of the product, the convenience of the social value obtained, but consumers also see the availability of tourism products that are in accordance with sharia, for example halal food, as well as the availability of suitable non-*physical* products. sharia such as art, entertainment. Because religion is an important element in shaping one's consumption patterns, including the selection of places to stay and tourism products.²

In 2019 Indonesia was ranked 1st in the Global Muslim Travel Index (GMTI) out of 130 countries, along with Malaysia. Beat Turkey, Saudi Arabia, United Arab Emirates, and Qatar..³ This is of course an achievement for Indonesia for its achievements in the tourism sector with this achievement expected to increase the number of tourists visiting Indonesia.

The steps taken by Indonesia in terms of developing halal tourism are by increasing the presence of sharia hotels. The government through the Regulation of the Minister of Tourism and Creative Economy of Indonesia has made guidelines for the implementation of sharia hotels, namely the

² Muhammad Rayhan Janitra, *Hotel Syariah da Penerapannya*, (Depok: PT Rajagrafindo Persada, 2017), 8.

³ Fitrianto, “*Pengembangan Ekonomi Indonesia Berbasis Wisata Halal*”, (Jurnal Bisnis dan Manajemn Islam, Vol. 7 No. 1, Juni 2019), 76

issuance of the MUI Fatwa which is based on the principles of Islamic law.⁴ DSN-MUI issued a fatwa regarding guidelines for tourism management based on Number 108/DSN-MUI/X/206. The entirety of this fatwa regulates sharia tourism, starting from the provisions of the agreements made, the provisions of hotels, tourist destinations, SPA, Sauna, Massage, Travel Bureaus, as well as provisions regarding tour guides.⁵

One of the provinces that carries halal tourism is the province of West Nusa Tenggara (NTB). In 2013 NTB became one of the provinces designated as halal tourism destinations, which were compiled together with 12 other provinces in Indonesia. A quite proud achievement for NTB, namely in November 2015 Lombok received 2 awards from the World Halal Tourism Award (WHTA) in Abu Dhabi in the category of *World Best Halal Destination* and *World Best Halal Honeymoon*.

The development of halal tourism in NTB, especially in Lombok, has led to growth in the hotel business sector that carries sharia principles in it. However, the number of sharia hotels or hotels that are friendly to Muslim visitors is still quite small when compared to other conventional hotels. A total of 42 hotels that have pocketed a halal certificate from the MUI. However, it is still limited to the restaurant, not yet touching on hotel services.

⁴ Eka Dewi dan Hayyun Durrotul Faridah, “*Wisata Halal : Perkembangan, Peluang, Dan Tantangan*”, (Jurnal of Halal Product and Research (JPHR), Vol. 01 No.02, Mei-November 2018), 35.

⁵ Zamakhasyari Baharuddin, “*Perkembangan Bsinis Hotel Syariah Di Indonesia (Studi kasus Pengambengan Hotel Syariah di Lombok Provinsi Nusa Tenggara Barat)*”, (Jurnal Al-‘Adl, Vol. 11 No. 1, Januari 2018), 40.

Several hotels in East Lombok, at this time, have adopted sharia in their business operations, but there are very few sharia hotels in the area. Seeing the still lack of a number of hotels that carry the concept of sharia in the hospitality business, this is due to the fact that there are still many hotels who think that if they use sharia branding, the hotel business will be empty of visitors. This also happened because of the hotel's lack of understanding of the sharia branding itself. Of course this is a problem that must be resolved.

Therefore, the author conducted a study on **“Implementation Of DSN-MUI Fatwa No.108/DSN-MUI/X/2016 Concerning Guidelines For Organizing Tourism Based On Sharia Principles In Hotel Business In East Lombok”** it is hoped that there will be no misperception by hoteliers in the use of sharia branding in accordance with sharia principles.

B. Problem Limitation

Researchers in conducting this research only focus on two sharia hotel businesses, namely the first Sharia Lombok Hotel which is located at Diponegoro Street No. 9, Selong City, Majidi Village, District. Selong, East Lombok Regency, West Nusa Tenggara, and the second Green Hayaq Syariah Hotel is on Diponegoro Street, No. 77, Selong City, Majidi Village, District. Selong, East Lombok Regency, West Nusa Tenggara

C. Statement of Problem

1. How is the management of sharia hotels in East Lombok?

2. How is the application of sharia *branding* to the hotel business in East Lombok from the perspective of the DSN MUI Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles?

D. Objective of Research

1. To explain the management of Sharia hotels in East Lombok.
2. To analyze the application of sharia branding on the Hotel Perspective Fatwa DSN MUI No.108/DSN-MUI/X/2016 concerning the Implementation of Sharia Hotels

E. Benefit of Research

The benefits of research are as follows:

1. Theoretical benefits

This research can theoretically provide benefits in terms of academic development regarding understanding the application of the use of sharia branding in hotels based on the DSN-MUI fatwa no. 108/DSN-MUI/X/2016 concerning the Implementation of Sharia Hotels and can also provide input to hoteliers in managing sharia hotels.

2. Practical Benefits

Practically, this research is expected to provide benefits to the general public and writers regarding sharia hotels, besides that it can also be used as information material and as a reference for various parties, especially for academics in making comparisons in further

research with the same theme, and it is hoped that this research will can develop knowledge about the sharia hotel business.

E. Operational Definition

1. Sharia branding

A *brand* is a name, term, sign, symbol, design, a combination of things related to goods or services or a group of sellers intended to identify them and to differentiate them from other products.⁶ So that sharia *branding* is a term or product name that has a concept in accordance with sharia principles or the Islamic religion.

2. Sharia hotel

Sharia hotel is a hotel which in its operation must meet the criteria of a sharia hotel, namely based on sharia principles.

F. Structure of Discussion

In the preparation of the systematic discussion, the discussion is made systematically in order to facilitate research, as a reference for thinking systematically, as follows:

CHAPTER I INTRODUCTION

The first chapter is the initial chapter in research which explains the background of the problem, problem formulation, research objectives, research benefits, operational definitions, and systematic discussion.

⁶ Andre Novie Rahmanto, “*Branding Hotel Syariah Dalam Mendukung Halal Tourism di Kota Solo*”, (Jurnal Komunikasi & bahasa, Vol.1, No. 1, Juli 2020), 53.

CHAPTER II LITERATURE REVIEW

In the literature review chapter describes the previous research as a comparison of previous research with research made by a researcher, and also in this chapter contains a theoretical study that explains in general the concept of sharia hotels based on the fatwa of DSN MUI No. 108/DSN-MUI/X/ 2016 in terms of understanding sharia branding at the Green Hayaq hotel in East Lombok.

CHAPTER III RESEARCH METHODS

This chapter provides an overview of the research methods used in the research title, which consists of the type of research, research approach, research location, types and sources of data, data collection methods, and data processing methods.

CHAPTER IV RESEARCH RESULTS AND DISCUSSION

Namely explaining the results of research and discussions related to data obtained from research results that have been edited, clarified, verified and analyzed to answer the problem formulation that has been determined.

CHAPTER V CLOSING

This is the last chapter in a research consisting of conclusions, suggestions for the object of research, suggestions for the wider community and further research. Then at the end of this chapter is also equipped with a bibliography, appendices and a curriculum vitae of the research.

CHAPTER II

LITERATURE REVIEW

A. Previous Research

Researchers in conducting a study use previous research as a comparison between previous research and current research, this is done to find new inspiration and as a benchmark for researchers in analyzing and writing a study. The following is the previous research that the researcher obtained:

1. Research by Hasan Baharun and Haristun Niswa

Students of Nurul Jadid University, Paiton, Indonesia in 2019 with the title "Sharia Branding for Commodification of Religion in Franchise Business in the Industrial Revolution Era 4.0". The type of research used is a qualitative research type of phenomenology. The results of the study show that public opinion regarding the "sharia" branding carried out by the Basmalah Kopontren as part of the commodification of religion shows various opinions such as; *customer loyalty oriented, performing image, santri entrepreneurship* , social piety arena and debate on buying and selling beliefs.⁷

The research conducted by Hasan Baharun and Harisatun Niswa with what the researchers did have something in common, namely they both discussed sharia branding, but what distinguishes them lies in the

⁷ Hasan Baharun dan Harisatun Niswa, "Syariah Branding Komodifikasi Agama dalam Binis Warabala di Era Revolusi Industri 4.0", (Jurnal Penelitian Sosiasl Keagamaan, Vol.13, No.1, Juni 2019), 75.

object under study, namely the researcher discusses the sharia hotel business based on the DSN-MUI fatwa No. 108/DSN-MUI/X/ 2016 while the research of Hasan and Harisatun discusses the franchise business.

2. Thesis by Rizka Saputri

Students of the Sharia Faculty of the State Islamic University of Raden Intan Lampung, the Mu'amalah Study Program in 2017, with the title "Review of Islamic Law on Sharia Hotel Management Practices" (Case Study at G Hotel Syariah Bandar Lampung). This type of research uses field research (*field research*) and library research (*library research*) and with descriptive qualitative methods.

The results of this study are that in sharia hotel management activities at G Hotel in terms of facilities, operations, human resources, and organization, it is no different from other conventional hotels but what distinguishes it is its management which avoids things that are prohibited in Islam. Then based on Islamic law, the sharia hotel has fulfilled the sharia concept as evidenced by its business activities which pay close attention to all transactions that occur at the hotel. However, this sharia hotel does not yet have formal legality or in the form of a Halal Certificate from MUI, and there is no Sharia Supervisory Board (DPS) in supervising management activities at

Hotel Syariah and Business Certificates in establishing sharia-based hotels.⁸

The similarity of the research conducted by Rizka Saputri with that of the researcher is that they both discuss sharia hotels, but what distinguishes them lies in their research studies where the research conducted by Rizka is on the review of Islamic law in hotel management practices, while the researchers are careful about sharia branding based on the DSN-MUI fatwa No. 108/DSN-MUI/X/2016.

3. Thesis by Arif Rahman Maliki

Students of the Sharia Faculty of the State Islamic Institute (IAIN) Purwokerto Sharia Economic Law Study Program in 2021 with the title "Analysis of Islamic Law on Sharia Hotel Management in Banyumas". The type of research used is *field research* or directly at the research site by using primary data in the form of interviews and by using secondary data obtained from books, theses, journals, DSN-MUI fatwas, articles, internet, and Islamic legal theory. The results of the research conducted by the researcher on the title, namely that the hotel in Banyumas that carries the sharia concept in it applies sharia principles and avoids the business from things that are prohibited by Islamic law (*syaria compliance*.) based on DSN-MUI Fatwa No. 108/DSN-MUI/X/2016. However, it is undeniable that this hotel still has many shortcomings in its facilities and services, such as the absence

⁸ Rizka Saputri, "Tinjauan Hukum Islam tentang Praktik Pengelolaan Hotel Syariah", (Lampung: Universitas Islam Negeri Raden Intan, 2017), 3.

of evidence that the hotel has a certificate as a sharia hotel or star hotel, while referring to Islamic law the hotel has rented hotel rooms according to Islamic law requirements. , because the contract has fulfilled the pillars and the terms of the lease (*ijarah*).⁹

The similarity with this research is the discussion that discusses Islamic hotel branding. While the difference is that the research conducted by Arif Rahman Maliki is more focused on the analysis of Islamic law on sharia hotels, in contrast to what I researched, which is more focused on the analysis of the application of sharia branding in the hotel business in accordance with the DSN-MUI fatwa No. 108/DSN-MUI/X/2016.

