

Analysis of Employee Performance at Syariah Hotel (Sofyan Hotel Jakarta Case Study)

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ABSTRACT

Based on tourism regulation and creative economy No. 2 year 2014 and fatwa DSN Indonesian Ulama Council 108-2016 there are two types of sharia hotel criteria that have been divided into hotel criteria Syariah Hilal 1 and hotel criteria Syariah Hilal 2. Where in Hilal 2 is not found anything that does not comply with sharia provisions. While in the 1st, the sharia provisions are still not fully. This means that a hotel has no right to claim a Shariah-compliant system. There are only 5 hotels in Indonesia that are entitled to Syariah Hotel status, Hotel Sofyan Cikini (Cut Meutia), Hotel Sofyan Soepomo, Syariah Hotel Solo and two more hotels in Aceh. This study uses a mixed method (mix Methode) A type of sequential mixed-Methode in which stages or qualitative processes are then followed by a quantitative method to expand the discoveries found in the research. Based on qualitative results obtained variables that become determinant of performance are work ethic, human resource development, competence, compensation and motivation. With motivation as the most significant variable in determining performance. Based on the quantitative outcome, the model where motivation as the intervening variable and performance becomes its variable and work ethic, human resource development, competence, and compensation as free variable. From the results of the hypothesis test conducted with the analysis of the path obtained the result that the competency and motivation are the most influential variables most significant in determining the performance of Sharia human resources. This research generates methods that can be used as the basis for obtaining Shariah role models. These methods are the methods of reciting where the sharia

human resources must be able to read the Quran, Ta'lim method where the sharia human resources is capable of having a short working duration, Tazkiyah method where the sharia human resources must have transdisciplinary ability and method of wisdom where the sharia human resources must have ideas and ideas for the company.

Keywords: Employee, Performance, Syariah Hotel.

INTRODUCTION

Discussing the halal concept more now, it is very important. This issue not only relates to the problem of consumption behavior of how human beings fulfill his life needs alone. The issues relating to halal products for the past ten years realize us how halal problem is very interesting talked about in the present time where the Isjube site that is increasing. Even further, the halal issue is already breaking through the world. Penetrate the Sekat of the country. Not only is the concern of the Islamic countries or the nation's majority Muslim, but also the serious attention of secular countries though. Indeed, the halal issue has a relation to the civilization of a nation. Strictly speaking, seeing the civilization of one nation in the future can be read how they consume (consumer behaviour) and what they are currently consuming. According to Azhari (2014:64), the more crucial reason why this halal discourse continues to be developed because we are in an era called by post Modernism. In this era almost nothing called establishment. All of them experience demolition (deconstruction).

Things that are already considered "finished" can be dismantled and rearranged. General truths are again questionable. In this era, the so-called desires or needs have become something that is diffuse, liquid, obscure and increasingly difficult to distinguish from one another. One of the things that is very much discussed in this decade is tourism. Where tourism now becomes one of the components for foreign exchange for a country. Particularly in Indonesia, tourism is now a thriving business especially for Muslim consumers who are concerned with halal.

Talking tourism issues Halal/Halal tourism is certainly a lot of components are included in the indicator, one of which is the hotel. The Hotel is one of the benchmarks for a country or region that wants to sell its tourism. The Hotel has a very strong synergy with tourism, as it is almost impossible when it comes to tourist but has no place to stay. But as we know together the "hotel figure" in Indonesia is still in a negative majority view in the eyes of our society, so it is a huge challenge to develop it with the concept of Sharia. But over time added more and more the hotel concept of sharia, the optimism of the development of Sharia hotels in Indonesia is very high. Even overseas Syariah Hotel concept started to be glance and become a new trend that get positive respond from consumers especially tourists. Because it is in the concept of sharia that is sold not only products and services but the values of Islam that are maintaining and providing different inner satisfaction for Muslims tourists. This is actually a challenge in developing sharia business. However, this is also a method of Da'wah effectively because it proves that in Islam that is based on the Qur'an and Hadith as Rahmatan Lil ' alamin that does not address the problem of worship alone. Azhari (2014:28) explains that the global halal information makes the Qur'an have flexibility and elasticity. At this point the Qur'an will remain relevant throughout the ages.

