

Implementation of Shari’a Principled Hospitality Business in Pekanbaru

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ABSTRACT

The hotel business in Pekanbaru has recently been determined based on market needs, which are sourced from Islamic spiritual offerings. However, in its implementation, Sharia hotels are still not an attractive accommodation offer for all circles. The challenge of Sharia hotel packaging is homework for all relevant stakeholders. Therefore, this study wants to see how the practices and strategies of implementing Sharia-based hotel business in Pekanbaru, this type of research is qualitative research with case studies whose research locations are carried out on Sharia-principled hotels in Pekanbaru City such as Edotel Amanah Syariah Hotels, Raudah Hotels, Sri Indrayani Hotels, Dlira Syariah Hotels, Graha Badnur Sharia Hotels, Hotel Baaraka Syariah and Akasia Hotel Syariah. It turns out that the presence of Sharia hotels is an added value for the tourism industry in the country where its development must remain by the main directions and policies of the tourism industry. The development of tourism-supporting facilities needs serious attention from the government and all levels of society, including the direction of Sharia-based hotel development. In addition, the provision of Sharia hotel business certificates is carried out through audits to assess the suitability of products, services, and hotel business management with Sharia hotel business criteria. Muslim consumers also expect to get protection from halal aspects of products, services, and hotel business management. The application of the Sharia principles to hotel business in the city of Pekanbaru in products, services, and management has been carried out by Islamic business ethics and applies Sharia principles by believing that business by Islamic rules will bring good and bring blessings.

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INTRODUCTION

Indonesia has a great opportunity to develop halal industrial zones because of the large demand. Currently, according to Samori (2016) the demand for halal products has begun to increase, especially for tourism, travel, hotels, food and beverages (mamin), fashion and cosmetics.

The huge potential that Indonesia has in terms of the halal industry, makes the government fully committed to become the leader of the halal industry in the world. Business development using religious backgrounds, especially with a majority Muslim population, of course, this is an opportunity for business people to develop their business in various fields such as banking, tourism, hospitality, etc.

Sharia tourism is certainly closely related to the accommodation business, especially the hotel business. It is undeniable that this business is one of the supports of the tourism sector which is very fast progress (Riza Hafizi et al, 2012). Syafi'i Antonio (2010), sharia business has its own uniqueness, sharia is not only comprehensive, but also universal. Universal means that sharia can be applied in any time and place by every human being. This universality is especially in the social (economic) field which does not discriminate between Muslims and non-Muslims.

Syakir Sula (2006) in sharia business revealed that it is a polite business, a business full of togetherness and respect for each other's rights. It is also said (Antonio, 2010) Sharia business tends to be normative and seems far from business reality, but now it can be seen and practiced and will become a business trend for the future. (Samori; 2013) hotel business people continue to strive to display the advantages that can be presented to consumers such as quality service and different quantities by creating something distinctive or unique in hooking consumers.

The hotel business is increasingly competing to present concepts, innovations, or special services in packaging their products and services. (Antonio; 2010) Call it a concept or packaging that is now developing, for example: environmentally friendly concepts It is undeniable that the development of sharia labels in the business world today has become a trend in itself. The need for sharia products is the effect of the increasing level of public awareness, especially consumers who are Muslim towards Islamic laws and regulations in terms of their lives.

Infrastructure development that is rife in Riau Province is believed to be able to increase guests and tourists so that sharia concept hotels are also increasingly in demand. According to Sofyan (Sofyan; 2011), Sharia hotels are in great demand by

guests, especially married couples and families who bring children to avoid the child from inappropriate views. Many of the star hotels in Pekanbaru City in running their business now carry the concept of Sharia-based. The world of tourism business, especially hospitality services, from time to time is growing in line with the high interest in hospitality services in getting a place to rest according to religious guidance.

Infrastructure development that is rife in Riau Province is believed to be able to increase guests and tourists so that Sharia concept hotels are also increasingly in demand. According to Sofyan (Sofyan; 2011), Sharia hotels are in great demand by guests, especially married couples and families who bring children to avoid the child from inappropriate views.