4. Thesis by Mega Andini

Students of the Faculty of Economics and Islamic Business, Raden Intan State Islamic University, Lampung, Sharia Economics Study Program in 2020, with the title "Analysis of Sharia Business Principles in Sharia Hotels reviewed from an Islamic Economic Perspective (Case Study at Nusantara Syariah Hotel in Bandar Lampung)". This type of research uses *field research* and *library research* with descriptive qualitative methods.

The results of the study show that the management of the Syariah Nusantara Hotel is generally still with other conventional hotels, but what distinguishes it lies in its management of avoiding things that are

⁹ Arif Rahman Maliki, "*Analisis Hukum Islam Terhadap Pengelolaan Hotel Syariah Di Banyumas*", (Purwokerto : Institut Agama Islam Negeri (IAIN) Purwokerto,2021).

prohibited by syara'. This hotel is already labeled sharia but does not yet have a halal certificate from the DSN-MUI, this causes the hotel to not have a Sharia Supervisory Board (DPS) that supervises and ensures that sharia principles can be implemented correctly and consistently. Then regarding the Islamic principles applied to the Nusantara hotel, it has not been said to be in accordance with the sharia hotel concept. This happens because not all of the principles have been fulfilled, especially the principle of monotheism. And some of the hotel guests have not felt the "syariah" of the hotel. However, the hotel is committed to being able to run a hotel business that is in accordance with the sharia concept.¹⁰

This research has similarities with those of the research researchers, which are both discussing sharia hotels, the difference lies in the study, namely the research conducted by Mega based on the perspective of Islamic economics while what the researcher did was based on the perspective of the DSN-MUI Fatwa No.108 /DSN-MUI/X/2016.

¹⁰ Mega Andini, “*Analisis Prinsip-Prinsip Bisnis Syariah Pada Hotel Syariah Ditinjau Dalam Perspektif Ekonomi Islam (Studi Kasus Pada Hotel Nusantara Syariah di Bandar Lampung)*”, (Lampung: Universitas Islam Negeri Raden Intan Lampung, 2020).

Table 1**Similarities and Differences in Previous Research**

No.	Name of Researcher/College/ Year	Research Title	Equality	Difference
1.	Hasan Baharun and Haristun Niswa/ Nurul Jadid University, Paiton, Indonesia/2016	Sharia Branding for Commodification of Religion in Franchise Business in the Industrial Revolution Era 4.0	Namely, both discuss sharia branding,	The difference lies in the object of study, which is about the franchise business, while the researchers focus on the hotel business.
2.	Rizka Saputri/ Raden Intan State Islamic University Lampung /2017	Islamic Law Review on Sharia Hotel Management Practices	The similarity lies in the object, namely discussing sharia hotel	The location of the difference is in the study which is

				based on the review of Islamic law, while the research is based on the review of the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016
3.	Mega Andini / Raden Intan Satate Islamic University Lampung/2020	Analysis of Sharia Business Principles at Sharia Hotels in the Perspective of Islamic Economics (Case Study at Nusantara Sharia Hotel in Bandar Lampung)	Discuss about sharia hotels together	The difference lies in the study which is based on the perspective of Islamic Economics, while what the researcher examines is

				based on the perspective of the DSN-MUI fatwa No. 108/DSN-MUI/X/2016
4.	Arif Rahman Maliki/Institute of Islamic Purwokerto/2021	Analysis of Islamic Law on Sharia Hotel Management in Banyumas	That is, they both discuss sharia hotels.	The difference lies in the theoretical study, this research focuses more on Islamic law, while the researcher is careful about the DSN-MUI fatwa No. 108 /DSN-MUI/X/2016

B. Theoretical Studies

1. Overview of Sharia Branding

a. Definition of Branding

The term brand comes from the ancient Scandinavian language, namely "*brandr*" which means *to-burn* (to burn). This is because people in ancient times who owned livestock such as cows would put a burn stamp on the body parts of the livestock, as a sign that they were the ones who owned the livestock. Meanwhile, in modern times, the brand is often interpreted as a trademark / *trade mark* for a product that is used for the products being traded.¹¹

Brand (*brand*) in the Big Indonesian Dictionary (KBBI), is a sign used by entrepreneurs (factories, producers, etc.) on goods or products produced as identification to state the name of the product.¹²

Kotler provides a definition that branding is a name, sign, term, design or symbol, or a novelty of these things that is used to identify goods or services provided by either an individual or a group of sellers that differentiates one product from another.

Another expert, David Aaker, argues that a brand is a set of assets or liabilities, which are linked by a name or symbol, which can add or reduce the value of a product or service. convenience for consumers in recognizing a product or service offered by producers, and also as a

¹¹ Hilda Rahmawati, *Komunikasi Merek di Media Sosial & Penerapannya pada TV Berita*, (Yogyakarta: Deepublish, 2021), 8

¹² Kbbi.web.id, diakses pada tanggal 19-11-2021, pada pukul 10:00 WIB

protector for business actors from competitors or competition in business.¹³

From these various definitions, it can be concluded that a brand is a name or characteristic or a marker on a product/service made by an entrepreneur to distinguish his product from other products so that consumers can recognize that it is an artificial product produced by the entrepreneur.

b. Types of brands

Brands are divided into several types, namely as follows:

1. Product Branding

This brand is the type that we generally encounter most often in everyday life. The success or failure of this product can be seen from the ability of the product to attract the attention of consumers compared to other competing products. such as Coca Cola, Apple and so on.

2. Personal branding

This type of brand is defined as a method or way of marketing or promoting oneself in society. For this type of brand, it is famous among *public figures* , for example artists, musicians, celebrities, to politicians. These circles use this brand as a way to create a good view, *image* or image about the person.

¹³ Hilda Rahmawati, *Komunikasi Merek di Media Sosial & Penerapannya pada TV Berita*, 8

3. Corporate branding

That is a branding that is related to all aspects of a company, from the products or services offered to the company's contribution to the community. This branding is declared successful if the company is increasingly recognized and can bring profits. An example is the airline company *Air Asia*. An airline that is included in the *low cost carrier* category with the slogan *Now Everyone Can Fly*, which changes its logo and unites it with all services into one super application (*superapps*).

4. Destination branding

The purpose of this type of branding is to promote superior or unique products or services that are interesting from a place or destination.

c. Definition of Sharia Branding

Sharia branding or *Islamic branding* is a brand that in its application uses sharia values in its implementation. Sharia branding can also be interpreted as the use of names related to Islam or showing the identity or values of the halal certainty of a product or service.

Ogilvynoor in his work entitled " *what is Islamic branding and why is it significant?* "That in this article he explained about sharia branding, which is a relatively new concept which in practice uses sharia principles, which raises many Islamic values, such as honesty, respect for accountability and a core understanding of these principles. The purpose

of this branding as an attraction for Muslim consumers starting from the behavior and marketing communications carried out.¹⁴

The definition of Islamic branding is carried out in three different ways, namely as follows;

1. Islamic branding by compliance

Namely Islamic brands that must show and have a strong appeal to consumers by being obedient and obedient to Islamic sharia. The categorization in this brand is that the products are halal, produced by Islamic countries, and are intended for Muslim consumers,

2. Islamic brand by origin

The use of a brand without having to show the halalness of a product is because the product comes from a Muslim country.

3. Islamic brand by customer

The opposite of *Islamic brand by origin* is that this brand comes from a non-Muslim country but its products are enjoyed by Muslim consumers, so that in sales these brands usually include halal labels on their products so that consumers can be attracted to these products.

Business opportunities in the use of Islamic branding can be applied to all categories, namely: education, tourism and hospitality,

¹⁴ Ogilvy Noor, *Brands and Muslim Consumer*, Keynotes address by Miles Young, CEO Ogilvy & Mather Worldwide, Oxford Global Islamic Branding and Marketing Forum, 26-27 July, Said Business School, University of Oxford.

care, cosmetics, life style , cosmetics, fashion, culinary, banking, social media and entertainment.¹⁵

d. Types of Sharia Branding

1. True islamic brand,

This type is produced by Islamic countries targeted at Muslim consumers. The word "True" used does not indicate that other categories or types are wrong, for example, most brands originating from Islamic countries that are halal are intended for Muslim consumers in their place of origin

2. Traditional Islamic Brands

Namely brands originating from Islamic countries and targeting Muslim consumers, before the globalization of the Islamic market that all existing brands were considered halal.

3. Inbound Islamic Brands

Halal brands that target Muslim consumers but the products come from non-Islamic countries. Most of these brands are Islamized or converted to halal brands.

4. Outbond Islamic Brands

This type is a halal brand that comes from Islamic countries but does not have to target Muslim consumers.¹⁶

¹⁵ Sa'diyah El Adawiyah, "*Islamic Branding dalam Ekonomi Syariah*", (Jakarta: Jurnal Al-Tsarwah, Vol.4, No.1, Juni 2021), 32

¹⁶ Muhammad Ilham dan Firdaus, *Islamic Branding dan Regiulitas serta Pengaruh terhadap Keputusan Pembelian oleh Konsumen pada Swalayan Al-Baik Kota Tanjungpinang*, (Bintan: STAIN Sultan Abdurrahman Press, 2019), 17-18

2. Overview of Sharia Hotel

a. Hotel definition

Hotel is one of the accommodations engaged in the service sector that uses part or all of the building to provide lodging, dining, and drinking services that are commercially managed and meet the requirements in accordance with government regulations..¹⁷ In general, there are several main elements of a hotel, namely:

1. Hotel is a type of accommodation that uses part or all of the existing building.
2. The hotel is a service facility that is open to the public when traveling.
3. The facilities provided in hotel services are lodging, food, drinking, and other services.
4. Its management is done commercially.

In running its business, one hotel with another will provide characteristics and added value in running its business in order to attract the attention of consumers who will use the services at the hotel.¹⁸

b. Hotel Classification

Hotels are divided into several classifications as follows:

1. Based on the purpose of using the hotel during your stay

¹⁷ Aulia Fadhli, *Manajemen Hotel Syariah*, (Yogyakarta: Gava Media, 2018), 1

¹⁸ Aulia Fadhli, *Manajemen Hotel Syariah*, 2

a. Business Hotel

Hotels where most of the visitors are businessmen.

b. Recreational Hotel

The average visitor is guests who are doing recreation.

2. By location

a. City Hotel

The hotel, which is located in the middle of the city, is usually used as a meeting place for businessmen.

b. Resort Hotel

Namely located in tourist areas, for example hotels located in mountainous areas, beaches, hilltops, lakes, city borders, rural areas or protected forests.