Another reason why in Indonesia, Syariah Hotel business has good prospects because of the Government's attention to manage this business in order to run well. It is characterized by regulations issued by the Government to various revisions with the aim of providing comfort and in accordance with Sharia values. Sharia values that exist in the Syariah Hotel business are subject to the arrangement issued by the Ministry of Tourism and Creative Economy No. 2 year 2014. This regulation covers several aspects in the implementation of Syariah Hotel business, among them is the hotel business class, assessment in the framework of the Sharia hotel business certification, implementation of Syariah Hotel business certification, and development and watching. Initially this rule became the main foundation in the implementation of Sharia-based hotel business.

In addition to regulations issued by the Government, the foundation of the Syariah Hotel business is also affirmed by the National Sharia board through the Fatwa of the National Sharia Board of Indonesian Ulama Council No: 108/DSN-MUI/X/2016 on the guidelines of tourism implementation based on sharia principles has given the explanation that the hotel Syariah business is the provision of accommodation in the form of rooms in a building that can be equipped with food and drink services, entertainment activities and other facilities on a daily basis with the aim of obtaining profits that are carried out in accordance with sharia principles. It means it is true that this Syariah hotel business is already secured by the government and the Indonesian Ulema Council in terms of legality and its halts.

Until now, the iconic hotel Syariah in Indonesia even "pioneer" in this business is Sofyan Hotel Jakarta. Where is this hotel that has actually applied the concept of sharia for all aspects that exist. Starting from service, products to human resources. It can be seen from a certificate owned by Hotel Sofyan is a certificate of Hilal 2. Where based on Candy Parekraf No.

2/2014, there are two types of hotel Syariah criteria that have been divided into criteria Hotel Syariah Hilal 1 and Criterion Hotel Syariah Hilal 2. Where in Hilal 2 is not found anything that does not comply with sharia provisions. While on the one of the sharia provisions is still not fully.

The author saw that one of the important roles in the development of Sharia hotels is a truly quality human resource and in this respect is Shariah compliant. Because until now, the human resource model of the sharia is still not clearly found. There are still many people who liken the human resources in conventional hotels and sharia hotels, such as general public understanding of Sharia banking. According to the author's saving, the Syariah Hotel in human resources plays an important role because it comes into contact with customers. Service provided is very different from the service in other fields, especially today there is only sharia banking which is considered still a major study in the Islamic economy.

LITERATURE REVIEW

Hotel

Syariah Hotel is a form of lodging services that according to applicable law, from the planning, objectives, and the benefits of fulfilling the pattern based on the principle of Islamic sharia. With sharia principles, it is certainly a hotel that can keep tourists free to visit and choose a decent place. Moreover, the visitors do not have to be Muslim (multi-ethnic). Therefore, in the Islamic religion if things have been legal according to the sharia, thus has fortified itself with the building Maqasid al-Syariah. Syariah Hotel in terms of facilities have a neat residential and layout like hospitality in general. The organizational management structure is not less interesting especially in the arrangement of the religious aspects. The transformation is interesting and when traced deeper it will look side the difference. In the Syariah hotel to prioritize the aspects of spiritual-religiuitas such as the arrangement of places of worship, MCK

which is orderly and in terms of serving food with things that smell kosher. In addition, it is also far from the values of Alcoholis. For visitors who are not very expensive, they are not allowed to stay. Different types of visitors will also be examined for their identity because it is to preserve the religion of the values of Maqasid al-Syariah. This identity check is important to know if they are husband or not. If it is a husband and wife will be in please enter but if it is not a husband wife then the receptionist not hesitate to banish him. The conventional hotel clearly has some differences with the above things. So Hotel Syariah has a clear characteristic value, especially seen in terms of the function of Maqasid al-Syariah in the preservation of religion, soul, descent, reason and property.