Many of the star hotels in Pekanbaru City in running their business now carry the concept of Sharia-based. The world of tourism business, especially hospitality services, from time to time is growing in line with the high interest in hospitality services in getting a place to rest according to religious guidance. Several star hotels apply sharia principles such as D'Lira Hotel, Raudah Hotel, Edotel Amanah, Akasia Hotel Syariah, Graha Badnur Hotel, Baraka Syariah Hotel, Sri Indrayani Hotel, and so on. With visitors (guests) staying at Sharia hotels in 2022 are:

Table 1.1 Number of Visitors/Guests of Sharia Hotels in Pekanbaru

No.	Hotel Name	Visitor (Guest)/ Th	Room's	Information
1.	Hotel D'Lira	6.789 Person	3.394 Room	
2.	Hotel Raudah	1.464 Person	732 Room	
3.	Edotel Amanah	372 Person	186 Room	
4.	Hotel Akasia Syariah	1.018 Person	609 Room	
5.	Graha Badnur Hotel	5.992 Person	2.996 Room	
6.	Hotel Baraka Syariah	971 Person	350 Room	
7.	Hotel Sri Indrayani	4.500 Person	2.250 Room	

Sumber: Data Olahan Peneliti dari Perhotelan, 2023

From the data above, it can be seen that D'Lira hotel is able to receive 6,789 guests per year with the number of rooms filled being 3,394 rooms. While the Raudah hotel can accommodate 1,464 people and 732 rooms are filled which are

mostly filled on weekends. For Edotel Amanah Pekanbaru can accommodate around 372 people and 186 rooms are filled. Graha Badnur Hotel can accommodate around 5,992 people with 2,996 rooms sold annually with standard room types, Superior, Deluxe, Executive, Junior Suite, and Family Suite. This is almost equivalent to the sale of Sri Indrayani hotels that can accommodate 4,500 people with 2,250 rooms per year.

Sharia hotels that exist after the transition period from the COVID-19 pandemic to normal times have begun to experience better development in 2022, meaning that guest interest in staying at Sharia hotels has benefited. In Sharia, hotels receive guests only from married couples and families. The hotel does not provide liquor, wine, or music, and in the rooms, there are worship equipment and scriptures, mushalla, etc. It can be said that competition in Islamic hotels is small, while the business market share will be large in the future. To take steps in practice, management, and implementation of existing Sharia hotel business. On this basis, it is necessary to conduct research entitled "Application of Sharia principle Hotel Business in Pekanbaru".

The formulation of the problem in this study is as follows, how is the practice of implementing Sharia-based hotel business in Pekanbaru? What is the strategy of implementing a Sharia-based hotel business in Pekanbaru? The purpose of this study is to obtain empirical evidence to determine the extent of the practice of implementing Sharia principles hotel business in Pekanbaru. To find out the strategy for managing and implementing the Sharia hotel business in Pekanbaru. The research urgency of this study is the compilation of guidance regulations regarding the importance of the Sharia hotel business. Compilation of guidance documents on practices, management strategies, and implementation of Sharia-based hotel business in Pekanbaru.

LITERATURE REVIEW

Shari'a Hotel

Based on the Fatwa of the National Sharia Council of MUI No. 108 / DSN-MUI / X / 2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles explains that the Sharia hotel business is the provision 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 daily to obtain profits that are carried out by sharia principles.

Sharia Hotel Standard

Referring to the fatwa of the National Sharia Council of MUI No. 108 / DSN-MUI / X / 2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles which includes provisions that Sharia hotels must not provide access facilities to pornography and immoral acts. Not providing immoral entertainment facilities, halal food and beverages, facilities for places of worship and holiness, managers and employees are required to wear clothes by sharia.

The general sharia signs in running economic businesses, including hotel businesses according to Islamic Religious Mentoring, include: not producing, trading, providing, or renting products or services that are wholly or partially prohibited in sharia provisions. As in the case of food, it contains elements of pork, alcoholic beverages, gambling, adultery, and the like; does not contain elements of tyranny, possibility, despotism, or heresy that are prohibited in Sharia rules, either directly or indirectly; there are also no elements of fraud, fraud, lies, vagueness, excessive risk, and harm; and there is a thorough and consequent commitment in carrying out the agreement agreed between the parties concerned.

Sharia Hotel Packaging in Indonesia

Just presenting existing facilities certainly does not make the hotel business attractive and competitive. In the hotel industry is a very large element of service to guests. As we know, with existing knowledge, experience, and development, guests as hotel consumers today are very different. Hotel guests today are more critical and very selective in choosing and using service facilities that suit the needs, desires, and comfort of consumers.

According to Steadmon & Kasavana (Steadmon, 1990), the hotel can be interpreted as: "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." By referring to this understanding, it can be concluded that the hotel has the main purpose as an accommodation service provider equipped with facilities that can meet consumer needs such as restaurants, room service, etc.

