

Legal Clarity for Sharia Lodging Businesses through Sharia Certification

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ABSTRACT

The development of the Sharia business in Indonesia has become the most potential business not only in Islamic banking but also the non-Islamic bank financial industries, such as Islamic insurance, Islamic pension funds, Islamic finance companies, Islamic bonds (sukuk), Islamic mutual funds, and even Islamic lodging. This phenomenon makes the Sharia "label" as a trend. This research aims to analyze the urgency of Sharia certification in the Sharia lodging business in Indonesia. The method used is a type of normative legal research with statutory approaches, case approaches, and conceptual approaches. The results of this study indicate that the urgency of Sharia certification in the Sharia lodging business is to maintain the image of Islamic teachings and to provide certainty to consumers. This is because the application of Sharia in business institutions bearing the Sharia label still shows that the concept of Sharia understood by these business institutions still seems partial/not kaffah (total). Besides that, the Sharia "label" in the lodging business is used mostly as a brand or company brand. Therefore, it is high time for Sharia lodging certification to be carried out, like the halal label certificate on food products.

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1. Introduction

The research discusses the Sharia business industry, which has the most potential in Indonesia. The burgeoning Sharia business industry in Indonesia stands as a testament to the global growth of Islamic principles in various sectors, extending beyond its initial stronghold in banking.¹ Over the past decade, this momentum has not only been observed in Muslim-

¹ Refi Agustina and Fita Nurotul Faizah, 'Sharia Fintech: Opportunities and Challenges in Indonesia', *Journal of Islamic Economics (JoIE)*, 3.1 (2023), 61-75 <https://doi.org/10.21154/joie.v3i1.6289>.

majority nations but has also made significant inroads in countries with Muslim minorities.² Initially rooted in banking, the Sharia business landscape has diversified into multiple sectors, including insurance, education, pension funds, finance companies, bonds (sukuk), mutual funds, and even lodging.³ The research is conducted to explain the urgency of Sharia certification in Sharia businesses, one of which is the Sharia lodging business in Indonesia.⁴

At the core of this economic transformation lies the comprehensive nature of Islamic teachings, as delineated in the universal divine treatise of Islam. Beyond matters of faith, Islam provides guidance on an array of aspects spanning politics, society, culture, and economics. As a universal divine treatise, Islam addresses human life in various dimensions, encompassing both spiritual and material aspects. The teachings extend beyond mere beliefs, offering guidance on politics, society, culture, and economics for all individuals.

One aspect of the scope of Islamic teachings that has been central since the inception of the Qur'an is the issue of economic activities. The Qur'an emerged in a complex human reality that included economic challenges. Various Islamic responses to the commercial practices of some Meccans at the outset of its inception, as well as examples of economic activities undertaken by the Prophet Muhammad (Peace and Blessings Be Upon Him) and his companions in Mecca and Medina, demonstrate Islam's concern for economic activities.⁵

Islam encompasses both matters of creed and Sharia. As a comprehensive religion, Islam also provides economic systems and concepts that serve as guidance in conducting economic activities.⁶ In Islam, the economic activities undertaken by humans essentially fulfill their duties and functions as the caliph of Allah (*khalifatullah*) on Earth. Human beings are tasked with processing and utilizing natural resources for mutual prosperity and welfare, as mandated by Allah SWT. Economic activity is considered a means to fulfill the course of life (*wasilah al-hayah*), which not only aims to meet material needs in the world but also serves as a form of devotion to Allah SWT, with the hope of attaining His pleasure in the Hereafter.⁷

Islamic law, particularly in economics, guides the behavior of individuals and societies in meeting the needs of society and utilizing available resources. Islamic economics is founded on Islam; thus, it is an integral component of the Islamic religion. Based on the principles of Islam, Islamic economics encompasses all aspects of life, including the economic sphere. Islam

² Firqah Annajiyah Mansyurah, 'Peluang Dan Tantangan Bisnis Hotel Syariah Pada Masyarakat Kosmopolitan', *At-Taradhi: Jurnal Studi Ekonomi*, 9.2 (2019), 91 <https://doi.org/10.18592/at-taradhi.v9i2.2511>.

³ Alif Edy Pamuji and Ach Faqih Supandi, 'Strategi Penguatan Industri Keuangan Syariah Di Era Mea', *Finansha: Journal of Sharia Financial Management*, 2.2 (2021), 92-107 <https://doi.org/10.15575/fjsfm.v2i2.14947>.

⁴ Stefan Koos, 'The Displacement of the Law by Technicity', *Jurnal Hukum Novelty*, 13.1 (2022), 1-12. <https://doi.org/10.26555/novelty.v13i1.a23822>.

⁵ Bustami, Rio Laksamana, and Zuliana Roviqoh, 'Waqf Fundraising through Money in the Industrial Revolution 4.0 Era: A Case Study on Baitulmaal Munzalan Indonesia', *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 20.1 (2020), 23-39. <https://doi.org/10.18326/ijtihad.v20i1.23-39>.

⁶ Mehmet Asutay and Isa Yilmaz, 'Constituting An Islamic Social Welfare Function: An Exploration through Islamic Moral Economy', *International Journal of Islamic and Middle Eastern Finance and Management*, 14.3 (2021), 524-40 <https://doi.org/10.1108/IMEFM-03-2019-0130>.