Work Ethic

According to Jansen H. Sinamo (2008:26), the professional work ethic is a set of positive working behaviors rooted in condensed awareness, fundamental beliefs, along with a total commitment to an integral working paradigm. The work ethic was originally from the paradigm, but was later regarded as a belief. As a paradigm, certain work values are accepted as good and true values by a person or group. This means that a person can be accepted or rewarded in his/her group when they demonstrate behavior according to a mutually agreed norms.

In other words, the work ethic can also be an assessment movement and have evaluative motion in each individual and group. With the evaluation it will create a motion chart uphill and increased in subsequent times. It also means a mirror or consideration material that can be held for a person to determine the steps to be taken later. In summary, the work ethic is a standard double of life i.e. as a thrust on one side, and a power value in any individual or group on the other.

Work ethic in Islam

The work ethic is related to a person's psychiatric value, should every

Muslim person have to fill it with positive habits, and produce the best work, so that the Islamic values he believes can be realized. According to Toto Asmara (1995:17), ethos also shows a person's attitude and expectation (King). In essence, working for a Muslim is worship, proof of devotion and gratitude to cultivate and fulfill the divine calling in order to be able to be the best because they realize that the earth was created as a test for those who have the best ethos.

Islam opens the working doors of every Muslim so that he can choose a charity that suits his abilities, experience, and choices. Islam does not restrict a particular work to a person, except for consideration of the benefit of the community. Islam will not close employment opportunities for a person, except when the work will harm himself or society physically or mentally. Every destructive work is forbidden by God.

Thus, a Muslim is required to continuously improve the quality of life so that its existence is meaningful and beneficial before Allah SWT, which eventually reaches the degree of Al-Hayat Al-Thoyyibah (a life covered by goodness). To achieve that degree, every Muslim is obliged to worship, work, innovate or in other words righteous deeds. Because the essence of life itself is moving the will to create, the urge to give the best and the spirit to answer the challenges of the Times.

Human Resources Development

Human resource development is in fact one element of human development. According to Widyahartono (1995:7), human development concerns human participation in the process of developing a country, namely the development of humans, by humans and for human beings. Notoatmojo (1992:2-3), providing a macro definition of human resources development is an improvement process of human quality or ability in order to achieve the goal of nation development. This process of improvement involves the planning, development and management of human

resources, while the development of human resources in a micro is a process of planning education, training and management of energy or employees to achieve an optimal outcome. Rachbin (2001:15), said that human resource development is a process to improve human knowledge, skills and skills and ability of people in society.

Human Resources Development In Islam

People need training and development in order to form good individuals who are able to have the trust and burden given. Even with the power of faith and individual characters who are patient, with the permission of Allah SWT can win the battle, as well as in the word of Allah SWT in QS al-Baqarah/2:249. Similarly, the company will win the competition when it has human capital in the form of trustworthy and professional people, namely human resources that are qualified and competitive, then the efforts that the company needs to do is to implement training programs and human resources development. On the other hand the need for training and the enforcement of human resources, because Islam strongly put forward the spirit, as the message of Rasulullah that "today should be better than yesterday. Tomorrow, it should be better than today. Whoever is today worse than yesterday, means wretched. Whoever that day is the same as the day yesterday means loss. " Here the spirit of Islam always makes the best, best, and best.

