

Analysis of Sharia Hotel Standardization According to the Indonesian Ulema Council (MUI) Fatwa at Hotel Arabia Style

Azura Rizti Saladin

State Islamic University of North Sumatra, Indonesia
azzura.saladin@gmail.com

Zuhrinal M Nawawi

State Islamic University of North Sumatra, Indonesia
zuhrinal.nawawi@uinsu.ac.id

Purnama Ramadani Silalahi

State Islamic University of North Sumatra, Indonesia
purnamaramadani@uinsu.ac.id

| Received: 29-07-2024 || Revised: 28-08-2024 || Accepted: 30-09-2024 | Published On: 30-10-2024

Abstract: This study aims to analyze the standardization of sharia hotels based on the Indonesian Ulema Council (MUI) Fatwa No. 108/DSN-MUI/X/2016 using the Balanced Scorecard approach, focusing on Hotel Arabia Style in Medan. The Balanced Scorecard was employed to evaluate the hotel's performance from four perspectives: internal business processes, learning and growth, customer, and financial. Data were collected through questionnaires distributed to 13 employees and 20 guests of the hotel. The findings reveal that: (1) From the internal business process perspective, the hotel has implemented several sharia principles but lacks sufficient sharia supervision and still utilizes conventional banking services; (2) The learning and growth perspective shows that while the hotel has policies ensuring staff adhere to Islamic dress codes, it has yet to establish a Sharia Supervisory Board within its organizational structure, with employee satisfaction reaching 89.6%; (3) The customer perspective indicates a high customer satisfaction rate of 90%, demonstrating that the hotel successfully meets customer expectations, particularly in providing services in line with Islamic values; and (4) The financial perspective shows positive results across various measured aspects. This study recommends enhancing sharia supervision and restructuring the financial operations to better align with sharia principles.

Keywords: *Standardization, Sharia Hotel, Indonesian Ulema Council, Balanced Scorecard*

Abstrak: Penelitian ini bertujuan untuk menganalisis standarisasi hotel syariah berdasarkan Fatwa MUI Nomor 108/DSN-MUI/X/2016 dengan menggunakan pendekatan Balanced Scorecard, dengan fokus pada Hotel Arabia Style di Kota Medan. Balanced Scorecard digunakan untuk mengevaluasi kinerja hotel dari empat perspektif: proses bisnis internal, pembelajaran dan pertumbuhan, pelanggan, serta keuangan. Pengumpulan data dilakukan melalui penyebaran kuesioner kepada 13 karyawan dan 20 tamu hotel. Hasil penelitian menunjukkan bahwa: (1) Pada perspektif proses bisnis internal, hotel telah mengimplementasikan beberapa prinsip syariah, namun masih terdapat kekurangan dalam pengawasan syariah dan penggunaan jasa perbankan konvensional; (2) Perspektif pembelajaran dan pertumbuhan menunjukkan bahwa hotel memiliki kebijakan terkait busana syariah bagi staf, namun belum memiliki Dewan Pengawas Syariah dalam struktur organisasi, sementara tingkat kepuasan karyawan mencapai 89,6%; (3) Perspektif pelanggan menunjukkan tingkat kepuasan sebesar 90%, mengindikasikan bahwa hotel mampu memenuhi ekspektasi pelanggan, terutama terkait pelayanan yang sesuai dengan nilai-nilai Islam; (4) Perspektif keuangan menunjukkan hasil yang positif dari berbagai indikator yang diukur. Penelitian ini merekomendasikan peningkatan pengawasan syariah dan restrukturisasi keuangan agar lebih selaras dengan prinsip syariah.

Kata Kunci: *Standarisasi, Hotel Syariah, Fatwa MUI, Balanced Scorecard*

How to cite this article:

Azura Rizti Saladin and others, Analysis of Sharia Hotel Standardization According to the Indonesian Ulema Council (MUI) Fatwa at Hotel Arabia Style, *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 11.2 (2024), 314-325
Doi: <http://dx.doi.org/10.29300/mzn.v11i2.4890>



Copyright (c) 2024 The Authors

Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, dan Keagamaan

Published by Faculty of Sharia, State Islamic University of Fatmawati Sukarno Bengkulu

This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](#)

Introduction

Sharia hotels are becoming increasingly popular in Indonesia, reflecting the growing demand for accommodations that comply with Islamic principles. This trend highlights a positive development within the hospitality industry, which is increasingly aligned with religious values. In their efforts to attract visitors, many hotels have adopted sharia-compliant policies and incentives.¹ Given this growth, it is important to analyze the standardization of sharia hotels with a focus on honesty, fairness, and social responsibility. Service quality is also a critical factor in achieving sustainable customer satisfaction.