3. Based on the number of stars¹⁹

a. One Star Hotel

The minimum number of rooms provided is 15 rooms. Each room is filled with a bathroom in it. The standard of the hotel room area is 20 m^2

b. Two Star Hotel

This hotel provides a minimum number of rooms as many as 20 rooms, and there is a minimum of one *suite* room, the bathroom is in each room. The standard of the room size is 22 m^2 and the minimum *suite* area is 44 m^2 .

¹⁹ Aulia Fadhli, *Manajemen Hotel Syariah*, 3

c. Three Star Hotel

The minimum standard number for rooms is 30 rooms and a minimum *suite* of 2 rooms, and each has an en suite bathroom. The standard room area is 24 m^2 and the *suite* room is 48 m^2 .

d. Four Star Hotel

Minimum number of standard rooms is 50 rooms and minimum *suites* are 4 rooms. The bathroom is inside. The standard room area is 24 m^2 and *suite* room is 48 m^2 .

e. A five-star hotel

The minimum number of standard rooms is 100, and a minimum *suite of 4 rooms*. With a minimum standard area of 26 m^2 and a minimum *suite* room of 52 m^2

f. Six Star Hotels

The minimum number of rooms is 130 rooms with a minimum of 5 *suite* rooms equipped with private bathrooms. The minimum standard area is 26 m^2 and the minimum *suite* room area is 52 m^2 .

g. Seven Star Hotel

Hotels that occupy the top rank or the most luxurious class. The minimum standard number of rooms is 150 rooms and a minimum *suite* of 6 rooms. The standard room area is 26 m^2 and the minimum *suite* is 54 m^2 .

4. Based on the length of guest stay²⁰
 - a. Transit hotel
Guests staying for a short time or usually only one night.
 - b. Semi Residential Hotel
Guests staying more than one night will but this category is still in the short stay term. Ranges from two weeks to one month.
 - c. Residential Hotel
The duration of guests staying longer is at least about one month.
5. By guest type²¹
 - a. Family hotel
Namely guests who stay inhabited with family usually in large numbers.
 - b. Business hotel
Generally, guests who stay are businessmen
 - c. Tourist hotel
Guests who stay are the category of tourists both domestic and foreign.
 - d. Cure hotel
Guests staying in this category are guests who are in the process of being treated or recovering from illness.

²⁰ Aulia Fadhli, *Manajemen Hotel Syariah*, 5

²¹ Aulia Fadhli, *Manajemen Hotel Syariah*, 5-6

According to the United State Lodging Industry , hotels are more specifically divided into three types, namely²² :

1. Transient Hotel, is a hotel located in the middle of the city with the type of guests who stay mostly for business and tourist purposes.
2. Residential Hotel , is a hotel but basically a building that resembles an apartment with rooms that are rented out per month or per year.
3. Resort hotels are hotels that are generally located in tourist areas that provide recreational areas and conference facilities for their guests.

c. Definition of Sharia Hotel

Terminologically, there are several terms that are often used in the previous literature to explain the definition of hotels that are in accordance with Islamic teachings, namely Islamic hotels, Muslim-friendly hotels , and sharia-compliant hotels.

A sharia hotel is a hotel that implements a sharia system in its business activities, not only in halal food and beverages, but also in hotel operations in terms of finance, ethics, entertainment activities, layout and corporate governance in accordance with sharia principles, and does not ignore the social side by paying zakat, and is not only

²² Aulia Fadhli, *Manajemen Hotel Syariah*, 6

intended for Muslims but for all levels of society, both Muslims and non-Muslims.²³

Sharia-based hotel management activities must comply with Islamic law. That is, they must meet the classifications and qualifications that have been prepared by the National Sharia Council-Indonesian Ulema Council (DSN-MUI) regarding sharia hotel standards, in order to be included in the sharia hotel category.²⁴

d. Sharia Hotel Legal Basis

The Qur'an and Sunnah in it include a set of rules and principles which if implemented will result in great success for business people, both in this world and in the hereafter. Sharia business people must be guided by the rules that God has set, either in the form of orders or prohibitions. Allah SWT. said:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ وَنَزَّلْنَا
عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

" And remember the Day when We will raise up in every nation a witness over themselves, and We will bring you (Muhammad) as a witness over all mankind. And We have sent down to you the Book (the Qur'an) to explain everything and guidance and mercy and good news for those who submit. " (QS. An-Nahl [16]: 89)²⁵

Specific explanations about tourism and hotels are not explained in the Qur'an or Hadith as the main source of Islamic law. However, if we

²³ Muhammad Rayhan Janitra, *Hotel Syariah da Penerapannya*, 18

²⁴ Muhammad Rayhan Janitra, *Hotel Syariah da Penerapannya*, 13

²⁵ QS. An-Nahl [16] : 89

take a closer look, there are several verses in the Qur'an that accommodate travel activities as stated in several *texts* as follows:

1. Al-‘Ankabut [29] ayat 20

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

“*Say: Walk in the earth, then see how Allah created (man) from the beginning, then Allah created him again. Indeed, Allah is Able to do all things.*” (QS. Al-'Ankabut [29] verse 20)²⁶

2. Al- Israa' [17] ayat 32

وَلَا تَقْرُبُوا الزُّبْحَىٰ إِنَّهُ كَانَ فَاحِشَةً ۖ وَسَاءَ سَبِيلًا

“*And do not come near adultery; Indeed, adultery is an abomination, and an evil way.*” (QS. Al- Israa '[17] verse 32)²⁷

3. Al- Mu'minun [23] ayat 7

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

“*Whoever seeks behind that (Meaning: adultery, homosexuality, etc.). So they are the ones who transgress*”. (QS. Al- Mu'minun [23] verse 7)²⁸

²⁶ QS. Al-‘Ankabut [29]: 20

²⁷ QS. Al- Israa' [17] : 32

²⁸ QS. Al- Mu'minun [23] : 7

4. Hadith about honoring guests

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

“Whoever believes in Allah and the Last Day, let him speak a good word or remain silent. And whoever believes in Allah and the Last Day, let him respect his neighbor. And whoever believes in Allah and the Last Day, let him respect his guests.” (Narrated by Al-Bukhari and Muslim).²⁹

The word “*dhaifu*” is included in the general pronunciation, so it includes all types of guests; both Muslim, non-Muslim, male and female guests. These guests must be respected and honored and also respected based on the texts and hadiths above. A Muslim is also ordered to fulfill the guest's rights, according to his ability.

The form of respect for guests can take various forms, including one of them is by providing a temporary place to stay in the form of a hotel, as well as various other facilities such as restaurants, transportation and so on. Meanwhile, it requires payment for these services using an *ijarah* contract or service lease.³⁰

e. Sharia Hotel Terms

There are several provisions in Sharia hotels which are regulated in Fatwa Number 108/DSN-MUI/X/2016 related to hospitality, among

²⁹ HR. Al-Bukhari dan Muslim.

³⁰ Muhammad Rayhan Janitra, *Hotel Syariah: Konsep dan Penerapan*, 21

which are sharia hotels may not provide entertainment that leads to polytheism, immorality, pornography, and/or immoral acts. This provision is a standard provision previously regulated through Ministerial Regulation Number 2 of 2014 which is currently no longer valid³¹. The following are the regulations that are the provisions of sharia hotels:

1. Sharia hotels may not provide access to pornography and immoral acts.
2. Sharia hotels may not provide entertainment facilities that lead to polytheism, immorality, pornography, and immoral acts.
3. Food and drinks provided by sharia hotels are required to obtain a halal certificate from the MUI.
4. Provide adequate facilities, equipment, and facilities for the implementation of worship, including washing facilities.
5. Hotel managers and employees are required to wear clothes that are in accordance with sharia.
6. Sharia hotels are required to have guidelines/or guidelines regarding hotel service procedures in accordance with sharia principles.

³¹ Aulia Fadhli, *Manajemen Hotel Syariah*, 29-30

7. Sharia hotels are required to use the services of Sharia Financial Institutions in providing services.³²

Examining more deeply about the standards regulated by DSN-MUI, sharia-based hotels are divided into two groups, namely:

1. **Hotel Syariah Hilal-1**, which is a division for a sharia hotel business that is considered to meet all the criteria for a Sharia Hotel Business needed to serve the minimum needs of Muslim tourism. That is completing some elements of sharia in accordance with the assessment of the sharia hotel business determined by the DSN-MUI.
2. **Hotel Syariah Hilal-2**, namely the classification of sharia hotels that are considered to meet all the criteria of a Sharia Hotel Business needed to serve the moderate needs of Muslim tourists. It can be said that this category means meeting all elements of Sharia in accordance with the sharia hotel business assessment which is also determined by the DSN-MUI.

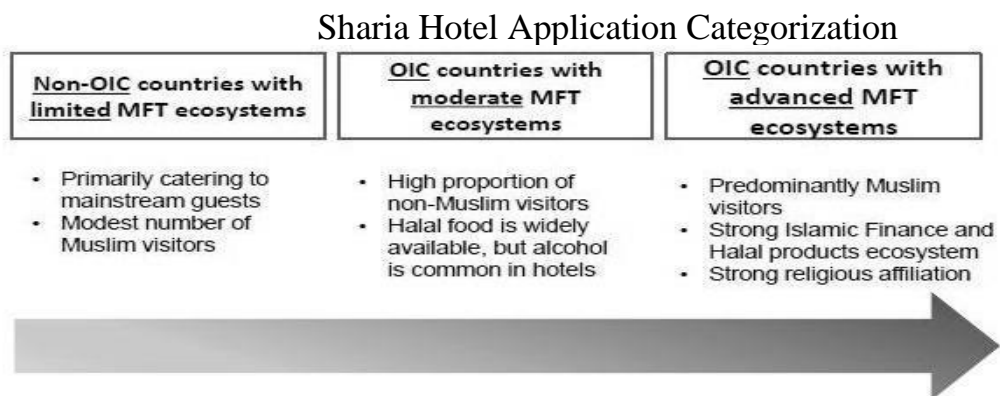
From the two classifications above, there are many conditions that must be met by hotels in order to obtain a Sharia Hotel Business Certificate from DSN-MUI, so that they can legally carry out their business activities as sharia hotels. The provisions are divided into 3

³² Fatwa DSN/MUI/No.108/X/2016 tentang Pedoman Penyelenggaraan Pariwisata berdasarkan Prinsip Syariah.

aspects, namely the **products** sold by the hotel, **the services** provided by the hotel to guests, and **the management of the** hotel. The object of the study is divided into two criteria, namely **Absolute** (must be fulfilled and implemented) and **Not Absolute** criteria (can be implemented).³³

In addition to this, there are also international regulations regarding categories in the use of sharia in a hotel. Namely in the category of low, medium, and advanced. These categories can be seen in the following figure ³⁴ :

Figure 1



Source: Dinnar Standards in OIC MFT Regulating Accomodatian 2017

The table above explains that the application of low category sharia compliance is intended for countries that are not OIC and do not have a strong halal tourism ecosystem. For the middle category is the application of sharia in OIC countries whose halal tourism ecosystem is at a moderate

³³ Muhammad Rayhan Janiitra, *Hotel Syariah: Konsep dan Penerapannya*, 14

³⁴ Zamakhasyari Baharuddin, “*Perkembangan Bsinis Hotel Syariah Di Indonesia (Studi kasus Pengambengan Hotel Syariah di Lombok Provinsi Nusa Tenggara Barat)*”, (Jurnal Al-‘Adl, Vol. 11 No. 1, Januari 2018), 42

level. This is indicated by the number of hotel accommodations that still serve and provide alcohol. As for the most advanced level, this is intended for OIC countries that already have a high halal tourism ecosystem.