It should not happen to Muslims who have understood Islam correctly will say that "Today I failed. I'm pessimistic with tomorrow. "Nothing. In fact he must try hard to work and strive. Umar ibn Khatlab had expelled a group of people in remembrance and asked for sustenance in the morning by praying long ago in the mosque. Thus, Umar said, you have to work and that is where your provision of Allah will be determined. Allah SWT will not change the condition of a tribe if the people themselves do not want to change it. A person will not change forever if he/she does not want to change it. He must make

changes. Various means of life are presented to make the servants of Allah SWT as the Caliph Ardhi. One of them is by conducting training. Training will also add knowledge to participants. This is emphasized by the word of Allah SWT in QS al-Mujadilah/58:11 Training is a vehicle to build human resources to the era of globalization that is full of challenges. With regard to this it is realized that training is fundamental to the employees. Therefore, the training activities can not be ignored so much especially in entering the era of increasingly strict competition, sharp, heavy in the era of this revolution of 4.0. The training and development of human resources is necessary, as the world continues to spin, and the development of science is increasingly advanced. If not prepared, will be left behind. Tholhah Hasan (2003:33), said for it needed strong human resources, the sturdy, human beings who have a spirit of charity, have a work ethic. For, those in his soul have a passion for charity and work that has a strong assurance to be strong, honorable, advanced, diligent striving, believe in his or her ability and dislike begging, not to be buried in weakness and despair. Those are the ones who can fulfill the message of the Prophet SAW in his words: "A strong believer is better and more liked by God than the weak believer. It is a king to do all that is beneficial to you (the hereafter) and seek help with God and not be a weak man."

Thus, so that we do not belong to a weak believer, left behind, buried in despair. Therefore, human resource training and development need to get important attention to advance employee skills in the future.

Competence

The competencies described by Agus Dharma (2003:81), competence are the underlying characteristics of a person and relate to the effectiveness of individual performance in his work "an underlying characteristic is of an individual which is causally related to criterion referenced effective and or superior performance in a job or situation". The word "Underlying

characteristic" contains the meaning of competence is a deep and inherent personality part of the person as well as predictable behaviour in various circumstances and tasks of work. While the word "causally related" means competence is something that causes or predicts behavior and performance. While the word "criterion-referenced" implies that the competency actually predicts who performs well and is less well, it is measured by the criteria or standard used.

According to R Palan (2008:15), the term competence in English is called "competencies, competence and competent" in Bahasa Indonesia translated as competence, proficiency and empowerment referring to the condition or quality is capable and appropriate. The English Dictionary describes the word "competence" as a suitable, adequate, or suitable state. Next in "Competence is being ability to do something well" which in Bahasa Indonesia interpreted competence is the ability to do something well. Competence is a mixture of thinking and acting habits.

Thus, that competence is an indicator that can demonstrate the presence of observable deeds and as a concept covering the aspects of knowledge, skills, values and attitudes that are carried out in full. According to Wibowo (2012:324), competence is an ability to carry out or perform a work or task based on skills and knowledge and supported by the working attitude demanded by the work. Thus it can be concluded that competence is one of the elements that someone has relating to the skills, knowledge, experience and other elements needed in completing a job well.

Competence in Islam

The competence in the language is Ahliyyah, which means worthiness. Ash-Shawi, Shalah and Abdullah al-Mushlih (2011:37) explained, in the term Syar " i is the belief of an individual to obligate and carry out obligations, or in other languages the capability of the individual who is the backup of the rights that he must get rights

or that is mandatory responsibility for him (obligation).

Jensen Sinamo (2009:6) explains, there are three important components that appear in human self-competence, namely skills, abilities and work ethic:

1) Skill

Skills are owned by employees based on the experience he did during work. Skills can increase when an employee has a longer lifetime than an employee with fewer working days.

2) Ability

The ability of the employee is based on the talent he has brought from childhood or earned by the time of his education. The better the education of an employee, the higher the skills gained.

3) Work ethic

The work ethic is connected with employee attitudes and motivation. The relentless principle of working as a basis for the high work ethic of employees

In running the Sharia banking industry, every employee must have competency based on the value of Islam. Therefore, there are several characters that must have (Kartajaya, 2006:120): Shiddiq (True and honest), trust (trustworthy, credible) Syaja'ah (intelligent), Tabligh (communicative).

