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Implementation of sharia in the management of the Ibrahim Sharia Hotel and the Prayer Sharia Hotel in Semarang

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ABSTRACT

In halal tourism there is an element of hospitality. How can hospitality in Central Java grow according to sharia, of course in hotels there must be facilities for places of worship. By realizing this, tourists who are looking for halal tourism in Central Java can feel comfortable traveling. The purpose of research on the application of sharia, the differences and similarities in the application of sharia in management. As for the purpose of knowing sharia in management, the differences and similarities in its application. This research uses a qualitative approach. Researchers observed the research location as a whole according to the problem and also interviewed the hotel. The population in this study is the management, all employees and visitors. The method used in this study is an analysis based on general data and then specific conclusions are drawn (deductive method) and the method used to compare the data drawn into new conclusions (comparative method). If the population is <100 people it is better to take all of them, if the population is >100 people then the sample taken is between 10-15% or 20-25%. Therefore, the samples in this study were owners, employees and visitors between 10-15 people as informants. Based on the research results, it can be concluded that the hotel is a type of accommodation that uses part or all of the building area to provide lodging, eating, drinking, and other services for the public that are managed commercially.



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Introduction

Along with the growing development of the shari'ah economy in Indonesia, currently the business sector in the hotel sector is starting to be targeted by many entrepreneurs by implementing Islamic management. As a result, not a few hotels have started to apply shari'ah in carrying out operational activities and in implementing Islamic management in their business. (*Peraturan Menteri Pariwisata Dan Ekonomi Kreatif Republik Indonesia No.2 Tahun 2014.*) The absolute criteria that apply to the Hilal Syariah Hotel Business 1 are: 1) product aspect consisting of 8 (eight) elements and 27 (twentyseven) sub elements; • service aspect consisting of 6 (six) elements and 20 (twenty) sub elements; and 2) Management aspect which consists of 2 (two) elements and 2 (two) sub elements. The second sharia hotel category is Hotel Syariah Hilal 2.

Based on last year's visitor data for the two hotels, sharia-based hotel enthusiasts are a mainstay for hotel visitors. According to visitor data for 2022, Hotel Ibrahim Syariah has 4,500 domestic visitors and 15 foreigners, data obtained from Hotel Ibrahim Syariah. Meanwhile, at the Larismanis Syariah Hotel, hotel competition in Semarang seems to be getting tougher. Some hotels are starting to clarify segmentation. Some hotels in Semarang position themselves as centers of entertainment activities, while Hotel Ibrahim Syariah and Hotel Syariah Larismanis try to use the sharia label to attract consumers, especially potential hotel visitors who are Muslim or non-Muslim. According to (Widyarini, 2013), states that sharia hotels are accommodation services that operate and adhere to the guiding principles of Islamic teachings. Operationally, the services provided at sharia hotels are almost like conventional/non-sharia hotels in general. However, the concept of this hotel balances the spiritual aspects of Islam that apply in its management and operation. Based on the background above and to clarify the direction of the research, the formulation of the problem in this study is:

How is the application of sharia in the management of Hotel Ibrahim Syariah and Hotel Syariah Larismanis? What are the differences and similarities in the application of sharia in the management of Hotel Ibrahim Syariah and Hotel Syariah Larismanis?

(Peraturan Menteri Pariwisata Dan Ekonomi Kreatif Republik Indonesia No.2 Tahun 2014.) is one of the guidelines for managing a shari'ah hotel which includes: 1) Hotel business (A.S. Parawansyah, 2014) is a provider of accommodation in the form of rooms in a building that can be equipped with food and beverage services, entertainment activities, and/or other facilities on a daily basis with the aim of making a profit; 2) Sharia (Sofyan, 2011) are the principles of Islamic law as stipulated in the fatwa and/or approved by the Indonesian Ulema Council; 3) Sharia hotel business (Krestanto et al., 2019) is a hotel business whose operation must meet the criteria for sharia hotel business as referred to in this regulation. The criteria for a shari'ah hotel business are the formulation of qualifications and/or classifications that include product, service and management aspects. the increasing development of contemporary Islamic economics and business according to (Alma, 2014)

With this research, in general researchers want to know: To find out the application of sharia in the management of Hotel Ibrahim Syariah and Hotel Syariah Larismanis. To find out the differences and the implementation of sharia in the management of Hotel Ibrahim Syariah and Hotel Syariah Larismanis. Some questions for visitors, employees and management, as research purposes.