For the application of low category sharia can be seen as follows:

Figure 2

Application of Low Category Sharia Hotels



Source: Dinnar Standards in OIC MFT Regulating Accomodatian 2017

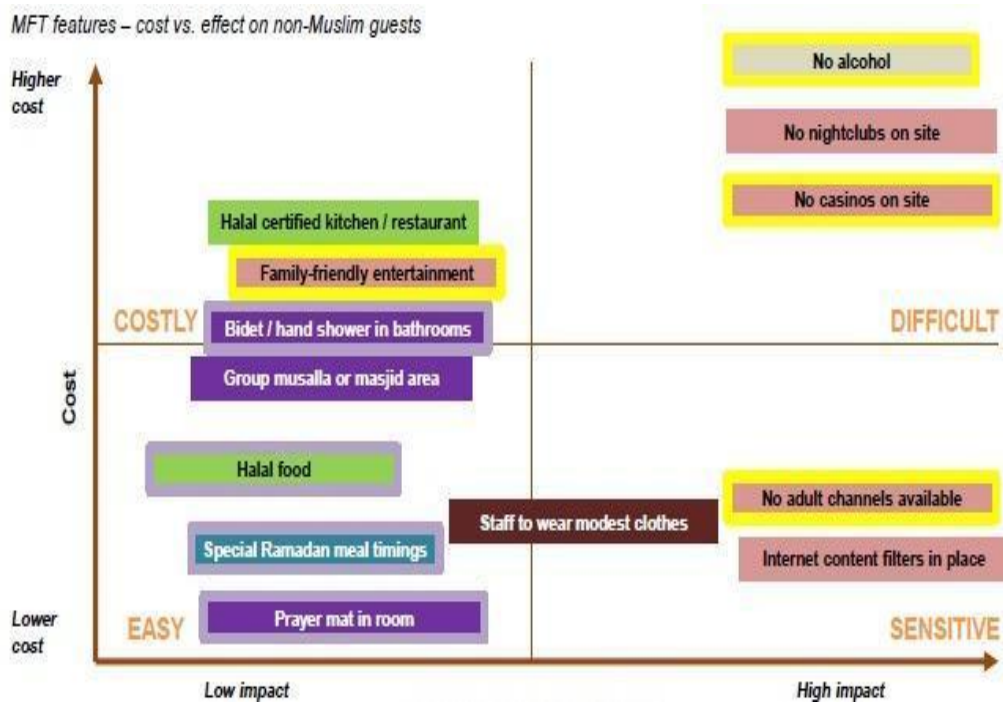
In this first category, it is explained that hotel services provide the following services and elements:

- a. Have staff in accordance with the Halal Tourism Ecosystem;
- b. Qibla Direction Indicator;
- c. Halal food options;
- d. List of halal shops/restaurants;
- e. List of mosques, prayer schedules, equipment for prayer;

As for the middle/moderate category, it can be seen as follows:

Figure 3

Application of Sharia Hotels for Medium/Moderate Category



Source: Dinnar Standards in OIC MFT Regulating Accommodation 2017

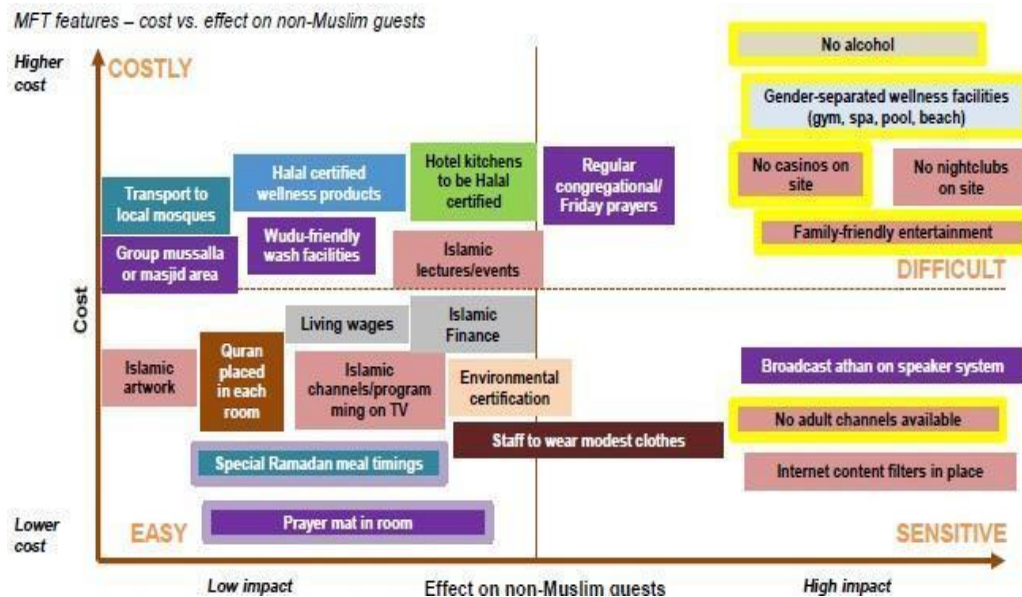
In this second category, it is explained that sharia hotels must at least contain and provide the following elements and facilities, namely:

- a. Have staff with appropriate attire;
- b. Halal food;
- c. Special food in the month of Ramadan;
- d. Mosque or prayer room;
- e. Availability of tools for prayer;
- f. A place for ablution in the room;
- g. Family entertainment;
- h. Halal certificate;

- i. There is no gambling;
- j. No alcohol;
- k. No evening entertainment;
- l. No adult content TV channels and internet usage filters;

Meanwhile, the implementation of the advanced category of sharia hotels is as follows :

Figure 4
Application of Sharia Hotels for Advanced Category



Source: Dinnar Standar in OIC Muslim Friendly Tourism Regulating Accomodation 2017

In this category, sharia hotels must contain and complete more elements and components related to halal tourism as described in the picture above.³⁵

³⁵ Zamakhasyari Baharuddin, “Perkembangan Bsinis Hotel Syariah Di Indonesia (Studi kasus Pengembangan Hotel Syariah di Lombok Provinsi Nusa Tenggara Barat)”, (Jurnal Al-‘Adl, Vol. 11 No. 1, Januari 2018), 42-45

CHAPTER III

RESEARCH METHODS

Research is a scientific activity related to analysis and construction, which is carried out methodologically, systematically, and consistently. methodological means according to a certain method or method; systematic is based on a system, while consistent means the absence of contradictory things within a certain framework.³⁶

The research method is the method or steps used in conducting a scientific research. A study must use research methods in conducting its research, because a scientific research must use research methods so that the research it does can be said to be scientific research and also this step is carried out as an indication of the success of a research, it is said that a research can be successful if it uses the right method in the choice of method. Because of this, the author must use the right method in order to meet the criteria and not deviate from the applicable provisions. The following are the research methods used in scientific works:

A. Types of research

This research uses a type of empirical juridical research (*empirical legal*) or better known as field research. Empirical research is a research whose data is obtained directly from the community as the first source through field research, either by *observation*, interviews, or distributing questionnaires. Sociological research (*empirical*) can be applied

³⁶Soerjono Soekanto, *Pengantar Penelitian Hukum Cet.3*,(Jakarta: Penerbit Universitas Indonesia Press,1986), 42

to research on the effectiveness of the current law or research on legal identification.³⁷

The object of this research is related to the phenomenon of the application of sharia *branding* in the hotel business which is reviewed in the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 related to the application of sharia hotels with a case study of the green hayaq hotel.

B. Research Approach

Legal research has several approaches to legal research, on this basis the authors choose to use a *sociological juridical* approach. By observing the legal facts with the problems that arise in these phenomena.³⁸

The author chose this research approach because it relates to the problem of a legal fact that exists in society, namely regarding the issue of sharia branding in the hotel business, and also this research was carried out by means of a qualitative approach whose data were obtained through interviews.

C. Research sites

The research location is the place or area where the research is carried out. Researchers chose the research site in East Lombok district, precisely at the Green Hayaq Hotel and the Syariah Lombok Hotel, which are located on Jl. Diponegoro, No. 77 and No.09, Selong City, Majidi Village, District

³⁷Jonaedi Efendi, *Metode Penelitian Hukum, Cet.2*, (Depok: Prenadamedia Group,2018), 149

³⁸ Soerjono Soekanto, *Pengantar Penelitian Hukum*, 43

Selong, East Lombok Regency, West Nusa Tenggara. The choice of location is because the hotel is a hotel that has carried the sharia concept in its management.

D. Data types and sources

The distribution of data sources is divided into three forms, namely primary data, secondary data, and tertiary data.³⁹ Following are the sources of data used in this study:

1. Data Primer

This data is data obtained directly from the source, namely by interviewing the sources. Related to this, this research was conducted by interviewing hotel business owners and also the staff who work at the hotel which is located on Jl. Diponegoro, No.77 and No. 09, Selong City, Majidi Village, District Selong, East Lombok Regency, West Nusa Tenggara.

2. Data Seconds

That is a data as a supporting material from primary data in terms of analyzing and reviewing the object of research conducted. Obtained through DSN MUI fatwas No. 108/DSN-MUI/X/2016, sharia hotel books, sharia hotel management, journals, theses, and so on.

E. Data Collection Method

In collecting data, the research used two methods, namely as follows:

1. Interview

³⁹ Soejono Soekanto, *Pengantar Penelitian Hukum*, 49-50.

Interview is a method of collecting data to obtain information that cannot be obtained by observation or questionnaires. This method is done by asking questions directly to participants.⁴⁰ In this way the researcher can get a lot of information on the questions asked. Researchers conducted interviews with hotel owners and also some hotel staff.

2. Documentation

Documentation is used as a tool in collecting research data, both written and illustrated, such as mussels documents, books, magazines, archives, personal documents, and photos related to the research to be studied.⁴¹

F. Data Processing Method

If all the data has been collected, the next step or method is processing data on any information that has been obtained based on the approach used, namely using a descriptive-qualitative approach. The following is the method of data processing carried out by the researcher:

1. Data cheking (*Editing*)

Data checking or *editing* is re-examining the data that has been obtained, namely in terms of completeness, clarity of meaning, suitability and relevance. This technique is done to reduce errors and deficiencies that exist in the study.⁴²

⁴⁰ J.R. Raco, *Metode Penelitian Kualitatif Jenis, Karakteristik dan Keunggulan*, (Jakarta: PT. Grasindo, 2010), 116

⁴¹ Soerjono Soekanto, *Pengantar Penelitian Hukum*, 21

⁴² Cholid Narbuko dan Abu Achmadi, *Metode Penelitian*, Cet.8, (Jakarta: PT Bumi Aksara, 2007), 153

2. Classifying

Namely grouping data related to the questions contained in the focus of research, by grouping the answers from the sources to facilitate reading and according to the required needs.

