

## Sharia Service Management of The Hospitality Industry in Indonesia (Dakwah Bil Hal Perspective)

<sup>1</sup>Isma Jazilatur Rosidah, <sup>2</sup>Fania Mutiara Savitri, <sup>3</sup>Dedy Susanto, <sup>4</sup>Lukmanul Hakim

<sup>1,2,3,4</sup> Walisongo State Islamic University Semarang, Indonesia

[2101036091@student.walisongo.ac.id](mailto:2101036091@student.walisongo.ac.id) [faniamutiara@walisongo.ac.id](mailto:faniamutiara@walisongo.ac.id)

[dedy@walisongo.ac.id](mailto:dedy@walisongo.ac.id) [elhakim@walisongo.ac.id](mailto:elhakim@walisongo.ac.id)

---

### ARTICLE INFO

**Keywords:** *Da'wah bil hal, Service Management, Sharia Hospitality.*

**Article history:**

Received: : 2024-10-12

Revised 1 : 2024-10-22

Revised 2 : 2024-12-29

Accepted : 2025-01-07

Available online : 2025-01-13

---

### ABSTRACT

*This study aims to determine the potential of sharia hotel services and sharia service management of the hospitality industry in Indonesia in the perspective of dakwah bil hal. This research method uses a descriptive qualitative method of literature review approach. Data sources from scientific articles, as well as related regulatory policies. The articles reviewed were obtained from google scholar with the keyword sharia hotel service management with a total of 122 initial articles obtained then selected by applying accreditation criteria and years so that 23 articles were obtained. The results of this study indicate that the hotel industry has the potential to comply with sharia in terms of rules, amenity, technological innovation, prospects for the hospitality and tourism industry. Amenity fulfilment is fulfilled by worship equipment, easy reservation process, and rules related to sharia hotel operations. However, it was found that hotels have not implemented sharia financial systems and there is sharia labelling on hotels in Indonesia but not yet officially certified by MUI. Sharia service management began to be planned by complying with the DSN-MUI fatwa No. 108/2016 with muslim human resources, able to read the Qur'an, and understand the basic principles of Islam. In its implementation, it requires cooperation with the community, government and is supervised by the sharia supervisory board. The implementation of sharia service management in the hospitality industry is needed as a form of khidmat Islamic da'wah values through compliance with sharia rules.*

---

*[This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.](#)*

---

---

## Introduction

The development of halal tourism in Indonesia has increased, as evidenced by Indonesia ranking first in the "World Halal Tourism Award 2016" competition regarding access, communication, environment, and service quality. This potential must be equipped with sharia accommodation and services, one of which is in the hospitality sector (Jatmiko & Sandy, 2020). Standards as a regulation of the hospitality business include 3 aspects: first, the product aspect includes facilities, facilities and infrastructure. Second, the service aspect includes taking care of customer needs such as security services, health, and facilities. Third, the management aspect includes organisation and management (Riyanti et al., 2016).

Da'wah is an activity of conveying Islamic teachings from one person to another including human behaviour. Aims to realise the happiness and welfare of human life both in the world and in the hereafter which is approved by Allah SWT (Fahrurrozi et al., 2019). The da'wah method to be developed is a da'wah bil hal approach focusing on three main aspects, namely morals, services, and infrastructure. Da'wah bil hal is a da'wah activity through deeds and examples in various types of activities (Sofri, 2021). Hotels do not only fulfil tourist accommodation needs but also contribute to the spread of da'wah through concrete practices in hotel operational services. Da'wah on Islamic principles that guide the management of Islamic hotels includes all aspects contained in the operational standards of Islamic hotels according to fatwa 108/DSN-MUI/X/2016, food and beverages are guaranteed halal, separation of public facilities between men and women, and educational opportunities (lectures) in the mosque there are routine Islamic studies.

Indonesia as a country with a majority Muslim population and beautiful nature, has the potential to become a new world tourism icon if the tourism industry is managed properly, to increase the development of Indonesian tourism can be achieved by placing it in a sharia frame (Hermawan et al., 2018). The hospitality industry has very promising prospects in Indonesia, especially in its operations applying Islamic values. Currently, Muslims are starting to be aware of the importance of religious needs when travelling, guests can also feel safer and more comfortable when staying with family and can perform worship with *khusyu'* (Sujatmiko & Yuliar, 2023).

Through the fatwa of the National Sharia Council (DSN) of the Indonesian Ulema Council No. 108/DSN-MUI/X/2016, related to guidelines for organising sharia tourism, it is explained that sharia hotels are the provision of accommodation in the form of rooms in a building equipped with halal food and beverage services, entertainment activities and sharia facilities. Hotels that are integrated in the Islamic tourism sector by providing services that comply with sharia, this hotel is not only a place to stay but also a medium to spread and bring Islamic values in a professional and modern manner. Through this fatwa, it becomes a reference in the process of sharia service management of the hospitality industry in Indonesia

---

in the perspective of *dakwah bil hal*, this fatwa is also a *da'wah* material that needs to be implemented to achieve *da'wah* goals.

