

Determinant Factors in Management of Sharia-Based Hotels in Makassar City

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ABSTRACT

This study aims to determine the determinants of sharia-based hotel management in Makassar City. This study used a qualitative approach with a descriptive research type. The data sources in this study are hotels in the city of Makassar that have implemented sharia. The hotels in question are: (1) Al Badar Hotel, (2) Pesonna Hotel Makassar, and (3) JL Star Hotel. The subjects of this study are the managers including: (1) managers/managers and (2) hotel employees. While the research informants were (1) hotel visitors, and (2) the Indonesian Ulema Council (MUI) of South Sulawesi Province. The results of the study reveal that sharia-based hotel management in Makassar has not been fully implemented as a pure sharia-based hotel, only carrying out and running hotels with the concept of sharia-based hotels from the name side. So it can be said that de jure cannot be said to be a sharia-based hotel. Meanwhile, in terms of implementing sharia-based hotels in the city of Makassar, the determining factor is the strong will of managers to implement the concept of sharia-based hotels. Therefore, sharia-based hotel management as required by the DSN-MUI Fatwa No. 108 of 2016, the most important thing as an absolute requirement is that the preparation of the hotel organizational structure must be carried out immediately by incorporating the "Sharia Council" element into the organizational structure.

Keywords: Determinant Factors; Sharia-Based Hotel Management.

INTRODUCTION

Indonesia is a country with the largest Muslim population in the world with a Muslim population of 231 million (Agustina et al., 2019; Anwar, 2010; M. K. Huda & Hernoko, 2017; Measey, 2010). This is a potential market for human movement in the world. This population surplus made the rate of circulation of money in Indonesia in 2011 reach US\$126 billion or 1,227.9 trillion, this figure was greater than the money spent by Chinese, US or German tourists. Indonesia has quite a lot of potential destinations that can be used as sharia tourist destinations for other Muslim countries to visit Indonesia. Besides expecting foreign tourists to visit Indonesia, it is equally interesting to promote domestic tourists.

The richness of Indonesia's cultural diversity is an asset for the development of the tourism sector (Fatmawati, 2021; Ickowitz et al., 2016; Purwanto et al., 2020; Wijaya, 2019), not only in terms of non-physical culture such as dances, customs, but more than that in physical form it is no less than various regions. In South Sulawesi, especially in Makassar City, we can find tourism potential, for example: Fort Somba Opu and Fort Rotterdam. Apart from that, there

are traditional houses which are often used as objects of tourist visits, such as the Balla Lompoa traditional house in Gowa Regency. In addition to the cultural tourism potential, there are also several natural tourism potentials including marine tourism and or beach tourism.

The population of the city of Makassar, with the majority being Muslim, deserves to develop alternative halal tourism options. Found that the potential for sharia tourism products globally is very promising. The consumption value of halal food and beverage products as well as pharmaceuticals, medicines and body care in 2010 has reached US \$ 2.3 trillion per year, with this data it is undeniable that the Muslim market segment or the Islamic market is very large, of course this cannot be separated from the tourism market the world. Sharia tourism itself is interpreted as a tourist trip where all processes are in line with Islamic sharia values. This description shows that the development of sharia tourism is very promising in the future, especially Indonesia as a country with the largest Muslim population in the world (Mustafa et al., 2020; Niswaty et al., 2015; Surya et al., 2021; Zainal et al., 2018).

Seeing that several hotels in the city of Makassar have introduced themselves as sharia hotels, it is of course hoped that other hotels will also be able to follow this lead, considering that the potential market for sharia-based hotels is quite potential, especially from Middle Eastern countries and of course domestic tourists coming from various regions in the archipelago (Firman & Ilyas, 2021; Fitriana et al., 2021; N. Huda et al., 2022).

Sharia-based hotels should have received a sharia title issued by the National Sharia Council (DSN) of the Indonesian Ulema Council (MUI). Given the importance of halal certification for tourism business entrepreneurs and the potential and considerable opportunities in developing sharia-based tourism in South Sulawesi, collaboration between tourism business actors and the government, in this case the South Sulawesi Tourism Office, is needed to facilitate these businesses to obtain hotel titles. sharia based. From a number of hotels in Makassar, especially the hotels that are classified as large, of course you don't expect all of them to be sharia-based considering that the market for each hotel already exists and is different from the sharia-based hotel market. Sharia-based hotels in the city of Makassar are limited to small hotels and even then there are only five hotels including homestays, while large hotels do not seem to be sharia-based.

Makassar as the capital city of South Sulawesi province is a city that has a lot of tourism potential, with a lot of tourism potential, it will automatically increase the need for accommodation businesses, including sharia-based hotels, considering that the current market potential for hotels is no longer limited to conventional hotels, so it is possible that the number of sharia-based hotels in the city of Makassar will be increasingly needed. However, to make a sharia-based hotel a clear legal umbrella is needed as one of the standards in running a sharia-based tourism business, it is not enough for the DSN-MUI Fatwa to only regulate in outline and still require a clear interpretation in the form of implementing guidelines issued by the ministry responsible for tourism in this case is the ministry of tourism and creative economy/tourism and creative economy agency.