3. Verifying

The process of reviewing the validity of the data obtained by the researcher, this is done to obtain the validity of the data. In this technique the data that has been grouped will be adjusted to the theory in research.

4. Analysing

At this stage, analysis and data processing are carried out based on the approach taken by describing the results of the study using good and correct language so that it can be easily understood and understood. This study uses a descriptive-qualitative approach and also uses literature studies such as book references, documents related to the research carried out in order to obtain good and easy-to-understand research results.

5. Concluding

The conclusion is the last stage which in this section is carried out by analyzing the data completely and relating it to the meaning of the existing data in accordance with the formulation of the problem and research objectives. This is done in order to solve the problem of the research conducted.

CHAPTER IV

RESEARCH RESULTS AND DISCUSSION

A. Description of Research Object



Source : <http://plut.diskop.ntbprov.go.id/>

Geographically, East Lombok Regency is located between 116° - 117° East Longitude and between 8° - 9° South Latitude. with territorial boundaries; West : North Lombok and Central Lombok regencies; East : Alas Strait; North side: Java Sea; South side: Indonesian Ocean.

The area of East Lombok Regency is 2,679.88 km² consisting of a land area of 1,605.55 km² (59.91 percent) and an ocean area of 1,074.33 km² (40.09 percent). The land area of East Lombok Regency covers 33.88 percent of the area of Lombok Island or 7.97 percent of the land area of West Nusa Tenggara Province. The plains in East Lombok include mountains and lowlands that stretch to the coast. The mountainous area is located in the northern part of the Mount Rinjani National Park area with a peak height of

3,726 meters from the surface. As for the middle to the south in the form of lowlands. The sub-districts with the widest (mainland) areas are Sambelia, Sembalun, and Districts Jerowaru. These three sub-districts are quite large because they are contained in a state forest area. Meanwhile, the sub-districts with the smallest area are Sukamulia, Sakra, and Montong Gading.

Land use in East Lombok Regency is mostly used for agriculture. The total paddy fields in 2018 were 48,250 ha or about 30.05 percent of the district's area. Most of the paddy fields are planted with rice (93.70%), either once, twice, or three times a year. The area of East Lombok Regency is 2,679.88km² consisting of a land area of 1,605.55km² (59.91%) and an ocean area of 1,074.33km² (40.09%).

From the projected data, the population of East Lombok in 2010 reached 1,109,253 people and is estimated to reach 1,192,110 in 2018 growing by 0.75 percent from the previous year. The sub-districts with the highest population in a row are Masbagik Aikmel and Pringgabaya sub-districts. The combined population of these three sub-districts is almost equivalent to a quarter of the total population of East Lombok. While the sub-districts that have the smallest population in a row are Sembalun, Sambelia and Sukamulia Districts). Judging from the comparison of the male and female population, the total number of women is more than the male population. The sex ratio shows 87 points which can simply mean that there are 87 males out of 100 females.

East Lombok Regency has quite a lot and diverse tourism potential such as nature tourism, historical tourism, and cultural tourism that can be found in this region. There are quite a lot of natural tourism, namely marine tourism in the form of beach tourism, marine park tours, ecotourism, then presented with rural panoramas, nature reserves to waterfalls and much more. In addition to the beach panorama, in this area there is also a panorama of Mount Rinjani and the Segara Anak and Sembalun lakes which are used as one of the icons of East Lombok.

In addition to beach attractions and natural attractions, tourists will also be served with attractions that smell of traditional life, namely Limbung and Traditional Villages.

B. Management of Syariah Hotels in East Lombok

East Lombok Regency is one of the regions in West Nusa Tenggara Province that has quite promising natural beauty potential. Through the Department of Tourism, the government continues to improve the development of tourism marketing by improving the facilities and infrastructure of tourism, both improving the quality of human resources and no less important is the promotion and marketing of tourism products.⁴³ And also one of the things the government does is to increase accommodation accommodation for tourists both foreign tourists and domestic tourists.

In addition, due to the increasing number of Muslim tourists visiting Indonesia, especially Lombok, in 2016 West Nusa Tenggara which is one of

⁴³ Dinas Pariwisata Lombok Timur, <https://dinpar.lomboktimurkab.go.id> : Data Penginapan di Kabupaten Lombok Timur Tahun 2020, diakses pada pukul 22:21 WIB tanggal 08 Juni 2022

the provinces in Indonesia managed to win the World Halah Tourism competition, namely Novotel Lombok Resort and Villas Lombok won the *World's category. Best Halal Beach Resort* , Ero Tour won the *World Best Halal Tour Operator* category , www.wonderfullomboksumbawa.com won the *World's Best Hala Tourism Website* category , and Sembalun Village Region Lombok won the *World's Best Halal Honeymoon Destination category*. Seeing this as one of the factors for the government to improve the facilities and infrastructure of sharia -based tourism. Based on data in 2022, the number of hotel available in East Lombok is 18 with the number of rooms as many as 297 units. As in the table below :

Table 1
Accommodation Data for Monitoring and Evaluation Activities for
the Implementation of the Tourism Industry Development Program in
the Destination Sector and the Tourism Industry of East Lombok
Tourism Services in 2021/2022

No	Name Accomodation	Address	Owner's Name	Number of Room's	Number of Beds	Number of employes
1	Syariah Lombok Hotel	Pancor	Anwar Ahmad. B	12	16	7
2	Green Hayaq	Rakam	Nasruddin	31	51	6
4	Hotel Ratna	Pancor	Bq. Ratna Dewi	8	10	2
5	Erina Hotel	Selong	urwantor	33	42	4

6	Wisma Helwin	Selong	Saiful am	12	12	2
7	Mountain Resort	Tete Batu	Zohri Rahma	17	25	3
8	Surya Mandalika Hotel	Tete Batu	L. Suryataga	12	12	4
9	Jeeva Bloam	Sekaroh	Anton	11	11	30
10	Telone Sunset	sekaroh	H.Abdul Rahman	6	6	1
11	Ekas Break	Ekas	Samuel	18	24	34
12	Ekas Surf Resort	Ekas	Sahwan/Dave	6	8	20
13	Hot Plaet	Ekas	Zain	29	38	45
14	Dewi Tunjung Biru	Sambalia	Hj. Monalisa	15	8	3
14	Gili Lampu	Sambalia	Suyanto Suladi	10	12	4
16	Lima Tiga Hotel Melati	Labuhan Lombok	H. daeng masi	8	16	1
17	Penginapan Loang Gali	Lenek	Huzaina	14	16	5
18	Wisma Karina	Pancor	Rusnah	18	28	2
Jumlah				297	376	186

Source : Destination Field and Tourism Industry

Based on the table above that the average inn in East Lombok has used the concept of sharia. For the management of its own hotel, East Lombok has applied the concept of sharia but still on a small scale. Based on an interview with the staff of the tourism office coordinator said that the management of accommodation is especially about hotels, in East Lombok itself has a sharia concept but still in small things, namely, the provision of Musholla, prayer tools for employees and hotel guests, then in terms of services performed by hotel staff, and has also applied religious rules.⁴⁴ Based on Regulation of the Governor of West Nusa Tenggara No. 51 of 2015 Article 6 is as follows⁴⁵:

1. In halal tourism must have accommodation in accordance with sharia standards
2. Sharia standards as referred to in paragraph (1) after obtaining a certificate from DSN-MUI.
3. Sharia standards as referred to in paragraph (1) include aspects;
 - a. Products;
 - b. Service; and
 - c. Management.
4. In the event that the sharia standards as referred to in paragraph (2) have not been met, then the accommodation must at least meet the following:
 - a. There are decent facilities for purification;
 - b. There are facilities that make it easy to worship;
 - c. Halal food and beverages are available;

⁴⁴ Staff Koordinator Dinas Pariwisata, Wawancara Online, (Malang, 7 Juni 2022)

⁴⁵ Peraturan Gubernur Nusa Tenggara Barat No.51 Tahun 2015 Tentang Wisata Halal

- d. Facilities and atmosphere that are safe, comfortable and conducive for families and businesses;
 - e. Maintain sanitation and environmental cleanliness.
5. Provisions regarding accommodation in accordance with sharia standards as referred to in paragraph (1) are listed in the appendix which is an integral part of this Regulation of the Governor.

Based on the Governor's Regulation, the standard of accommodation is based on sharia, but in its implementation, especially in the case of hotel accommodation in East Lombok is still very low. This is due to the lack of socialization done by the government to the traditional hotel business actors who apply the concept of sharia in the management of their business operations. So that the rules made are still floating or have not run to the maximum. And also there is no clarity regarding the standardization of sharia-based hotel certificate ownership from the local government, so that the average hotel or inn in East Lombok does not have the certificate, they are still running what sharia hotels are supposed to do which is to apply sharia principles in the lower categories. Here are some hotels in East Lombok that have implemented the concept of sharia in their business management:

1. Syariah Lombok Hotel

a. Hotel Planning

This sharia hotel was established two years ago, precisely on December 14, 2019, by Mr. Anwar Bafadal, and was also inaugurated by Mr. Regent of East Lombok, Drs. HM Sukiman

Azmy, MM . The hotel is located at Street Diponegoro No. 9, Selong City, Majidi Village, Selong Regency, East Lombok Regency, West Nusa Tenggara. The hotel is located in the city center close to shops, offices, traditional markets and other public facilities. The background of the establishment of this hotel is on the initiative of hotel owners due to the lack of hotel accommodation that carries sharia principles in East Lombok, so business actors established this hotel as one of the accommodation in the field of hotels that can help and facilitate tourists who want to Lombok, especially Lombok area. East.

The majority of consumers of this hotel are employees in an agency either from Lombok or outside Lombok who are currently working in the area, this is because the hotel is located in the center of the city close to the office area so they choose to stay at the hotel, but there also some tourists who stay for a vacation to Lombok. The hotel also wants to make it a business that not only puts forward material benefits but also puts forward the sharia principles of the business they run. As the hotel staff said:

"Because we really want to do a business that not only requires money from the way we do business, but we really run in accordance with the sharia or Islamic principles. In order for Muslim tourists to be calmer and more comfortable because we do not accept arbitrary guests, or arbitrary entry and exit that can disrupt their tranquility and comfort " ⁴⁶

⁴⁶ Bu Iin, Staff Syariah Lombok Hotel, *Wawancara* (Lombok, 15 Februari 2022)

In the management of this hotel has brought the concept of Sharia in accordance with the *branding* of the hotel, namely by adding a Sharia label in giving the name of the hotel where they directly put the word Sharia at the beginning of the hotel name "Sharia Lombok Hotel". To provide an explanation to the public or tourists who stay that the hotel is not a conventional hotel but a sharia hotel that implements the rules in the teachings of Islam. As the result of an interview from one of the hotel staff:

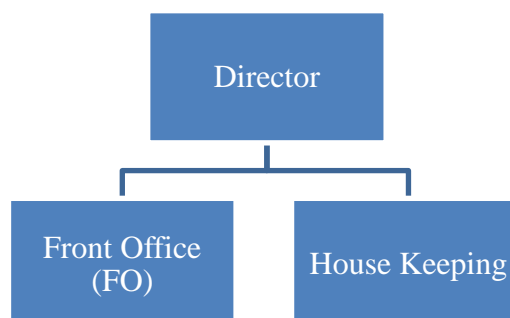
Because the label or branding we directly make the sharia name at the beginning of the name of this hotel which other sharia hotels mostly make sharia label behind the hotel name, but we are different that we put the label "sharia" at the beginning of this hotel name, so that people who want to do bad so they do not stay at this hotel because of the sharia branding. ⁴⁷

b. Hotel Organization

Syariah Lombok Hotel in its personnel organizational structure is led by one director, has two staff who are positioned as Front office and eight other staff are positioned as housekeeping ⁴⁸ :

Graph 1

Sharia Lombok Hotel Organizational Structure



⁴⁷ Bu Iin, Staff Syariah Lombok Hotel, *Wawancara* (Lombok, 15 Februari 2022)

⁴⁸ Bu Iin, Staff Syariah Lombok Hotel. *Wawancara Online* (Malang, 03 Juni 2022)

Explanation :

1. Director

A director is the highest position in the organizational structure of a hotel business, whose job is to be responsible for all hotel activities as well as overseeing the performance of hotel staff.