However, questions have arisen regarding whether sharia hotels truly operate in accordance with sharia principles or merely use the label as a marketing tool. In reality, many establishments adopt the sharia label without fulfilling the requirements set by the National Sharia Board (DSN).² The DSN, through the Indonesian Ulema Council (MUI) Fatwa No. 108/DSN-MUI/X/2016 on tourism guidelines based on sharia principles, has provided clear guidelines for sharia hotels. These hotels are expected to provide accommodation, dining, entertainment, and other services in accordance with sharia principles, with the goal of achieving profitability in a religiously compliant manner.³

The standardization of sharia hotels,

according to MUI Fatwa No. 108/DSN-MUI/X/2016, includes halal certification and sharia-compliant services, which positively impact customer satisfaction and loyalty.⁴ This argument is supported by strategic management theories and previous studies that suggest the implementation of ethical business values can provide a long-term competitive advantage for organizations.⁵ The higher the level of business ethics applied in Hotel Arabia Style, the better the quality of service provided. Islamic business ethics, such as justice, honesty, and social responsibility, are believed to influence how hotels serve their guests and the wider community.⁶

Previous research has contributed significantly to understanding the standardization of sharia hotels based on MUI fatwas. For instance, Fauzi Ahmad found that the implementation of sharia standards in Indonesian hotels varies widely, despite the clear guidelines provided by the MUI. Rohmah identified a lack of understanding and training on sharia among hotel management as a major challenge in applying these standards.⁷ Mahmudah (2021) further highlighted discrepancies in interpreting the MUI fatwa, leading to

¹ Soleh Soleh, Budiman Budiman, and Samudi Samudi, 'Etika Bisnis Islam: Implementasi Dalam Bisnis Perhotelan Di Banten', *Jurnal Hukum Ekonomi Syariah*, 7.02 (2023), doi:10.26618/j-hes.v7i02.12675.

² Muhammad Khairur Rijal, Muhammad Yafiz, and Yenni Samri J, 'Determinan Preferensi Masyarakat Muslim Dalam Memilih Hotel Syariah', *At-Tijarah: Jurnal Ilmu Manajemen Dan Bisnis Islam*, 6.2 (2020), doi:10.24952/tijarah.v6i2.3118.

³ Eko Kurniasih Pratiwi, 'Analisis Manajemen Hotel Adilla Syariah Yogyakarta (Tinjauan Fatwa DSN MUI No: 108/DSN-MUI/X/2016)', *Cakrawala: Jurnal Studi Islam*, 12.1 (2017), doi:10.31603/cakrawala.v12i1.1834.

⁴ Priatmojo Suryo Kuncoro, 'Implementasi Etika Bisnis Islam: Bisnis Halal Yang Bertanggung Jawab', *Al-Iqtishod: Jurnal Ekonomi Syariah*, 2.2 (2020), doi:10.51339/iqtis.v2i2.203.

⁵ Risma Nur Maulidya, Ahmad Mulyadi Kosim, and Abrista Devi, 'The Influence of Islamic Business Ethics and Service Quality on Satisfaction and Loyalty of Sharia Hotel Customers in Bogor', *Jurnal Ekonomi Dan Perbankan Syariah*, 11.2 (2019).

⁶ Risa Fitriyani and Mohamad Faozi, 'Determinan Etika Bisnis Islam Dalam Meningkatkan Pendapatan (Studi Kasus Penjual Pakaian Di Pasar Tradisional Karangobar Banjarnegara)', *Quranomic: Jurnal Ekonomi Dan Bisnis Islam*, 2.2 (2023), doi:10.37252/jebi.v2i2.505.

⁷ Latifah Rohmah and Wasti Reviandani, 'Analisis Pengukuran Kinerja Perusahaan Dengan Metode Scorecard Di Pt. Ravana Jaya Gresik', *Jurnal Ekonomi Dan Bisnis*, 13.3 (2022).

inconsistencies in its application.⁸ Additionally, Rohmah emphasized that limited community involvement and insufficient socialization hinder hotels from obtaining sharia certification. Overall, these studies underscore the importance of the MUI in overseeing and ensuring the consistent implementation of sharia standards.⁹

The Balanced Scorecard method will be used in this study to measure the performance and standardization of sharia hotels according to MUI fatwas. This method provides a comprehensive view of business performance in complex environments.¹⁰ The Balanced Scorecard is suitable because it evaluates not only financial performance but also non-financial perspectives, including customer satisfaction, internal business processes, and learning and growth. Therefore, this study aims to examine the standardization of Hotel Arabia Style according to the MUI fatwa using the Balanced Scorecard method.¹¹ The findings are expected to translate theoretical frameworks into practical applications in the context of sharia hotel management and assist companies in improving their management quality, ensuring that the company's goals and objectives are achieved.

Based on the background above, the research question addressed in this study is:

How is the standardization of sharia hotels according to the MUI Fatwa based on the Balanced Scorecard approach, which includes the financial, customer, internal business process, and learning and growth perspectives? Through this analysis, the study aims to provide a better understanding of how sharia hotel standardization aligns with MUI fatwas and how improving these standards can enhance service quality in the sharia hotel sector.

Literature Review

Definition of Sharia Hotel

A Sharia hotel is a type of hotel that integrates Islamic principles into its operational activities. These principles are reflected in the hotel's branding, such as its motto, logo, interior design, room facilities, and employee uniforms. Sharia hotels aim to provide services aligned with Islamic values,¹² ensuring the avoidance of activities such as the consumption of alcohol, gambling, drug use,¹³ and other behaviors deemed haram (forbidden).¹⁴ The operational framework of Sharia hotels is guided by specific regulations, such as the Indonesian Ministry of Tourism and Creative Economy's Regulation No. 2/2014, which outlines the necessary criteria for Sharia-compliant businesses, including the provision of halal food and services.¹⁵

⁸ Mahmudah, 'Analisis Pengukuran Kinerja Perhotelan Dengan Pendekatan Balanced Scorecard (BSC)', *Jurnal Pendidikan, Komunikasi, Dan Pemikiran Hukum Islam*, 7.1 (2015).