In the Provisions of the Hospitality Business, in Chapter VII Ps. 24 paragraph 1, it is explained: In carrying out the hotel business, hotel leaders are obliged to: (a) Protect hotel guests; (b) Maintain the dignity of the hotel, and prevent the use of the hotel for gambling, drug use, activities that violate decency, security and public order. Sharia hotels are accommodation services that operate and adhere to the guiding principles of Islamic teachings. Operationally, the services provided in Sharia hotels certainly almost resemble conventional / non-sharia hotels in general. However, the concept of this hotel balances the spiritual aspects of Islam that prevail in its management and

Benefits of Sharia Hotels

The presence of Sharia hotels is a solution for Muslims. There are many benefits of Sharia hotels that we get from the services provided. Among others: Cheaper, choosing to stay at a Sharia hotel is one of the advantages, you know, because, of course, the price will be cheaper. A cheap place to stay is the perfect choice for everyone, especially for those who are on vacation with their extended family.

There is a reminder of prayer times. The benefit of staying at a Sharia hotel that is rarely found in other hotels is that there is a reminder of prayer times. Usually, Sharia hotels are located close to mosques. In each room, there is a loudspeaker so that all guests can hear. It does not mean that Sharia hotels are only for Muslims.

Prayer mats and mukena are provided in each room. When we are staying at a hotel we forget not to bring prayer equipment such as mukena for example. Take it easy if we stay at a Sharia hotel we don't need to be confused because every Sharia hotel room has been provided with prayer mats, mukena, and the Quran.

Has Islamic Standard facilities. For a Muslim who likes to swim you don't need to be confused, Sharia hotels provide swimming pools specifically intended for women and already have Islamic standards. Here you will not find men roaming around the pool so you don't need to worry when opening your aurat.

All Food and Beverages Have a Halal License. If you are looking for lodging some things need to be considered, especially for those of you who are Muslims. Namely ensuring the food and drinks to be consumed is very important. Quartz Services. One of the advantages of choosing a Sharia hotel is that it can be seen in

the service system. Services performed at Sharia hotels are familial. Staff who work by covering the aurat. In Sharia hotels, it is clear to apply the Islamic system in its business concept. So that employees or hotel staff are allowed and encouraged to cover their aurat at work. Namely, female staff wearing jilbab while on duty at the hotel. Isn't this view very cool and soothing for everyone in the hotel.

METHODS

This type of research is qualitative research with case studies (Creswell, 2013) for practical research, management strategies, and the application of Sharia hotel business in Pekanbaru. The location of this research was carried out on Sharia principle hotels in Pekanbaru City.

The main (primary) data sources are data obtained directly from existing Sharia-based tourism practitioners and experts, managers, and hotel services, which contain information related to the management strategy and implementation of the Sharia hotel business in Pekanbaru in the tourism industry in the form of relevant data (Sugiyono; 2009). In this study, researchers were directly involved in finding data in the field.

The population in this study is Sharia-principled hotel managers and services in Pekanbaru. Sample selection is carried out by purposive sampling, which is a determination of samples that take a group of members that have the same characteristics as the characteristics of the population (Bachtiar, 2000). Researchers choose informants who are considered to know (key informants) and can be trusted to be a source of solid data and know the problem in depth (Sutopo, 1988).

Data collection was conducted using observation, in-depth interviews, and documentation. Observation is a data collection technique carried out by observing the phenomena that occur at the research site. An in-depth interview is a data collection technique by conducting oral questions and answers directly and in-depth with the target/object of research to obtain data and information related to the research topic. Documentation is a data collection technique carried out by reviewing documents, archives, and references that have relevance to the research theme, such as practice files and strategies for managing and implementing the hospitality business and other data relevant to this study.

Data Analysis and Data Validation Methods

In this study, the validity or validity of the data was checked by the triangulation method. Triangulation is a technique of checking the validity of data that utilizes something other than the data to check data or as a comparison to the data (Moleong: 2004). In this study, a variation of the technique used is triangulation of the source model. Triangulation of the Source model is to compare and reverse check the degree of confidence of information obtained through different times and tools in qualitative methods. The data obtained is in the form of interviews conducted more than once in a certain period.

This was done because the data collection in this study used interviews, documentation, and observations made on Sharia-based hotel managers and services in Pekanbaru. The steps taken include:

- a. Compare observational data with interview data.
- b. Compare the results of the interview with the content of different documents.