⁷ Watsiqotul Mardiyah, S. Sunardi, and Leo Agung, 'Peran Manusia Sebagai Khalifah Allah Di Muka Bumi: Perspektif Ekologis Dalam Ajaran Islam', *Jurnal Penelitian*, 12.2 (2018), 355 <https://doi.org/10.21043/jp.v12i2.3523>.

offers a comprehensive set of guidelines for human life, serving as the cornerstone of Islamic economics.⁸

In the two decades since the inception of the first Islamic business (Islamic bank) in Indonesia, the Islamic financial system has experienced rapid development. Additionally, the Sharia system has extended its reach into the real sector with the emergence of various types of Sharia businesses, including halal food and medicine, Islamic fashion, and even Sharia tourism.⁹ In addition to banking, insurance, education, and other sectors, the concept of Sharia has also been introduced in the hospitality sector.¹⁰

Currently, hotel keepers are continuously endeavoring to present various distinct or unique product and service offerings to attract consumers. In this competitive landscape, they are developing and implementing several well-defined concepts to stand out.¹¹ One prominent concept is the environmentally friendly or eco-friendly approach, which emphasizes sustainability and green practices to appeal to environmentally conscious guests. Another popular concept is personal service or personalized service, which focuses on tailoring the guest experience to individual preferences and needs, thereby enhancing satisfaction and loyalty. Additionally, the Sharia label is gaining traction, catering to guests who seek accommodations that comply with Islamic principles. By integrating these innovative concepts, hotel keepers aim to differentiate their properties, attract a broader range of clientele, and meet the diverse expectations of modern travelers.

However, Azhari Akmal Tarigan explained that the application of the Sharia label to business institutions carrying the Sharia label shows that:¹²

1. The concept of Sharia understood by the business institutions still seems partial, not *kaffah* (total), *syumul* (all-encompassing), and comprehensive.
2. Sharia seems to be mostly used as a brand or corporate brand. Sharia has not fully become the spirit of the organization or business institution.
3. Coaching the emotional and spiritual aspects of employees seems to be ignored by the leader and seems to be considered unrelated to the company.
4. There is no Standard Operational Procedure (SOP) for Sharia services.

With not fully Sharia label-carrying business institutions running businesses according to Islamic teachings, thus making the image of Islam worse, the existence of Sharia label-carrying institutions can harm consumers. Aspects of fulfilling consumer rights are regulated in Article

⁸ Muhammad Yafiz, 'Arguments for The Islamic Economics' Scientific Construction (Epistemological Review)', *Indonesian Interdisciplinary Journal of Sharia Economics (IIJSE)*, 4.1 (2021), 367-81 <https://doi.org/10.31538/ijse.v4i1.3712>.

⁹ Rasmuddin Rasmuddin and Wahyudi Umar, 'Sharia Certification Standards: A Case Study of Sharia Certification in Sharia Hotels', *Borobudur Law Review*, 4.1 (2022), 33-44 <https://doi.org/10.31603/burrev.6994>.

¹⁰ Aryasatya Justicio Adhie, Agus Suwandono, and Deviana Yuanitasari, 'Venture Capital Law Renewal: A Solution for Business Convenience and Legal Certainty in Indonesia', *Jambura Law Review*, 5.2 (2023), 296-313. <https://doi.org/10.33756/jlr.v5i2.17779>.

¹¹ Nan Jiang, Rob Law, and Li Li, 'Impacts of Peer-to-Peer Accommodation on the Hotel Industry: Hoteliers' Perspectives', *International Journal of Hospitality Management*, 88 (2020), 102516 <https://doi.org/10.1016/j.ijhm.2020.102516>.

¹² Melia Frastuti, Azhari Akmal Tarigan, and Sugianto, 'Private Islamic Hospital Service Management Strategy Model in Pekanbaru Based on Accreditation with an Analytic Network Process Approach', *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah*, 8.1 (2024), 160-74 <https://doi.org/10.29313/amwaluna.v8i1.2987>.

4 Letter a Law Number 8 of 1999 on Consumer Protection, which states that consumer rights are the rights to comfort, security, and safety in consuming goods and/or services.¹³

The use of Sharia label certification in Sharia lodging is intended to maintain the image of Islamic teachings, assuring consumers that the business activities of Sharia lodging have truly been conducted in accordance with Islamic law. It is also believed to be able to maintain market and consumer confidence in the business, thereby encouraging Sharia-labeled business activities to compete and thrive amidst the increasingly tight business competition.¹⁴

This phenomenon underscores the importance of Sharia lodging certification; therefore, this paper intends to explore the urgency of Sharia certification in the Sharia lodging business in Indonesia and to highlight the importance of ensuring that business activities in the industry are conducted in accordance with Islamic law. It addresses the partial understanding of the concept of Sharia in these businesses, the need for it to be more than just a brand, the neglect of emotional and spiritual aspects of employees, and the absence of standard operating procedures for Sharia services. By emphasizing the significance of Sharia certification, this article aims to maintain the image of Islamic teachings and enhance consumer confidence in the industry.

The problem addressed in this article is the insufficient implementation of Sharia principles in the Sharia lodging business in Indonesia. Despite the increasing popularity of Sharia-based businesses in various industries, including lodging, concerns persist regarding the partial understanding of Sharia concepts, the lack of integration of Sharia as the spirit of the organization, the neglect of emotional and spiritual aspects of employees, and the absence of standard operating procedures for Sharia services. These issues can potentially harm the image of Islam and compromise consumer rights. Thus, this article seeks to analyze the urgency of Sharia certification in the Sharia lodging industry, emphasizing its role in maintaining the integrity of Islamic teachings and fostering market and consumer confidence.¹⁵

2. Research Method

The research adopted a doctrinal or normative legal approach, which views law as a fundamental standard. It concentrates on a norm system encompassing principles, norms, and legislation relevant to the present situation. The primary objective of the initial stage of normative research was to establish a set of objective laws by examining legal issues. The second stage of this normative legal research was centered on acquiring subjective law and entails a critical review of the applicable Sharia laws in Indonesia.

¹³ Daniar Supriyadi, 'The Regulation of Personal and Non-Personal Data in the Context of Big Data', *Journal of Human Rights, Culture and Legal System*, 3.1 (2023), 33-69, <https://doi.org/10.53955/jhcls.v3i1.71>.