Several studies on the principles and management of Islamic hotels have been conducted, one of which is research conducted by Sholeh & Kurniasih, (2021) with the title "Principles and Management of Islamic Hotels" this study aims to determine the principles of sharia in hotel management including products, services, and management according to the DSN MUI fatwa No: 108 / DSN-MUI / X / 2016. In this study, it is explained that the application of sharia principles at Bayt Kaboki hotel is in accordance with the DSN-MUI fatwa, but there are still aspects that must be improved such as the expiration of halal food and beverage certification in restaurants, the provision of Islamic financial services, and hotel service guidelines according to sharia principles.

Pratiwi, (2017) with the title "Management Analysis of Adilla Syariah Hotel Yogyakarta (Review of DSN MUI Fatwa No: 108/DSN-MUI/X/2016)" this study aims to determine the implementation of Adilla Syariah Yogyakarta hotel management in accordance with the DSN MUI fatwa. In this study it is explained that the Adilla Syariah Yogyakarta hotel is a service provider hotel that is adjusted to the DSN-MUI fatwa in the aspects of products, services, and management by providing convenience to Muslim tourist staying facilities for families, muslims, and other communities with halal facilities.

Faldini, (2018) with the title "Analysis of Sharia Hotel Management Yasmin Hotel and Restaurant in West Bangka Regency Review of DSN MUI Fatwa No: 108 / DSN- MUI / X /2016)" the study aims to determine the application of Yasmin hotel and restaurant management according to the DSN-MUI fatwa. This study explains the evaluation of the application of management in accordance with sharia, including the provision of worship facilities, management does not contain elements of immorality, and halal food. In this study, it is explained that sharia compliance at Yasmin Islamic hotels in West Bangka Regency has fulfilled the criteria for Islamic hotels, only that there are still shortcomings in Islamic banking services in services.

The increase in the number of sharia hotels in Indonesia, allows there are hotels that only label sharia, but the sharia principles set by MUI have not been fully implemented and only applied in several aspects, such as providing special areas for prayer, and not implementing sharia service operations. To fill the gap from previous studies that discuss sharia principles, by integrating management science with *da'wah*. Furthermore, this literature review seeks to convey good values through concrete actions, in every aspect of hotel operations such as tourist accommodation. Therefore, this study aims to analyse the potential of sharia-compliant hotel services and sharia service management of the hotel industry in Indonesia in the perspective of *da'wah bil hal*

---

## **Literature Review**

### **Management**

According to George R, Terry in his book Principle of Management defines management as a process that includes planning, implementation, mobilisation, and supervision to achieve goals as expected (Tery, 2019). The basic elements that are used as a reference by managers in carrying out activities to achieve their goals are planning, organising, implementing, and supervising (Widiana, 2020).

### **Sharia Services**

Service is an action that can be offered from one party to another and is not materialised so that it does not produce ownership (Dzikrulloh & Koib, 2020). The higher the level of service quality provided and felt, it can increase customer satisfaction and loyalty to products and services according to customer desires (Kristianto & Kiswantoro, 2019).

One of the main principles in sharia hotel services is to honour guests, services are carried out in a friendly, honest and polite manner. Guests are considered an honour that must be respected, in accordance with Islamic teachings that prioritise ethics in interaction. In addition, guest selection is also carried out at check-in to ensure that the couple staying is husband and wife or mahram, to avoid access to pornography and provide halal-certified food and drinks (Hakim et al., 2023).

### **Da'wah Bil Hal**

Da'wah bil hal is a da'wah activity through deeds or exemplary to improve position and welfare refers to three main aspects: morals, services, and infrastructure. All three are influential in da'wah, for example when the Prophet SAW was in Medina, he built the Quba 'mosque (infrastructure) and provided services by bringing together the Anshar and Muhajirin brothers. From there, His majesty began to exemplify morals and provide services through the Medina charter to protect and fulfil the needs of the people of Medina. The exemplary and steadfast nature shown by the Prophet Muhammad became the main support for the success of the Prophet's da'wah and this is an example for da'i today that da'wah bil hal as the main medi of da'wah (Azra & Hisyam, 2018).

The da'wah bil hal approach applied in sharia hotels focuses on three main aspects, namely morals, services, and infrastructure. In terms of morals, hotel employees show good behaviour through friendly service, maintaining cleanliness, and complying with Islamic law, such as covering aurat and praying in congregation, and holding tahsin classes. In terms of services, hotel services are in accordance with sharia principles, such as providing halal food, halal guarantee system, and not providing alcohol. Hotels also hold religious programmes and subscribe to Islamic information channels to increase customer awareness and knowledge. The infrastructure of Islamic hotels is designed to support sharia principles, with facilities that separate men and women and provide space for religious activities (Borhannudin, 2021).

**Research Methods**

The method used in this research is descriptive qualitative. Qualitative descriptive approach that refers to literature review. According to (Moloeng, 2013) defines qualitative research as research to understand the phenomenon of what is experienced by the research subject in a holistic and descriptive way with documentation and book methods and language rules in a special natural context (Fiantika et al., n.d.). Literature review is a scientific study that focuses on one topic (Cahyono et al., 2019).

Data were obtained from journal articles that explain the potential of sharia services and sharia service management in hotels. In reviewing the literature, this study uses articles published in journals published from 2016 to 2024. The literature used was obtained from the google scholar platform. The word search strategy used the keywords "Hospitality Sharia Service Management", "Hospitality Sharia Compliant Hotel", and "Sharia Service Potential in Hospitality". In detail the number of literature articles reviewed in table 1.

