

IMPLEMENTATION OF DSN-MUI FATWA NO. 108/DSN-MUI/X/2016 CONCERNING GUIDELINES FOR ORGANIZING TOURISM BASED ON SHARIA PRINCIPLES IN THE HOTEL BUSINESS IN EAST LOMBOK

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Abstract

Hotels in East Lombok have carried the sharia concept in their operations, but the number of sharia hotels is still very small, this is because there is still a stigma of sharia branding that can cause the hotel business to be quiet and there is a low understanding of the sharia concept. This study aims to explain the management of Sharia hotels in East Lombok and to analyze the application of sharia branding in the perspective Fatwa DSN MUI No. 108/DSN-MUI/X/2016 regarding Guidelines for Tourism Implementation Based on Sharia Principles. This study uses an empirical legal research type with interviews and documentation analyzed qualitatively with a sociological juridical approach. The results of the study are Syariah Lombok Hotel and the Green Hayaq Syariah Hotel have carried the concept of sharia in hotel management but do not yet have a Sharia Supervisory Board that specifically oversees the hotel's operations and regarding the application of the Fatwa DSN-MUI has not yet fully implemented.

Keywords : Implementation; Fatwa DSN-MUI; Sharia Principles

Introduction

Indonesia is an archipelagic country consisting of various islands stretching from Sabang to Merauke, it's no wonder that Indonesia has a diversity of cultures that vary from one island to another, besides that Indonesia is treated to natural beauty that attracts tourists, both domestic and foreign. as well as abroad. So that many tourists make visits to several regions in Indonesia in order to see the beauty of the Indonesian state. In Islam itself it is recommended to take a vacation to see the natural beauty created by Allah SWT in order to learn the meanings contained in His creation. This is in accordance with the word of Allah SWT in the Qur'an Saurah Al-Mulk verse 15;

"He is the One who made the earth easy for you to explore, so explore in all its corners and eat some of His sustenance. And only to Him you (Return after) resurrection". (QS. Al-Mulk verse 15)

JOURNAL OF ISLAMIC BUSINESS LAW

Volume 6 Issue 2 2022

ISSN (Online): **2580-2658**

Available online at: <http://urj.uin-malang.ac.id/index.php/jibl>

Tourists visiting Indonesia have different religious backgrounds, especially Islam. As we all know, Indonesia is also one of the largest Muslim countries in the world. This is of course a challenge for Indonesia to implement a system that can facilitate tourists to provide comfort in doing tourism in the territory of Indonesia. Seeing these conditions, Indonesia is trying to implement a halal tourism system. Because Muslim consumers are more likely to judge a tourism product, it is not only limited to the function of the product, the price of the product, the convenience of the social value obtained, but consumers also see the availability of tourism products that are in accordance with sharia, for example halal food, and also the availability of tourism products. *Sharia* -compliant non-physical such as art, entertainment.

In 2019 Indonesia was ranked 1st in the Global Muslim Travel Index (GMTI) out of 130 countries, along with Malaysia. Beat Turkey, Saudi Arabia, United Arab Emirates, and Qatar.¹ In 2019 Indonesia was ranked 1st in the Global Muslim Travel Index (GMTI) out of 130 countries, along with Malaysia. Beat Turkey, Saudi Arabia, United Arab Emirates, and Qatar.² This is of course an achievement for Indonesia for its achievements in the tourism sector with this achievement expected to increase the number of tourists visiting Indonesia. The steps taken by Indonesia in terms of developing halal tourism are by increasing the presence of sharia hotels. Government through Ministerial Regulation Tourism and Creative Economy Indonesia has made guidelines for the implementation of sharia hotels, namely the issuance of the MUI Fatwa which is based on the principles of Islamic law.³ DSN-MUI issued a fatwa regarding guidelines for tourism management based on Number 108/DSN-MUI/X/2016. The entirety of this fatwa regulates sharia tourism, starting from the provisions of the agreements made, the provisions of hotels, tourist destinations, SPA, Sauna, Massage, Travel Bureaus, as well as provisions regarding tour guides.⁴ One of the provinces that promotes halal tourism is the province of West Nusa Tenggara (NTB). In the year of In 2013, NTB became one of the provinces designated as halal tourism destinations, which were compiled together with 12 other provinces in Indonesia. A quite proud achievement for NTB, namely in November 2015 Lombok received 2 awards from the World Halal Tourism Award (WHTA) in Abu Dhabi in the category of *World Best Halal Destination* and *World Best Halal Honeymoon*. The development of halal tourism in NTB, especially in Lombok, has led to growth in the hotel business sector that carries sharia principles in it.