¹⁴ Dian Latifiani, 'Human Attitude and Technology: Analyzing a Legal Culture on Electronic Court System in Indonesia (Case of Religious Court)', *Journal of Indonesian Legal Studies*, 6.1 (2021), 157-84, <https://doi.org/10.15294/jils.v6i1.44450>.

¹⁵ Awaludin Marwan, Diana Odier-Contreras Garduño, and Fiammetta Bonfigli, 'Detection of Digital Law Issues and Implication for Good Governance Policy in Indonesia', *BESTUUR*, 10.1 (2022), 22-32, <https://doi.org/10.20961/bestuur.v10i1.59143>.

3. Result and Discussion

3.1. Sharia Lodging Trends in Indonesia

The Sharia lodging business is experiencing rapid growth in Indonesia.¹⁶ Indonesia ranks as the fourth largest market for Islamic products and services, which includes the Islamic hospitality industry.¹⁷ The objective of this business is to offer Sharia-compliant services in line with Islamic principles. In recent years, there has been a noticeable surge in the trend of Sharia lodging across Indonesia. This is evident from the proliferation of Sharia lodgings in numerous major cities throughout the country.¹⁸

3.1.1 Factors Influencing Sharia Lodging Trends in Indonesia

a. Increasing Demand for Halal Tourism

One of the factors influencing the trend of Sharia lodging in Indonesia is the growing demand for halal tourism. Halal tourism adheres to the principles of Islamic Sharia, including no alcohol, provision of halal food, and separate accommodations for men and women.¹⁹ As public awareness of the significance of Sharia principles in daily life rises, so does the demand for halal tourism. This trend encourages the development of Sharia lodging in Indonesia.

b. Economic Growth and Increasing People's Purchasing Power

Economic growth and rising purchasing power among the population are additional factors influencing the trend of Sharia lodging in Indonesia. As more people can afford to travel, there is a growing demand for Sharia-friendly accommodation.²⁰ This increases the popularity and demand for Sharia lodging among the public.²¹

3.1.2 Challenges and Opportunities Faced by Sharia Lodging Business in Indonesia

The Sharia lodging business in Indonesia is currently experiencing growth in tandem with the rising public demand for accommodations that adhere to Sharia principles. However, this

¹⁶ Trimulato and others, 'The Role of Sharia Tourism Business Towards Economic Growth in Indonesia and Nigeria', *Milkiyah: Jurnal Hukum Ekonomi Syariah*, 2.1 (2023), 56-65 <https://doi.org/10.46870/milkiyah.v2i1.266>.

¹⁷ Samsul Samsul, Supriadi Muslimin, and Wardah Jafar, 'Peluang Dan Tantangan Industri Halal Indonesia Menuju Pusat Industri Halal Dunia', *Al-Azhar Journal of Islamic Economics*, 4.1 (2022), 12-24 <https://doi.org/10.37146/ajie.v4i1.135>.

¹⁸ Hardius Usman, Nurdin Sobari, and Fahadil Amin Al Hasan, 'The Impact of Sharia Compliance on Sharia Hotel Services and Customers Satisfaction', *The Journal of Business Economics and Environmental Studies*, 10.3 (2020), 5-12 <https://doi.org/10.13106/JBEES.2020.VOL10.NO3.5>.

¹⁹ Haerul Akmal and others, 'Developing Halal Tourism Guidance in Indonesia Based on Maqāsid Al-Sharī'a Approach', *Justicia Islamica*, 18.2 (2021), 243-59 <https://doi.org/10.21154/justicia.v18i2.2650>.

²⁰ Novalini Jailani and Hendri Hermawan Adinugraha, 'The Effect of Halal Lifestyle on Economic Growth in Indonesia', *Journal of Economics Research and Social Sciences*, 6.1 (2022), 44-53 <https://doi.org/10.18196/jerss.v6i1.13617>.

²¹ Naufal Rahardi and Ranti Wiliasih, 'Analisis Faktor-Faktor Yang Mempengaruhi Preferensi Konsumen Terhadap Hotel Syariah', *Jurnal Syarikah: Jurnal Ekonomi Islam*, 2.1 (2016) <https://doi.org/10.30997/jsei.v2i1.293>.

industry also encounters various challenges and opportunities that necessitate careful consideration for its future existence and development.²²

The first challenge confronting the Sharia lodging business in Indonesia is the intensifying competition. In line with that, the proliferation of Sharia lodging businesses across Indonesia has resulted in heightened competition.²³ This compels businesses to devise more effective marketing strategies, provide superior and distinctive services, and adapt to market demands. To remain competitive, Sharia hotels must also ensure that the quality of services and facilities offered aligns with guest needs.²⁴

The second challenge is limited capital. The Sharia lodging business is predominantly owned by Micro, Small, and Medium Enterprises (MSMEs) with restricted capital.²⁵ This aligns with Sabri's perspective, which identifies several challenges faced in developing the Sharia hotel business in Indonesia, including intense competition, limited capital, and unclear regulations. Limited capital can impede business growth and investment in enhancing facilities and services.²⁶ Therefore, proprietors of Islamic lodging establishments need to prioritize effective financial management and explore capital support from various sources, such as Islamic banks or investments from other parties.

The third challenge is unclear regulation. Regulations regarding Sharia lodging in Indonesia are still unclear and confusing for keeper. This can hinder business development and innovation and prevent better services from being provided that suit guests' needs. Initially, the Ministry of Tourism collaborated with the Sharia Supervisory Board (DSN MUI/*Dewan Syariah Nasional Majelis Ulama Indonesia*) in 2012 to promote the existence of Sharia hotels. The Ministry of Tourism issued Regulation of the Minister of Tourism and Creative Economy No. 2 of 2014 on Guidelines for Sharia Hotel Business Implementation.²⁷ However, the Government has revoked this Regulation with the enactment of the Regulation of the Minister of Tourism and Creative Economy Number 11 of 2016 on the Revocation of the Regulation of the Minister of Tourism and Creative Economy Number 2 of 2014.²⁸ The reasons for the

²² Ilham Mashuri, 'Implementation of Sharia Compliance in The Halal Tourism Industry In Indonesia (A Study On Sharia Hotels And Beaches)', *Prophetic Law Review*, 2.2 (2020) <https://doi.org/10.20885/PLR.vol2.iss2.art5>.