**Table 1**  
**Relevance of Literature Review**

Relevant Literature	Number of Articles
Total Google Scholar articles with keywords:	
<ul style="list-style-type: none"> <li>• Sharia Hospitality Service Management</li> <li>• Hotel Patuh Syariah Dakwah Bil Hal</li> <li>• The Potential of Sharia Services in Hospitality</li> </ul>	122
Literature Selection Criteria	
<ul style="list-style-type: none"> <li>• Articles under 2016</li> <li>• Articles under Sinta 4</li> <li>• Article identified as thesis</li> </ul>	(47) (39) (13)
Relevant literature articles processed in the study	23

Relevant data from the selected articles were evaluated, including key findings, and their contribution to the research topic, resulting in a total of twenty-three journal articles. A summary of the initial literature review is presented sequentially in Table 2 as follows:

**Table 2**  
**Grouping Relevant Literature Data**

Year	Keypoin Discussion	Author
2016	Shariah compliance	Mujib, (2016).
2017	Sharia Hotel Management	Harahap ( 2017), Pratiwi, (2017) Ismayanti & Kara, (2017)
2018	Compliance with Islamic hospitality rules and service standards and hospitality management practices and their potential.	Baehaqi, (2018),Faldini, (2018) Fitriani, (2018), Mansyuroh, (2018)
2019	Management and implementation of the Islamic hotel concept	Ajidin, (2019), (Fauzi et al., 2019), Riza Hafizi, (2019).
2020	Sharia principal hotel management / sharia hotel concept	Bariroh, (2020).
2021	Shariah-compliant compliance in hotel management	Sholeh & Kurniasih, (2021)
	Islamic hotel recruitment process	Sudaryanto et al., (2021)
	Da'wah bil hal sharia-compliant hotel	Borhannudin, (2021), Sofri (2021)
	Da'wah messages in halal tourism policies	Wirawan, (2021).
2022	Shariah compliance	Aprilya, (2022), Azizah et al., (2022), Tyas & Supriyanto, (2022).
2023	Service Potential of Islamic Hotels	Riady et al. (2023).
2024	Sharia Hotel Potential	Syafi'i & Nurulloh, (2024), Raihan & Lubis, (2024).

The analysis in this study used thematic synthesis and qualitative analysis. Thematic synthesis was conducted by grouping the data from the selected articles into main themes, such as sharia service management in hotels, the potential of sharia-compliant hotel services in Indonesia, regulatory compliance, and dakwah bil hal. Qualitative analysis aims to explore how the existing literature provides insights into relevant issues, such as sharia labelling claims in the absence of a certificate. By implementing the DSN-MUI fatwa No. 108/X/2016 as da'wah material into sharia services, the author integrates management and da'wah. Through the management process, it is expected to achieve sharia-principled standards to meet the needs of guests, and can convey da'wah messages, and support the development of sharia tourism in Indonesia.

## Results and Discussion

### Potential for Sharia Compliant Hotel Services in

The Islamic hospitality industry has potential from various sides, especially related to amenities, attraction, and ancillary. Muslim friendly hospitality facilities have a special appeal

by providing worship equipment including prayer mats, mukena, and Al-Qur'an as well as separation of public facilities between men and women such as swimming pools and fitness rooms.

Based on a report from the Indonesian Ulema Council in 2011, the number of sharia hotels in Indonesia was two hotels, namely the Sofyan Group hotel and Tuara Natama Hotel in Padang Sidempuan, North Sumatra, along with the development of sharia hotels, there is currently an increase in the number of halal-certified hotels in various cities.

**Table 3**

**List of Halal Certified Hotels in Java and Bali**

Regional	Hotel Name	Certificate
Jakarta	▪ Sofyan Hotel Cikini	ID00120001293070721
	▪ Sofyan Hotel Tebet	ID0012000129307072
	▪ Gren Alia Hotel Jakarta	ID31410008017400823
	▪ 1945 Fairmont Hotel Restaurant	ID00410003445740325
West Java	▪ Lorin Sentul Hotel	LPPOM-00160209900323
	▪ Le Eminence Hotel Puncak	LPPOM-01161309380424
	▪ Syariah Hotel Sentul	LPPOM-00160209900323
	▪ Trans Luxury Hotel Bandung.	LPPOM-01161182741216
Semarang	▪ Hotel Grasia	LPPOM-15160124871123
	▪ KHAS Semarang Hotel	LPPOM-15160036001218
Yogyakarta	▪ Grand Rohan Hotel Jogja	LPPOM-121612510024
	▪ Pawonsari Resto Hotel Foriz	LPPOM DIY-12160004440821
	▪ East Parc Hotel	LPPOM-1216000520121
	▪ Forriz Hotel	LPPOM-1216000440821
Solo	Lorin Solo Hotel	ID00410010721671025
Tegal	Petra Hotel	ID33110007165730723
Gresik	KHAS Gresik	ID35120000229560721
Bali	▪ Grand Zuri Kuta Bali	ID51320000070560920
	▪ Radhana Kuta	ID513200000306601221
	▪ Bali Sunshine Inn & Multicuisine Restaurant Nusa	LPPOM-08160015241021
	▪ B Hotel Bali & Spa	ID0041006814440522

Source; (Tamamy, 2024).