⁹ Rohmah and Reviandani.

¹⁰ Indah Purnamasari and Risma Fitriani, 'Penggunaan Metode Balanced Scorecard Untuk Analisis Kinerja Perusahaan', *Jurnal Serambi Engineering*, 8.3 (2023), doi:10.32672/jse.v8i3.6159.

¹¹ Robert S Kaplan, David P Norton, and Zahirul Hoque, 'Strategy & Leadership Strategic Learning & the Balanced Scorecard', *Strategy & Leadership Journal of Management Development Management Decision Iss Journal of Accounting & Organizational Change*, 24.4 (1996).

¹² Baker Ahmad Alserhan and others, 'The Transparency of Islamic Hotels: "Nice Islam" and the "Self-orientalizing" of Muslims?', *International Journal of Tourism Research*, 2018, doi:10.1002/jtr.2197.

¹³ Fitria Solahika Salma and Ririn Tri Ratnasari, 'Pengaruh Kualitas Jasa Perspektif Islam Terhadap Kepuasan Dan Loyalitas Pelanggan Hotel Grand Kalimas Di Surabaya', *Jurnal Ekonomi Syariah Teori Dan Terapan*, 2.4 (2015), doi:10.20473/vol2iss20154pp322-339.

¹⁴ Erhan Boğan and Mehmet Sarıışık, 'Halal Tourism: Conceptual and Practical Challenges', *Journal of Islamic Marketing*, 2019, doi:10.1108/jima-06-2017-0066.

¹⁵ Muhammad Khalilur Rahman, Suhaiza Zailani, and Ghazali Musa, 'The Perceived Role of Islamic Medical

According to Lubis et al., a Sharia hotel offers accommodation, food, and beverages, as well as other services, all of which must adhere to Islamic law, while also complying with government and industry regulations.¹⁶ The Indonesian Ministry of Tourism and Creative Economy's Regulation No. 2/2014 provides guidelines stating that Sharia hotel businesses must meet specific criteria regarding product offerings, services, and management that align with Sharia principles.¹⁷

As part of efforts to enhance moral standards and reduce unlawful practices, the application of Sharia in the hotel sector is not only a mechanism for internal control but also serves as a preventive measure against behaviors that violate legal and ethical standards. Furthermore, Sharia hotels incorporate *Maqashid Shariah* values—principles of Islamic law aimed at promoting societal well-being and preventing unethical¹⁸ or immoral actions.¹⁹

Sharia Hotel Standardization

Establishing clear operational standards for Sharia hotels is essential to ensure that their products and services align with Islamic

values. Currently, the main guideline used by the Sharia hotel industry in Indonesia is the National Sharia Council of the Indonesian Ulama Council (DSN-MUI) Fatwa No. 108/DSN-MUI/X/2016, which outlines the principles of Sharia-based tourism. This fatwa stipulates that Sharia hotels must provide accommodation, dining, and entertainment facilities that comply with Islamic principles, including the prohibition of alcohol and non-halal food, such as pork.

Additionally, the Ministry of Tourism and Creative Economy's Regulation No. 2/2014 provides a comprehensive framework for the organization of Sharia hotel businesses, covering product offerings, services, and management. According to this regulation, Sharia hotels must not only operate commercially but must also adhere to Islamic legal principles approved by the Indonesian Ulama Council.²⁰

This regulation aims to provide clear standards for Sharia hotel entrepreneurs concerning the qualifications and classifications that encompass service quality, product offerings, and management practices. The implementation of these standards is expected to support the development of the Sharia hotel industry in Indonesia. However, challenges remain in terms of consistent understanding and application of these guidelines across the industry.²¹

Methods

This study employs a qualitative research approach to analyze the performance of Sharia-compliant hotels

Care Practice in Hospital: The Medical Doctor's Perspective', *Journal of Islamic Marketing*, 2018, doi:10.1108/jima-01-2016-0006.

¹⁶ Hilma Kholillah Lubis, Purnama Ramadani Silalahi, and Khairina Tambunan, 'Analisis Faktor Preferensi Konsumen Dalam Pengambilan Keputusan Pemilihan Hotel Syariah Di Kota Medan', *Jurnal Ilmu Komputer, Ekonomi Dan Manajemen (JIKEM)*, 2.1 (2022).

¹⁷ Hendri Hermawan Adinugraha, 'Analysis of the Implementation of the DSN-MUI Fatwa and Maqashid Sharia in Sharia Hotels: A Study at the Lor in Sharia Solo Hotel', *Journal of Islamic Economics (Joie)*, 2023, doi:10.21154/joie.v3i2.7072.

¹⁸ Zulkeplee Othman, Rosemary Aird, and Laurie Buys, 'Privacy, Modesty, Hospitality, and the Design of Muslim Homes: A Literature Review', *Frontiers of Architectural Research*, 2015, doi:10.1016/j.foar.2014.12.001.

¹⁹ Alfonso Vargas Sánchez and María Moral Moral, 'Halal Tourism: Literature Review and Experts' View', *Journal of Islamic Marketing*, 2019, doi:10.1108/jima-04-2017-0039.