The number of sharia hotels or hotels that are friendly to Muslim visitors is still quite small when compared to other conventional hotels. A total of 42 hotels that have pocketed a halal certificate from the MUI. Only limited to the restaurant, not yet touched on hotel services. One of the areas in West Nusa Tenggara, namely East

¹ Muhammad Rayhan Janitra, *Hotel Syariah da Penerapannya*, (Depok: PT Rajagrafindo Persada, 2017), 8.

² Fitrianto, "Pengembangan Ekonomi Indonesia Berbasis Wisata Halal", (Jurnal Bisnis dan Manajemen Islam, Vol. 7 No. 1, Juni 2019), 76.

³ Eka Dewi dan Hayyun Durrotul Faridah, "Wisata Halal : Perkembangan, Peluang, Dan Tantangan", (Jurnal of Halal Product and Research (JPHR), Vol. 01 No.02, Mei-November 2018), 35.

⁴ Zamakhayari Baharuddin, "Perkembangan Bisnis Hotel Syariah Di Indonesia (Studi kasus Pengembangan Hotel Syariah di Lombok Provinsi Nusa Tenggara Barat)", (Jurnal Al-'Adl, Vol. 11 No. 1, Januari 2018), 40.

JOURNAL OF ISLAMIC BUSINESS LAW

Volume 6 Issue 2 2022

ISSN (Online): **2580-2658**

Available online at: <http://urj.uin-malang.ac.id/index.php/jibl>

Lombok Regency, which has a total of 138 inns consisting of hotels, homestays, villas, has implemented the sharia concept but is still on a small scale.⁵ Several hotels in East Lombok, at this time, have adopted sharia in their business operations, but there are very few sharia hotels in the area. Seeing the still lack of a number of hotels that carry the concept of sharia in the hospitality business, this is due to the fact that there are still many hotels who think that if they use sharia branding, the hotel business will be empty of visitors. This also happened because of the hotel's lack of understanding of the sharia branding itself. Of course this is a problem that must be resolved.

As a comparison of research using previous research by Research conducted by Hasan Baharun and Harisatun Niswa with what the researchers did have in common, namely they both discussed sharia branding, but what distinguishes them lies in the object under study, namely the researcher discusses the sharia hotel business based on the DSN fatwa. -MUI No. 108/DSN-MUI/X/2016 while Hasan and Harisatun's research discusses the franchise business.⁶ And also by Arif Rahman Maliki, a student of the Sharia Faculty of the State Islamic Institute (IAIN) Purwokerto, Sharia Economic Law Study Program in 2021, the similarity with this research is the discussion that discusses sharia hotel branding. While the difference is that the research conducted by Arif Rahman Maliki is more focused on the analysis of Islamic law on sharia hotels, in contrast to what I researched, which is more focused on the analysis of the application of sharia branding in the hotel business in accordance with the DSN-MUI fatwa No. 108/DSN-MUI/X/2016.⁷

Research Methods

This type of research uses the type of empirical legal research, is a research whose data is obtained directly from the community as the first source through field research, either by observation, interviews, or distributing questionnaires. Sociological research (*empirical*) can be applied to research on the effectiveness of the current law or research on legal identification.⁸ The object of this research is related to the phenomenon of the application of sharia branding in the hotel business which is reviewed in the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 regarding the implementation of sharia hotels.