Sharia hotels (Ririn Tri Ratnasari, 2016) is a hotel as usual, whose operations and services have conformed to sharia or Islamic teaching guidelines, in order to provide a peaceful, comfortable, healthy and friendly atmosphere needed by guests, both Muslims and non-Muslims. In Islam, to do business will be oriented not only to material gain, but to place a business that is also oriented towards: 1) Realizing the benefit of the people; 2) Realizing justice and equal distribution of income; 3) Build a noble civilization; 4) Creating a balanced and harmonious life. (Riyanto, 2012).

Sharia hotel operations (Rahmadi Islam, 2018) are generally no different from other hotels, remain subject to Government regulations, remain open 24 hours, without interruption. One of the current sharia-based products This is quite growing is the accommodation and hospitality business in Indonesia (Kementerian Pariwisata RI edisi 1, 2016). Currently it is estimated that there are around 50 to 100 potential sharia hotels in Indonesia throughout Indonesia (Sofyan, 2017).

Marketing is also open to all people, both Muslims and non-Muslims. Sharia hotels that are increasingly in demand by the public at this time must be able to meet the criteria in accordance with sharia provisions. To facilitate the identification of sharia hotels and fulfillment of sharia elements (Hillyah Sadiyah, 2019), the government divides groups into Hilal-1 sharia hotels and Hilal-2 sharia hotels, namely: 1) The criteria for Hilal-1 sharia hotels, namely the classification for sharia hotel businesses are considered to meet all the criteria for sharia hotel businesses needed to serve the minimum needs of Muslim tourists; 2) Hilal-2 sharia hotel criteria, namely the classification for sharia hotel businesses that are considered to meet the criteria for sharia hotel businesses needed to serve the moderate needs of Muslim tourists.

Hotel Management

In managing an institution/foundation that is good and can be trusted by the community, it cannot be separated from the management applied in an organization (Wicaksana & Rachman, 2018). Sharia hotels also provide more than just services and benefits hotels in general. Sharia hotels using sharia principles in terms of services, facilities and even benefit services are in accordance with the lines of provisions in providing services for the benefit of their visitors. By using sharia principles, hotels can provide services that are not just physical but spiritual in nature, because in sharia they provide facilities based on the framework and provisions of Islamic sharia lines so that they do not only feel safe outwardly but inwardly. Hotel Syariah will adhere to the principle of protecting and supporting the interests of the government, including maintaining the code of ethics for

tourism, both nationally and internationally. According to (Fahrudin, M. A., Kholidiyanti, N. A., & Mois, 2018). Sharia hotels can be an important spiritual marketing model as a tourism marketing medium (Dinar Standard, 2018). So the Sharia Hotel is a form of lodging service which according to applicable law, starting from the planning, objectives, and benefits have fulfilled the pattern based on the principles of Islamic law.

Method

Types of research

In essence (Mustari, 2012) field research is research conducted by exploring data sourced from research locations or fields. The required data can be obtained from reliable sources, namely parties related to sharia hotel management. In addition to field research, (Sugiyono, 2014) the data is also supported by library research to collect the required data and information which can come from books or other references related to the research being carried out.

Nature of Research

Research is descriptive in nature (Mustari, 2012), which describes precisely the characteristics of an individual, symptoms, circumstances and situations of certain groups or to determine the frequency of certain relationships of a symptom in society. (Sugiyono, 2018) In this study, the descriptive meaning that the author means is a study that describes how the application of sharia-based management in managing sharia hotels.