2. Front Office

The task of the front office is as one of the staff responsible for services to guests from banquets and hotel room booking until the guest has finished booking a room at the hotel.

3. House keeping

Housekeeping is one of the departments that is no less important than other departments in supporting the operations of the hotel, Staff in this field are responsible for all cleanliness, comfort, beauty and tidiness in the area or environment of the hotel. In addition, the staff in this department is responsible for providing other support facilities needed by hotel guests while they are there so that they can provide satisfactory service to hotel guests.

c. Hotel Facilities⁴⁹

The facilities provided by Syariah Lombok Hotel are as follows:

1. The hotel has 12 rooms divided into 4 room types, the first is the Standard Room with a rental rate of Rp. 350,000/night, both Twins Bed Room rent for Rp. 450,000/night, the third Superior

⁴⁹ Dokumen Syariah Lombok Hotel

Room with a rate of Rp. 450,000/night, and the last VIP Room with a rental price of Rp. 550,000/night.

2. The hotel is also said to be quite complete among them; meeting room, coffee shop, Wi-Fi Hospot, Musholla, parking lot, waiting room area, public toilet, shuttle bus, hot and fress water, king and doubel bed, air conditioner, fruits bucket, tea water heater pot, qibla sign, Qur'an and Sajadah, TV Full chane

d. Hotel Directions

Based on the data obtained from the results of an interview with one of the hotel staff, the hotel briefing with the concept of sharia is done in the following ways :

1. The hotel checks the evidence of Mahram for tourists who will book a room at the Hotel. this is done so that the concept of sharia that they do can run in accordance with Islamic principles and also to avoid acts that are prohibited by religion.
2. Hotel staff are required to cover their genitals, ie for female staff to wear hijab and men to wear decent clothes.
3. The hotel also provides a prayer rug, Qur'an, musholla, and also in the hotel can be seen calligraphy that can give the impression that the hotel has carried the concept of sharia in the management of the hotel.
4. Providing halal meals for tourists staying at the hotel. This is evidenced by the hotel that uses halal ingredients in the

manufacture of food to be served to tourists who stay in this sharia hotel.

5. The hotel has also partnered with sharia banks in managing their bismis operations.

*"In the room we provide a prayer mat, the Qur'an, we also provide a musholla for hotel guests either staying or who just come to rent some hotel facilities to hold their worship, we also provide a place of ablution, install calligraphy to add an Islamic feel in this sharia hotel"*⁵⁰

e. Hotel Supervision

Syariah Lombok Hotel in its establishment does not have a special syariah supervisory board (DPS), during the establishment of this hotel is only supervised by the director both in terms of the performance of employees and the progress of the hotel. As well as in terms of the implementation of the DSN MUI fatwa supervision on all operational activities carried out by the hotel whether it is appropriate or not. During the establishment of this sharia hotel, the hotel admits that so far it has not experienced any obstacles in carrying the concept of sharia that they do, and also the tourists apply the rules that apply in the sharia hotel, which is in accordance with sharia principles.⁵¹

2. Green Hayaq Hotel

a. Hotel Planing

The hotel was established on January 13, 2014 by H. Nasrudin and inaugurated by Mr. H. Ali Bin Dahlan as the Regent of East

⁵⁰ Bu Iin, Staff Syariah Lombok Hotel, *Wawancara* (Lombok, 15 Februari 2022)

⁵¹ Bu Iin, Staff Syariah Lombok Hotel, *Wawancara* (Lombok, 15 Februari 2022)

Lombok, Green Hayaq Syariah Hotel is located at Street Diponegoro, No. 77, Selong City, Majidi Village, Selong Regency, East Lombok Regency, West Nusa Tenggara. The hotel is quite strategic in that it is located in the city center close to shops, offices, traditional markets, hospitals, and other public facilities.⁵² The establishment of this hotel in the beginning because the hotel owner has many colleagues and business friends who are outside of Java, so when they want to visit Lombok, especially to Selong City, the hotel owner is confused because of the lack of hotel accommodation in the area. so that tourists who visit Lombok can easily get accommodation facilities in addition to that also because of the interest of hotel owners who like business in the field of infrastructure.

Visitors who rent rooms in this hotel are mostly employees who are having work in East Lombok who come from various agencies outside Lombok, but there is no doubt that there are also some who stay for vacation to various tourist destinations in the area. Based on interviews with the owner of this hotel from the beginning has brought the concept of sharia so that the people around feel comfortable with the existence of the hotel and also to avoid practices that violate Islamic sharia.

"From the beginning we have carried the concept of Sharia in the establishment of this hotel, because our environment is

⁵² H.Nasrudin, Pemili Hotel Green Hayaq Syariah, *Wawancara* (Lombok, 19 Maret 2022)

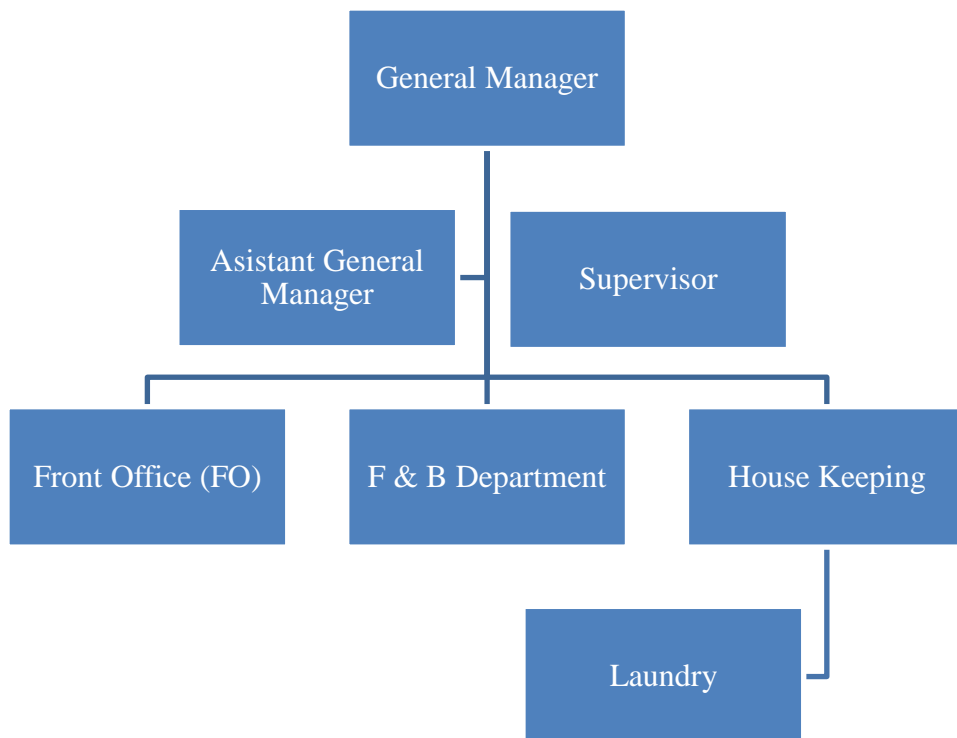
predominantly Muslim so it does not feel good if we carry a conventional hotel and also the heavy responsibilities so we do not dare so we use the principles of Sharia.”⁵³

b. Hotel Organization

The organizational structure in Hotel Green Hayaq Syariah is led by one director, then has a manager, then a supervisor (SPV), has two staff who are positioned as Front office, staff who are positioned as food and beverage (F&B) and other staff as housekeeping and staff in the position of laundry service⁵⁴ :

Grafik 2

Green Hayaq Sharia Hotel Organizational Structure



⁵³ H.Nasrudin, Pemilik Hotel Green Hayaq Syariah, *Wawancara* ,(Lombok, 19 Maret 2022)

⁵⁴ Mbak Dewi, Manager Hotel Green Hayaq Syariah, *Wawancara Online*, (Malang, 2 Juni 2022)

Eplanation :

1. General manager

The department that has the highest position in an organizational structure in the hospitality business, the functions and duties of the general manager are responsible for all hotel activities and also conduct supervision of the performance of staff under it.

2. Assistant general manager

The position in this department is a direct subordinate of a general manager who has duties and functions as staff who assist in all matters or duties of the general manager and if the hotel leader is unable to attend then the duties of assistant general manager can replace him for some reason.

3. Supervisor (SPV)

Supervisor is a position that is responsible for supervising, monitoring, and managing his subordinates in terms of performance to do the work assigned to them. In addition, this position is also responsible for motivating employees to be enthusiastic in doing their jobs or tasks.

4. Front Office

This department has the functions and duties as a receptionist, in addition to the front office also serves as a place of payment of hotel administration as a support in the satisfaction of hotel

guests. And also this department serves as a place for hotel room booking and registration by guests who will stay in the hotel.

5. F&B Department

Food and beverage is a position at Hotel Green Hayaq Syariah that is in charge and role in terms of food and beverage service and other needs needed by hotel guests both staying and just staying at the hotel.

6. Housekeeping

The role in this position is as one of the hotel supporters which is no less important than the others, the function and responsibility of housekeeping is to maintain cleanliness, tidiness, beauty and comfort of the hotel area, and also as a hotel supporter if hotel guests need or help.