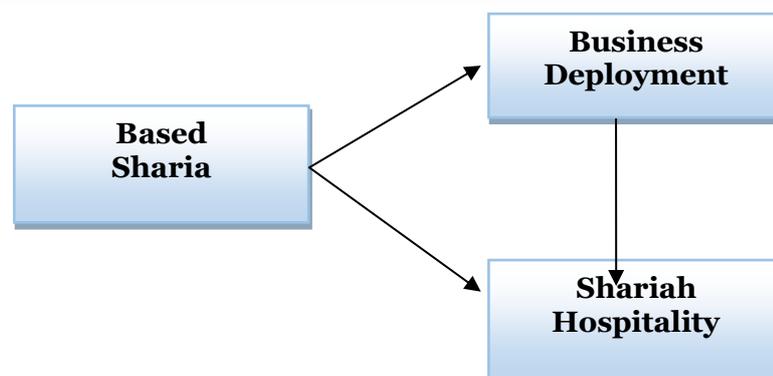
In qualitative research, data analysis cannot only be done linearly but must use interactive analysis (Sudika, 2001). In this method, this model is also called a cyclical interactive model (cyclical interactive analysis model). The components of the analysis are data reduction, data presentation, conclusion drawing

Research Design

Research design is a work plan that is structured in terms of relationships between variables comprehensively in such a way that the research results can provide answers to research questions.

Sharia-Based= Business Deployment → Sharia Hospitality

Picture 1. Research Design for the Application of Sharia Principle's Hospitality Business



Source: Research Design, 2022.

RESULTS

Research Object and Identity of Informants

In this study, the object of research is Sharia hospitality in Pekanbaru City. Sharia-based hotels that are the object of research as many as 7 (seven) hotels found in Pekanbaru City include Edotel Amanah Syariah Hotel, Raudah Hotel, Sri Indrayani Hotel, Dlira Syariah Hotel, Graha Badnur Hotel Syariah, Baraka Syariah Hotel, Akasia Hotel Syariah. Of the 7 Sharia hotels sampled, there was 1 (one) Sharia hotel that did not want to permit to conduct research, 2 (two) Sharia hotels that gave research permits but the informants we met could not provide information about this research, 4 (four) sharia hotels who became informants provided information about related research.

Sharia Hospitality Business Products

Dari informan yang diwawancarai, dapat diperoleh informasi mengenai produk bisnis perhotelan Syariah. Kumpulan jawaban seluruh informan sebagai berikut: From the informants interviewed, information can be obtained about Sharia hospitality business products. The collection of answers of all informants is as follows:

Informant A:

- *In hospitality, A applies basic principles by sharia, which refers to MUI regulations, for its products there used to be a halal certificate from MUI but for now it is not renewed anymore because of its convoluted requirements. After that, buying local products such as buying chicken or meat at traditional markets is important, the essence must be halal.*
- *In this hotel also guarded products that are prohibited in Islamic law such as no liquor and no music etc.*

Informant B:

- *The products used in the hotel's operations are sharia principled. Such as maintaining halal food using halal ingredients. The food process does not use Rum (rhum) is a fermented alcoholic beverage and avoids liquor.*
- *Other facilities prepared are the Quran in the room, a prayer mat, and a mukena in each room. In addition, the hotel also prepares Qibla direction and prayer time clock notifications to remind 5 prayer times.*
- *The hotel also does not provide musical instruments, but if there is an event at the hotel, musical instruments such as orgen are brought by themselves, each visitor is placed in the soundproof back hall and is not allowed to party*
- *Other facilities provided by the hotel are prayer rooms and other worship facilities, there are recitations every Friday for employees and there is a Ruqiah center and remembrance events*

Informant C:

- *The application of sharia principles has long been applied to this hotel, this is evident in the products used in this hotel such as the availability of sejadah, mukena, and Qibla direction in every hotel room.*
- *In addition, there is also a prayer room inside the hotel. If there is a party that involves music, it only applies in that room and the sound does not come out of the room. There are no nightlife events in the hotel.*

Informant D:

- *Hotel D in its product has public facilities (Rest Room) that are separated between male guests and female guests and there is written information "do not accept guests who are not mahram".*
- *In the room there are worship equipment and the Qura'an and the interior of the room is equipped with Islamic nuances (Calligraphy and Pictures of the mosque) calligraphy.*

From the information obtained from all informants, it can be seen that hospitality products are based on Sharia principles. Such as providing several facilities such as the Quran, sejadah, mukena in each room and reminders at every entrance prayer time. In addition, a prayer room is also provided in each hotel. It also provides adequate facilities, equipment, and facilities for the implementation of worship, including sacred facilities.