Legal research has several approaches to legal research, on this basis the authors choose to use a sociological juridical approach. By observing the legal facts with the problems that arise in these phenomena.⁹ The author chose this research approach because it relates to the problem of a legal fact that exists in society, namely regarding the issue of sharia branding in the hotel business, and also this research was conducted by means of a qualitative approach whose data were obtained through interviews.

⁵ Data Penginapan Bidang Destinasi dan Industri Pariwisata Kabupaten Lombok Timur Tahun 2022

⁶ Hasan Baharun dan Harisatun Niswa, "Syariah Branding Komodifikasi Agama dalam Bisnis Warabala di Era Revolusi Industri 4.0", (Jurnal Penelitian Sosial Keagamaan, Vol.13, No.1, Juni 2019), 75.

⁷ Arif Rahman Maliki, "Analisis Hukum Islam Terhadap Pengelolaan Hotel Syariah Di Banyumas", (Purwokerto : Institut Agama Islam Negeri (IAIN) Purwokerto,2021).

⁸Jonaedi Efendi, *Metode Penelitian Hukum*, Cet.2, (Depok: Prenadamedia Group,2018), 149.

⁹ Soerjono Soekanto, *Pengantar Penelitian Hukum*, 4.3

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Volume 6 Issue 2 2022

ISSN (Online): **2580-2658**

Available online at: <http://urj.uin-malang.ac.id/index.php/jibl>

The types of data that researchers use are primary data and secondary data.¹⁰ The source of primary data is data that is obtained directly from the source, namely by interviewing the sources. Related to this, this research was conducted by interviewing hotel business owners and also the staff who work at the hotel located on street Diponegoro, No.77 and No. 09, Selong City, Majidi Village, District Selong, East Lombok Regency, West Nusa Tenggara. Secondary data is data supporting material from primary data in terms of analyzing and reviewing the object of research carried out. Obtained through DSN MUI fatwaNo. 108/DSN-MUI/X/2016, sharia hotel books, sharia hotel management, journals, theses, and so on.

In collecting research data using data collection techniques in the form of field studies, namely by means of interviews, which is a method of data collection carried out to obtain information that cannot be obtained by observation or questionnaires. This method is done by asking questions directly to participants.¹¹ In this way the researcher can get a lot of information on the questions asked. Researchers conducted interviews with hotel owners and also some hotel staff. Documentation is used as a tool in collecting research data, both written and illustrated, such as mussels documents, books, magazines, archives, personal documents, and photos related to the research to be studied.¹² If all the data has been collected, the next step or method is data processing for any information that has been obtained based on the approach used, namely using a descriptive-qualitative approach.¹³

Results and Discussion

Sharia Hotel Management in East Lombok

East Lombok Regency is one of the areas in West Nusa Tenggara Province which has quite promising natural beauty potential. Through the Tourism Office, the government continues to improve on developing tourism marketing by improving tourism facilities and infrastructure, both improving the quality of its human resources and no less important, promoting and marketing tourism products.¹⁴ And also one of the things the government is doing is increasing lodging accommodations for tourists, both foreign tourists and domestic tourists. In addition, due to the increasing number of Muslim tourists visiting the territory of Indonesia, especially to the Lombok area, seeing this is one of the factors for the government to improve sharia-based tourism facilities and infrastructure. Based on data in 2022, the number of accommodations available in East Lombok is 138 with a total of 858 rooms. The types of lodging provided are in the form of homestays, villas, guesthouses, cottages, and hotels. As in the table below:

¹⁰ Soejono Soekanto, *Pengantar Penelitian Hukum*, 49-50.

¹¹ J.R.Raco, *Metode Penelitian Kualitatif Jenis, Karakteristik dan Keunggulan*, (Jakarta: PT. Grasindo, 2010), 116.

