

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

A. Conclusion

Based on the research that has been done on the Namira Hotel Syariah Yogyakarta, it can be conclude that:

1. The Implementation of Sharia Principles at Namira Hotel Syariah Yogyakarta can be seen from providing prayer equipment in each guest room; the roof of the guest room has a Qibla direction sign, providing utensils for practical purification in the guest bathroom, the hotel mosque on the first floor. Then the ablution place is next to the hotel mosque separates men and women. Unfortunately, The hotel also lacks of religious pictures, calligraphy or pictures of Islamic leaders in the rooms. Instead, ordinary paintings are displayed. Guest visitors who are not guests' relatives (*muhrim*) are only allowed to meet the guests in the lobby and they are not allowed to enter the guest rooms. The implementation of sharia principles to services at Namira Hotel Syariah Yogyakarta, also can be detected from the rule for guests who at least can show husband and wife Identity Cards and have the same address, providing prayer equipment, al-quran and food. The implementation of sharia principles in management at Namira Hotel Syariah Yogyakarta, namely implementing a halal guarantee system. This can be seen from the

restriction that applies for unmarried or non-relatives couple to stay in this hotel, It is forbidden to bring alcoholic drinks and carry illegal drugs in the hotel. And employees Namira Hotel Syariah Yogyakarta are required to wear a uniform that is polite and in accordance with Sharia principles and is requires employees to be Muslim.

2. The application of sharia principles in products, services, and management at Namira Hotel Syariah Yogyakarta were based on the DSN-MUI Fatwa No 108/DSN-MUI/X/2016 and Sharia compliant certification, the hotel still does not have a halal certificate from DSN-MUI. Namira Hotel Syariah Yogyakarta has not fully implemented sharia principles because it is not yet equipped with Islamic ornaments on hotels, does not yet have SOP (Standards Operational Product) / guidelines and / or guidelines on hotel service procedures to ensure the implementation of hotel services in accordance with sharia principles, Namira Hotel Syariah Yogyakarta has neither restaurant nor shared-kitchen. The food provided by the hotel is supplied by other parties such as from *Padang* or *Gudeg* restaurants. However, Namira Hotel Syariah Yogyakarta do not pay attention to food that has halal certificates or not. After being traced it turned out that the Padang and Gudeg restaurants also did not have a halal certificate from LPPOM MUI. Supposedly, processed food and beverages taken from outside should be food must have a halal certificate and Namira Hotel Syariah Yogyakarta have not used banking sharia in performing services

and financial managers. However, this Namira Hotel Syariah Yogyakarta, may name the hotel as a sharia hotel even though the application implemented by the Namira Hotel Syariah Yogyakarta is still in the process stage or not fully, because in Yogyakarta to become a sharia hotel is not required to have a halal certificate.

B. Recommendation

After getting conclusions from the research of this description, the following suggestions or inputs recommended by the author:

1. Increasing the quality of hotel products and services must always be prioritized and developed, so that sharia-based hoteling businesses are more popular and well-known.
2. Hotels that want to apply sharia principles should be supported with Islamic nuances such as displaying religious images, calligraphy or religious figures on the walls of the hotel.
3. Sharia hotels must have sharia certificates from DSN-MUI.
4. Regarding the development of sharia tourism in Indonesia, you should have a positive regulation regarding the standardization of sharia hotels, so that hotels that wish to name it as sharia hotels have guidelines and legal consequences.

5. The guidelines for sharia hotels stipulated in the DSN-MUI fatwa Number 108/DSN-MUI/X/2016 have found many provisions that must be discussed again. In addition, there are several provisions in this fatwa that might cause multiple interpretations in understanding it so that it requires further explanation.