

## CHAPTER TWO

### LITERATURE REVIEW

#### A. Sharia Hotel

Hotel is part of facilities in a large tourism industry. Thus, its existence is an integrated part of the development of the tourism industry.<sup>8</sup> Hotels are important accommodation needs for tourists who are far from home or on the trips so that hotel users or guests demand a safe, comfortable and friendly service atmosphere. The type and category of hotels are categorized based on number of its room; the facilities provided in each room. It can be three-star hotel and four-star hotel. The higher the star the more completed facilities, and the more luxury and excellent the service, the higher the rent becomes. The business standards, for example, are hotel that has business qualifications and or classifications business classes cover the aspects of the product, service, and management of the hotel business.<sup>9</sup> Hotel is known as one type of accommodation that uses part or all of the parts for lodging services, providers of food and beverages and other services for the general public which is managed commercially. In general, the hotel is defined as a

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<sup>8</sup> *Ibid*, Page 6.

<sup>9</sup> The Regulation of Minister of Tourism and creative economy Number 53 of 2013 concerning hotel business standards.

company or accommodation business that provides lodging services, food and beverage providers and other service facilities for guests who come either to stay overnight in the hotel or those only use certain facilities owned by the hotel.<sup>10</sup> Arguably, all of those services are intended for the general public.

According to Steadmon and Kasanava, hotel is a hotel may be defined as an establishment whose primary business is providing lodging facilities for the general public and which furnishes one or more of the following services: food and beverages service, room attendant service, uniformed service, laundering of linens, and use of furniture and fixtures.<sup>11</sup> By referring to that description, it can be concluded that the hotel has the main purpose as a provider of accommodation services for the public equipped with other supporting facilities such as restaurants, room services and so on.

Literally, Sharia (al-shari'ah) means the source of drinking water (*mawrid al-ma'li al istisqa*) or straight path (*al-thariq al-mustaqim*).<sup>12</sup> Meanwhile, the term of Sharia is the rules that have been established and given by Allah SWT to the Prophet Muhammad for all humanity

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<sup>10</sup> Binus University, “*Hotel dan Sejarahnya*”, taken from <https://hotel-management.binus.ac.id/2016/08/01/hotel-dan-sejarahnya/>, accessed on Thursday, November 15<sup>th</sup> 2018, 9.34 p.m.

<sup>11</sup> Anwar Basalamah, “*Hadirnya Kemasan Syariah dalam Bisnis Perhotelan di Tanah Air*”, *Binus Business Review*, Vol. 2 No 2, ISSN:763-769 (November, 2011), Page 4.

<sup>12</sup> Nur Atiqah Mahmudah, “*Pengawasan Terhadap Bisnis Syariah di Indonesia*”, *Jurnal Ekonomi dan Hukum Islam*, Vol. 2 No 2, ISSN: 2088-6365 (May, 2012), Page 5.

regarding the issues of worship, morals, food, clothing, drinks, and *muamalah*.<sup>13</sup> In short, sharia means interaction among humans in various aspects of life in order to achieve happiness in the world and in the hereafter.

Sharia hotels are hotels that apply Islamic law throughout its operations. The hospitality of the hotel is highlighted by Islamic management in their mottos, logos, interior ornaments, room facilities, and uniform of clothing worn by hotel employees.<sup>14</sup> Sharia hotels are accommodation service that operates and adheres to the guiding principles of Islamic teachings. Operationally, the services provided in sharia hotels have to be resembled with conventional/non Islamic hotels in general. However, the hotel concept balances the spiritual aspects of Islam that are applicable in its management and operation. Unfortunately, common people still think Sharia hotel as a service business that only devoted to the Muslim. Whereas, Sharia hotels are accommodations that also operate 24 hours and are open to all walks of life both Muslim and non-Muslim communities.

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<sup>13</sup> Neni Sri Imaniyanti and Panji Adam Agus Putra, 2017, *HUKUM BISNIS: Dilengkapi dengan Kajian Hukum Bisnis Syariah*, Bandung: PT Refika Aditama, Page 24.

<sup>14</sup> Widyarini, "Pengelolaan Hotel Syariah di Yogyakarta", *Jurnal Ekonomi dan Bisnis Islam*, Vol. 8 No 1, ISSN: 1907-9109 (December, 2013), Page 2.