²³ Dina Hariani and Mohd Hafiz Hanafiah, 'The Competitiveness, Challenges and Opportunities to Accommodate The Halal Tourism Market: A Sharia-Law Tourism Destination Perspectives', *Journal of Islamic Marketing*, 15.3 (2024), 919-42 <https://doi.org/10.1108/JIMA-05-2023-0147>.

²⁴ M. S. Muslih and Supeno, 'Financial Technology_ Digital Legal Challenges and Indonesia's Economic Prospects after Covid-19 Outbreak', *Legality: Jurnal Ilmiah Hukum*, 30.2 (2021), 255-66, <https://doi.org/10.22219/ljih.v30i2.22784>.

²⁵ Mia Rahayu and Suranto Suranto, 'Strategi Pemasaran Digital Narapati Indah Syariah Hotel Convention Bandung', *Lektur: Jurnal Ilmu Komunikasi*, 2.5 (2020) <https://doi.org/10.21831/lektur.v2i5.16384>.

²⁶ Ariyun Anisah, Zuwardi Zuwardi, and Yenty Dewi Astarie, 'Potential for Sharia Tourism Development in West Sumatra', *Al-Kharaj: Journal of Islamic Economic and Business*, 5.3 (2023) <https://doi.org/10.24256/kharaj.v5i3.4201>.

²⁷ Novea Elysa Wardhani, 'Existence of Fatwa of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) No. 108/DSN-MUI/X/2016 Concerning Guidelines for Organizing Tourism Based on Sharia Principles: Between Spiritual and Regulatory', *Journal of Social Research*, 2.9 (2023), 3162-3168 <https://doi.org/10.55324/josr.v2i9.1373>.

²⁸ Ubaid Aisyul Hana, 'Management of the Surabaya Syariah Namira Hotel in the Perspective of Sharia Hotel Principles and Regulation of the Minister of Tourism and Creative Economy of the Republic of Indonesia Number 2 of 2014', *Maliyah: Jurnal Hukum Bisnis Islam*, 11.1 (2021), 55-78 <https://doi.org/10.15642/maliyah.2021.11.1.55-78>.

revocation consisted of several points of view resulting from the review of the Ministry of Tourism.

In addition, there is also Law Number 33 of 2014 on Halal Product Guarantee, which serves as the legal foundation to ensure that products and services consumed by the Indonesian people adhere to Sharia principles. This law defines halal products as those meeting specific requirements in accordance with Sharia principles. This encompasses various items such as food, beverages, cosmetics, pharmaceuticals, and other consumer goods, as well as services. Law No. 33 of 2014 requires producers, distributors, and entrepreneurs providing services to obtain halal certificates from Halal Inspection Agencies accredited by the Halal Product Assurance Organizing Agency (BPJPH). Consequently, lodging businesses in Indonesia aiming to label their services as "halal" must undergo a certification process.²⁹

This law also designates the Halal Product Assurance Agency (BPJPH) as responsible for supervising and regulating the halal certification process in Indonesia. They are tasked with managing a database of halal products and drafting regulations related to the implementation of Law No. 33 of 2014.³⁰ Furthermore, the Law No. 33 of 2014 stipulates sanctions for businesses that violate provisions related to halal products. These sanctions may include fines and business closure if they are found to be non-compliant with Sharia principles in their products and services. However, it is important to note that this law does not explicitly regulate Sharia lodging.

Various problems within law enforcement can originate from the substantial and often overwhelming influence of the positivistic legal paradigm, which tends to prioritize rigid adherence to written laws at the expense of societal values and ethical considerations. This paradigm can inadvertently cause the neglect or disregard of these important societal norms and values, which are crucial for fair and just governance. Moreover, the possibility of errors in interpreting the law is ever-present, which can lead to instances where the enforcement of the law becomes unfair or biased. Such errors can arise from misreading statutes, misapplying legal principles, or failing to consider the broader context of legal provisions. Additionally, another significant issue lies in the vagueness and ambiguity that can be found in certain legal provisions. This lack of clarity can create loopholes that may be exploited, leading to potential irregularities and abuses by law enforcers who may act in ways that are not consistent with the spirit of the law. This combination of factors contributes to a landscape where the enforcement of laws can become inconsistent, unjust, and susceptible to manipulation, ultimately undermining public trust in the legal system.³¹

Furthermore, Indonesia currently only has regulations for Sharia tourism destinations, which are outlined in Fatwa DSN MUI with No: 108/DSN-MUI/X/2016 on guidelines for tourism implementation based on Sharia principles.³² However, the provisions in this Fatwa are still

²⁹ Mohammad Yusuf and others, 'Economic Analysis of Halal Certification by the Halal Product Assurance Administration Agency', *World Journal of Advanced Research and Reviews*, 13.1 (2022), 556-564 <https://doi.org/10.30574/wjarr.2022.13.1.0077>.

³⁰ Nur Diana Dewi, Muhammad Zilal Hamzah, and Eleonora Sofilda, 'The Design Model of Halal Product Assurance Implementation', *International Journal of Islamic Business Ethics*, 8.1 (2023), 69 <https://doi.org/10.30659/ijibe.8.1.69-82>.

³¹ M. Yasin Al Arif, 'Penegakan Hukum Dalam Perspektif Hukum Progresif', *Undang: Jurnal Hukum*, 2.1 (2019), 169-192 <https://doi.org/10.22437/ujh.2.1.169-192>.