¹² Soerjono Soekanto, *Pengantar Penelitian Hukum*, 21.

¹³ Cholid Narbuko dan Abu Achmadi, *Metode Penelitian*, Cet.8, (Jakarta: PT Bumi Aksara,2007), 153.

¹⁴ Dinas Pariwisata Lombok Timur, Data Penginapan di Kabupaten Lombok Timur Tahun 2020, diakses 08 Juni 2022, <https://dinpar.lomboktimurkab.go.id>

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Volume 6 Issue 2 2022

ISSN (Online): **2580-2658**

Available online at: <http://urj.uin-malang.ac.id/index.php/jibl>

Table 1. Lodging Data Monitoring and Evaluation Activities of the Implementation of the Tourism Industry Development Program in the Field of Tourism Destinations and Industry-East Lombok Tourism Office in 2021/2022

| No | Name Accommodation | Address | Owner's Name | Number of Room's | Number of Beds | Number of employees |
|--------|------------------------|----------------|----------------|------------------|----------------|---------------------|
| 1 | Syariah Lombok Hotel | Pancor | Anwar Ahmad. B | 12 | 16 | 7 |
| 2 | Green Hayaq | Rakam | Nasruddin | 31 | 51 | 6 |
| 4 | Hotel Ratna | Pancor | Bq. Ratna Dewi | 8 | 10 | 2 |
| 5 | Erina Hotel | Selong | urwantor | 33 | 42 | 4 |
| 6 | Wisma Helwin | Selong | Saiful am | 12 | 12 | 2 |
| 7 | Mountain Resort | Tete Batu | Zohri Rahma | 17 | 25 | 3 |
| 8 | Surya Mandalika Hotel | Tete Batu | L. Suryataga | 12 | 12 | 4 |
| 9 | Jeeva Bloam | Sekaroh | Anton | 11 | 11 | 30 |
| 10 | Telone Sunset | sekaroh | H.Abdul Rahman | 6 | 6 | 1 |
| 11 | Ekas Break | Ekas | Samuel | 18 | 24 | 34 |
| 12 | Ekas Surf Resort | Ekas | Sahwan/Dave | 6 | 8 | 20 |
| 13 | Hot Plaet | Ekas | Zain | 29 | 38 | 45 |
| 14 | Dewi Tunjung Biru | Sambalia | Hj. Monalisa | 15 | 8 | 3 |
| 14 | Gili Lampu | Sambalia | Suyanto Suladi | 10 | 12 | 4 |
| 16 | Lima Tiga Hotel Melati | Labuhan Lombok | H. daeng masi | 8 | 16 | 1 |
| 17 | Penginapan Loang Gali | Lenek | Huzaina | 14 | 16 | 5 |
| 18 | Wisma Karina | Pancor | Rusnah | 18 | 28 | 2 |
| Jumlah | | | | 297 | 376 | 186 |

Source: Destinations and Tourism Industry

Based on the table above, the average lodging in East Lombok has used the sharia concept. For the management of the hotel itself, East Lombok has implemented the sharia concept but it is still on a small scale. Based on interviews with the staff of the coordinator of the tourism office, he said that the management of lodging, especially regarding hotels, in East Lombok itself has a sharia concept but is still in small terms,

JOURNAL OF ISLAMIC BUSINESS LAW

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ISSN (Online): **2580-2658**

Available online at: <http://urj.uin-malang.ac.id/index.php/jibl>

namely in the form of providing prayer rooms for employees and for hotel guests, then in terms of services carried out by hotel staff, and has also implemented religious rules. Based on the Regulation of the Governor of West Nusa Tenggara No. 51 of 2015 Article 6, namely explains sharia-based accommodation standards, but in practice, especially in terms of hotel accommodation in East Lombok, it is still very low. This is due to the lack of socialization carried out by the government for hoteliers, especially those who apply the concept of sharia in managing their business operations. So that the regulations that are made still seem floating or have not run optimally. And also there is no clarity regarding the standardization of ownership of sharia-based hotel certificates from the local government, so that the average hotel or inn in East Lombok does not yet have the certificate, they are still carrying out what sharia hotels should do, namely applying sharia principles in their implementationl own category.