Food and beverages provided by sharia hotels must have received a halal certificate from MUI. In addition, the food served has also fulfilled halal taiyibban and for the sake of goodness by the basic principles of Sharia in hospitality.

Sharia-Based Hotel Services

From the informants interviewed, information can be obtained about the process of Sharia-based hotel services in running their business. The following answers were obtained from informants as follows:

Informant A:

- *In Hotel A, the service process applies the basic principles of sharia by selecting guests who come. Guests who come if they are married must show proof of marriage certificate. Guests staying at the hotel are also filtered, there are no strange guests in the sense of the word not by Islamic ethics, if guests show strange attitudes or behaviors then the hotel will be issue even if they have paid DP or the payment will be refunded*
- *Guests who come can be from any religion, which is important to be polite.*

Informant B:

- *The hotel service process is based on Sharia principles, namely based on the Quran and hadith. If a husband and wife stay overnight, they must show a marriage certificate. If there are male and female guests, it is asked first if there is a marriage certificate, otherwise, it is not allowed to be in one room, and if you still insist on the guest, the hotel will refuse subtly and politely.*

- *Service also always begins with the greeting "Assalamualaikum Warahmatullahi Wabarakatuh" If the guest is a woman's then the one who serves is also a woman and vice versa, so that visitors are more comfortable. And those who stay overnight are mostly families of cottages or boarding houses.*
- *The hotel also accepts non-Muslim guests even if they do not wear hijabs as long as they are dressed in a closed and polite manner. The hotel also accepts employees who are non-Muslim as long as they want to follow the rules of Islamic law such as wearing hijab and dressing Muslims while working.*

Informant C:

- *Basically, the hotel service process has referred to Sharia principles such as sorting guests who come to the hotel by checking the marriage book and ID card, if you cannot show these requirements, the hotel does not allow you to stay at this hotel.*
- *If guests are coming who are different types even if you admit that you must do so by opening the hotel room door with the hotel and visiting no later than 10.00 pm. Guests who come must dress Muslim and modestly. The average stay comes from a cottage or boarding house family who delivers or picks up their children from the cottage.*

Informant D:

- *Hotel D In the service process there are Islamic readings (newspapers, magazines, and other readings) and at certain times chants of the holy verses of the Quran are heard.*
- *There is a Qibla direction sign in the room and a written prayer reading in the room.*
- *All meals provided are halal food both in minibars and restaurants, do not provide alcoholic drinks, and do not provide bars, cafes, and entertainment venues*

Information obtained from all informants, it can be seen that the services provided have also applied sharia principles, such as selecting every guest who comes by checking the marriage book and ID card if the guest is a couple. In addition, employees have also worn hijabs by Islamic law and apply sharia principles in conducting services.

Sharia-Based Hotel Management

From the informants interviewed, information can be obtained about the management of Sharia-based hotels which are most dominantly carried out by Sharia hotels. Then the answer of each Sharia hotel is as follows:

Informant A:

- *The management of Hotel A is familial because most of its guests are married, Hotel A has applied Sharia principles that follow the rules in Islamic Sharia such as providing salaries to employees using a system for money.*

- *The hotel also has standard operating procedures for sharia hotels by screening guests who will stay at the hotel by checking marriage certificates and ID cards and the hotel will refuse the guest if the requirements requested by the hotel are not met. In addition, the time for visiting should not be later than 10.00 pm.*
- *Guests who come to the hotel do not have to dress Muslim but the important thing is to dress modestly, If there are guests from Non-Muslims who want to stay as long as he is dressed modestly, then the hotel will also accept him.*

Informant B:

- *Hotel B management already has better management and the hotel has also applied Sharia principles that follow the rules in Islamic law. Where the hotel already has a Halal certificate for food served at the hotel and there is no drinking*
- *The hotel also has standard operating procedures for Sharia hotels where guests who are married must bring a marriage certificate, if they do not have one, they must have separate rooms. In terms of promos and development, the hotel embraces Sharia-based banks and companies. The hotel market share is automatically reduced because it is labeled a Sharia hotel.*
- *In the hotel there is no debt, suppliers are paid immediately on the same day in cash, and employee salaries must not be late and must be given on time.*