The data above is a list of hotels that have implemented sharia services and have been halal certified in Java and Bali on 9 July 2024 by Halal Corner. The data shows that there are 21 Islamic hotels in Java and Bali that have registered to have a halal certificate, so that they have gone through the internal audit process of Islamic hotel operational standards.

**Amenity Support in Sharia Compliant Hotel Services****Table 4****Literature Results Supporting Facilities for Sharia-Compliant Hotel Services in Indonesia**

Amenity Support	Number of Articles	Author
Islamic Financial System	4	Aprilya et al. (2022), Baehaqi, (2018), Hafizi & Rimbodo, (2019), Ismayanti & Kara, (2017).
Halal-certified food and beverages	5	Azizah et al., (2022), Baehaqi, (2018), Hafizi & Rimbodo, (2020), Ismayanti & Kara, (2017), Raihan & Lubis, (2024).
Room provides prayer equipment	11	Ajidin (2019), Aprilya et al., (2022), Azizah et al. (2022), Baehaqi (2018), Bariroh (2020), Faldini (2018), Hafizi & Rimbodo, (2020), Ismayanti & Kara (2017), Pratiwi (2017), Raihan & Lubis, (2024), Sholeh & Kurniasih (2021).
Islamic study service	2	Azizah et al, (2022), Bariroh, (2020).
Culture of greeting when	4	Baehaqi (2018), (Bariroh, 2020), Ismayanti (2017), Sholeh (2021).

Amenity in sharia services is designed according to the needs of muslim guests. Sharia hotel services, using the sharia financial system, providing MUI halal certified food and beverages, rooms equipped with worship equipment and prohibiting access to pornography. Ease of access to places of worship in Islamic hotels accompanied by complete worship equipment is a must for the facilities offered in sharia services, special services displayed by Islamic hotels are recited at certain times, and Islamic religious studies (Ajidin, 2019; Azizah et al., 2022, and Ismayanti & Kara, 2017).

Islamic hospitality accommodation is an approach in conveying Islamic values to guests, using the da'wah bil hal method, da'wah focuses on improving the quality of life according to Islamic teachings. Sharia-based hotels as infrastructure for da'wah bil hal is a proof of the development that da'wah currently, does not have to be done through Friday sermons, lectures on the pulpit or assembly, but more than that, for example the glory of da'wah for His Majesty SAW. Lies in the service provided to humans (customers). Likewise, in a sharia hotel, morals based on

---

Islamic values if applied by employees, customers will be satisfied and praise the hotel (Borhannudin, 2021, and Sofri, 2021).

### **Innovation Through Technology Adaptation**

To facilitate guest services when going to stay, caption technology can help hotel management efficiently and simplify the reservation process, the process of check in and check out guests, to speed up the service process. This affects the speed of service time and makes it easier for employees to manage the payment process from guests because there is a payment menu on the system. With the innovation of technological adaptation, it has a positive impact on the efficiency of work maintained, administrative in guest management (Faldini, 2018, and Pratiwi, 2017).

In supervising hotel operations every day using CCTV technology to monitor every hotel operation, both the performance of employees, as well as guests who have just arrived or when guests want to leave the hotel, will indirectly be monitored through CCTV which operates 24 hours. This is to increase hotel security and prevent unwanted actions or actions that are against regulatory policies (Aprilya et al., 2022; Raihan & Lubis 2024, and Riza Hafizi, 2019).

### **Prospects for the Hospitality and Tourism Industry**

The da'wah message contained in the halal tourism policy is akidah, sharia, muamalah, and morals so that the existence of Islamic hotels has the potential to be a supporter in efforts to increase halal tourism, because Islamic hotels provide comfort when in tourist sites, which is a comfort referring to what will be consumed by tourists has been regulated according to Islamic values. The emergence of Islamic hotels is a solution to overcome the concerns of hotel guests in Indonesia about hotel services, such as the high number of adultery cases, non-halal food and drinks, and the cleanliness and tidiness of inadequate hotel facilities. (Fauzi et al., 2019, Raihan & Lubis, 2024, and Wirawan, 2021).

People have a bad view of hotels as a place for infidelity, drunkenness, and even drugs. Thus, a hotel based on Islamic values is needed to change people's mindset towards the bad view of hotels. Sharia hotels are not only related to business aspects but also pay attention to Islamic religious values and norms in every element of their operations. Islamic hotels can offer alternative accommodation that is in line with Islamic faith and values for the people of Indonesia. In accordance with DSN-MUI Fatwa Number 108 of 2016. Sharia hotels have different characteristics and specifications from conventional hotels, including in the provisions and policies applied (Riady et al., 2023, and Syafi'i & Nurulloh, 2024). The development of sharia services in the hospitality industry is supported by tourism stakeholders, the government, and the community, so that the increasing number of Indonesian Muslim tourists provides the potential for the development of halal tourism businesses and sharia products supported by accommodation facilities (Mansyuroh, 2018).

Table 5

**Literature Results Hospitality Prospects Tourism Industry**

Hospitality Prospects Tourism Industry	Number of Articles	Author
Sharia services are supported by tourism stakeholders, government, and the community	2	Mansyuroh, (2018), Fauzi et al., (2019).
Increase in the number of Indonesian Muslim travellers	3	Mujib, (2016),Wirawan, (2021),, Fitriani(2018).