The firts is Sharia Lombok Hotel was established two years ago, precisely on December 14 2019 by Mr.Anwar Bafadal, and was also inaugurated by Mr. Regent of East Lombok Drs. HM Sukiman Azmy, MM. The hotel is located at Street Diponegoro No. 9, Selong City,Majidi Village, Selong Regency, East Lombok Regency, West Nusa Tenggara. The background of the establishment of this hotel is on the initiative of the hotel owner due to the lack of hotel accommodation that carries sharia principles in East Lombok. So that business actors establish this hotel as one of the accommodations in the hospitality sector that can help and facilitate tourists who want to go to Lombok, especially the Lombok area East.This hotel also wants to make a hotel business that not only prioritizes material advantages but also emphasizes the sharia principles of the business they run. In its management, this hotel has carried the Sharia concept in accordance with the branding.The hotel is by adding a sharia label in naming the hotel where they immediately put the word sharia at the beginning of the hotel name "Syariah Lombok Hotel".

Sharia Lombok Hotel in its staffing organization structure is led by one director, has two staff who are located as Front office and eight other staff are located as house keeping.This hotel does not yet have a sharia supervisory board (DPS) specifically, as long as this hotel is established it is only supervised by the director, both in terms of the performance of the employees and the progress of the hotel. As well as in terms of implementing the supervision of the DSN MUI fatwa on all operational activities carried out by the hotel whether it is appropriate or not. During the establishment of this sharia hotel, the hotel admits that so far it has not encountered any obstacles in carrying out the sharia concept that they are doing, and also the tourists apply the rules imposed in the sharia hotel, which are in accordance with sharia principle.

The Second is Green Hayaq Hotel was established on January 13 2014 by H.Nasrudin and inaugurated by Mr. H. Ali Bin Dahlan as the Regent of East Lombok, Green Hayaq Syariah Hotel is located at Street Diponegoro, No. 77, Selong City, Majidi Village, Selong Regency, East Lombok Regency, West Nusa Tenggara. The establishment of this hotel was initiated because the hotel owner has

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Volume 6 Issue 2 2022

ISSN (Online): **2580-2658**

Available online at: <http://urj.uin-malang.ac.id/index.php/jibl>

many colleagues and business friends who are outside Java, so when they want to visit Lombok, especially to Selong City, the hotel owner feels confused because of the lack of hospitality accommodation in the area. so that tourists visiting Lombok can easily get lodging facilities besides that because of the interest of hotel owners who like businesses in the infrastructure sector. This hotel has carried the Syaria concept because it was built in an environment with a majority Muslim population so that it carries a hotel based on sharia principles.

The organizational structure in the Green Hayaq Syariah Hotel is led by one director, then has a manager, then a supervisor (SPV), has two staff who are located as Front office, staff who are located as food and beverage (F&B) and other staff are located as house keeping and staff who serve as laundry service. Until now, the establishment of the Green Hayaq Syariah Hotel does not have a sharia supervisory board (DPS) which is specifically tasked with overseeing hotel operations. The Sharia Supervisory Board plays an important role in hotel supervision because it ensures compliance with sharia. Both actively and passively, especially in terms of implementing DSN fatwas and providing direction or supervision on products or services and activities that are in accordance with sharia principles. During its establishment, this hotel was only monitored and evaluated periodically by the director, manager and supervisor (SPV) both in terms of the performance of the employees and the progress of the hotel.