²⁰ Muh Baehaqi, 'Standar Halal Hotel Syari'ah (Studi Di Hotel Grand Madani Syari'ah Mataram)', *Jurnal Iqtishaduna: Ekonomi Dan Keuangan Islam*, 9.2 (2018).

²¹ Muhammad Syakib Asqalani Rifai, 'The Application of Shariah Hotels Concept at Bandung City', *International Journal of Humanities Education and Social Sciences (Ijhess)*, 2022, doi:10.55227/ijhess.v1i4.89.

using the Balanced Scorecard (BSC) method. The Balanced Scorecard is a performance evaluation tool that assesses a company's performance across four key perspectives: internal business processes, learning and growth, customer satisfaction, and financial performance. This comprehensive framework provides a balanced view by integrating both financial and non-financial measures.

Data collection methods include interviews, observation, and the distribution of questionnaires to selected respondents. The interviews were conducted using an unstructured format, allowing for flexibility and open-ended responses. This approach is aligned with the qualitative nature of the study, which focuses on performance evaluation through the lens of the Balanced Scorecard. Observation techniques were also employed to gather additional insights, particularly in relation to the day-to-day operations and customer interactions at the hotel.

The research was conducted at Arabia Style Hotel, located at Jl. K.H. Wahid Hasyim No. 82, Sei Sikambing D, Kec. Medan Petisah, Medan. The primary data for this study were obtained through interviews with the hotel's operational manager and questionnaires distributed to 20 hotel guests. The secondary data were sourced from company documents and other written materials provided by Arabia Style Hotel, which pertain to the company's overall performance.

Results and Discussion

Arabia Style Hotel, located in Medan, has become a popular choice for business travelers and tourists alike. Situated at Jl. K.H. Wahid Hasyim No.82, Sei Sikambing D, Medan Petisah, the hotel operates under Sharia-compliant principles. The performance evaluation of Arabia Style

Hotel was conducted using the **Balanced Scorecard** framework, which assesses four key perspectives: internal business processes, learning and growth, customer satisfaction, and financial performance. The following presents the performance analysis of Arabia Style Hotel based on these perspectives:

Internal Business Process Perspective

The analysis of the internal business process at Arabia Style Hotel, using the Balanced Scorecard approach, focuses on the company's ability to innovate and meet customer needs. Innovation is considered a critical component for the hotel's ability to survive and grow, transforming inputs into high-quality outputs.

The findings related to this perspective are as follows:

- **Facilities for Religious Practices:** The hotel provides various facilities that align with Islamic values, such as prayer rooms, access to halal food and beverages, and the exclusion of immoral activities. Non-smoking rooms are available to maintain a clean environment, which reflects Sharia's emphasis on cleanliness and health.
- **Guest Selection:** In accordance with Sharia law, the hotel implements strict guest selection criteria, especially for unmarried couples. Guests are required to show proof of marriage (such as a marriage certificate) to verify their relationship. If the hotel suspects that a couple is not married, they are denied check-in. This practice ensures compliance with Islamic principles.
- **In-Room Islamic Facilities:** Each room is equipped with a prayer rug, the Qur'an, and a clearly marked Qibla direction, allowing guests to perform religious duties comfortably. The interior décor also adheres to Islamic principles,

featuring wall art such as **Ayat Al-Kursi** and **Asmaul Husna**. The rooms are equipped with air conditioning and are meticulously cleaned, emphasizing Islamic values of cleanliness and comfort. The bathrooms also cater to Islamic practices, providing a low faucet for performing **wudhu** (ablution) and ensuring the cleanliness of the wudhu area with non-slippery, easily washable surfaces. Halal-certified products, such as toothpaste, are also provided.

- **Exclusion of Forbidden Entertainment:** The hotel strictly adheres to Islamic values by not offering entertainment facilities such as nightclubs or karaoke, which are considered impermissible in Islam. This policy helps create a peaceful and Sharia-compliant environment where guests can relax without distractions contrary to Islamic teachings.

Learning and Growth Perspective

The Learning and Growth Perspective is derived from factors such as human resources, organizational structure, and company procedures. The findings reveal that staff at Arabia Style Hotel, both male and female, are required to adhere to a modest dress code in line with Islamic guidelines. This policy underscores the hotel's commitment to upholding Islamic standards across all service areas, reflecting compliance with **DSN-MUI Fatwa No. 108 of 2016**, which mandates that hotel management and employees wear attire consistent with Sharia principles.

However, on an organizational level, Arabia Style Hotel currently lacks a **Sharia Supervisory Board** as part of its management structure. This absence suggests that oversight regarding the implementation of Sharia principles within hotel operations may not be sufficiently

rigorous. Furthermore, during the course of this research, it was found that the hotel does not possess certification from **DSN-MUI**, which would officially recognize Arabia Style Hotel as a Sharia-compliant establishment. This indicates that the hotel has not fully met the Sharia standards established by the **MUI**.

Regarding financial practices, the management of Arabia Style Hotel disclosed that, in addition to utilizing Sharia banking services, they also engage with conventional banking institutions. While the hotel did not elaborate on the reasons for this practice, it can be inferred that the use of conventional banking may facilitate transactions, especially with guests from government entities. This suggests that Arabia Style Hotel has not entirely aligned with **DSN-MUI Fatwa No. 108 of 2016**, which states that Sharia-compliant hotels must exclusively utilize Sharia financial services for their operations.