Compensation

There are some definitions or understandings that experts are presented about compensation. According to Husen Umar (2005:6), compensation could be defined as something the employee received as a reply to services for their work. National Wage Research Council, in Heidjrachman and Husnan (2002:138), providing a definition of wages is an acceptance as a reward from the employer to the beneficiary for a work or service that has been or will be performed, functioning as a guarantee of a viable survival for humanity and production, expressed or assessed in the form of money stipulated by an agreement, statute, and regulation, and payable on the basis of a working agreement between the employer and the recipient.

According to the ILO conference number 100, compensation can be defined as; "Wage/salary, principal, or minimum and any additional emolument paid directly or indirectly, whether in cash or goods, by an entrepreneur to a worker in relation to a working relationship. In human resource management, compensation is a complex and confusing issue. One of the most difficult tasks for human resource managers is to develop a scale or a salary structure that meets fair and feasible requirements. There is no definitive and actually a systematic approach in the assessment known as job grading evaluation and job evaluation.

Compensation in Islam

In the context of the working world today, the company implements different wage systems, both in terms of time and the amount of wages of each worker according to its rank, position and the subdivision. Basically, all the ways of the wage can be applied with the principle of justice. Nur'aini Firmanda (2014:141) in his journal explains, Justice is a thorough term, including all the clean and honest nature of the heart. In addition, through a hadith Rasulullah hinting that the wage should be done on time. "Give the wages of workers before drying out the rigor." Narrated by Ibn Maajah, 2/817; Shahihul Jami ", 1493)

The obligation of employers or employers to employees or workers, among others, provides a decent wage, provide a workplace, provide comfort, safety and security guarantees, improve workers' proficiency and skills, develop worker personalities, assist employees to succeed, and reward achievements, as well as social and severance benefits.

a) Giving wages. Wages are the right of worker or Labour accepted and expressed in the form of money in return for an entrepreneur or employer to a designated employee and payable pursuant to a work agreement, agreement or regulatory law, including benefits for the worker and his/her

- family for a work and/or service that has been or will be provided.
- b) Provide workplace and give working comfort. The ideal workplace meets several criteria, namely safety and safety, comfort, health, hygiene, and completeness of facilities and infrastructure. Safety and safety of employees are obtained when supported by the physical condition of the building that is strong and far from the sources causing the accident, such as a source of fire that can cause fire.
 - c) Improve worker's prowess and personality, and help them to succeed forward a company's pullback, among others, is determined by the quality of work of its employees, and the quality of the work is determined by its skill and skills. Therefore, improving worker skills and skill is the need for every company. It can be undertaken by organizing training for employees and sending employees to follow the necessary trainings.
 - d) Providing protection, welfare, social benefits, and severance entrepreneurs Berkewajiban provide safety and occupational safety assurance to employees. Some employees work indoors, and others work outdoors. The workspace should ensure the safety and safety of employees. It is realized by the procurement of a physically sturdy workspace that is not prone to earthquakes.

Motivation

There are a variety of motivational theories in which the theory emphasizes the importance of understanding the factors that are found in individuals that cause certain behaviors. These theories are expressed by some experts as follows:

The theory of motivation according to Abraham H. Maslow: Man is motivated to satisfy the number of needs inherent in each human being who tend to be innate. This requirement consists of five types and formed in a level or hierarchy of needs, namely:

- a) Physiological needs. Such as eating, drinking, sugar, salt, protein, as well as the need for rest.
- b) Security requirements. It is the need for long term life defence.
- c) Social needs. Once the need for physiological and security is relatively satisfied, the need is to possess or become part of a social group and love becomes the dominant goal.
- d) The need for self-esteem. There are two self-esteem, namely: first, self-esteem, such as confidence, independence and freedom. Secondly, self-esteem from other people (respect from other) such as status, fame, honor, be an important person, and good judgment from others.
- e) Self-actualisation. It is the desire to gain satisfaction with himself (self fulfilment). Based on Maslow's theory of unsatisfied needs is the main motivator of the behaviour, and the need at the lowest level of the hierarchy will take precedence before the higher levels. At the given time only one type of need that motivates the occurrence of behavior, and the impossible to skip a certain level. Once an individual satisfies one type of need, he will try to satisfy the needs of the next level in the hierarchy, and this level will be the focus of motivation.