³² Ika Maulidina Winedar, Mahmudah Mahmudah, and Lutfi Rahmatullah, 'Analisis Implementasi Prinsip Syariah Pada Latansa Homestay Kalipuro Kabupaten Banyuwangi Berdasarkan Fatwa DSN-MUI', *Rechtenstudent*, 3.3 (2023), 360-371 <https://doi.org/10.35719/rch.v3i3.181>.

general, potentially leading to non-compliance with Sharia principles in Sharia business due to weak supervisory elements.³³ It is important to note that DSN MUI is not included in the hierarchy of Indonesia's laws, and its position is relative and non-binding.³⁴ This results in unclear and weak regulations related to halal tourism in Indonesia. This situation becomes a dilemma as Indonesia lacks specific guidelines for halal tourism and still relies on general regulations outlined in Law Number 10 of 2009 on Tourism.³⁵

However, despite encountering several challenges, the Islamic lodging business also presents significant opportunities that warrant attention and exploration. One of the primary opportunities lies in the escalating interest and increasing popularity of the concept of Sharia lodging in Indonesia. As the community's awareness and demand for accommodations that align with Sharia principles continue to grow, the Sharia lodging business is positioned to tap into this burgeoning market. The rising preference for Sharia-compliant services reflects a broader trend of consumers seeking options that are consistent with their religious and ethical values. This shift in consumer behavior indicates substantial market potential, suggesting that businesses catering to these needs can achieve significant growth and success. Moreover, the increasing emphasis on cultural and religious tourism further underscores the potential for expansion and profitability in the Sharia lodging sector. Therefore, despite the hurdles and obstacles that the industry may face, the opportunities presented by the growing interest in Sharia-compliant accommodations in Indonesia highlight a promising avenue for business development and market penetration.³⁶

The second opportunity arises from the surge in Muslim tourists visiting Indonesia, a trend fueled by the country's vast tourism potential and cultural attractions. The increasing number of Muslim tourists presents a golden opportunity for the growth and development of the Sharia lodging business. As these travelers seek accommodations that align with their religious beliefs and practices, Sharia-compliant lodging establishments are poised to meet their needs and preferences effectively.³⁷ Consequently, lodging businesses must devise and implement appropriate marketing strategies to capitalize on this burgeoning market segment. This entails highlighting the Sharia-compliant features and amenities offered, such as Halal dining options, prayer facilities, and adherence to Islamic principles in service delivery. By tailoring their marketing efforts to resonate with the values and interests of Muslim tourists, lodging businesses can attract and retain this lucrative demographic. Moreover, fostering partnerships with travel agencies specializing in Muslim-friendly tourism and leveraging digital platforms frequented by Muslim travelers can further enhance visibility and appeal. Embracing this strategic approach not only drives revenue growth but also solidifies the

³³ Dewi Sukma Kristianti, 'Integrasi Prinsip Syariah Dalam Fungsi Intermediasi Lembaga Keuangan Syariah', *Undang: Jurnal Hukum*, 3.2 (2020), 315-339 <https://doi.org/10.22437/ujh.3.2.315-339>.

³⁴ Nunung Radliyah, Dewi Nurul Musjtari, and Ro'fah Setyowati, 'Fatwa DSN MUI in Managing the Dispute Settlement of Sharia Economic in Indonesia through Basyarnas', *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum*, 3.2 (2018), 123-140 <https://doi.org/10.22515/alahkam.v3i2.1346>.

³⁵ Marina Ramadhani, 'Dilema Regulasi Pariwisata Halal Di Indonesia', *Journal of Islamic Tourism, Halal Food, Islamic Traveling, and Creative Economy*, 1.1 (2021), 89-105 <https://doi.org/10.21274/arehla.2021.1.1.89-105>.

³⁶ Muhammad Adnan, 'The Social Construction of Shariah-Compliant Hotels: Exploring the Interplay of Conservatism and Politics in Public Policy', *SHAHIH: Journal of Islamicate Multidisciplinary*, 8.2 (2023), 81-93 <https://doi.org/10.22515/shahih.v8i2.8877>.

³⁷ Abdul Rachman and others, 'The Urgency of Halal Tourism Literacy in Responding to Rejection of Halal Tourism in Indonesia', *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 18.1 (2022) <https://doi.org/10.18196/afkaruna.v18i1.12770>.

position of Sharia lodging businesses as preferred choices among Muslim tourists in Indonesia's competitive tourism landscape.

The third opportunity resides in the realms of innovation and technology, which offer substantial potential for enhancing the services provided by Sharia lodging establishments to better meet the diverse needs of their guests. Sharia lodging keepers can strategically leverage advancements in innovation and technology to improve various aspects of their operations, thereby elevating the overall guest experience.³⁸ For instance, by implementing cutting-edge technology in room booking processes, they can streamline reservations, making it easier and more efficient for guests to secure their accommodations. Additionally, modernizing payment methods to include digital and contactless options can greatly enhance convenience and security for guests, aligning with contemporary expectations for seamless transactions. Furthermore, integrating technology into room service, such as through mobile apps or smart room systems, can provide guests with a higher level of comfort and personalized service during their stay. These technological enhancements not only improve operational efficiency but also ensure that guests enjoy a more convenient, comfortable, and satisfying experience, thereby increasing the attractiveness and competitiveness of Sharia lodging in the hospitality market.