Informant C:

- *Management of Hotel C in solving problems in a familial manner. The hotel has also implemented Sharia principles that follow the rules of Islamic law. Previously, the food products in this hotel had a halal certificate from MUI, now there is no longer an extension of the halal label but uses food ingredients from traditional markets and halal taiyiban.*
- *The hotel also has standard operating procedures for Sharia hotels where guests who are married must bring a marriage certificate and guests who stay can be of any religion with the condition of wearing polite clothes and not doing anything strange while in the hotel.*

Informant D:

- *In its management, Hotel D already has a better management structure.*
- *Every product and service has an SOP.*
- *The existing Human Resources are familial and Muslim.*
- *Financial transactions are entirely using Islamic banking.*

From the information obtained, almost all hotel management has Sharia criteria as well as in the implementation of Sharia-based business. Although the management is different from the norms applied by each hotel in a familial manner by adhering to Islamic teachings, where Sharia in the context of the criteria presented is still valued to maintain the religion of guests and users of hotel services with sharia principles.

Implementation of Sharia Principle's Hotel Business in Pekanbaru

MUI Number NK.11 / KS.001 / W.PEK / 2012, and Number B-459 / DSN-MUI / XII / 2012 concerning the Development and Socialization of Sharia Tourism, in this memorandum

of understanding it is agreed that there needs to be a guideline in the implementation of sharia-based hotel business. Sharia criteria in CANDY Number 2 of 2014 concerning Guidelines for the Implementation of Sharia Usha Hotels. Furthermore, placing these Sharia hotels in several classifications, continued with Fatwa DSN-MUI 108/2016 concerning Sharia Hotel Business, stating that the application of Sharia tends to be directed at the Muslim segment. The picture of market orientation is very easy to capture from several points that are the criteria of existing arrangements, let's call it for example in-room facilities, each room is given Qur'an and prayer mat facilities, and the interior of the room is equipped with calligraphy and religious symbols themselves.

Another thing that is considered to be the most important part of implementing Sharia hotels from these arrangements is the separation of male and female guests, especially those who are not mahram. In the context of implementing this kind of service, Sharia hotels strive to build a positive image and eliminate the negative impression of all services provided in the hotel. These applications and arrangements are also openly informed, both in writing and verbally when guests will make a reservation or check-in process.

Another application that is quite interesting from the MUI Fatwa Dictum in 2016, is the application of organization and management. In the organizational structure of Sharia hotel operators, a Sharia Supervisory Board (DPS) is required. In this context, the presence of DPS is an important point as an element of application and service control so that the products and services provided by the operator remain within Sharia standards. In addition, DPS is responsible for all operational procedures, both products and services and management.

The application of the Sharia principle in hotel business in the city of Pekanbaru in hotels in Pekanbaru has been carried out by Islamic business ethics, besides that, the hotel has taken into account the obstacles that may occur in implementing the Sharia principle by believing that business by Islamic rules will bring good and bring blessings from Allah SWT by translating the principle of "Islam Rahmatan lil 'Alamin"

CONCLUSION

The application of Sharia-based hotel business in the city of Pekanbaru, based on the results of observations and research in several hotels directly, the following conclusions can be drawn:

1. The presence of Sharia-based hotels is an added value for the tourism industry in the country, but its development must remain by the main directions and policies of the tourism industry. The development of tourism-supporting facilities needs serious attention from the government and all levels of society, including the direction of Sharia-based hotel development.
2. Sharia hotels apply Islamic Sharia-based hospitality principles. One of the most striking principles in Sharia hospitality is support for worship and religion.
3. Sharia-based hotel business in detail written in Fatwa DSN-MUI 108/2016 including first, the requirement for a Sharia hotel business certificate given by DSN-MUI which is written evidence that the hotel has met the conformity assessment of Sharia hotel business criteria. Second, the provision of Sharia hotel business certificates is carried out through audits to assess the suitability of products, services, and hotel business management with Sharia hotel business criteria, and three Muslim consumers receive protection from halal aspects of products, services, and hotel business management.
4. The application of Sharia principles hotel business in the city of Pekanbaru in products, services, and management has been carried out by Islamic business ethics, and applies Sharia principles by believing that business by Islamic rules will bring good and bring blessings from Allah SWT by translating the principle of "Islam Rahmatan lil 'Alamin"

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