Based on the various things above, the authors are interested in carrying out research with the title "Determinant Factors in Management of Sharia-Based Hotels in Makassar City"

METHODS

This study used a qualitative approach with a descriptive research type. The data sources in this study are hotels in the city of Makassar that have implemented the concept of sharia. The

hotels in question are: (1) Al Badar Hotel, (2) Pesonna Hotel Makassar, and (3) JL Star Hotel. The subjects of this study are the managers including: (1) managers/managers and (2) hotel employees. While the research informants were (1) hotel visitors, and (2) the Indonesian Ulama Council (MUI) of South Sulawesi Province.

RESULTS AND DISCUSSION

Results

In this study, researchers tried to make a comparison of areas that have hotels by applying a sharia-based concept , namely: the Special Capital Region of Jakarta and the Province of West Nusa Tenggara.

Hotel Sofyan Cut Meutia Jakarta

As it is known that Jakarta as the nation's capital has the first sharia-based hotel, namely the Sofyan Hotel which is located in the city center or precisely on Jalan Cut Meutia No. 9 Central Jakarta. This hotel is the forerunner to the implementation of the sharia-based hotel concept in Indonesia and until now the sharia-based hotel concept has been consistently applied since the establishment of the hotel.

The application of the sharia-based hotel concept to these hotels has been well implemented and has received recognition from the government, in this case the institution that has the authority to issue Halal certificates, namely the National Sharia Council (DSN) of the Indonesian Old Council (MUI) in the form of sharia-based hotel certificates. Sofyan Hotel itself has received a Halal hotel certificate issued by the MUI DSN with a certificate dated March 28 2018 which is valid until March 21 2021. The extension of the halal certificate has been resubmitted to the MUI DSN, but due to the past Covid-19 pandemic , the hotel was the same once it didn't work so many employees were laid off and hotels closed for several months. Therefore , the submission of a halal hotel certificate extension was delayed. However, the General Manager of the hotel claimed that the certificate had been processed and was just waiting for the certificate to be issued .

From the observations of researchers during the survey , the hotel has implemented the concept of sharia-based hotels starting from product aspects, service aspects and management aspects, all of which are carried out properly according to the guidelines issued by DSN MUI through Fatwa No: 108/DSN-MUI/X/ 2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles. From the product aspect , the elements namely: buildings, public toilets , rooms and lobbies have met the requirements, where there are 2 restaurants which all meet halal restaurant standards . That is, all food and drink ingredients are not forbidden. The restaurant itself has received a halal certificate, it's just that the extension has not yet come down during the researcher's survey visit .

In each room there is a Koran and prayer mats, a Qibla direction device and television channels that do not show pornographic broadcasts. The hotel has also provided a special building where people can pray together for both employees and guests who stay overnight. What if guests stay on Friday and want to perform Friday prayers , then these guests can pray at the Cut Meutia mosque , one of the famous mosques in Jakarta and classified as an old and historic mosque which is located in front of the hotel.

In the service aspect , this hotel has implemented sharia principles such as employees wearing Islamic clothing by using the hijab for female employees and for male employees adjusting according to Islamic clothing. The employees also always say hello (Assalamu alaikum wr.wb) to guests, and are friendly. Besides that , every guest who *checks in* is always informed that this hotel is not allowed to stay in the room of a guest who is not a relative. The TV channel display in the room does not show anything that is contrary to Islam.

In the aspect of hotel management where the hotel already has a halal certificate even though it has expired, the hotel concerned has processed the extension period and is just waiting for the certificate to come out. In terms of workforce, the number of employees is around 62 people consisting of 50 male employees and 12 female employees, all of whom wear Islamic clothing and all of these employees are required to attend recitation once a month and all Muslim/Muslim employees are required to be able to recite the Koran.

Banking institution partners are still a mix between conventional financial institutions and Islamic financial institutions, because considering that all guests have not/not all guests use sharia-based financial institutions, so the hotel even still use both Islamic banks and non-Islamic banks. However, the hotel itself has used a sharia-based bank.

The hotel building does not yet have an Islamic nuance where the pictures contained in the building do not have Islamic nuances, this is the only thing the hotel lacks.

Sofyan's hotel organizational structure has used sharia-based hotel standards by incorporating one of the elements which is an absolute requirement in the sharia-based hotel structure by placing one part of the organizational structure, namely the existence of a Sharia Board, as below.