Employee Satisfaction

Employee satisfaction refers to the degree to which an organization meets the needs of its employees. In Islamic economics, principles of justice and balance are emphasized in all aspects of life, including labor relations. Satisfied employees feel valued and treated fairly, which aligns with the Islamic principle of justice. Employees who are content and perceive their work positively are generally more productive and loyal. High productivity and diligence are viewed in Islam as sources of blessing.

To assess employee satisfaction, a **Climate Survey** was conducted, focusing on how the work environment influences employee attitudes, behaviors, and actions. A **Likert Scale** with five response options was employed (1 = Strongly Disagree; 2 = Disagree; 3 = Neutral; 4 = Agree; 5 = Strongly

Agree) to determine the respondents' approval levels regarding various statements. The survey consisted of 20 questions, and responses were collected from 13 employees, as summarized in Table 1 below:

Table 1. Employee Satisfaction Questionnaire Results

Statement	RESPONSE SCALE					Total
	1	2	3	4	5	
Health Care	0	0	0	5	8	13
	00.0%	00.0%	00.0%	38.5%	61.5%	100.0%
Salary According to Competence	0	0	1	3	9	13
	00.0%	00.0%	7.7%	23.1%	69.2%	100.0%
Pension Plan	1	0	0	2	1	13
	7.7%	00.0%	00.0%	15.4%	7.7%	100.0%
Social Security	1	0	0	9	9	13
	7.7%	00.0%	00.0%	21.1%	69.2%	100.0%
Teamwork	0	0	0	8	5	13
	00.0%	00.0%	00.0%	61.5%	38.5%	100.0%
Supervisor-Employee Relationship	0	0	0	8	5	13
	00.0%	00.0%	00.0%	61.5%	39.5%	100.0%
Recognition	0	6	0	6	6	13
	00.0%	46.2%	00.0%	46.2%	46.2%	100.0%
Position	0	6	0	6	7	13
	00.0%	46.2%	00.0%	46.2%	53.8%	100.0%
Achievement of Work Targets	0	8	0	8	5	13
	00.0%	61.5%	00.0%	61.5%	38.5%	100.0%
Attitude	0	2	0	2	1	13
	00.0%	15.4%	00.0%	15.4%	84.6%	100.0%
Communication	0	5	0	5	8	13
	00.0%	38.5%	00.0%	38.5%	61.5%	100.0%
Service	0	0	0	5	8	13
	00.0%	00.0%	00.0%	38.5%	61.5%	100.0%
Atmosphere Creation	0	0	0	5	8	13
	00.0%	00.0%	00.0%	38.5%	61.5%	100.0%
Responsiveness	0	0	0	5	8	13
	00.0%	00.0%	00.0%	38.5%	61.5%	100.0%
Initiative	0	1	0	5	7	13
	00.0%	7.7%	00.0%	38.5%	53.8%	100.0%
Attendance	0	1	0	6	6	13
	00.0%	7.7%	00.0%	46.1%	46.1%	100.0%
Punctuality	0	1	0	7	5	13
	00.0%	7.7%	00.0%	53.8%	38.5%	100.0%
Compliance	0	1	0	6	7	13

	00.0%	7.7%	00.0%	46.2%	53.8%	100.0%
Benefits	0	0	1	3	9	13
	00.0%	00.0%	7.7%	23.1%	69.2%	100.0%
Leave Rights	0	0	1	2	10	13
	00.0%	00.0%	7.7%	15.4%	76.9%	100.0%
Total	2	3	4	100	151	260
	0.76%	1.15%	1.53%	38.46%	58.10%	100.0%

Total Responses:

- Strongly Disagree (1): 2 (0.76%)
- Disagree (2): 3 (1.15%)
- Neutral (3): 4 (1.53%)
- Agree (4): 151 (58.0%)
- Strongly Agree (5): 260 (100.00%)

The average satisfaction score among the 13 employees surveyed was **4.51**, indicating a **satisfaction rate of 90.2%**. Therefore, it can be concluded that overall, employees at Arabia Style Hotel are satisfied with their working conditions and the compensation they receive.

Customer Perspective

Evaluating company performance from the customer perspective involves measuring customer satisfaction through a questionnaire focused on dimensions of service quality. The primary data collected from respondent questionnaires were converted into quantitative data by assigning scores to each response option using a **Likert scale**. The customer perspective assessment was conducted by distributing a questionnaire containing five questions to a sample of 20 customers. The detailed results reflecting respondent feedback on customer satisfaction are presented in Table 2 below:

Table 2. Customer Satisfaction Questionnaire Results for Arabia Style Hotel

Statement	RESPONSE SCALE					Total
	1	2	3	4	5	
Price Offered	0	0	0	2	18	20
	00.0%	00.0%	00.0%	10%	90%	100.0%
Consumer Service	0	0	0	1	4	20
	00.0%	00.0%	00.0%	6%	20%	100.0%

Supporting Facilities Adequacy of Facilities Interior Design	0	0	0	1	1	20
	00.0	00.0	00.0	0	0	100.00
	%	%	%	50%	50%	%
	0	0	0	1	7	20
	00.0	00.0	00.0	3	35%	100.00
	%	%	%	65%	%	%
	0	0	0	1	9	20
	00.0	00.0	00.0	1	45%	100.00
	%	%	%	55%	%	%
Total	0	0	0	5	4	100
	00.0	00.0	00.0	2	8	100.00
	%	%	%	52%	48%	%

Total Responses:

- Strongly Disagree (1): 0 (0.0%)
- Disagree (2): 0 (0.0%)
- Neutral (3): 0 (0.0%)
- Agree (4): 52 (52.0%)
- Strongly Agree (5): 48 (48.0%)

Based on the table above, the analysis of customer satisfaction from a sample of 20 customers yielded an average score of **4.48**, indicating a **satisfaction rate of 89.6%**. This result suggests that overall, customers are satisfied with both the services and products provided by the hotel.