Data source

To answer the formulated problem (Hardiansyah, 2012), a research method is needed, because it is an important aspect of research. In this study the authors collect data or information by reading, quoting, and compiling it based on the data that has been obtained from primary data and secondary data. Primary data is data obtained directly in research conducted in the field in order to obtain data directly from the management of Hotel Ibrahim Syariah and Hotel Syariah Larismanis. Primary data is obtained by means of observation and interviews. Secondary data is data obtained directly from the field, secondary data sources taken by the authors come from research books and relevant documents.

Data collection technique

In collecting data in research locations using several methods including the following: 1) Observation (Amaliyah, 2013) This method the authors use as a method as a support to prove the truth of the data obtained from interviews regarding the application of sharia in sharia hotel management; 2) Interview. Unstructured and structured interviews, this method is used to make it easier to achieve goals. In practice the author prepares several questions that are asked directly

No	Informant	Information
1	General Manager	Hotel Ibrahim Syariah and Hotel Syariah Larismanis
2	Employee	Hotel Ibrahim Syariah and Hotel Syariah Larismanis
3	Consumer	Hotel Ibrahim Syariah and Hotel Syariah Larismanis

Documentation

This documentation is intended to obtain evidence that the implementation of sharia in the management of Hotel Ibrahim Syariah and Hotel Syariah Larismanis is actually implemented.

Population And Sample

The pop Along with the growing development of the shari'ah economy in Indonesia, currently the business sector in the hotel sector is starting to be targeted by many entrepreneurs by implementing Islamic management. As a result, not a few hotels have started to apply shari'ah in carrying out operational activities and in implementing Islamic management in their business. (Peraturan Menteri Pariwisata Dan Ekonomi Kreatif Republik Indonesia No.2 Tahun 2014.) The absolute criteria that apply to the Hilal Syariah Hotel Business 1 are: 1) product aspect consisting of 8 (eight) elements and 27 (twentyseven) sub elements; • service aspect consisting of 6 (six) elements and 20 (twenty) sub elements; and 2) Management aspect which consists of 2 (two) elements and 2 (two) sub elements. The second sharia hotel category is Hotel Syariah Hilal 2.

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and in a day it reaches 22-24 visitors staying overnight. Meanwhile, the best-selling sharia hotels are known to have 35 employees and the number of visitors per day reaches 31-34 visitors. The sample is an example that represents the population and is a reflection of the entire object under study. The population in this study is <100 people, so all populations in this study will be used as research samples, namely this research is a population type. This is in accordance with Sugiono's opinion in his book "if the subject is <100 people, then it is better to take all of them so that the research is in the form of a population, then if the population is > 100 people it can be taken between 10-15% or 20-25%. Therefore, the samples in this study were owners, employees and visitors, between 10-15 people were explained.

The samples in this study were the owners and 25 employees at Hotel Ibrahim Syariah. For the consumer sample, the researcher used (Adeliarosa, 2021) incidental sampling, namely a sampling technique based on chance, meaning that anyone who coincidentally/accidentally meets the researcher can be used as a sample, if the person who happens to be found is suitable as a data source. The researcher took a sample based on opinion (Sugiyono, 2014a) as previously reviewed, namely the researcher took a sample of consumers/visitors between 10-15 people at Hotel Ibrahim Syariah and Hotel Syariah Larismanis.

Data processing techniques

The collected data is then processed (Sugiyono, 2013), data processing is as follows: 1) Data checking (editing); 2) Data classification (coding); 3) Data reconstruction.

Data analysis technique

Then analyzed using deductive method. The deductive method, namely the method by drawing a conclusion starting from general statements to specific statements using reasoning or ratios. This method is used to analyze data obtained from the library related to existing problems. From these data specific generalizations were drawn, namely the facts that occurred in the field, namely at the Ibrahim Syariah Hotel and the Larismanis Syariah Hotel.

