



Public Preferences for Implementation of Sharia Hotel Facilities

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Abstract

The purpose of this study is to investigate people's preferences for the use of sharia concepts in the provision of sharia hotel services. When not all of the sharia criteria are met, the community's preferences become extremely significant in determining the priorities that sharia hotel managers can satisfy in offering amenities that meet the sharia idea. This study used a quantitative descriptive method, using online surveys distributed to 109 community respondents in Indonesia. Respondents were chosen using convenience sampling and given a questionnaire with closed questions based on five sharia hotel facility requirements. This research resulted three major priorities selected by the respondents: 1) the selection of guests who come to stay and restrictions on visiting guests, 2) the provision of facilities for worship and purification as well as providing a religious atmosphere, 3) arrangement of male and female visitors in supporting facilities such as entertainment, fitness and swimming pools.

Abstrak

Penelitian ini bertujuan untuk menggali preferensi masyarakat mengenai penerapan konsep syariah dalam penyediaan fasilitas hotel syariah. Ketika belum semua kriteria syariah mampu diterapkan, preferensi masyarakat menjadi sangat penting untuk menentukan prioritas yang dapat dipenuhi oleh pengelola hotel syariah dalam menyediakan fasilitas yang memenuhi konsep syariah. Studi ini menggunakan metode deskriptif kuantitatif dengan menyebarkan kuesioner secara online pada 109 responden masyarakat di Indonesia. Responden dipilih dengan menggunakan convenience sampling dan diberikan kuesioner dengan pertanyaan tertutup, berdasarkan 5 kriteria fasilitas hotel syariah. Hasil penelitian ini menunjukkan bahwa terdapat 3 prioritas utama yang dipilih oleh responden: 1) pemilihan tamu yang datang menginap dan pembatasan tamu yang berkunjung, 2) penyediaan fasilitas untuk beribadah dan bersuci serta memberikan suasana religi, 3) penataan pengunjung pria dan wanita di fasilitas penunjang seperti hiburan, fitness dan kolam renang.

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INTRODUCTION

Halal tourism has now become a lifestyle trend as well as a driving force for the world's economy (Jaelani, 2017). According to Ainin et al. (2020), halal tourism is a rapidly increasing tourism industry segment, hence a research of its trends is required. In the world, research on halal tourism has been conducted both conceptually and practically, revealing diverse opportunities and challenges (Battour & Ismail, 2016; Jaelani, 2017; Junaidi, 2020; Zulkifli et al., 2019; Vargas-Sánchez & Moral-Moral, 2019; Boğan & Saruşik, 2019; El-Gohary, 2016)

Halal tourism is a global market and is not only limited to Muslim countries (Feizollah et al., 2021). Ainin et al. (2020) dan Feizollah et al. (2021) examine trends in halal tourism by analyzing posts (known as 'tweets') on the social networking service Twitter. Ainin et al. (2020) stated that Japan was the most tweeted halal tourism destination, followed by Malaysia and Indonesia.

In Indonesia, Junaidi (2020) revealed that various obstacles were faced by the tourism industry in implementing halal tourism. Moderate business process transformation helps expand market segments. Based on the service aspect, Dharmanto et al. (2019) tried to compare several online providers in Indonesia that provide competitive and best features and services. The results of his research show that the number of fast promotions and services greatly determines positive preferences.

Tourist preferences are needed in the development of halal tourism. Research on tourist preferences for halal tourism services in Indonesia has been widely carried out (Maulani et al., 2021; Siregar, 2018; Permadi et al., 2019; Mariyanti et al., 2018 dan Fermani et al., 2020). Srisusilawati (2020) emphasized that the factors that influence tourist interest in visiting sharia tourist destinations.

Service, safety, and tourism greatly affect the interest of tourists. In measuring tourist preferences, Fermani et al., (2020) developed a self-report instrument, the Sustainable Tourist Stay Scale (STSS) to measure tourist preferences regarding halal tourism program and accommodation services.