The services offered by Arabia Style Hotel, particularly in terms of consumer service and facility adequacy, are performed effectively, fulfilling customer needs and expectations while providing a comfortable experience for guests. Guests feel a sense of ownership regarding the hotel's success, which fosters loyalty and encourages repeat visits. According to interviews with hotel management staff, Arabia Style Hotel has established clear guidelines regarding service procedures based on Sharia principles. These include the provision of halal food, prayer facilities, dress etiquette, and guest service regulations. However, it indicates that Arabia Style Hotel has not fully complied with **DSN-MUI Fatwa No. 108 of 2016**, which mandates that Sharia-compliant hotels must possess guidelines for service procedures to ensure the implementation of hotel services aligns with Sharia principles.

Financial Perspective

The financial performance of Arabia Style Hotel, as indicated by interviews with **Mrs. Cut Fitri**, a management staff member, suggests that the hotel operates efficiently from a financial standpoint. Employee salaries are consistently paid on time and commensurate with their positions and competencies, reflecting healthy financial management. The hotel's focus on government contracts allows it to compete effectively with other hotels by prioritizing customer needs through supportive facilities. Furthermore, the innovative business practices mentioned in the internal business process perspective also contribute positively to the hotel's revenue.

Arabia Style Hotel ensures that all funding sources, both for construction and operations, are halal and free from practices such as **riba** (interest), **gharar** (uncertainty), and **maysir** (speculation). Financing is conducted through Sharia-compliant mechanisms, such as **mudharabah** (profit-sharing) or **musyarakah** (joint venture). The hotel's financial management adheres to Sharia principles, encompassing revenue generation and expenditure. All transactions are conducted without engaging in prohibited activities, such as gambling, alcohol sales, or businesses that contradict Islamic values.

Analysis of Shariah Hotel Standardization According to MUI Fatwa in Hotel Arabia Style

This study provides an in-depth view of the implementation of Shariah standards at Hotel Arabia Style, based on MUI Fatwa No. 108/DSN-MUI/X/2016, utilizing the Balanced Scorecard approach. In terms of **Internal Business Processes**, Hotel Arabia Style has made significant efforts to implement Shariah principles, such as offering prayer facilities, halal food, and guest selection policies. However, Shariah supervision

remains weak due to the absence of a **Shariah Supervisory Board** in the hotel's organizational structure, which leads to inadequate direct monitoring of Shariah compliance in operations.

In the **Learning and Growth** perspective, Hotel Arabia Style has demonstrated concern for its employees by establishing Shariah-compliant dress codes and achieving an employee satisfaction rate of 89.6%. However, the main shortcoming is the absence of a Shariah Supervisory Board, which could ensure that all activities align more thoroughly with Shariah rules. Additionally, the hotel uses conventional banking services, which contradicts the MUI fatwa, mandating the use of Shariah-compliant financial services.

From a **Customer** perspective, customer satisfaction reached 90.2%, indicating that the hotel successfully delivers services that meet customer expectations. The services offered reflect Islamic values, and customers highly appreciate the quality of the services and facilities provided.

In the **Financial** perspective, Hotel Arabia Style demonstrates solid financial performance, with timely employee salary payments and the use of funds deemed Shariah-compliant. However, the reliance on conventional banking services for specific transactions raises concerns about full adherence to Shariah financial principles.

Overall, Hotel Arabia Style has implemented most Shariah principles in its operations, particularly in customer service and satisfaction. However, there are significant areas for improvement, primarily the need for structured Shariah supervision and the elimination of conventional banking services, which conflict with Shariah financial guidelines. Addressing these two aspects will enable the hotel to align more closely with the Shariah standards outlined in MUI Fatwa No. 108/DSN-MUI/X/2016.

Regarding the **seven Shariah hotel regulations** based on DSN-MUI Fatwa No. 108 of 2016, Hotel Arabia Style has already implemented five of the requirements, while two others remain unfulfilled. The sixth requirement stipulates that a Shariah hotel must have guidelines on hotel service procedures to ensure Shariah-compliant service delivery. The seventh regulation mandates the use of Shariah-compliant financial services in hotel operations.

Comparative Studies:

Fanny Faizah et al. revealed that the implementation of Shariah management at Family Syariah 2 OYO 398 Yogyakarta successfully prevented negative and dissociative behavior in society and helped create a safe and comfortable environment for both Muslim and non-Muslim guests. This hotel exemplifies how the hospitality industry can thrive while adhering to religious principles, offering practical insights into how Shariah implementation in hotels can provide solutions to social issues. Jidan Dzulfikar Hakim et al. emphasized that Shariah-compliant hotels do not solely seek profit but aim to attain Allah's pleasure and enhance human welfare. This is reflected in how these hotels selectively choose their guests and ensure the facilities provided comply with Islamic law. Moreover, Shariah hotels avoid prohibited practices like gambling, interest (*riba*), deceit (*tadlis*), uncertainty (*gharar*), impurities (*najis*), and harmful activities. Customer loyalty in Shariah hotels ensures their return, irrespective of external influences, signifying a positive outlook for the hotel's future, particularly in financial stability.