Referring to the Fatwa of National Sharia Council-Indonesia Ulema Council No: 108/DSN-MUI/X/2016 regarding the Guidelines for Organizing Sharia based Tourism, Sharia Hotel Business is defined as the provision of accommodation in the form of rooms in a building that can be equipped with food and drink services, entertainment activities and/or other facilities on a daily basis for the purpose of obtaining profits which are based on Sharia principles.<sup>15</sup> The followings are specific information for Sharia Hotels:

1. Sharia hotels are prohibited to provide facilities or access on pornography and immoral treatment.
2. Sharia hotels may not provide entertainment facilities that lead to polytheism, immorality, pornography, and immoral acts.
3. Food and beverages provided by Sharia hotels are required to have received halal certificates from MUI.
4. Sharia hotels provide adequate facilities and equipment for the worship activities including purification facilities (absolute).
5. Hotel managers and employees are required to wear clothing that is in accordance with Sharia.

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<sup>15</sup> General Provision under Fatwa of National Sharia Council-Indonesia Ulema Council (DSN-MUI) Number 108/DSN-MUI/X/2016 on The Guidelines for Organizing Sharia based Tourism.

6. Sharia hotels are required to have standard operating procedures for hotel services to ensure the implementation of hotel services in accordance with Sharia principles.
7. Sharia hotels are required to use the services of Islamic Financial Institutions in its services.<sup>16</sup>

Among the differences between conventional hotels and sharia hotel are:

#### 1. Strict Regulations

Sharia hotels have more stringent regulations than conventional hotels. One of them is that someone may not stay with the companion without wedding lock. Therefore, those who want to stay at sharia hotel with the partner need to bring a marriage certificate or husband and wife ID card with the same address. Since the staffs have used to serve the guests, they can distinguish whether their guests who want to stay overnight are husband or wife or unmarried couple.

#### 2. Limited Hotel Facilities

Conventional hotels usually have more complete support facilities such as clubs or bars. Therefore, there are alcoholic drinks there. However, such facilities do not exist in sharia hotels.

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<sup>16</sup> *Ibid*, provisions regarding sharia hotels.

### 3. Halal Certificate for Food

Although food available in conventional hotels is halal, there is not necessarily a halal certificate from the Indonesian Ulema Council (MUI). Whereas, sharia hotels have to possess a halal certificate from MUI to make it is more profitable for the Muslim guests.

### 4. More Comfortable Worship

Those who do not want to leave the prayer service during the holidays, staying at a sharia hotel can be a good choice. Sharia hotels provide prayer facilities such as prayer rug, Al-Qur'an, and Qibla direction. In addition, in each of the restrooms, there are also facilities for ablution.

### 5. Interior Design

Conventional hotels interior tends to be more modern and contemporary. Whereas, sharia hotels have an interior design that looks more Islamic like the walls are plastered with writing and paintings of the Qur'an. Therefore, Muslim can feel the midst of worship even while on vacation in sharia hotels.

## **B. The Implementation of Sharia Principles in Hotel**

According to the Great Dictionary of the Indonesian Language (abbreviated in Indonesian as KBBI), the implementation is the act of applying the theory, method, and other things to achieve certain goals and interested desire that has been planned. Meanwhile, the principle is a fundamental statement or general or individual truth made by a person or group as a guideline for thinking or acting. The principle is the basis of truth which is the basic subject of thinking.

Based on the Sharia which has been explained previously, the implementation of Sharia principles in Sharia hotels is the implementation of procedures in daily business operations based on Sharia values related to the hotel business. Sharia hotels as Sharia business entities should pay attention to Sharia aspects such as product, services, and management.

### **1. Product**

A set of attributes can be accepted by consumers as something that can satisfy their needs. In this study, the products are facilities to be provided by the hotel which includes 8 (eight) elements namely

public toilets, guest bedroom, guest bathroom, kitchen, employee space, worship room, swimming pool, and SPA.<sup>17</sup>

## 2. Service

Service is a matter or way of serving. Service can be interpreted as an action offered by a party to another party that is not physically tangible and does not produce ownership.<sup>18</sup> In this study, service is done or provided by the hotel which includes 6 (six) elements namely the front office, housekeeping, food and beverage, sports, recreation and entertainment.