Accommodation facilities in halal tourism are an important part of halal tourism services. Various studies related to sharia hotels have been carried out, both theoretically and practically (Abdurahim & Wibowo, 2022; Usman et al., 2020; Alandri, 2019; Auliya, 2020; Sueb et al., 2020). If Winarno (2019) identifies the factors that provide comfort and consumer loyalty in sharia hotels, then Mansyurah (2019) examines the opportunities and challenges of the sharia hotel business in a cosmopolitan society. Maghrifani (2018) sees sharia hotels based on consumers' perspective to gain understanding of tourist's motivation and values to choose and stay in Sharia hotels.

The application of the sharia concept in sharia hotels is inextricably linked to the existing regulations and rules. Several studies have addressed this, beginning with the policy connection, exploring the harmonization of sharia hotel rules (Alridho, 2019), and the practice of managing sharia principles based on the Mandate 108/DSN-MUI/X/2016 (Bariroh, 2020; Priyatmoko et al., 2022).

The application of the sharia concept in sharia hotels cannot be separated from the established policies and rules. Various studies have discussed this, starting from the link with policy, researching the harmonization of sharia hotel regulations (Alridho, 2019), the practice of managing sharia principles based on the Mandate dsn-mui number 108/DSN-MUI/X/2016 (Bariroh, 2020; Priyatmoko et al., 2022)

Referring to the Decree of the Minister of Tourism and Post No. KM37/PW.340/MPPT-86 regarding the

definition of a hotel, the Regulation of the Minister of Tourism and Creative Economy of the Republic of Indonesia No. 2 of 2014 concerning Guidelines for the Implementation of Sharia Hotel Business and the Mandate of DSN MUI No. 108/2016, a sharia hotel is a form of service facility in sharia tourism that provides lodging, dining, and drinking services, as well as supporting services, is managed commercially and meets the requirements set by the government, industry, and sharia whose implementation must meet the criteria sharia hotel business which includes aspects of product, service, and management.

Although sharia hotels are becoming a trend, its implementation is not easy. Several criteria and conditions must be met in accordance with the rules that have been determined, both by the government and the Indonesian Ulema Council (MUI). Revocation of the Regulation of the Minister of Tourism and Creative Economy of the Republic of Indonesia No. 2 of 2014 (Aldridho, 2019) and the indecision in implementing the MUI DSN Mandate Number. 108 of 2016 concerning the criteria for sharia hotels, resulting in little enthusiasm from hoteliers towards the application of sharia concepts in their hotels. Therefore, synergy is needed between actors, regulators, scholars, and the community in the implementation of sharia hotels in a clear and firm and moderate manner.

As a type of synergy in identifying solutions and input on policies in the provision of sharia hotel facilities in Indonesia, research that brings together policies and public preferences about priority of facilities implementation in sharia hotels is required, while there are no studies that specifically examine it. As a result, this paper investigates how Indonesian people's preferences in

allocating priority scale in constructing facilities at sharia-based hotels.

LITERATURE REVIEW

Sharia Hotel Facilities dan Public Preferences

In principle, sharia hotels have value and value the objectives of the sharia to be addressed and carried in its operations, namely being able to provide value for the benefit of society and prevent immorality. This matter because sharia hotels enforce strict terms and conditions for guests who want to stay at sharia hotels (Bariroh, 2020).

These goals must be in line with the needs and preferences of the community of potential users. Public's preferences are closely related to a person's decision to choose one of the alternative products. In the case of tourism, a person's decision to travel, for example, requires careful consideration, including deciding in choosing accommodation facilities (Permadi et al., 2019).

Knowing the wishes of tourists to make decisions in choosing tourism facilities and infrastructure is very important for tourism managers. This can provide benefits for area managers to prepare or pay attention to what types of facilities are desired by tourists. Knowing the preferences of tourists is also very helpful in determining the priority scale in creating new products in accordance with the facilities desired and needed by for sharia hotel facilities tourists (Fermani et al., 2020; Dharmanto et al., 2019).