Conclusion

Hotel Arabia Style has implemented Shariah principles in its business operations,

which were evaluated using the Balanced Scorecard method across four perspectives: **Internal Business Processes, Learning and Growth, Customer, and Financial.**

From the perspective of **Internal Business Processes**, Hotel Arabia Style demonstrates a strong commitment to adhering to Shariah principles. Key innovations include the provision of facilities for guests to fulfill religious obligations, such as prayer rooms and halal food. Additionally, the guest selection policy aligns with Shariah requirements, prohibiting check-ins for unmarried couples. The hotel also upholds Shariah principles regarding cleanliness, offering non-smoking rooms and ablution facilities, and does not provide entertainment that contradicts Islamic values, such as karaoke or nightclubs. These practices reflect adherence to the **DSN-MUI Fatwa**, which prohibits facilities that may lead to immoral activities. However, the hotel has yet to obtain formal certification from the **National Shariah Board (DSN-MUI)**, indicating that full compliance, especially in terms of structured Shariah supervision, has not been achieved.

In the **Learning and Growth** perspective, which focuses on human resources and organizational development, Hotel Arabia Style has implemented a Shariah-compliant dress code for all employees as part of integrating Islamic principles into daily operations. However, a notable shortfall in the organizational structure is the absence of a **Shariah Supervisory Board**, which would be responsible for overseeing and ensuring compliance with Shariah principles throughout all operations. Additionally, the use of conventional banking services indicates that the hotel has not fully adopted Shariah-compliant financial systems, which is a violation of the **DSN-MUI Fatwa** that mandates the exclusive use of Islamic financial services. Employee

satisfaction, as measured by a survey of 13 respondents, indicates that most employees are satisfied with the hotel's efforts to meet their needs, with an average satisfaction score of 90.2%.

From the **Customer** perspective, the hotel's performance was evaluated based on a customer satisfaction survey involving 20 respondents. The results show that most customers are satisfied with the services provided by Hotel Arabia Style, with an average satisfaction score of 89.6%. Customers appreciate the quality of service, the facilities offered, and the hotel's adherence to Shariah principles. The survey respondents were predominantly entrepreneurs or businesspeople who stayed for leisure or business purposes, indicating the hotel's success in attracting high-mobility customers seeking Shariah-compliant services.

In terms of **Financial** performance, the hotel has shown positive results. Employee salaries are paid on time and are aligned with their positions and competencies. The hotel maintains a strong market share, particularly among government and business clients. In terms of financial resources, Hotel Arabia Style claims to strive for the use of halal funds that are free from *riba* (interest), *gharar* (uncertainty), and *maysir* (speculation). However, the reliance on conventional banking for certain transactions raises concerns about the hotel's full commitment to Shariah financial principles, suggesting that the hotel is not entirely compliant with the **DSN-MUI Fatwa** in this area.

Regarding the **seven Shariah hotel regulations** based on **DSN-MUI Fatwa No. 108 (2016)**, Hotel Arabia Style has implemented five of the required elements. The two unimplemented requirements are the sixth, which mandates the establishment of standard operating procedures for

ensuring Shariah-compliant service delivery, and the seventh, which requires the exclusive use of **Shariah-compliant financial services** in all transactions.

In conclusion, while Hotel Arabia Style has made significant strides in implementing Shariah principles in its operations, especially in customer service and internal processes, there are key areas requiring improvement, particularly the establishment of Shariah supervision and the full adoption of Islamic financial services. Addressing these gaps will enable the hotel to achieve comprehensive compliance with the **DSN-MUI Fatwa** and strengthen its position as a Shariah-compliant hotel.

Credit Authorship Contribution

Azura Rizti Saladin: Conceptualization, Methodology, Investigation, Writing - Original Draft, and Supervision. Zuhrinal M Nawawi: Methodology, Data Collection, Formal Analysis, and Writing - Review & Editing.

Declaration of Competing Interest

The authors declare no competing interests related to this study. No financial or personal conflicts of interest are present.

Acknowledgements

The authors would like to thank the Faculty of Shariah, State Islamic University of North Sumatra, Indonesia, for their support and resources throughout this research.