Implementation of sharia branding in the hotel business in East Lombok from the perspective of DSN MUI Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles

Sharia Lombok Hotel and Green Hayaq Sharia hotel in standardization regulated by DSN MUI are still in the category of Sharia Hotel hilal-1 where these hotels still complete some elements of sharia principles in accordance with the sharia hotel business assessment determined by DSN-MUI. In terms of sharia hotel management, the two hotels can be categorized as still in the low category, this is because there is still a lack of accommodation with sharia concepts in these hotels. The implementation of sharia carried out by the Sharia Lombok Hotel and the Greean Hayaq Sharia Hotel in the perspective of the DSN MUI Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles.¹⁵

Sharia hotels are not allowed to provide access to pornography and immoral acts, Syariah Lombok Hotel and Hotel Greean Hayaq in providing hotel facilities, in accessing the selected channels, namely local channels and Islamic channels only, such as TV ONE, RCTI, then propaganda channels and so on, this is something to prevent acts of violence. ponography. In terms of reception, the two hotels impose a requirement that must be met by guests who will stay, namely showing ID cards and marriage certificates for couples who are already husband and wife, because by showing these two requirements it is expected to prevent immoral acts.

¹⁵ Fatwa DSN-MUI No.108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaran Pariwisata Berdasarkan Prinsip Syariah

JOURNAL OF ISLAMIC BUSINESS LAW

Volume 6 Issue 2 2022

ISSN (Online): **2580-2658**

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Sharia hotels may not provide entertainment facilities that lead to polytheism, immorality, pornography, and immoral acts. Both hotels do not provide night entertainment facilities such as discotheques, bars, karaoke and do not provide sports facilities such as swimming pools, this is due to several factors, namely the narrowness of the land and because it has carried the sharia concept and also the proximity of the hotel location to residential areas so that if this is done it can disturb the peace of the people who live in the area. and may violate sharia principles. To avoid acts of polytheism, the two hotels do not decorate the hotel with ornaments such as statues of humans, animals and other creatures, but inside the hotel is provided a calligraphy writing containing the hadiths of the Prophet, but this is still only realized in one hotel namely Sharia Lombok Hotel.

Food and drinks provided by sharia hotels are required to obtain a halal certificate from the MUI, Green Hayaq Syariah Hotel and Syariah Lombok Hotel do not provide alcoholic beverages because this can violate the use of the sharia concept, the food provided by the two hotels also comes from food made from halal ingredients which they produce themselves specifically for hotel guests. But unfortunately the two hotels have not received halal certification from MUI regarding the halalness of the food or drinks they provide, as stated in the Governor of West Nusa Tenggara Regulation No. 51 of 2015 concerning Halal Tourism in Article 7 paragraph 2 which says that the provider food and beverages on halal tourism are required to guarantee the halalness of the food/beverages served, starting from the provision of raw materials to the presentation process and being certified by the MUI.¹⁶

Provide adequate facilities, equipment, and facilities for the implementation of worship, including washing facilities, worship facilities provided by Green Hayaq Syariah Hotel and Syariah Lombok Hotel include, prayer rooms, prayer clothes, prayer rugs, mukenah, the Qibla direction and a place for ablution, but from these worship facilities there are several things that have not been fulfilled, namely a place for ablution that this is not adequate, this is because the land is still narrow so that the ablution place and the bathroom are combined into one and there is no separation between the ablution places for men and women. Regarding the place of prayer or the prayer room, it is also still very small, there is no separation or distance between men and women. This of course should also be a concern for the two hotel owners because this has been regulated in the Regulation of the Governor of West Nusa Tenggara No. 51 of 2015 concerning Halal Tourism in Article 6 paragraph 4 (a) which states that halal tourism accommodation is a hotel that carries the concept of halal tourism. sharia must at least meet the following things, namely "Availability of proper facilities for purification".¹⁷

Management of hotel employees must wear clothes that are in accordance with sharia, in realizing the sharia concept, In Islam the provisions of women's and men's clothing are in accordance with the Shari'a, namely by covering the genitalsnamely for female. Both hotels require staff, to wear hijab and wear clothes that cover their genitals and are polite as well as male hotel staff are required to wear neat and polite