A person's preferences are related to the behavior of consumers or buyers in the process of selecting products to be purchased, including in choosing a hotel (Assauri, 2013), which in this case is a sharia hotel. Rahardi and Wiliasih (2016) added that one of the factors that influence consumer preferences for sharia hotels is facilities. Therefore, sharia hotel managers in Indonesia must consider the wishes and

needs of tourists in order to increase visitor satisfaction, through exploring community preferences for the needs of a sharia hotel.

Criteria of Sharia Hotel Facilities

Public preferences regarding the application of the sharia concept in sharia hotels are explored based on the criteria determined by the Minister. 2 of 2014, DSN-MUI Mandate Number. 108 of 2016 and the criteria that have been formulated from previous research. Even though the Ministerial Regulation has been revoked, these criteria can still be used as the basis for creating question variables in the questionnaire. Another policy that forms the basis for making questions is the DSN-MUI Mandate No. 108 of 2016 as a guideline in the implementation of sharia hotels. The criteria determined by the Mandate include access and entertainment facilities, food and beverages, decorations, worship facilities and management.

Table 1 is the variables and questions formulated based on juridical studies and several previous studies. The determination of the variables is based on the hotel definition formulated by the Decree of the Minister of Tourism and Post No. KM37/PW.340/MPPT-86 regarding the fulfillment of facilities, namely room, eating and drinking facilities and other supporting facilities. Finally, the variables for determining the questions are divided into Core Zones, namely room and dining room facilities and Support Zones, namely entertainment and fitness facilities and added with regulatory and management services.

Based on research conducted by Bariroh (2020), Priyatmoko et al. (2022), Maghrifani (2018), Mujib (2016), Rahardi & Wiliasih (2016), Permadi et al. (2019), Rosenberg & Choufany (2009), Usman et al. (2020), Winarno (2019), it is formulated that the criteria for a sharia hotel must include aspects of room facilities and elements, guests, food and beverages, and management, which then

becomes a reference in filling out the list of questions. The room facilities and elements consist of Front Desk Facilities Zone, Accommodation Facilities Zone, Food and Drink Facilities Zone, and Supporting Facilities.

To get preferences from the community, a questionnaire is distributed to find out the tendency to choose something that is preferred or approved over others. This preference is part of the decision-making component of an individual as well as a reference for managers in providing facilities at sharia hotels. Questions are made based on policies related to sharia hotels, namely the Minister of Tourism and Creative Economy Number 2 of 2014 (although it has been revoked it can still be a reference) and DSN-MUI Mandate No. 108/DSN-MUI/X/2016 as well as the criteria formulated based on previous research. Table 3 is a list of questions in the questionnaire, divided based on the regulatory variables regarding muhrim, room facilities, front area (lobby), restaurants, fitness and entertainment, as well as event and management services.

Tabel 1. Variable dan Question in Questioner

No.	Variabel	Questions
1.	Guest selection	Checking marriage certificates for couples who will stay
		Suspicious behavior monitoring
		Prohibition of entering the room for non-mahram guests
2.	Front Desk Facilities	Provide a separate waiting area for women and men in the lobby area
		Calligraphy decoration in the lobby
		Does not provide decorations in the form of statues or living things except plants
		Front desk officer uniform according to sharia
3.	Accommodation Facilities	Calligraphy decoration in the room
		Special area for worship/prayer in the room