Another significant opportunity lies in the realm of trust and reputation. A Sharia lodging business that cultivates a solid reputation and earns the trust of its guests can attract a larger customer base, thereby increasing room bookings and overall occupancy rates.³⁹ Building this trust and reputation can be achieved through a consistent commitment to providing excellent service, which involves attending to guests' needs promptly and courteously. Additionally, offering adequate and high-quality facilities that meet the expectations of guests is crucial. Maintaining high standards of cleanliness and ensuring comfort throughout guests' stays are also essential factors. By excelling in these areas, a Sharia lodging establishment can differentiate itself from competitors, foster loyalty among its guests, and benefit from positive word-of-mouth referrals. This enhanced trust and reputation not only contribute to immediate business success but also support long-term sustainability and growth in the competitive hospitality market.⁴⁰

To address the challenges and capitalize on the opportunities in the Sharia lodging business in Indonesia, keepers should adopt the right strategies.⁴¹ One effective strategy is to establish partnerships with other entities, such as financial institutions or technology companies. Additionally, keepers should continuously improve the quality of services and facilities while

³⁸ Ahmad Dzul Ilmi Syarifuddin and Akramunnas Mahesa, 'Bauran Pemasaran Dan Sharia Compliance Terhadap Loyalitas Pelanggan', *Laa Maisyir: Jurnal Ekonomi Islam*, 7.1 (2020), 57 <https://doi.org/10.24252/lamaisyir.v7i1.13317>.

³⁹ Sabran Sabran, Devi Fuspita Sari, and Raudatul Adawiyah, 'The Impact Implementation of Relationship Marketing and Company Reputation on Consumer Trust in Sharia Paownshop Kutai Kartanegara Regency', *Jurnal Ekonomi & Manajemen Indonesia*, 20.2 (2020), 46-54 <https://doi.org/10.53640/jemi.v20i2.822>.

⁴⁰ Yordan Gunawan and others, 'Command Responsibility Of Autonomous Weapons Under International Humanitarian Law', *Cogent Social Sciences*, 8.1 (2022), 1-16 <https://doi.org/10.1080/23311886.2022.2139906>.

⁴¹ Yordan Gunawan, 'Arbitration Award of ICSID on the Investment Disputes of Churchill Mining PLC v. Republic of Indonesia', *Hasanuddin Law Review*, 3.1 (2017), 14-26 <https://doi.org/10.20956/halrev.v3i1.948>.

innovating to offer unique and attractive products.⁴² Moreover, obtaining Sharia certification for Sharia lodging can significantly influence customer loyalty.⁴³ One of the example showcasing success in the Indonesian Sharia lodging business is The Sofyan Hotel Chain. The challenge faced by The Sofyan Hotel Chain is standing out in a competitive market and attracting non-Muslim clientele alongside Muslim guests.⁴⁴

The way they overcome the challenges, The Sofyan chain emphasizes hospitality that adheres to Islamic principles but caters to a broader audience. Their hotels offer features like separate swimming pools for men and women, prayer facilities, and a focus on halal food. However, they also prioritize top-notch service, comfortable accommodations, and family-friendly amenities. This approach attracts Muslim travelers seeking a Sharia-compliant experience while remaining appealing to non-Muslim guests who appreciate the focus on cleanliness, ethics, and family values.⁴⁵ As the Sharia lodging business, The Sofyan Hotel Chain have an great opportunities, since the Sofyan chain capitalized on the growing Muslim tourist market and Indonesia's position as a popular travel destination. They strategically placed hotels near religious sites and tourist attractions, catering to both religious and leisure travel needs.⁴⁶ This example highlights how the Sofyan chain addressed challenges by offering a unique value proposition. They cater to core Muslim clientele while remaining open and welcoming to a wider audience. This strategy has helped them thrive in the Indonesian Sharia lodging market.

3.2. The Urgency of Sharia Certification in the Sharia Lodging Business

In recent years, the provision of Sharia-compliant lodging has experienced a surge in Indonesia. Sharia lodging has emerged as one of the burgeoning businesses in Indonesia.⁴⁷ Sharia lodging refers to accommodation that follows Islamic Sharia principles and offers family-friendly facilities, including segregated bedrooms for unmarried men and women and halal food options. However, to guarantee strict adherence to Sharia principles in the lodging business, Sharia certification is essential.

The DSN MUI issues a Sharia Certificate to Business Institutions and/or Economic Institutions, confirming that their contracts, products, and/or activities meet the Sharia requirements based on DSN MUI principles/fatwas. However, it is still found that many lodging establishments merely use the Sharia "label" as a branding strategy or company

⁴² Slamet Heri Winarno, 'Determinan Kepuasan Dan Loyalitas Pengguna Jasa Hotel Syariah Di Jakarta (Studi Pada Sofyan Hotel Betawi)', *JKBM (Jurnal Konsep Bisnis Dan Manajemen)*, 6.1 (2019), 80 <https://doi.org/10.31289/jkbm.v6i1.2984>.

⁴³ Walter Tabelessy, 'The Role of Food Quality and Halal Certificate to Improve Consumer Satisfaction and Loyalty', *International Journal of Social Service and Research*, 3.5 (2023), 1127-1136 <https://doi.org/10.46799/ijssr.v3i5.371>.

⁴⁴ Eska Nia Sarinastiti and Uljanatunnisa Uljanatunnisa, 'Strengthening E-Branding Strategy of Sharia Hotel in Indonesian Hotel Industry', *International Journal of Applied Sciences in Tourism and Events*, 4.1 (2020), p. 48, <https://doi.org/10.31940/ijaste.v4i1.1910>.

⁴⁵ Hanik Fitriani, 'Proyeksi Potensi Pengembangan Pariwisata Perhotelan Dengan Konsep Syariah', *Muslim Heritage*, 3.1 (2018), p. 45, <https://doi.org/10.21154/muslimheritage.v3i1.1257>.

⁴⁶ Nur Hidayati and Lina Saptaria, 'Analisis SWOT Sebagai Strategi Pengembangan Hotel Muslim Kediri', *DIALEKTIKA: Jurnal Ekonomi Dan Ilmu Sosial*, 5.1 (2020), pp. 39-52, <https://doi.org/10.36636/dialektika.v5i1.406>.