¹⁶ Peraturan Gubernur Nusa Tenggara Barat No.51 Tahun 2015 Tentang Wisata Halal dalam Pasal 7 ayat 2

¹⁷ Peraturan Gubernur Nusa Tenggara Barat No.51 Tahun 2015 Tentang Wisata Halal dalam Pasal 6 ayat 4 (a)

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Volume 6 Issue 2 2022

ISSN (Online): **2580-2658**

Available online at: <http://urj.uin-malang.ac.id/index.php/jibl>

clothes. For Green Hotel Hayaq gives uniforms to its staff which are worn on a scheduled basis, namely on Monday wearing suits, Tuesday wearing sesekan tunic clothes, Wednesday wearing traditional stomach clothes, then on Thursday wearing batik clothes, on Friday wearing plain shirts, and on Saturday wearing casual clothes.

Sharia hotels are required to have guidelines/or guidelines regarding hotel service procedures in accordance with sharia principles, Syariah Lombok Hotel and Greeh Hayaq Syariah hotel already have guidelines or guidelines regarding hotel service procedures in accordance with sharia principles, which are as follows: (a) orderly Hotel Green Hayaq Syariah is a family hotel based on Islam, which is intended for the general public; (b) It is forbidden to stay or receive guests of other types in the room except for those who have a husband and wife relationship or family; (c) The use of the room is only intended for good purposes, it is strictly forbidden to commit immoral acts in it; (d) It is strictly forbidden to be alone with non -Mahrom in the room, remember Allah is All -Seeing; (e) Before staying, you must use an identity, namely an ID card, marriage certificate or family card; (f) Any violation will be subject to strict sanctions and reported to the authorities. Not much different from the guidelines owned by the Green Hayaq Syariah hotel, but the guidelines owned by the Syariah Lombok Hotel are only limited to the terms and conditions of room rental, which are as follows: (a) Have the latest identity, marriage book/KTP; (b) do not carry sharp weapons, liquor, drugs, and the like. Sharia hotels are required to use the services of Sharia financial institutions in providing services, sharia hotels at this time have used the services of Islamic financial institutions in carrying out their business services. This is evidenced by the two sharia hotels, namely the Green Hayaq Syariah hotel and the Syariah Lombok Hotel, in collaboration with Bank Syariah Indonesia (BSI) and Bank Negara Indonesia (BNI) sharia. Both in terms of payment, receipt of salaries of hotel employees and as a place to store the income of the two hotels.

Conclusion

Based on the results of the study, it can be concluded that, Syariah Lombok Hotel and Hotel Green Hayaq Syariah both have carried the concept of sharia in the management of their business, starting from planning the establishment of a hotel that has used sharia principles, organizing a structured hotel starting from hotel owners to hotel staff, the direction of the hotel is carried out based on sharia principles although there are some sharia principles that they have not fulfilled, then from their business supervision so far the two hotels do not yet have a Sharia Supervisory Board (DPS) whose functions and duties are to oversee every operation carried out by both hotels.

Sharia Lombok Hotel and Hotel Green Hayaq Syariah have applied the sharia aspect in their business based on the perspective of DSN MUI Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Implementation Based on Sharia Principles, but there are several elements that have not they have fulfilled until now, namely regarding the ownership of halal certificates for food and beverages as well as sharia hotel certificates, because by having these certificates their business operations can be carried out properly. And also regarding facilities such as prayer rooms and places for purification, there is no separation between men's and women's rooms. It is

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Volume 6 Issue 2 2022

ISSN (Online): **2580-2658**

Available online at: <http://urj.uin-malang.ac.id/index.php/jibl>

hoped that research on sharia hotels related to the ownership of halal certificates and sharia hotel certificates in the future can be followed up with further research conducted by various.

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