No.	Variabel	Questions
		Information on prayer times 5 times in the room
		worship facilities in the room (mukena, sarong and prayer rug and the Qur'an)
		Limiting Cable TV channels in the room
		Provide snacks (snacks) and halal drinks in the room
		Adequate equipment in the toilet room for ablution and istinja
		Limiting Cable TV channels in the room
4.	Food and Drink Facilities	Provision of halal-guaranteed food and drinks
		There are no facilities that combine men and women who are not muhrim
		Provision of facilities for eating and drinking activities in accordance with sharia (not standing or walking)
5.	Supporting Facilities	Provide a special and separate swimming pool for men and women with officers according to gender
		Provide special and separate spa facilities for men and women with staff according to gender
		Provide special gym facilities and separate for men and women with officers according to gender
		Does not provide bars, cafes and discotheques
6.	Even Facilities	Providing religious events at certain times
		Listening to prayers or chanting verses from the Qur'an at certain times
		Listening to religious music

RESEARCH METHOD

This study used a quantitative descriptive method to explore people's preferences regarding the application of sharia concepts in the provision of sharia hotel facilities. From these preferences, priorities were generated that can be fulfilled by sharia hotel managers in providing facilities that meet sharia concepts. People's preferences were determined based on policy studies and previous research references to formulate criteria variables in exploring preferences.

The list of questions was made up of variables based on sharia criteria collected from various references, both from government policies, the MUI National Sharia Council, as well as from various previous studies. Categorization was done by sorting each data unit which is then grouped according to the same data section and given a separate label which then becomes a variable to make a list of questions.

The method of data collection was done through the distribution of online questionnaires to 109 community respondents in Indonesia. The respondents were selected using convenience sampling and given a questionnaire with closed questions, so that respondents just choose and answer directly. The questionnaire contains closed questions base on 5 criteria for sharia hotel facilities. The assessment uses a Likert scale of 1-5 where 1 is for the value of lowest (strongly disagree) and 5 for the highest score (strongly agree). This rating will later be used in the analysis of people's preferences of the sharia hotel facilities

The selection of respondents through convenience sampling and distributing online questionnaires with Google Form was carried out to facilitate data collection during the Covid-19 pandemic. Questionnaires were distributed through groups of WhatsApp who were at least considered to have understood how to fill out the Google Form.

RESULT AND DISCUSSION

Based on the survey results, out of 109 respondents, 76.15% already know what a sharia hotel is. This knowledge includes knowledge of definitions and criteria that must be applied by a Sharia Hotel. Regarding knowledge about the name of Sharia hotels in Indonesia, respondents who already know more than one sharia hotel are 62.39% and those who

are interested in staying at sharia hotels are 100%. However, out of 100 respondents, only 52% have ever stayed at a sharia hotel. This shows that people's enthusiasm for the existence of a sharia hotel is very high, although not all people have stayed at a sharia hotel (Table 2)

Tabel 2. Knowledge and Interest in Sharia Hotels

No	Variable	Respondents (n= 109) (%)	
		Yes	No
1.	Knowledge of Sharia Hotels	76.15	23.85
		Ever	Never
2.	Have stayed	47.7	52.29
		Interest	No Interest
3.	Interested in staying at the hotel	91.74	8.26
		Yes	No
4.	Knowledge of Sharia hotel name	62.39	37.61

Based on the results of the respondents' answers, it shows that the high interest and enthusiasm from the community has not been matched by adequate socialization about sharia hotels. Uncertain government policies put sharia hotels into destinations that have not been much in demand by the public. Exclusivism and the lack of facilities are often obstacles for people to stay at sharia hotels. Therefore, the percentage of respondents who have stayed at Syariah Hotels is still below the total number of respondents.

A. Guest Selection

As the DSN-MUI Mandate No. 108 of 2016 concerning Guidelines for Tourism Implementation based on Sharia Principles, it is determined that sharia hotels may not provide access facilities and facilities for pornography or immoral acts. One of the openings for access and facilities comes from the freedom of guests who come and stay. Therefore, guest selection is important to close this access. Respondents were asked whether they agreed if the selection of partner guests was carried out and the provision of rules was prohibited to receive non-

mahram guests in the room. Based on the answers of 100 respondents, 81.65% answered Strongly Agree, 12.84% answered Agree, 4.13% answered Neutral, 0.92% answered Disagree and 0.46% answered Strongly Disagree with the regulation (Figure 1).