⁴⁷ Enden Haetami, 'Analysis of Sharia Hotel Management in Bandung City in the Perspective of Maqashid Syari'ah', *International Journal of Science and Society*, 3.3 (2021), 303-315 <https://doi.org/10.54783/ijssoc.v3i3.373>.

identity. Nadratuzzaman, in her study, also noted that the Cordova Syariah Hotel cannot be fully considered compliant with Sharia principles because there is no overseeing Sharia Hotel Business entity managing its operations. Consequently, Cordova Syariah Hotel cannot be officially categorized as a Sharia-compliant business venture since it lacks a Sharia certificate for hotel operations. In light of this phenomenon, Sharia certification aims to enhance not only credibility but also consumer trust in products or companies that have been certified.⁴⁸ The certificate is valid for three years and can be renewed.⁴⁹

3.2.1. Consumer Trust

Sharia certification is very important in building consumer confidence in products and services offered by businesses or economic institutions. Muslim consumers tend to choose products or services that are guaranteed to be halal and comply with Sharia requirements.⁵⁰ Sharia certification can be an effective tool to demonstrate that a product or service has met strict Sharia standards and is trustworthy for Muslim consumers.⁵¹ This facilitates consumers' decision-making, enabling them to select products or services that align with Sharia principles while avoiding those that are not halal or do not adhere to Islamic teachings. Furthermore, Sharia certification can contribute to building a positive image for business institutions or the economy. By having a Sharia certificate, an institution can demonstrate its compliance with Sharia standards set by the Sharia Supervisory Board (DSN MUI). This can enhance trust and reputation among Muslim consumers, bolstering the institution's credibility.

Moreover, obtaining Sharia certification can significantly establish and affirm the legality of a business as a Sharia-compliant enterprise. In this regard, Sharia certification acts as an official recognition granted by an independent and competent Sharia Supervisory Board (DPS), validating the business's adherence to Sharia principles. This certification not only underscores the authenticity and credibility of the Sharia lodging business but also plays a crucial role in simplifying the process of acquiring business licenses and securing necessary legal protection. With the legality of the business affirmed through Sharia certification, the Sharia lodging establishment can operate with greater confidence and assurance, knowing that it meets the requisite regulatory standards. This formal recognition can enhance the business's reputation, attract more customers seeking certified Sharia-compliant accommodations, and provide a solid foundation for further growth and development in the hospitality industry.

Overall, the significance of Sharia certification in terms of consumer trust cannot be overstated. Apart from enhancing consumer trust, Sharia certification can also boost the competitiveness of products or services. In a competitive business landscape, consumer trust can foster loyalty to the Sharia lodging business and elevate its reputation within the community. Consequently,

⁴⁸ Ryan Calder, 'Halalization: Religious Product Certification in Secular Markets', *Sociological Theory*, 38.4 (2020), 334–361 <https://doi.org/10.1177/0735275120973248>.

⁴⁹ Muh. Nadratuzzaman, Muhammad Taufiki, and Laila Yumna, 'Management Evaluation and Sharia Certified Hospitals Compliance', *Al Qalam*, 38.1 (2021), 73 <https://doi.org/10.32678/alqalam.v38i1.4202>.

⁵⁰ May Lim Charity, 'Jaminan Produk Halal Di Indonesia (Halal Products Guarantee in Indonesia)', *Jurnal Legislasi Indonesia*, 14.1 (2017) <https://doi.org/10.54629/jli.v14i1.77>.

⁵¹ Ida Giyanti and Erna Indriastiningsih, 'Impact of Halal Certification on The Performance of Food Small Medium Enterprises', *Jurnal Ilmiah Teknik Industri*, 18.2 (2019), 116–123 <https://doi.org/10.23917/jiti.v18i2.7242>.

Sharia certification for the Sharia lodging business can serve as an added value, making it stand out from the competition.

3.2.2. Business Quality Improvement

Sharia certification can also help Sharia lodging businesses in enhancing their business quality.⁵² Throughout the Sharia certification process, an independent and competent certification body conducts tests and assessments on the Sharia lodging business. This assessment allows business owners to identify the strengths and weaknesses of their business, leading to improvements in the overall quality of the business.⁵³ Moreover, obtaining Sharia certification can provide Sharia-compliant accommodation owners with a more comprehensive understanding of the Islamic Sharia principles that they need to adhere to and implement in their business operations.⁵⁴ By deepening their understanding of these principles, Sharia lodging businesses can offer better service to consumers.⁵⁵

The government plays a crucial role in raising awareness and facilitating the Sharia certification process.⁵⁶ This can be done effectively through public campaigns, workshops, and seminars to educate business owners about the importance of Sharia certification, the certification process, and its benefits. Collaboration with religious institutions can also help in disseminating information and encouraging businesses to pursue certification.⁵⁷ The government can streamline procedures to make the certification process more accessible and less time-consuming, offer financial support to cover associated costs, provide training and resources to help businesses understand and implement Sharia principles, and work closely with independent certification bodies to ensure transparency, objectivity, and credibility.⁵⁸

Examples in Indonesia include Bank Indonesia's Sharia Economic Festival, which promotes the Sharia economy through seminars, workshops, and exhibitions; the Ministry of Tourism's Halal Tourism Campaign, which raises awareness and encourages lodging businesses to

⁵² Eska Nia Sarinastiti and Uljanatunnisa Uljanatunnisa, 'Strengthening E-Branding Strategy of Sharia Hotel in Indonesian Hotel Industry', *International Journal of Applied Sciences in Tourism and Events*, 4.1 (2020), 48 <https://doi.org/10.31940/ijaste.v4i1.1910>.