7. Laundry

This department is under the position of housekeeping is also no less important in the hotel business because the presence of this department can help the hotel's performance in terms of cleanliness, duties and play a role in the process of washing items or hotel trinkets and hotel guests' clothes. dirty.

c. **Hotel Facilities**⁵⁵

The facilities provided by Hotel Green Hayaq are as follows:

⁵⁵ Dokumen Hotel Green Hayaq Syariah

1. At the beginning of the construction of this hotel, the number of rooms was 6 rooms , but as time went on and the rapid number of tourists visiting, the number of rooms increased, counting the number of rooms provided by the hotel as many as 31 rooms and the others were still under construction. The hotel room types are divided into 3, namely:
 - a) Standard room with a rental price of Rp 350,000/day facilities mini refrigerator, water heater, 32 in TV, amenities, Hot and cool shower, AC, rice box for two pax.
 - b) Deluxe room rental price is IDR 450,000/day with the same facilities as the standard room type.
 - c) Executive room rental price of this room is Rp 550,000/day facilities provided mini refrigerator, water heater, 32 in TV, bathtub, work desk, extra sofa, amenities, hot and cool shower, air conditioning, rice box for two pax.
2. The facilities that are also provided by Green Hayaq Syariah Hotel are meeting room, wifi hospot, parking lot, musholla, sajadah, al-quran, Qibla direction and so on.

d. Hotel Directions

Shariah-compliant hotel directions at Hotel Green Hayaq is done by implementing shariah-compliant principles:

"Because we carry the concept of sharia, the rules for tourists who visit this hotel are more stringent as visitors who want to stay are a legitimate couple religiously and nationally, we also

*provide worship facilities such as preparing prayer rugs, prayer clothes, and the Qur'an and guaranteed clean. Then we also do not provide alcoholic beverages. However, our hotel guests are not all Muslims, there are also non-Muslims, we also still apply the concept of sharia to them. "*⁵⁶

Based on the data obtained from the results of interviews with hotel owners, Islamic hotel guidance is done in the following ways:

1. For visitors who stay at the hotel, that is when the hotel will check in, check their identity by showing ID card, and provide proof to the hotel for couples who want to stay at the hotel
2. The staff of this sharia hotel use clothes in accordance with sharia, that is, they use the hijab for female staff and for male staff to wear decent clothes.
3. The hotel provides a prayer place, prayer mats, prayer clothes, the Qur'an.
4. The hotel does not provide alcoholic beverages, they only provide halal food and beverages.
5. The hotel has also cooperated with Islamic financial institutions, namely Bank BNI Syariah.

e. Hotel Supervision

The establishment of Hotel Green Hayaq Syariah until now has not had a sharia supervisory board (DPS) that is specifically tasked with overseeing the hotel's operations. The Shariah Supervisory Board plays a very important role in the supervision of hotels because to

⁵⁶ H.Nasrudin, Pemilik Hotel Green Hayaq Syariah, *Wawancara* (Lombok, 19 Maret 2022)

ensure the compliance of sharia, either actively or passively, especially in the implementation of DSN fatwas and provide guidance/supervision of products or services and activities in accordance with sharia principles. During its establishment, the hotel is only monitored and evaluated periodically by the director, manager and supervisor (SPV) both in terms of the performance of employees and the progress of the hotel.

C. Application of sharia branding in the hotel business in East Lombok from the perspective of Fatwa DSN MUI No.108/DSN-MUI/X/2016 on Guidelines for Organizing Tourism Based on Sharia Principles

Syariah Lombok Hotel and Green Hayaq Syariah hotel in the standardization set by DSN MUI is still in the category of Hotel Syariah hilal-1 where the hotels still complete some elements of syariah principles in accordance with the assessment of syariah hotel business determined by DSN-MUI. In terms of the management of sharia hotels , the two hotels can be categorized as still in a low category because there is still a lack of accommodation with a sharia concept in the hotel.

The following is a table of sharia application conducted by Syariah Lombok Hotel and Greean Hayaq Syariah Hotel in the perspective of Fatwa DSN MUI No.108/DSN-MUI/X/2016 on Guidelines for Organizing Tourism Based on Syariah Principles:

Table 2

**Application of Sharia Principles from the perspective of Fatwa
DSN MUI No.108/DSN-MUI/X/2016 on Guidelines for Organizing
Tourism Based on Sharia Principles**

No	Fatwa DSN MUI	Application of sharia principles	Already	Not Yet
1	Sharia hotels must not provide access to pornography and immorality.	Filtering TV channels, namely by providing accessible Islamic and local channels	✓	
		Tighten hotel guests who come by requiring to show ID card and marriage book for couples who are not strangers in order to avoid adultery.	✓	
2.	Sharia hotels must not provide entertainment facilities that lead to polytheism, immorality, pornography, and	It does not provide evening entertainment facilities such as disco, bar, karaoke and does not provide sports facilities	✓	

	immorality.	such as swimming pool.		
		There are no ornaments that bring polytheism such as statues or other living things.	✓	
3.	Food and beverages provided by sharia hotels must obtain a halal certificate from MUI	Does not provide alcoholic beverages	✓	
		Food and beverages are made by the hotel staff with halal ingredients.	✓	
		Syariah Lombok Hotel and Hotel Green Hayaq Syaraiah Has not yet obtained a halal certificate from MUI.		✓
4.	Provide adequate facilities, equipment, and facilities for the conduct of worship, including purification facilities.	Provide prayer equipment such as prayer rugs, prayer clothes and the Quran	✓	
		Has Musholla	✓	

		Has a Qibla direction sign	✓	
		Has a separate ablution place for men and women		✓
5.	The management of hotel employees must wear clothes in accordance with sharia.	Employees and employees are required to wear clothes that cover the genitals such as wearing a hijab and clothes that are neat and polite.	✓	
6.	Sharia hotels must have guidelines and/or guidelines on hotel service procedures in accordance with sharia principles	Features hotel reception procedures laid out at the reception desk	✓	
7.	Islamic hotels must use the services of Islamic financial institutions in performing services	Islamic hotels have cooperated with Bank Syariah Indonesia in their business operations both in the form of salary	✓	

		payment and hotel income storage		
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Based on the table above can be described as follows:

1. Sharia hotels must not provide access to pornography and immorality.⁵⁷

Syariah Lombok Hotel and Hotel Green Hayaq in providing hotel facilities such as TV, in accessing selected channels, namely local channels and Islamic channels only, such as TV ONE, RCTI, then da'wah channel and so on this is a matter to prevent action pornography. In terms of reception, the two hotels impose a requirement that must be met by guests who will stay, which is to show ID card and marriage certificate for couples who already have the status of husband and wife, because by showing both requirements is expected to prevent immorality.

2. Sharia hotels must not provide entertainment facilities that lead to polytheism, immorality, pornography, and immorality.⁵⁸

Both hotels do not provide night entertainment facilities such as discotheques, bars, karaoke and do not provide sports facilities such as swimming pools, this is because of several factors such as the narrowness of the land and because it has carried the concept of sharia and also the proximity

⁵⁷ Fatwa DSN-MUI No.108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah

⁵⁸ Fatwa DSN-MUI No.108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah

of the hotel location to residential areas. this can disturb the peace of the people living in the area and can violate the principles of sharia.⁵⁹

To avoid polytheism, the two hotels did not decorate the hotel with ornaments such as statues of humans, animals and other creatures, but in the hotel provided a calligraphy containing the hadiths of the Prophet but this is still only realized in only one hotel is Syariah Lombok Hotel, while Greean Hayaq Syariah hotel has not seen any of the Islamic ornaments that adorn the hotel.

3. Food and beverages provided by sharia hotels must obtain a halal certificate from MUI..⁶⁰

Green Hayaq Syariah Hotel and Syariah Lombok Hotel do not provide alcoholic beverages as this may violate the use of the concept of sharia, the food provided by both hotels also comes from food made from halal ingredients that they produce themselves specifically for hotel guests. who rented a room. However, unfortunately both hotels have not obtained halal certification from MUI on the halal of the food or beverages they provide, as stated in the Regulation of the Governor of West Nusa Tenggara No. 51 of 2015 on Halal Tourism in Article 7 paragraph 2 which says that food and beverage providers in Halal tourism must guarantee the halal of the

⁵⁹ H.Nasrudin, Pemilik Greean Hayaq Syariah Hotel , *Wawancara* (Lombok, 19 Maret 2022)

⁶⁰Fatwa DSN-MUI No.108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah

food/beverages served, from the provision of raw materials to the presentation process and certified by MUI.⁶¹

4. Provide adequate facilities, equipment, and facilities for the conduct of worship, including purification facilities.⁶²

Worship facilities provided by Green Hayaq Syariah Hotel and Syariah Lombok Hotel include, Musholla, prayer clothes, prayer mats, mukenah, the direction of Qibla and a place to perform ablution. But from these worship facilities there are some things that have not been met, namely the place of ablution. this is not enough because the land is still narrow so that the ablution place and the bathroom are made one and there is no separation between the ablution place for men and women. Regarding the place of prayer or Musholla, it is still very small, there is no separation or distance between men and women.

This of course should also be a concern for both hotel owners because this has been regulated in the Regulation of the Governor of West Nusa Tenggara No. 51 of 2015 on Halal Tourism in Article 6 paragraph 4 (a) which says halal tourist accommodation in the form of hotels that carry the concept sharia must at least meet the following things, namely "The availability of facilities that are suitable for purification"⁶³

⁶¹ Peraturan Gubernur Nusa Tenggara Barat No.51 Tahun 2015 Tentang Wisata Halal dalam Pasal 7 ayat 2

⁶² Fatwa DSN-MUI No.108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah

⁶³ Peraturan Gubernur Nusa Tenggara Barat No.51 Tahun 2015 Tentang Wisata Halal dalam Pasal 6 ayat 4 (a)

5. Management of hotel employees must wear clothes that are in accordance with sharia.⁶⁴

In realizing the sharia concept, both hotels require staff, namely for female staff to wear hijab and wear clothes that cover their genitals and are polite as well as male hotel staff are required to wear neat and polite clothes. For Green Hotel Hayaq gives uniforms to its staff which are worn on a scheduled basis, namely on Monday wearing suits, Tuesday wearing sesekan tunic clothes, Wednesday wearing traditional stomach clothes, then on Thursday wearing batik clothes, on Friday wearing plain shirts, and on Saturday wearing casual clothes.⁶⁵

6. Sharia hotels are required to have guidelines/or guidelines regarding hotel service procedures in accordance with sharia principles.⁶⁶

Syariah Lombok Hotel and Greeh Hayaq Syariah hotel already have guidelines or guidelines regarding hotel service procedures in accordance with sharia principles, namely as follows⁶⁷:

- a Orderly Hotel Green Hayaq Syariah is a family hotel based on Islam, which is intended for the general public.
- b It is forbidden to stay or receive guests of other types in the room except for those who have a husband and wife relationship or family.

⁶⁴ Fatwa DSN-MUI No.108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah

⁶⁵ Mbak Ely, Staff Hotel Green Hayaq Syariah, *Wawancara*, (Lombok, 2 Januari 2022)

⁶⁶ Fatwa DSN-MUI No.108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah

⁶⁷ Dokumen Pedoman Tata Tertib di Hotel Green Hayaq Syariah

- c The use of the room is only intended for good purposes, it is strictly forbidden to commit immoral acts in it.
- d It is strictly forbidden to be alone with non -Mahrom in the room, remember Allah is All -Seeing.
- e Before staying, you must use an identity, namely an ID card, marriage certificate or family card.
- f Any violation will be subject to strict sanctions and reported to the authorities.