**Compliance with the Hisbah Institution**

Compliance of sharia service-based hotel businesses must comply with DSN-MUI fatwa Number 108 of 2016, covering seven standard criteria for sharia hotels which will be the focus of supervision by the sharia supervisory board (DPS) in hotel operations (Mujib, 2016, and Sholeh & Kurniasih, 2021). Sharia hotel standard criteria, namely, providing halal-certified food and beverages, prohibiting access to pornography, facilities for places of worship, using sharia financial services (avoiding usury), and having sharia service procedures, namely prohibiting non-muhrim guests from staying in one room and guests are expected to maintain Islamic morals (Bariroh, 2020, and Riza Hafizi, 2019). As the hadith has been explained regarding the prohibition of being alone between non-muhrim men and women. "It is not permissible for a man among you to be alone in a quiet place with a woman, unless she is with her muhrim" (HR Bukhari and Muslim). (Ismayanti & Kara, 2017). The supervisory role of the Hisbah institution is a means of enforcing sharia compliance in the implementation of the sharia-labelled hotel business as a tourism support accommodation.

The mapping of the sharia-compliant potential of hospitality is the beginning of a series of implementation of da'wah bil hal through hospitality business activities, starting from the preparation of infrastructure that is in accordance with sharia principles, there are halal food and drinks, to the implementation of a transparent management system. Da'wah bil hal emphasises the spread of Islamic values through concrete actions, such as training for employees to understand and apply Islamic values.

**Service Management of Patuh Syariah Hotel**

The role of sharia in the perspective of management implementation, namely when the standards applied in the management function are bound by the laws of shara'. There are four management functions, namely planning, organising, implementing, and monitoring.

**Planning**

The hotel management must be responsible for maintaining the sanctity of religion by ensuring that the service system offered complies with Islamic law. So it is necessary to arrange product planning including halal-certified food and beverages, bedroom facilities equipped with Al-Qur'an, prayer mat, mukena, Qibla direction indicator, and the existence of Islamic religious

studies, worship equipment, and separation of public facilities between men and women, as well as planning employee services in accordance with Islamic service principles based on service principles, then applying to hotel-specific policies including Islamic financial system transactions, and the check in and check out process (Ismayanti & Kara, 2017, and Tyas & Supriyanto, 2022).

In planning management by determining production materials, facilities, and guest operations. For example, cooking ingredients that have been determined halal. so that the products or services offered to visitors comply with halal standards set by the Halal Certification Institute or MUI. Islamic hotels must provide lodging services, food, drinks managed according to sharia principles and the provisions of the requirements applied by the government and industry (Baehaqi, 2018, and Harahap, 2017).

### **Organizing**

Good organisation of the division of labour starting from the hotel manager and hotel employees can run structured. According to Stoner, there are four pillars that are the basis for organising, namely, division of labour, grouping of work, determining relationships between parts in a hierarchical organisation, and determining mechanisms for integrating activities between parts of the organisation or coordination (Riza Hafizi, 2019). The management structure of the Muslim foundation management organisation consists of a fostering body, a management body, and a supervisory body. The supervisory body is the sharia supervisory board.

The process of recruitment and selection of human resources in sharia hotels is the same as in hotels in general, but there are significant differences. In sharia hotels, prospective employees must undergo additional tests that test religious knowledge, including an understanding of the pillars of Islam, Islamic history, and other religious aspects. In addition, there are special requirements that must be met, such as being Muslim, performing five daily prayers, and being able to read the Qur'an and understand the basic principles of Islam (Sudaryanto et al., 2021).

### **Actuating**

The implementation of da'wah bil hal in Islamic hotels includes moral, infrastructure, and service approaches. The approach through morals is that the service emphasises good relations between fellow human beings. The hotel must ensure the of the hotel, employee clothing that covers the aurat, carry out prayers in congregation, and be friendly to visitors who come. This is a form of da'wah bil hal through a moral approach (Borhanudin)

The provision of products in sharia-compliant hotels, namely, rooms designed for guest comfort according to their needs and sharia principles, food and drinks must be guaranteed halal. Requirements to be registered in sharia business must attach halal certification from LPPOM-MUI. Food and beverage products must be halal certified from the Halal Product Guarantee Organisation (BPJPH) under the Ministry of Religion.

Da'wah bil hal in the infrastructure approach is by providing places of worship such as prayer rooms or mosques, places of purification separated between men and women, separated public facilities, the availability of worship equipment such as mukena, prayer mats, sarongs, Al-Qur'an, providing places to eat that offer halal menus guaranteed halalness proven by halal certificates from MUI, the availability of TV channels that display Islamic content to educate Islam through media such as religious lectures, and hotel interiors do not display animate paintings, but display calligraphic ornaments (Faldini, 2018).

In the management aspect, a written policy regarding sharia compliance with the rules of non-muhrim guests waiting in the lobby, while guests in pairs when staying show a marriage book, or ID card, implementing halal product guarantees proven halal certified from BPJPH, conducting employee training related to sharia principles, sharia financial systems to avoid usury practices, implementing fast and easy services when making hotel reservations, and booking rooms. Employee salaries will be paid on time, and deductions are made for zakat for those who have met the requirements. The management will allocate special funds for zakat and alms from some of the income earned, for the benefit of da'wah and social (Ismayanti & Kara, 2017).