Motivation in Islam

In the Treasures of Islamic Sciences, Marwan Ibrahim (1998:91), explained that there is a definition expressed by the experts of life sciences, that motivation is a psychological or mental desire that exists in a person, this desire affects the behavior of the special circumstances to fulfill what it is, this desire in the form of urges or impulses or interfaith to do something.

The terminology of motivation in Islam is called ad Daafi ' in a singular, or ad dawaafi ' in the plural. In his article, Al Kaysi explained that mental sciences experts divide the motivation or self-desire into two parts, namely: (1) primary encouragement, and (2) secondary encouragement. Primary encouragement is

also called basic motivation/encouragement or nature. Primary encouragement can be impulses/hunger or thirst, in this case humans do not need to be in a matter to get this flavor. While the secondary impulse is the motivation/encouragement to be cultivated. In terms of this impulse, humans differ from one another. Finding the motivation theory of Islamic thought is very difficult, including for Muslim scholars. If there is, it is only a scientific interpretation of some verses of the Qur'an or hadith of the prophet which is more relevant to the motivational theories.

To know the motivation of work in Islam, we need to understand the function first and position work. Earning a living in Islam is an obligation. Islam is the Fitrah religion, which suits human needs, including physical needs. And, one way of fulfilling that physical need is to work. The motivation of work in Islam is to make a living that is part of worship. The motivation of work in Islam is not to pursue the life of Hedonis, not also to the status, what else to pursue wealth by all means. Thus, the motivation of work in Islam, not only living solely but as a duty of worship of God after the worship of other fardlu. Working for a living is a special thing in the view of Islam.

Performance

Performance in the organization is an answer to the successful or absence of a defined organizational goal. Superiors or managers often do not pay attention unless they are very bad or everything is all too wrong. Too often the manager does not know how bad the performance has slumped so that the company/agency faces a serious crisis. The profound adverse effects of the organization resulted in and ignored the warning signs of declining performance.

a) Performance (work achievement) according to Anwar Prabu Mangkunegara (2000:67), is "the work of quality and quantity achieved by a person in carrying out his duties in accordance with the responsibilities given to him". This means that

employees are judged by what he has done. It is bad that the employee's image is on itself. The officer who determines he will succeed or not. And even the officer himself determines his position in the company. If the employee has a good performance, surely he will get a promotion. But instead when it performs poorly, then mutations or even suspension to be acquired.

b) Performance (Job achievement)

According to Malayu S.P. Hasibuan (2000:34), is "a work that is accomplished by a person in carrying out the duties charged to him which is based on proficiency, experience and seriousness and time". An employee will have optimal performance when the work is in accordance with his ability. But sometimes a clerk is placed in a place that does not conform to his ability. This can occur due to weak ability of human resources in placing employees. But we can not blame the human resources completely, because it could be no other employee found. So you have to be placed in a position. But for an employee with a good work ethic, he will make the job a new challenge so that he will continue to strive to provide and improve his best ability to achieve optimal performance.

c) The performance according to Veizal Rivai (2004:309), is a "real behavior that is shown by everyone as a work achievement produced by employees in accordance with their role in the company". That's the difference in performance with work ethic. Because performance can be seen directly. So that employees do not have to struggle to show that he has succeeded. By working on roles and portions, people will see that the employee has a performance.

Performance in Islam

According to Abu Fahmi, et.al (2014:183), the performance assessment of the sharia human resources in principle is to plan, monitor, and evaluate employees '

work. To align with the purpose of the company, namely business and Mardhotillah. However, to assess a performance that Intangible is not easy.

In the same book described how the Performance assessment object experienced the evolution of an individual approach centered move toward job centered, and eventually centered on the target (objective centered). In this connection can also be attributed as an inputprocess-output process, ie the individual as an input in the form of traits or its personality. The shift then occurs towards the orientation of the output, i.e. a person's performance assessment is based on the results (outputs) and is usually also referred to as result oriented performance appraisal.