Not much different from the guidelines owned by the Green Hayaq Syariah hotel, but the guidelines owned by the Syariah Lombok Hotel are only limited to the terms and conditions of room rental, which are as follows ⁶⁸ :

- a. Have an identity, marriage book/ latest ID card
- b. Do not carry sharp weapons, alcohol, drugs, and the like.

7. Islamic hotels must use the services of Islamic financial institutions in performing services⁶⁹

Islamic hotels at this time have used the services of Islamic financial institutions in conducting their business services, this is evidenced by both Islamic hotels, namely Green Hayaq Syariah hotel and Syariah Lombok Hotel has cooperated with Bank Syariah Indonesia and BNI syariah , both in terms of payment, receipt of salaries of hotel employees and as a storage place for the income of the two hotels.

⁶⁸ Dokumen Syarat dan Ketentuan Penyewaan Kamar Syariah Lombok Hotel

⁶⁹ Fatwa DSN-MUI No.108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah

CHAPTER V

CLOSING

A. Conclusion

Based on the above explanation related to the application of Fatwa DSN-MUI No.108/DSN-MUI/X/2016 on Guidelines for the Organization of Tourism based on Sharia Principles in the hotel business in East Lombok, it can be concluded that::

1. Syariah Lombok Hotel and Hotel Green Hayaq Syariah have both brought the concept of sharia in their business management from planning the establishment of hotels that have used the principles of sharia from the beginning of the establishment of the hotel, then the structured organization of the hotel starting from hotel owners to hotel staff, hotel guidance is done based on sharia principles although there are some sharia principles that they have not met, then from the business supervision so far the two hotels do not have a Sharia Supervisory Board (DPS) which functions and duties of the DPS to monitor every operation performed by both hotels .
2. Syariah Lombok Hotel and Hotel Green Hayaq Syariah have applied syariah aspects in their business based on the perspective of Fatwa DSN MUI No.108/DSN-MUI/X/2016 on Guidelines for Organizing Tourism Based on Syariah Principles but there are some elements that they have not fulfilled until now that is about the possession of halal certificates for food and beverages as well as sharia hotel certificates, because by having such

certificates the business operations they do can be done well. And also regarding facilities such as mushollahs and sanctuaries, there is no separation between men's and women's rooms.

B. Suggestion

To increase the knowledge of hotel business actors in East Lombok, West Nusa Tenggara on the application of Fatwa DSN-MUI No.108/DSN-MUI/X/2016 on Guidelines for Organizing Tourism based on Sharia Principles, the author gives advice to hotel business actors :

1. Sharia hotel business operators must understand and deepen their knowledge related to the application of sharia in the hotel operations that they conduct.
2. Business actors are advised to make it clear to consumers that they are sharia hotels, so that there are no violations that do not comply with sharia. Such as having a certificate on food and the operation of their business and also adding sharia symbols such as calligraphy and so on.
3. It is hoped that research on sharia hotels related to the possession of halal certificates and sharia hotel certificates in the future can be followed up with further research conducted by various.

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G. Documents

Data Penginapan Bidang Destinasi dan Industri Pariwisata Kabupaten Lombok Timur Tahun 2022

Dokumen Syarat dan Ketentuan Penyewaan Kamar Hotel Green Hayaq Syariah

Dokumen Syarat dan Ketentuan Penyewaan Kamar Syariah Lombok Hotel

H. Interviews

Bu Iin, Staff Syariah Lombok Hotel, *Wawancara* (Lombok, 15 Februari 2022)

H.Nasrudin, Pemilik Hotel Green Hayaq Syariah, *Wawancara* (Lombok, 19
Maret 2022)

Mbak Dewi, Manager Hotel Green Hayaq Syariah, *Wawancara Online*,
(Malang, 2 Juni 2022)

Mbak Ely, Staff Hotel Green Hayaq Syariah, *Wawancara Online*, (Malang, 2
Juni 2022).

Staff Koordinator Dinas Pariwisata, *Wawancara Online*, (Malang, 7 Juni
2022)

APPENDIXES

Interview guidelines

1. What is your mother/father's name?
2. How did the establishment of this hotel start?
3. What is the purpose of opening a sharia hotel business in this area?
4. What is the underlying reason for this hotel to call itself a sharia hotel?
5. How is the management of sharia hotels in this place?
6. What are the facilities provided by the hotel to support the sharia concept in this hotel?
7. Are there any conditions given by the hotel for consumers who want to stay here?
8. Will after carrying the sharia concept in the hotel business lead to an increase in consumers or vice versa?
9. Has this hotel implemented the provisions stipulated in the DSN-MUI Fatwa No. 108 regarding the implementation of sharia hotels?
10. How is it implemented in this place?
11. Does this hotel have an official certificate from DSN MUI as a sharia hotel?
12. Is it difficult to get a certificate from the DSN-MUI?
13. What are the obstacles faced in implementing sharia branding in the hotel business?

Surat Pra-Penelitian



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS SYARIAH
Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimile (0341)559399
Website: <http://syariah.uin-malang.ac.id> E-mail: syariah@uin-malang.ac.id

Nomor : B- 2027 /F.Sy.1/TL.01/08/2021
Hal : **Pra-Penelitian**

Malang, 08 Oktober 2021

Kepada Yth.
Hj. Ahyani Hotel Green Hayaq Lombok Timur
Jalan Diponegoro Rakam

Assalamualaikum wa Rahmatullah wa Barakatuh

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : Atala Septiana Auliya'
NIM : 18220011
Fakultas : Syariah
Program Studi : Hukum Ekonomi Syariah

mohon diperkenankan untuk mengadakan *Pra Research* dengan judul :
Analisis Pemahaman Penerapan Branding Syariah dalam Bisnis Perhotelan Tinjauan Fatwa DSN-MUI No. 108/DSN/X/2016 tentang Penyelenggaraan Hotel Syariah (Studi Kasus Hotel Green Hayaq Lombok Timur), pada instansi yang Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

Wassalamualaikum wa Rahmatullah wa Barakatuh

Scan Untuk Verifikasi



n. Dekan
Wakil Dekan Bidang Akademik.

Saiful Mahmudi

Tembusan :

1. Dekan
2. Ketua Prodi Hukum Ekonomi Syariah
3. Kabag. Tata Usaha

Surat permohonan izin penelitian



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
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Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimile (0341)559399
Website: <http://syariah.uin-malang.ac.id> E-mail: syariah@uin-malang.ac.id

Nomor : B- 2325 /F.Sy.1/TL.01/01/2022
Hal : **Permohonan Izin Penelitian**

Malang, 31 Januari 2022

Kepada Yth.
Direktur Syariah Lombok Hotel Syariah Lombok Hotel
Jl. P.Diponegoro No.09, Pancor, Selong, Kabupaten Lombok Timur, Nusa Tenggara Bar.
83611

Assalamualaikum wa Rahmatullah wa Barakatuh

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : Atala Septiana Auliya'
NIM : 18220011
Program Studi : Hukum Ekonomi Syariah

mohon diperkenankan untuk mengadakan penelitian dengan judul :
**PENERAPAN FATWA DSN-MUI NO.108/DSN/X/2016 TENTANG PEDOMAN
PENYELENGGARAAN PARIWISATA BERDASARKAN PRINSIP SYARIAH
DALAM BISNIS PERHOTELAN DI LOMBOK TIMUR**, pada instansi yang
Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

Wassalamualaikum wa Rahmatullah wa Barakatuh

Scan Untuk Verifikasi



Tembusan :

- 1.Dekan
- 2.Ketua Prodi Hukum Ekonomi Syariah
- 3.Kabag. Tata Usaha



Figure 1 interview with Shariah Lombok Hotel staff



Figure 2 Islamic Mosque in Lombok Hotel



Figure 3 Terms and conditions of room rental



Figure 4 Providing the Qur'an and Prayer Mat



Figure 5 Restaurant and meeting room

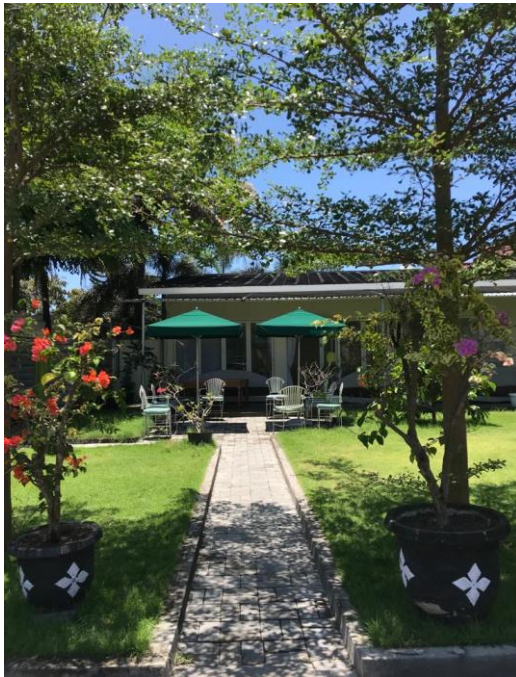


Figure 6 tempat bersantai Syariah
Lombok Hotel



Figure 7 Bedroom



Figure 8 Green Hayaq Syariah
Hotel



Figure 9 Terms and conditions of room
rental



Figure 10 Hotel parking area



Figure 11 Bathroom



Figure 12 Providing the Qur'an and Prayer Mat



Figure 13 Place of ablution



Figure 14 Prayer Room of Green Hayaq Syariah Hotel



Figure 14 Relaxing Place



Figure 15 Meeting Room



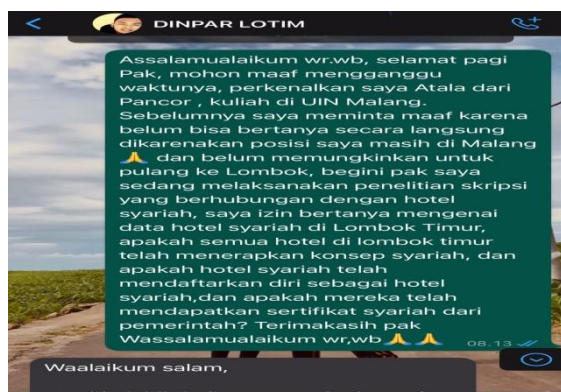
Figure 16 Bedroom



Interviews by whatsapp with Shariah Lombok Hotel



Interviews by whatsapp with Staff Green Hayaq Sharia Hotel



Interviews by whatsapp with East Lombok Tourism Office

CURRICULUM VITAE



PERSONAL DATA

Name : Atala Septiana Auliya'
Place, Date of Birth : Ds. Lekong, 10 September 1999
Status : Student
Religion : Islam
Complete Address : Jl. Dewi Sartika, Ex. Pancor, Kec. Selong,
Kab. East Lombok, NTB
Phone Number : 085237976757
Email : aulyaatala@gmail.com

FORMAL EDUCATION

2004 - 2006 : TK Hamzanwadi Pancor
2006 - 2012 : SDN 3 Pancor
2012 - 2015 : MTS Negeri Selong
2015 - 2018 : MAN 1 East Lombok
2018 – 2022 : S1 Sharia Economic Law

NON FORMAL EDUCATION

2019 - Sekarang : PPTQ Nurul Huda Joyosuko Metro Malang