### **Controlling**

Based on DSN-MUI Fatwa 108/2016, the requirements that must be met for the hotel to be categorised as a sharia hotel according to the Fifth Dictum of DSN-MUI Fatwa 108/2016 are as follows: first, sharia hotels must not provide access facilities for pornography and immoral acts. Second, sharia hotels must not provide entertainment facilities that lead to polytheism, immorality, pornography and or immoral acts. Third, the food and drinks provided by sharia hotels must have obtained a halal certificate from MUI. Fourth, providing adequate facilities, equipment and facilities for the implementation of worship, including facilities for purification. Fifth, the manager and employees or employees of the hotel must wear clothes that are in accordance with sharia. Sixth, sharia hotels must have guidelines regarding hotel service procedures to ensure hotel services are in accordance with sharia principles. Seventh, Islamic hotels are obliged to use the services of Islamic financial institutions in performing services.

According to the DSN-MUI fatwa, every hotel business that has fulfilled and registered sharia compliance will be supervised by the Sharia Supervisory Board (DPS). Aims as an advisor to sharia business units related to operations according to Islamic values and provides advice on product and service development in accordance with studies from DSN-MUI. The Sharia Supervisory Board is a service controller so that the products and services provided are based on Islamic values (Mujib, 2016, and Fitriani, 2018).

The weakness of supervision that regulates sanctions due to claims of sharia labels without a certificate, causes the circulation of Islamic hotels without a certificate from DSN-MUI. Based on the literature review conducted by researchers, in the analysis of 23 relevant literatures, 11 of them specifically discuss Islamic hotels in Indonesia, research from Ajidin, (2019), Aprilya,

(2022), Azizah, (2022), Bariroh, (2020), Faldini, (2018), Pratiwi, (2017), Raihan & Lubis (2024), Sholeh, (2021). Not fully implementing sharia standards, this claim only focuses on certain aspects, such as providing a special area for prayer, and does not carry out a comprehensive evaluation of sharia service operations. This is the weakness of the supervision mechanism, especially in the guidelines for organising sharia-based hotel businesses. While hotels that have met sharia standards are research from Baehaqi, (2018), Hafizi & Rimbodo, (2019), Ismayanti & Kara, (2017).

**Table 6****Results of Literature on Service Management of Patuh Syariah Hotels**

<b>Indicators</b>	<b>Number of Articles</b>	<b>Author</b>
Employee selection process coupled with knowledge of Islamic religion	4	Azizah et al. (2022), Baehaqi, (2018), Ismayanti & Kara, (2017), Riza Hafizi, (2019).
Cultivate greetings when meeting guests	5	Azizah et al. (2022), Bariroh (2020), Baehaqi, (2018), Ismayanti & Kara (2017), Sholeh & Kurniasih (2021).
Displaying Islamic ornaments in the hotel	4	Azizah et al. (2022), Baehaqi, (2020), Ismayanti & Kara, (2017), Sholeh & Kurniasih (2021).
Attach halal certification from LPPOM-MUI	6	Azizah et al., (2022), Baehaqi (2018), Faldini (2018), Ismayanti & Kara (2017), Riza Hafizi, (2019), Sholeh & Kurniasih (2021).
Check-in process for guests in pairs showing marriage certificate and ID card	11	Ajidin (2019), Aprilya et al., (2022), Azizah et al. (2022), Baehaqi (2018), Bariroh, (2020), Faldini (2018), Hafizi & Rimbodo, (2019), Ismayanti & Kara (2017), Pratiwi, (2017), Raihan & Lubis (2024), Sholeh & Kurniasih (2021).
Shariah-compliant employee attire	11	Ajidin (2019), Aprilya et al., (2022), Azizah et al. (2022), Baehaqi (2018), Bariroh (2020), Faldini (2018), Hafizi & Rimbodo, (2020), Ismayanti & Kara (2017), Pratiwi (2017), Raihan & Lubis, (2024), Sholeh & Kurniasih (2021).
Islamic financial system transactions have not been implemented	7	Ajidin (2019), Azizah et al., (2022), Bariroh (2020), Faldini (2018) Pratiwi (2017), Raihan & Lubis, (2024), Sholeh & Kurniasih, (2021).
Food and beverages not yet halal certified	5	Ajidin (2019), Aprilya et al., (2022), Bariroh (2020), Faldini (2018), Pratiwi (2017), , (Sholeh & Kurniasih, 2021).

---

## Conclusion

This research identifies good potential in the implementation of Islamic hotel services based on previous literature. Sharia compliant hotels support moral and spiritual values, such as the presence of halal food, adequate worship facilities, maintaining guest privacy and honour. This potential is the initial foothold for the propagation of Islamic da'wah values in the field of hospitality business economics as a form of khidmad da'wah bil hal in the Islamic tourism industry.

The implementation of sharia service management in the hospitality industry is a form of Islamic preaching values through compliance with sharia rules. Friendly attitude, honesty, and culture of greetings when meeting guests, is a noble character in Islam. In addition, the application of the principle of da'wah bil hal in management includes facilities provided by hotels that are safe, comfortable, clean, and equipped with worship equipment.

However, it was found that there are hotels that have not fully implemented sharia-compliant hotel operational standards in the financial system that are still conventional and the practice of sharia labelling in hotels in Indonesia but do not have an official sharia hotel certificate from MUI. In the perspective of dakwah bil hal, it shows that sharia-compliant hotels can be implemented through real actions in every operational aspect, reflected in the service to hotel guests.