⁵³ Dwila Sempu Yusiani, Elisa Kusriani, and Eley Suzana Kasim, 'The Strategy for Mitigating Risk in Sharia Hotels Based on The DSN-MUI Fatwa Regarding The Service And Restaurant Operational Aspects', *Jurnal Ekonomi & Keuangan Islam*, 2023, 17–30 <https://doi.org/10.20885/JEKI.vol9.iss1.art2>.

⁵⁴ Din Deliana, 'The Implementation of Sharia Principles Concept of Hotels', *Jurnal Manajemen Perhotelan Dan Pariwisata*, 05.03 (2019), 372–378 <https://doi.org/10.2991/isot-18.2019.59>.

⁵⁵ Yordan Gunawan, Ghiyats Amri Wibowo, and Mohammad Hazyar Arumbinang, 'Foreign Fighters in the Ukrainian Armed Conflict: An International Humanitarian Law Perspective', *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, 6.2 (2023), 145–57, <https://doi.org/10.24090/volksgeist.v6i2.9315>.

⁵⁶ Fadhil Muntashir Jihad, Lucky Nugroho, and Dian Sugiarti, 'Kajian Pengembangan Bisnis Syariah Di Era Digitalisasi', *Jurnal Cakrawala Ilmiah*, 2.3 (2022), pp. 1157–68, <https://doi.org/10.53625/jcijurnalcakrawalailmiah.v2i3.4148>.

⁵⁷ Syahrul Nasution, Andri Nurwandri, and Inda Lestari, 'Analisis Peraturan Pemerintah Nomor 2 Tahun 2014 Dan Fatwa Dusun MUI 2016 Terhadap Pelayanan Hotel Berbasis Syari'ah Di Kabupaten Asahan', *Mediation: Journal of Law*, 2024, pp. 12–22, <https://doi.org/10.51178/mjol.v3i2.1854>.

⁵⁸ Muhammad Ghafur Wibowo, 'Indeks Pariwisata Halal (Implementasi Fatwa DSN MUI Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah Di Kota Bukittinggi)', *JESI (Jurnal Ekonomi Syariah Indonesia)*, 10.2 (2020), p. 84, [https://doi.org/10.21927/jesi.2020.10\(2\).84-95](https://doi.org/10.21927/jesi.2020.10(2).84-95).

obtain certification; and local government initiatives like those in West Nusa Tenggara, which support Sharia-compliant businesses through programs and incentives.⁵⁹

Despite the growing importance of Sharia certification in the Sharia-compliant lodging industry, a significant number of such businesses in Indonesia have yet to obtain certification.⁶⁰ Hoteliers are required to hold tourism business certification to be eligible for the issuance of Sharia Hotel Business Certificates. In Indonesia, hoteliers must undergo assessment based on the basic requirements outlined by the Tourism Business Certification Institute (LSU) in a transparent, objective, and credible manner in accordance with Tourism Business Certification procedures. LSU conducts audits, maintains auditor performance, establishes Tourism Business Certification schemes, determines the cost of conducting audits, and issues and revokes Tourism Business Certification. To qualify as a Sharia hotel, it is necessary to pass the LSU audit and adhere to the specific guidelines set by DSN MUI for Sharia hotel businesses.⁶¹

There are still many Sharia lodging entrepreneurs who do not realize the importance of Sharia certification for their business, such as Hotel Wisma Syariah Aditya Belitung.⁶² Despite integrating Sharia principles into their lodging business, the hotel lacks the necessary knowledge and awareness to obtain a Sharia certification. They overlook the certification process, considering it unimportant, and that they have adhered to Islamic Sharia principles properly and correctly.⁶³

4. Conclusion

The development of the Sharia lodging business in Indonesia has become a noticeable trend. However, many lodging establishments merely use the Sharia "label" as a branding strategy or company identity. Therefore, Sharia certification for the Sharia lodging business in Indonesia is crucial to enhancing consumer confidence and elevating business quality. With Sharia certification from the authorities, there is a guarantee of quality and standards in the lodging business, which provides customers with a sense of security. Nonetheless, the lack of awareness remains a significant obstacle for Sharia lodging entrepreneurs in obtaining Sharia certification. Consequently, support from the government and the public is essential to increase awareness regarding the significance of Sharia certification in the Sharia lodging business, improve capacity, and facilitate the attainment of Sharia certification in Indonesia. Therefore, it is expected that with increased awareness and support, Sharia lodging entrepreneurs in Indonesia can fulfill the Sharia requirements and offer better services to consumers.

⁵⁹ Serly Novianti, 'Analisis Perkembangan Ekonomi Syariah Di Indonesia', *JURNAL ECONOMICA: Media Komunikasi ISEI Riau*, 11.2 (2023), pp. 239–43, <https://doi.org/10.46750/economica.v11i2.200>.

⁶⁰ Hendri Hermawan Adinugraha and others, 'Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective', *The Journal of Asian Finance, Economics and Business*, 8.3 (2021), 665–673 <https://doi.org/10.13106/JAFEB.2021.VOL8.NO3.0665>.

⁶¹ Aam Rusydiana and Lina Nugraha Rani, 'What Is Sharia Based Hotel?', *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 5.1 (2021), 129–48 <https://doi.org/10.21009/005.01.07>.

⁶² Sarpini Sarpini and Jamal Abdul Aziz, 'Challenges and Opportunities for Halal Tourism in Banyumas', *Ijtimā Iyya Journal of Muslim Society Research*, 8.2 (2023), 177–194 <https://doi.org/10.24090/ijtimaiyya.v8i2.9121>.

⁶³ Yordan Gunawan and Hanna Nur Afifah Yogar, 'Indonesia E-Hailing Taxi: The Competition between Law and Technology', *Handbook of Research on Innovation and Development of E-Commerce and E-Business in ASEAN*, 2 (2020), 594–606, <https://doi.org/10.4018/978-1-7998-4984-1>.

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