References

- Adinugraha, Hendri Hermawan, 'Analysis of the Implementation of the DSN-MUI Fatwa and Maqashid Sharia in Sharia Hotels: A Study at the Lor in Sharia Solo Hotel', *Journal of Islamic Economics (Joie)*, 2023, doi:10.21154/joie.v3i2.7072
- Alserhan, Baker Ahmad, Bronwyn P Wood, Richard Rutter, Daphne Halkias, Hasan Terzi, and Omar Al Serhan, 'The Transparency of Islamic Hotels: "Nice

Islam" and the "Self-orientalizing" of Muslims?', *International Journal of Tourism Research*, 2018, doi:10.1002/jtr.2197

Asqalani Rifai, Muhammad Syakib, 'The Application of Shariah Hotels Concept at Bandung City', *International Journal of Humanities Education and Social Sciences (Ijhess)*, 2022, doi:10.55227/ijhess.v1i4.89

Baehaqi, Muh, 'Standar Halal Hotel Syari'ah (Studi Di Hotel Grand Madani Syari'ah Mataram)', *Jurnal Iqtishaduna: Ekonomi Dan Keuangan Islam*, 9.2 (2018)

Boğan, Erhan, and Mehmet Sarıışık, 'Halal Tourism: Conceptual and Practical Challenges', *Journal of Islamic Marketing*, 2019, doi:10.1108/jima-06-2017-0066

Fitriyani, Risa, and Mohamad Faozi, 'Determinan Etika Bisnis Islam Dalam Meningkatkan Pendapatan (Studi Kasus Penjual Pakaian Di Pasar Tradisional Karangobar Banjarnegara)', *Quranomic: Jurnal Ekonomi Dan Bisnis Islam*, 2.2 (2023), doi:10.37252/jebi.v2i2.505

Kaplan, Robert S, David P Norton, and Zahirul Hoque, 'Strategy & Leadership Strategic Learning & the Balanced Scorecard', *Strategy & Leadership Journal of Management Development Management Decision Iss Journal of Accounting & Organizational Change*, 24.4 (1996)

Lubis, Hilma Kholilah, Purnama Ramadani Silalahi, and Khairina Tambunan, 'Analisis Faktor Preferensi Konsumen Dalam Pengambilan Keputusan Pemilihan Hotel Syariah Di Kota Medan', *Jurnal Ilmu Komputer, Ekonomi Dan Manajemen (JIKEM)*, 2.1 (2022)

Mahmudah, 'Analisis Pengukuran Kinerja Perhotelan Dengan Pendekatan Balanced Scorecard (BSC)', *Jurnal Pendidikan, Komunikasi, Dan Pemikiran Hukum Islam*, 7.1 (2015)

Maulidya, Risma Nur, Ahmad Mulyadi Kosim, and Abrista Devi, 'The Influence of Islamic Business Ethics and Service Quality on Satisfaction and Loyalty of Sharia Hotel Customers in Bogor', *Jurnal Ekonomi Dan Perbankan Syariah*, 11.2 (2019)

- Othman, Zulkeplee, Rosemary Aird, and Laurie Buys, 'Privacy, Modesty, Hospitality, and the Design of Muslim Homes: A Literature Review', *Frontiers of Architectural Research*, 2015, doi:10.1016/j.foar.2014.12.001
- Pratiwi, Eko Kurniasih, 'Analisis Manajemen Hotel Adilla Syariah Yogyakarta (Tinjauan Fatwa DSN MUI No: 108/DSN-MUI/X/2016)', *Cakrawala: Jurnal Studi Islam*, 12.1 (2017), doi:10.31603/cakrawala.v12i1.1834
- Priatmojo Suryo Kuncoro, 'IMPLEMENTASI ETIKA BISNIS ISLAM: BISNIS HALAL YANG BERTANGGUNG JAWAB', *Al-Iqtishod : Jurnal Ekonomi Syariah*, 2.2 (2020), doi:10.51339/iqtis.v2i2.203
- Purnamasari, Indah, and Risma Fitriani, 'Penggunaan Metode Balanced Scorecard Untuk Analisis Kinerja Perusahaan', *Jurnal Serambi Engineering*, 8.3 (2023), doi:10.32672/jse.v8i3.6159
- Rahman, Muhammad Khalilur, Suhaiza Zailani, and Ghazali Musa, 'The Perceived Role of Islamic Medical Care Practice in Hospital: The Medical Doctor's Perspective', *Journal of Islamic Marketing*, 2018, doi:10.1108/jima-01-2016-0006
- Rijal, Muhammad Khairur, Muhammad Yafiz, and Yenni Samri J, 'DETERMINAN PREFERENSI MASYARAKAT MUSLIM DALAM MEMILIH HOTEL SYARIAH', *At-Tijarah: Jurnal Ilmu Manajemen Dan Bisnis Islam*, 6.2 (2020), doi:10.24952/tijarah.v6i2.3118
- Rohmah, Latifah, and Wasti Reviandani, 'Analisis Pengukuran Kinerja Perusahaan Dengan Metode Scorecard Di Pt. Ravana Jaya Gresik', *Jurnal Ekonomi Dan Bisnis*, 13.3 (2022)
- Salma, Fitria Solahika, and Ririn Tri Ratnasari, 'Pengaruh Kualitas Jasa Perspektif Islam Terhadap Kepuasan Dan Loyalitas Pelanggan Hotel Grand Kalimas Di Surabaya', *Jurnal Ekonomi Syariah Teori Dan Terapan*, 2.4 (2015), doi:10.20473/vol2iss20154pp322-339
- Sánchez, Alfonso Vargas, and María Moral Moral, 'Halal Tourism: Literature Review and Experts' View', *Journal of Islamic Marketing*, 2019, doi:10.1108/jima-04-2017-0039
- Soleh, Soleh, Budiman Budiman, and Samudi Samudi, 'Etika Bisnis Islam: Implementasi Dalam Bisnis Perhotelan Di Banten', *Jurnal Hukum Ekonomi Syariah*, 7.02 (2023), doi:10.26618/jj-hes.v7i02.12675