## Advice

The author hopes that to prevent illegal claims, new regulations are needed related to supervisory mechanisms, especially on guidelines in ensuring all practices are in accordance with sharia principles. Islamic hotel business actors are expected to be more thorough in standardising halal services by registering Islamic hotels with DSN-MUI. DPS must also increase supervision in overseeing islamic hotels that do not have a halal certificate or do not have a halal certificate.

## Bibliography

- Ajidin, Z. A. (2019). Analisis Penerapan Konsep Syariah Pada Hotel Shago Bungsu (Tinjauan Fatwa DSN MUI NO: 108/DSN-MUI/X/2016). In *Jurnal Manajemen* (Vol. 9, Issue 2).
- Aliyah, A. R., & Andriani. (2023). Analisis Penerapan Konsep Syari'ah Pada Hotel Hidayah Tebuireng Jombang (Tinjauan Fatwa Dsn-Mui No : 108/Dsn-Mui/X/2016). *Jurnal Studi Kependidikan Dan Keislaman*, 12(2). <https://doi.org/10.54437/juw>
- Aman, N., & Nasution, S. (2022). Implementasi Sistem Pengelolaan Hotel Berbasis Syariah (Studi Kasus Pada Hotel Syariah Al'Jayri Medan). *Jurnal Ekonomi Dan Keuangan Syariah*, 01(01). <https://jurnal.perima.or.id/index.php/JEKSya>
- Aprilya, N. W., Parakkasi, I., & Yunus, A. R. (2022). Pengelolaan Bisnis Perhotelan Dalam Perspektif Syariah: Studi Kasus Pada JL Star Hotel Makassar. *Al-Iqtishadiyah*, 8 No. 2. <https://kumparan.com/kumparanbisnis/hotel-syariah-diprediksi-akan-terus-berkembang-di->

- Azizah, N., Hamang, M. N., & Hannani. (2022). Analisis Penerapan Prinsip Syariah Pada Hotel Syariah Atiqah Pinrang. *Sharia Tourism Research*, 01, 1–16.  
<https://doi.org/10.14421/jsr.v14i2.1830>
- Azra, A., & Hisyam, M. (2018). *Falsafah Dakwah Bil hal: Menurut Perspektif Al-Quran*.  
<https://www.researchgate.net/publication/359123683>
- Baehaqi, M. (2018). Standar Halal Hotel Syari'ah (Studi Di Hotel Grand Madani Syari'ah Mataram). In *Desember* (Vol. 9, Issue 2).
- Bariroh, M. (2020). Praktik Pengelolaan Prinsip Syariah di Hotel Andita Syariah Surabaya Berdasarkan Fatwa108 MUI/X/2016. *Jurnal Qawanin*, 4(1).  
<http://industri.bisnis.com/read/20180511/12/7940>
- Borhannudin. (2021). *Pendekatan Dakwah Bil Hal Hotel Patuh Syariah: Satu Kajian Di Hotel Adya Langkawi*.
- Cahyono, Sutomo, & Hartono Haris. (2019). Literatur Review; Panduan Penulisan dan Penyusunan. *Jurnal Keperawatan*.
- Dzikrulloh, D., & Koib, A. (2020). Implementation Of Halal Value Chain In Business In Islamic Boarding Schools. *Dinar: Jurnal Ekonomi Dan Keuangan Islam*, 7(2), 1–13.  
<https://doi.org/10.21107/DINAR.V7I2.11250>
- Fahrurrozi, Faizah, & Kadri. (2019). *Ilmu Dakwah*.
- Faldini, M. (2018). *Analisis Manajemen Hotel Syari'ah Yasmin Hotel And Restaurant Di Kabupaten Bangka Barat (Tinjauan Fatwa DSN MUI No: 108/DSN-MUI/X/2016)* (Vol. 3, Issue 2). <https://pkub.kemenag.go.id/files/pkub/file/file/Data/zuqi1368036766.pdf>
- Fauzi, A. K., Astini, Y., & Kartika, E. S. (2019). *Peran Lembaga Keuangan Syariah Dan Hotel Dalam Meningkatkan Potensi Wisata Halal Pulau Lombok*. <http://www.istinbath.or.id>
- Fiantika, F. R., Wasil, M., Jumiyati, S., Honesti, L., Wahyuni, S., Mow, E., Jonata, Mashudi, I., Hasanah, N., Maharani, A., Ambarwati, K., Noflidaputri, R., Nuryami, & Waris, L. (n.d.). *Metode Penelitian Kualitatif*. 2022. [www.globaleksekutifteknologi.co.id](http://www.globaleksekutifteknologi.co.id)
- Fitriani, H. (2018). Proyeksi Potensi Pengembangan Pariwisata. *Muslim Heritage*, 3.
- Hakim, J. D., Khairunnisa, H., & Ubaidillah. (2023). Analisis Kualitas Pelayanan Hotel Berprinsip Syariah Menurut Fatwa Dsn Mui 108/2016. *Journal of Sharia Tourism and Hospitality*, 1(1), 9–16. <https://e-journal.syekhnurjati.ac.id/index.php/jetour/index>
- Harahap, S. (2017). *Implementasi Manajemen Syariah Dalam Fungsi-fungsi Manajemen*.
- Ismayanti, & Kara, M. (2017). *Analisis Pengelolaan Hotel Al-Badar Syariah Di Kota Makassar*.  
<https://journal3.uin-alauddin.ac.id/index.php/lamaisyir/article/view/4983/4429>