The comparative method is an analysis that is carried out by comparing one data with other data or one variable with another variable. Thus this method is the main method that the authors use in analyzing existing data. Miles and Huberman in (Sugiyono, 2018) offer a general analysis pattern by following the interactive model as follows: 1) Data Reduction is summarizing, choosing the main things, focusing on important things that are in accordance with the research topic, looking for themes and patterns, in the end providing a clearer picture and making it easier to do research. further data collection; 2) Data Presentation (Data View). After reducing the data, the next step is presenting the data. In qualitative research, data presentation can be done in the form of tables, graphs, flowcharts, pictograms and the like. Through the presentation of these data, the data can be organized, arranged in a relationship pattern, so that it will be easy to understand. Apart from that, in the research, Data Display Data Collection Data Reduction Conclusion / Verification Source: (Sugiyono, 2018)

Results and Discussions

Sharia Implementation in the Management of the Ibrahim Syariah Hotel and the Larismanis Syariah Hotel
sharia in hotel management Ibrahim Sharia and Hotel Syariah Larism there are 3 sharia, we can see whether the hotel is a hotel that meets the concept of sharia. According to the results of interviews and site surveys from the two hotels, it can be seen that the implementation practices of each hotel are as follows:

Ibrahim Syariah Hotel

Facility

Based on the results of observations and interviews with the General Manager at the Ibrahim Syariah Hotel, it is almost the same as a conventional hotel, where the hotel provides the same facilities. Free parking, Free High-Speed Internet (Wi-Fi), Non-smoking hotel, Parking garage, Bicycle rental, 24 -hour front desk. Where is the attraction of hotel customers.

Equipment

Based on the results of observations and interviews with employees at the Ibrahim Syariah Hotel, where the equipment in the hotel is a means of infrastructure for customer needs, where customers check in, couples who do not carry married identities will not be allowed to enter and stay at sharia hotels. Marriage identity can be in the form of a marriage book, KTP with the same address or even showing a wedding photo. If you can't show a married identity for a couple who will be staying at this sharia hotel, you won't be welcome to enter. Every guest who comes to the hotel will be checked carefully and politely by the receptionist.

Service Quality

Based on the results of observations and interviews with consumers at Hotel Ibrahim Syariah, room cleaning services are very satisfying for guests, which is a priority for Hotel Ibrahim Syariah where comfort is a place to stay for guests.

Larismanis Syariah Hotel**Facility**

Based on the results of observations and interviews with the General Manager of Hotel Syariah Larismanis, providing shuttle, laundry, dry cleaning, wireless Internet is available in the hotel rooms, free of charge. Guest parking, private parking is possible on the spot, provided specifically for guests with existing sharia may be almost the same as other conventional hotels

Equipment

The equipment of all sharia hotels is almost the same, but there is little from the results of observations and interviews with the Larismanis Syariah Hotel Employee. For the clothes used, guests do not need to wear sharia clothes or clothes. Just use polite clothing and not be too open. This is to maintain the comfort of other guests. However, sharia clothing is still mandatory for hotel staff on duty.

Service Quality

Customers who come to the best-selling sharia hotels comment that even though they are cheap, these accommodations provide adequate facilities and quality services are maintained.