## 3. Management

According to the Great Dictionary of the Indonesian Language, the management means “organization”. Management is the administration or organization in order to guarantee everything can be run smoothly, effectively, and efficiently.

In terms of management, several principles must be obeyed by the management of sharia financial institutions (including sharia hotels) is:<sup>19</sup>

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<sup>17</sup> Rahardi, “Analisis Faktor-Faktor yang Mempengaruhi Preferensi Konsumen Terhadap Hotel Syariah”, Vol. 2 No 1, *Jurnal Syarikah*, ISSN: 2442-4420 (June, 2016), Page 4.

<sup>18</sup> Ahmad Fajar Ariyanto, “Desain Interior Hotel Syariah”, Vol.3 No 2, *Jurnal Desain Interior*, ISSN: 2086-8135 (December, 2012), Page 39.

<sup>19</sup> Kuart Ismanto, 2009, *Manajemen Syari'ah: Implementasi TQM Dalam Lembaga Keuangan Syari'ah*, Yogyakarta: Pustaka Pelajar, page 24-25.



- a. Every trade must be based on mutual agreement between two parties so that the parties do not feel harmed or wronged. With this, then the manager gives consumers the freedom to choose on their own desired.
- b. Enforcement of the principle of justice. Fair means that what is given by the manager must be in accordance with what is paid.
- c. The principle of prohibiting usury.
- d. Affection, help and universal brotherhood. This is interpreted with willingness to help and serve all consumers without discrimination, between black and white, between those who are Muslim and non-Islamic or other.
- e. Do not do conduct mental destructive business such as drugs and pornography. The management does not provide products/services and facilities that bring *madharat* but must be beneficial for consumers.
- f. Trade should not neglect the worship (prayer and zakat) and remember God. The obligation of prayer and zakat must not be forgotten by either manager and consumer.
- g. A good record should be done. All transactions should be recorded well so that it can be accounted for later purposes.

### **C. Namira Hotel Syariah Yogyakarta**

Namira Hotel Syariah Yogyakarta is a line of business that is engaged in providing lodging services that prioritize Sharia concepts. With an accessible location, Namira Hotel Syariah Yogyakarta can be an alternative place to stay for families. The Sharia concept carried by this hotel is to keep the hotel operations in the right context of Sharia. With 25 clean and spacious rooms, Namira Hotel Syariah Yogyakarta promotes Sharia-based and Islamic services.

At the beginning of its establishment, Namira Hotel Syariah Yogyakarta was founded by Mr. Drg. Edo Sumarwanto MM., MH in mid-2010 and began receiving guests in 2012. The current building was actually established for a hospital, but due to the problem of bureaucratic licensing, then the idea was changed into hotel with the Sharia-based style. The founder and initiator of the hotel is a person who has the business in the field of Islamic hospital management. From this background and at the same time he was inspired by Sofyan Hotels in Jakarta and Grace Hotels in Semarang which have already used the Islamic label in the hospitality world. The hotel was established under Sharia-compliant practices with the aim of providing peace, comfort and security for guests staying.<sup>20</sup>

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<sup>20</sup> Bapak Agus Sugindro (General Manager Namira Hotel Syariah Yogyakarta), Interview result, November 2<sup>nd</sup>, 2018

### **Visions**

To run a hoteling business and to obtain the bless from Allah SWT by prioritizing the principles of sharia. Namira Hotel Syariah Yogyakarta expects to obtain benefits in the world and in the hereafter. Namira Hotel Syariah Yogyakarta attempts to change the negative perception about hoteling business in the community.

### **Missions**

Providing service by heart was stated by KH. Abdullah Gymnastiar when he stayed at Namira Hotel Syariah Yogyakarta. This statement is then set as the mission of this hotel in providing quality service to the guests.

### **Organizational Structure**

As a reputable hotel, the operational activities of Namira Hotel Syariah Yogyakarta are managed by the board of management. The following is the management structure of Namira Hotel Syariah Yogyakarta.

Owner : Drg. Edi Sumarwanto MM., MH

General Manager : Agus Sugindro SE

Employees : 6 employees

**Figures 2.1****The Organizational Structure of Namira Hotel Syariah Yogyakarta**