Figure 1. Muhrim Settings

This means that most people really need the availability of arrangements regarding the selection of staying guests. Table 5 describes the percentage of respondents' answers regarding the arrangement of muhrim and the provision of facilities consisting of rooms, restaurants, entertainment and fitness as well as event and management facilities.

B. Room Facilities

In principle, hotels are accommodation facilities in the form of rooms in a building that can be equipped with food and drink services, entertainment activities and or other facilities. In general, these facilities are divided into in-room facilities, front desk, restaurant, sports, fitness and entertainment. Space in the form of a room is the main facility provided in a hotel. Rooms in sharia hotels must of course be provided in accordance with the sharia concept. In the questionnaire, questions were asked about calligraphy decorations, special areas for worship/prayer, information on prayer times for 5 times, worship tools such as mukena, sarongs and

prayer mats as well as the Qur'an, limiting cable TV channels, snacks and halal drinks in the room, and adequate facilities in the toilet room for istinja (self-cleaning/washing). The results show that 64.61% strongly agree, 23.07% agree, 7.34% neutral, 3.41% disagree and 1.57% strongly disagree if these facilities are provided in the room (Figure 2).

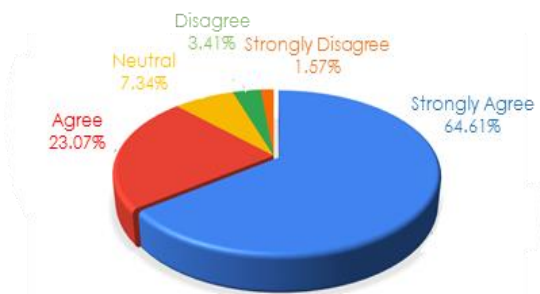


Figure 2. Room Facilities

This shows that most of the respondents gave a positive preference for the provision of worship facilities and cleaning in the room.

C. The Reception Area (Lobby)

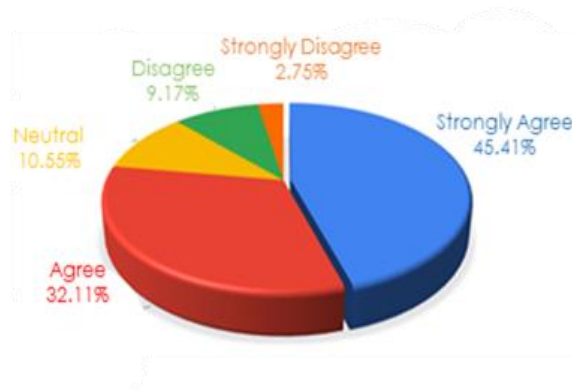


Figure 3. The Reception Area

The reception area (lobby) at the hotel is like a human face. The lobby is a representation of the image of a hotel. The questions asked are related to the preference for the availability of separate waiting room areas for women and men, room decorations that avoid social images or statues and or living things except plants. The answers of respondents who

stated Strongly Agree with the facility amounted to 45.41%, the remaining 32.11% stated Agree, 10.55% stated Neutral, 9.17% stated Disagree and 2.75% stated Strongly Disagree (Figure 3).

In general, respondents gave a positive preference for the provision of sharia-concepted facilities in the Lobby area, but no more than half of the respondents stated Strongly Agree. This means that in terms of separation and decoration, it is still under the needs of guest selection at the hotel.

D. Restaurant Facilities

The provision of food and beverages is a facility that is an important supporter of a hotel. In sharia hotels, the food and drinks provided must be guaranteed to be halal. The restaurant is one of the main spaces that provide food and drinks. Eating activities from breakfast, lunch to dinner are provided at the restaurant. In addition to food and drink, sharia concepts in eating and drinking activities have been regulated, such as not being allowed to eat or drink while standing, not eating too much or drinking and not wasting food or drink.