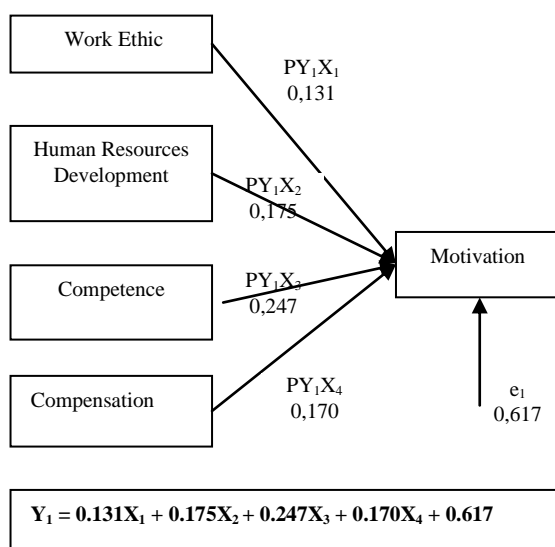
MATERIALS & METHODS

Methodology

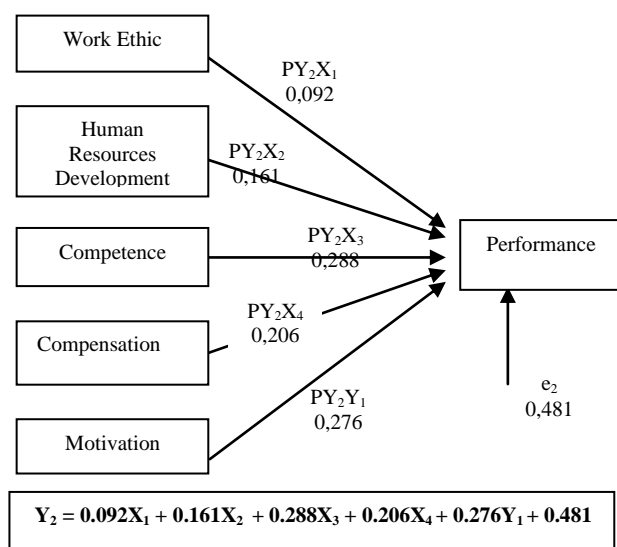
This research uses mixed methods (mix Methode). Seto Mulyadi, et.al (2019:151) explains, the type of sequential mixed-Methode in which the steps or processes are qualitatively obtained then followed by quantitative methods to expand the discoveries found in the research. This research is done by deep interview of two

speakers, Mr. Rahmat Triutomo as manager of HRD Hotel Sofyan located at Arva Building, Jl. Gondangdia Lama No. 40 BC Menteng, central Jakarta. He was born in Jakarta 2 April 1970, his last education was a Bachelor of Economics (S.E) Accounting of the High School of Economics of Indonesia Jakarta, as well as Mr. Hafizuddin Ahmad, Lc which is the Sharia Supervisory Council or Sharia supervisory board in Sofyan Hotel. He was born in Padang Panjang 23 May 1971, completing the course SI (Faculty of Sharia) in LIPIA branch of Imam Malik University of Riyadh's IBNU Saud Saudi Arabia in the year 1997. He has been active as a lecturer in several Islamic and Arabic study institutions and lecturer at the Abdi Nusantara Nursing Academy and Trianandra College of Economics and until now serves as the Sharia supervisory board at Sofyan Hotel from 2002. The results of interviews gained that the work ethic, human resource development, competence, compensation and motivation are the defining variables of employee performance in Sofyan Jakarta Hotel, with motivation as the most significant variable that has influence on the employee's performance.