- 
- Jatmiko, H., & Sandy. (2020). Studi Potensi Pengembangan Hotel Berbasis Syariah Di Kota Jember. *Journal of Tourism Destination and Attraction*, 8(1), 2685–6026. [www.gomuslim.co.id](http://www.gomuslim.co.id)
- Kristianto, D. A., & Kiswanto, A. (2019). *Analisis Loyalitas Pelanggan Hotel Syariah Di Daerah Istimewa Yogyakarta*.
- Mansyuroh, F. A. (2018). *Peluang Dan Tantangan Bisnis Hotel Syariah Pada Masyarakat Kosmopolitan*. <https://www.hvs.com/content/2856.pdf>.
- Mujib, A. (2016). Analisis terhadap Konsep Syariah pada Industri Perhotelan di Indonesia. In *Jurnal Ilmu Syari'ah dan Hukum* (Vol. 50, Issue 2). <http://www.asy-syirah.uin-suka.com/index.php/AS/article/view/502-06/180>
- Pasya, S. A., & Noor, I. (2024). Faktor-Faktor Yang Mempengaruhi Keputusan Konsumen Memilih Hotel Syariah. *Islamic Economics And Finance*, 3. <https://doi.org/10.21776/ieff>
- Pratiwi, E. K. (2017). Analisis Manajemen Hotel Adilla Syariah Yogyakarta (Tinjauan Fatwa DSN MUI No: 108/DSN-MUI/X/2016). *Cakrawala: Jurnal Studi Islam*, XII(1). <https://pkub.kemenag.go.id/files/pkub/file/file/Data/zuqi1368036766.pdf>
- Raihan, P., & Lubis, M. A. (2024). Penerapan Prinsip-prinsip Kepatuhan Syariah Pada Hotel Syariah Al Jayri Medan. *Jurnal Ekonomi Dan Bisnis Islam*. <https://doi.org/10.30868/ad.v8i02.7337>
- Riady, A., Fitriani, H., & Akib, B. (2023). *Pengaruh Halal Lifestyle Dan Daya Tarik Wisata Terhadap Customer Value Survey Di Al-Badar Hotel Syariah Makassar*. (Vol. 7, Issue 1).
- Riyanti, A., Yapari, S., & Edison, E. (2016). Pengembangan Sumber Daya Manusia Hotel Grand Royal Panghegar Bandung. In *Tourism Scientific Journal* (Vol. 2).
- Riza Hafizi, M. R. S. D. (2019). *At-Tijarah : Jurnal Ilmu Manajemen dan Bisnis Islam Pengelolaan Bisnis Perhotelan Syariah* (Vol. 5). <http://jurnal.iain-padangsidempuan.ac.id/index.php/attijarah>
- Sholeh, A. S. F., & Kurniasih, M. D. (2021). Prinsip Syari'ah dalam Manajemen Hotel. *Jurnal Ilmu Sosial Indonesia (JISI)*, 2(1), 40–50. <https://doi.org/10.15408/jisi.v2i1.24898>
- Sofri, N. (2021). *Pendekatan Dakwah Bil Hal Dalam Menentukan Ciri-Ciri Hotel Patuh Syariah*.
- Sudaryanto, T., Yuliar, A., & Triatmo, A. W. (2021). Syariah Hotel Solo : Rekrutmen dan Seleksi Karyawan Berbasis Manajemen Syariah. *Kajian Manajemen Dakwah*, 3(3), 216. <https://doi.org/10.24014/idarotuna.v3i3.16339>
- Sujatmiko, & Yuliar, A. (2023). Model Manajemen Sumber Daya Manusia Berbasis Kearifan Lokal Pada Hotel Syariah Di Surakarta. *Hotelier Journal Politeknik Indonusa Surakarta*, 9 Noomor 2.
-

- 
- Syafi'i, I., & Nurulloh, M. (2024). Pariwisata Halal: Studi Komparatif Hotel Syariah di Yogyakarta dan Bali. *Al-Manahij: Jurnal Kajian Hukum Islam*, 15(1), 53–66.  
<https://doi.org/10.24090/mnh.v15i1.4602>
- Tamamy, D. (2024, July 9). *Daftar Hotel Bersertifikat Halal di Jawa dan Bali*.
- Tery, G. R. (2019). *Dasar-Dasar Manajemen* (B. Fatmawati, Ed.).
- Tyas, D. A., & Supriyanto, A. (2022). Keputusan Konsumen Dalam Memilih Hotel Syariah: Ditinjau Dari Halal Lifestyle, Muslim Friendly Facilities, Dan Knowledge. *Iqtishaduna: Jurnal Ilmiah Ekonomi Kita*, 11(2), 141–152.  
<https://doi.org/10.46367/iqtishaduna.v11i2.766>
- Widiana, M. (2020). *Buku Ajar Pengantar Manajemen* (Y. Sutarso, Ed.).
- Wirawan, A. (2021). Pesan Dakwah Dalam Kebijakan Pariwisata Halal Pada Pemerintah Provinsi Nusa Tenggara Barat. *Jurnal Komunikasi Penyiaran Islam*, 13(2), 163–182.  
<https://doi.org/10.20414/jurkom.v13i2.3607>