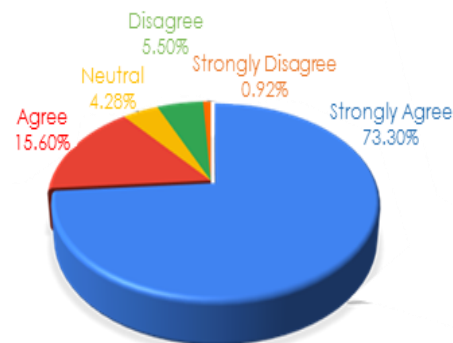


Figure 4. Restaurant Facilities

The questions asked in the questionnaire consisted of preferences related to serving alcoholic beverages, food or drinks containing pork and its elements as well as providing facilities that avoid eating and drinking while

standing. The results show that 73.70% stated Strongly Agree, 15.60% stated Agree, 4.28% stated Neutral, 5.50% stated Disagree and only 0.92% stated Strongly Disagree in the provision of these facilities (Figure 4). Halal food and beverages are considered absolute for most people who must be provided in sharia hotels.

E. Entertainment and Wellness Facilities

One of the attractions of the hotel is the entertainment and fitness facilities. Fitness facilities consist of a swimming pool, gym and spa room, as well as entertainment facilities in the form of a bar, café and discotheque or karaoke. The comfort and quality of the facilities provided are often the determinants of potential visitors to stay. Regarding the concept of sharia, several questions were asked in the questionnaire, namely preferences related to the separation between men and women with officers according to gender, regulation of the use of polite clothing (not too open), and the absence of bars, cafes and discotheques. The results showed that 62.20% stated Strongly Agree and 28.26% stated Agree, 4.40% stated Neutral, 3.85% stated Disagree and 1.28% stated Strongly Disagree with the provision (Figure 5). The answer shows that most tend to agree with the application of the sharia concept in entertainment and fitness facilities.

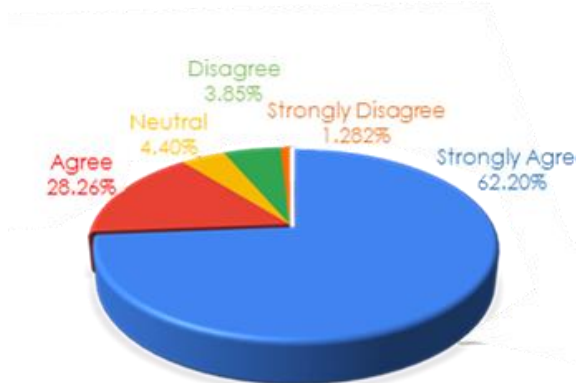


Figure 5. Entertainment and Wellness Facilities

F. Event and Management Facilities

The atmosphere in the hotel will determine the comfort for visitors. In general, every hotel has its own charm, especially in creating an atmosphere. Some hotel managers provide events at certain times such as live music, traditional ceremonies or dances, or activities for children in order to attract visitors. In the questionnaire, the preferences that respondents want to explore are related to facilities that can create a religious atmosphere such as Islamic songs, chanting prayers or verses from the Qur'an at certain times, religious events, sharia financial transactions and uniforms according to the sharia for officers and staff/hotel employees. The results show that the event and management facilities are stated to Strongly Agree as much as 49.77% and Agree as much as 29.59%. Neutral 8.94%, Disagree 10.09%, Strongly Disagree 1.61% (Figure 6).

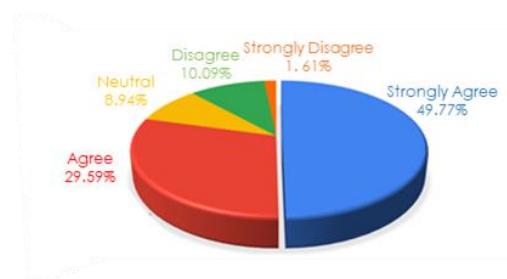


Figure 6. Event and Management Facilities

This shows that the facilities for religious events and the management of sharia-based financial transactions are not deemed necessary for the respondents. Overall, respondents responded positively to the application of the sharia concept in sharia hotels. If the percentage of respondents who answered Strongly Agree with those who answered Agree were combined, then the highest result was

in the selection of guests who came and restrictions on visits to the room. Visitors to sharia hotels maintains the potential for sexual activity or prostitution in the hotel (Table 3).