Differences and Similarities in the Implementation of Sharia in the Management of Hotel Ibrahim Syariah and Hotel Syariah Larismanis

In accordance with the elaboration of the implementation practices carried out by the two hotels, it can be seen some similarities and differences in the implementation of sharia. The similarities in the two hotels are as follows:

Table 1. Similarities between Hotel Ibrahim Syariah and Hotel Syariah Larismanis

Indicator	Sharia	Hotel Ibrahim Syariah dan Hotel Syariah Larismanis
The similarities between Hotel Ibrahim Syariah and Hotel Syariah Larismanis	Facility	main facilities such as a complete bathroom with equipment, shower and bathtub, hairdryer, air conditioning, flat-screen TV, refrigerator, storage cupboard, dressing table set, chairs and table, as well as comfortable beds. public facilities provided by the hotel, namely meeting rooms, main lobby, ballroom, coffee shop, sky lounge on the top roof, to halal food and drinks.
	Equipment	The provision of prayer tools and the Koran is to make it easier for Muslim guests to worship.
	Service Quality	Food and drinks provided by sharia hotels must have received a halal certificate from the MUI. Providing adequate facilities, equipment and facilities for the implementation of worship, including facilities for purification. Hotel managers and employees are required to wear sharia-compliant clothing

As for every similarity there must be a difference. The explanation above is the result of the equality of sharia practices carried out by Hotel Ibrahim Syariah and Hotel Syariah Larismanis. Not everything that is applied from the 3 sharia in running a sharia-based hotel is the same, here are the differences in the two hotels:

Table 2. Differences between Hotel Ibrahim Syariah and Hotel Syariah Larismanis

Indikator	Syariah	Hotel Ibrahim Syariah	Hotel Syariah Larismanis
Hotel Ibrahim Syariah dan Hotel Syariah Larismanis	Facility	Free parking, Free High-Speed Internet (Wi-Fi), Non-smoking hotel, Parking garage, Bicycle rental, 24-hour front desk	Shuttle, laundry, dry cleaning, wireless Internet available in the hotel rooms, free. Guest parking Private Parking is possible on site.

Indikator	Syariah	Hotel Ibrahim Syariah	Hotel Syariah Larismanis
Hotel Ibrahim Syariah dan Hotel Syariah Larismanis	Equipment	At check-in, couples who do not bring married identity will not be allowed to enter and stay at sharia hotels. Marriage identity can be in the form of a marriage book, KTP with the same address or even showing a wedding photo. If you can't show a married identity for a couple who will be staying at this sharia hotel, you won't be welcome to enter. Every guest who comes to the hotel will be checked carefully and politely by the receptionist.	For the clothes used, guests do not need to wear sharia clothes or clothing. Just use polite clothing and not be too open. This is to maintain the comfort of other guests. However, sharia clothing is still mandatory for hotel staff on duty.
Hotel Ibrahim Syariah dan Hotel Syariah Larismanis	Service Quality	Room cleaning service	Because even though it is cheap, this accommodation provides adequate facilities and services whose quality is maintained.

Conclusion

This study aims to determine the application of sharia in hotel management at Hotel Ibrahim Syariah and Hotel Syariah Larismanis. Respondents in this study were general managers, employees and customers/guests of the Ibrahim Syariah Hotel and the Larismanis Syariah Hotel. Based on the data that has been collected and the results of interviews that have been conducted on the problems of implementing sharia in hotel management, the following conclusions can be drawn: The application of sharia in hotel management implemented by Hotel Ibrahim Syariah and Hotel Syariah Larismanis has almost met the criteria of 3 sharia, namely the facilities provided, existing equipment, and service quality.

From the results of the presentation of research results and observations, it can be seen that the similarities between Hotel Ibrahim Syariah and Hotel Syariah Larismanis include the facilities provided, existing equipment, and service quality. The significant differences in Hotel Ibrahim Syariah and Hotel Syariah Larismanis are in the existing equipment and service quality. The difference between Hotel Ibrahim Syariah and Hotel Syariah Larismanis is that married identity can be in the form of a marriage book, ID card with the same address or even showing a wedding photo. If you can't show a married identity for a couple who will be staying at this sharia hotel, you won't be welcome to enter. Every guest who comes to the hotel will be checked carefully and politely by the receptionist. And for the clothes used, guests do not need to wear sharia clothes or clothes. Just use polite clothing and not be too open..

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