Sub Structure Pathway Analysis Results I



Sub Structure Pathway Analysis Results II



RESULT

This research generates methods that can be used as the basis for obtaining Shariah role models. These methods are:

1. Method of Tilawah

The implication is to cultivate the reading of the Qur'an as a form of psychological coaching to enhance personal sincerity by reading verses of God. In other words, the sharia human resources must be able to read the Qur'an. So this is an absolute condition in employee acceptance in Sharia business of Syariah Hotel. It can be found in interviews with human resources managers and DPS that by reading the Qur'an it is hoped to have implications for the Akhlaq that will be displayed by human resources against consumers and others.

2. Ta'lim Method

The implications are to teach employees about the work ethic, the socialization of the value, vision, mission of the institution and duties or obligations of employees. This is done to improve performance or re-increase the motivation of actual work. In other words, the sharia human resources are obliged to memorize, know, and understand everything about the company in which it works. Therefore, there is no human resources that work in the company in a very short duration, because for the human resources of Sharia, the company is not only a place to make a living but a responsibility like home and the motivation that has more likely to be Ukhwawi. This is in accordance with the results of interviews with DPS, that the motivation is spirit in performance. For that motivation is intent, and as we know that God himself judged all things his servants began from his intention.

3. Tazkiyah's method

The implications are training to change the behaviour and performance that needs to be fixed. Sharia human resources must have a transdisciplinary knowledge, not closed and restrictive to the outside world. This is the challenge of human resources of sharia, which is considered incompetent in other areas except for worship alone. This is in accordance with the results of a

questionnaire derived from employees where it is obtained that competence (ability) is a differentiator between one employee and another employee. The more skills it has, the better it will be to give you performance.

4. The Hikmah method

The ability to lay down a hidden lesson or philosophical knowledge of an incident. In this case Shariah human resources must have the ability to give ideas and ideas. It is the hardest. Because it is not uncommon human resources are only considered as machines and complementary sufferers only so very rarely heard advice and input. But that does not make human resources can not contribute to the idea and ideas. Because it is a practical human resources that directly feel how to interact with consumers.

Industry-Required Competencies

Azhari (2011:475) explains that the tough human resources of Sharia economy certainly cannot be born instantaneously. It takes a planned education program, Systemist and able to answer the needs of the future market. In this context, a higher education institution that specifically manages the economic education of Shari'ah is an undisputed necessity. From this higher education institution, will be Iahir human resource Paripuma Sharia, borrowing the language of Sri Edi Swasono; That overwhelms conventional economic sciences. Master the Science of contemporary economics and very master of Sharia sciences, especially the Islamic economy. More details of the extraordinary great teacher of Syarif Hidayatullah State Islamic University said:

"Without the paradigms shifting above, the form is an exploitative economic system and Ribawi. The Sharia economist should also be a conventional and contemporary economist, so as to be able to correct, improve and be more resilient and capable to deliver sharia economics towards the creation of justice and benefits of Ummat, for the sake of the world and the hereafter. Religiosity is more mainstream than a religious identity".

In an effort to provide robust human resources. Who have multi talents, higher education institutions that manage the sharia economy continue to be challenged to be able to prepare their alumni to be able to compete into the workforce.

CONCLUSION

Based on the explanation-the previous explanation can be drawn conclusions as follows:

1. Until the end of 2019 New Year 5 hotels in Indonesia that have certificate Halal Majelis Ulama Indonesia and right to bear Hotel with Sharia system. One of them is Hotel Sofyan Jakarta. It means that it is not entitled to a hotel that claims sharia but does not have a certificate either from Kemenparekraf and Indonesian Ulama Council.
2. Based on qualitative method, motivation is the main variable in the performance of employees when compared with the work ethic, human resources development, competence and compensation and based on quantitative methods, competence is the main variable in determining the performance of employees when compared with the work ethic, human resources development. Compensation and motivation.
3. Based on the results of the study with mixed methods (mix Methode) and the Sharia Maqashid analysis, then obtained 4 methods to form the sharia human resources, the method is Ta'lim method, method of Tilawah, Tazkiyah and method of wisdom.

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