Table 3. The Percentaege of respondents who answered strongly agree and agree

No.	Facilities	Respondents (n= 109) (%)		
		Strongly Agree	Agree	Total
1.	Muhrim Settings	81.65	12.84	94.49
2.	Room Facilities	62.20	28.26	90.46
3.	Facilities in the Lobby	73.70	15.60	89.3
4.	Restaurant Facilities	64.61	23.07	87.68
5.	Fitness Facility	49.77	29.59	79.36
6.	Events and Services	45.41	32.11	77.52

Halal food and drink is also a public preference which is considered very important to be fulfilled. Facilities in the room and fitness room get a balanced response to be a preference for respondents. Lastly, events that feature chanting of prayers and verses from the Holy Quran, sharia financial transactions and uniforms for staff are not prioritized. Likewise with the facilities in the lobby, respondents did not feel the need to apply sharia concepts in the lobby such as the separation of waiting rooms for male and female guests, calligraphy decorations in the lobby, religious music in the lobby, not providing decorations in the form of statues or living creatures except plants.

Although the number of respondents who tend to agree is more than some respondents, this variable has not become a priority.

Implementation of Concepts and Criteria on Sharia Hotel Facilities

Basically, all sharia hotel facilities must be implemented based on the provisions made by the DSN-MUI Mandate Number. 108 of 2016 concerning Guidelines for the Implementation of Tourism based on Sharia

Principles makes provisions related to sharia hotels. These basic provisions include the prohibition of providing access to pornography or immoral acts, may not provide entertainment facilities that lead to immoral polytheism, pornography and/or immoral acts, provide food and drinks that have obtained a halal certificate from the MUI, provide facilities, equipment and facilities that are adequate for the implementation of worship, including washing facilities, and hotel employees are required to wear clothes that are in accordance with sharia, have guidelines and/or guidelines regarding hotel service procedures to ensure the implementation of hotel services in accordance with sharia principles, use the services of financial institutions Sharia in performing services.

In the implementation of the fulfillment of the implementation of the sharia concept needs to be made based on a priority scale based on the ability of managers and community preferences as potential customers of sharia hotels. An absolute requirement that must be met is the selection of guests and restrictions on visits in order to avoid immoral acts. Hotel rooms must provide facilities that can support visitors' worship by providing worship tools such as mukena, sarong, timepiece and prayer direction. Separation of guests is prioritized in entertainment and fitness areas, such as in the swimming pool or gym room. Meanwhile, in the

transaction room area and waiting room in the lobby, it doesn't need to be implemented yet. Timing can also be used as an alternative method that can be used to avoid mixing between men and women. Events that support the atmosphere can be used as a non-absolute condition in providing hotel facilities in implementing the sharia concept. Moreover, financial transactions still cannot be used as an absolute requirement for a sharia hotel.

CONCLUSION

Overall, respondents responded positively to the application of the sharia concept in sharia hotels. The main priority chosen by respondents starts from the arrangement or selection of guests who come to stay and restrictions on visiting guests. The priority is continued with the application of sharia concepts to in-room facilities, such as providing facilities for worship and purification as well as providing a religious atmosphere. The next priority is entertainment and fitness facilities, by regulating the mixing of women and men and eliminating entertainment such as bars, cafes and discotheques. Meanwhile, the separation of men and women in the lobby area has not become a priority. The event that was held was responded to by respondents as supporters who strengthened the religious atmosphere of the sharia hotel, although it had not become a priority.

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