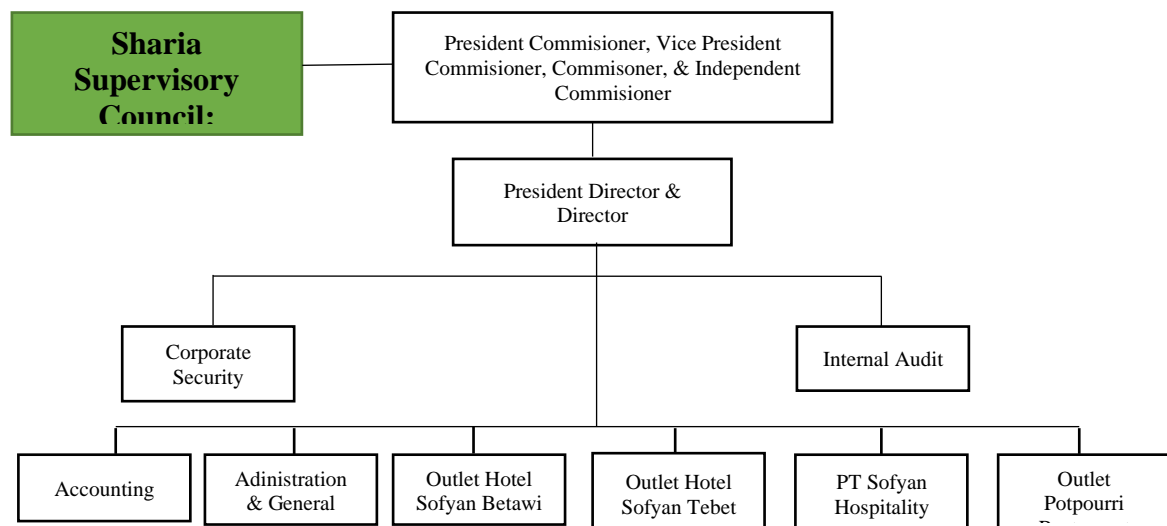


Figure 1. Organizational Structure of Hotel Sofyan Cut Meutia Jakarta

Hotel Grand Madani Mataram

The second hotel that the researchers used as a comparison in this study was the Grand Madani hotel located in Mataram, West Nusa Tenggara (NTB) . As is known, NTB is one of the provinces that has become a reference in implementing sharia destinations , considering that

NTB has received an award as one of the best halal-based destinations. In 2015, Lombok was named The World Best Halal Tourism Destination at the World Halal Travel Awards in Abu Dhabi. *Global Muslim Travel Index* (Index, 2019) even gave a score of 76 for the quality of communication services in Lombok in 2019. This figure has increased from 2018 which was only 59. This is one of the reasons why East Nusa Tenggara Province is one of the locations that the author visited to see how the management of support units is the best destination, in this case accommodation that has implemented sharia-based hotels, and one of the sharia-based hotels in Mataram, Lombok is Grand Madani hotel.

Just like the Sofyan hotel which is sharia-based in Jakarta, the Grand Madani Mataram hotel has also fully implemented the sharia-based hotel concept, both from the product, service and management aspects. From the product aspect, the elements are; Buildings, Public toilets, Rooms, Lobby. In this aspect, the Grand Madani Hotel has also fulfilled all the requirements, where there is 1 restaurant which all meets halal restaurant standards where all food and beverage ingredients are not made from haram ingredients. The manager / management has submitted an application to obtain a halal certificate, it's just that until when we conducted a survey the certificate had not been received.

In each room there is a Koran and prayer mats, a Qibla direction device and television channels that do not show pornographic broadcasts. The hotel has also provided a special building where people can pray together for both employees and guests who stay overnight. However, if a guest wants to happen to be / stay right on Friday and wants to perform Friday prayers, the guest can perform Friday prayers at the Great Mataram Mosque as the largest mosque in the city of Mataram, which is located not far from the Grand Madani Hotel around approx. 100 meters only.

The hotel building has an Islamic nuance where the pictures contained in the building already have Islamic nuances, and this is one of the advantages of the Grand Madani hotel even though it doesn't actually have a halal certificate but as a whole has implemented the concept of a sharia-based hotel. So de facto it can be said that the Grand Madani hotel has implemented the concept of a sharia-based hotel, but de jure it cannot be said to be a sharia-based hotel because black and white does not yet have a Halal certificate which is currently still in process and according to the operations manager's statement. just waiting for the time, because all the requirements have been met and at the time of inspection it was said to meet the requirements as a sharia hotel.

In the service aspect, this hotel has implemented sharia principles, such as employees wearing Islamic clothing by using the hijab for female employees and male employees have adjusted to wearing Islamic clothing. The employees also always say Islamic greetings by saying Assalamu alaikum, especially to guests, not only to the employees on duty at the reception but also to almost all of the employees who greet each other with guests. Employees are also friendly towards guests, besides that every guest who checks in is always informed that this hotel is not allowed to stay in the room of guests who are not muhrim. Likewise, the TV channel display in the room does not display pornographic broadcasts that are contrary to Islamic teachings.

In the aspect of hotel management where the hotel does not yet have a halal certificate, but this year an application for halal certification has also been submitted and it is hoped that this year the halal certificate issued by the DSN MUI will also be issued. From a workforce standpoint, all employees wear Islamic attire. Women wear hijab and male employees wear Islamic clothing.

Banking institution partners are still a combination of conventional financial institutions and Islamic financial institutions, because considering that all guests have not/not all guests use sharia-based financial institutions, so the hotel still uses both Islamic banks and non-Sharia banks.

The organizational structure of the Grand Madani hotel has used sharia-based hotel standards by incorporating one of the elements which is an absolute requirement in the sharia-based hotel structure by placing one part of the organizational structure, namely the existence of a Sharia Board, as the organizational structure below.

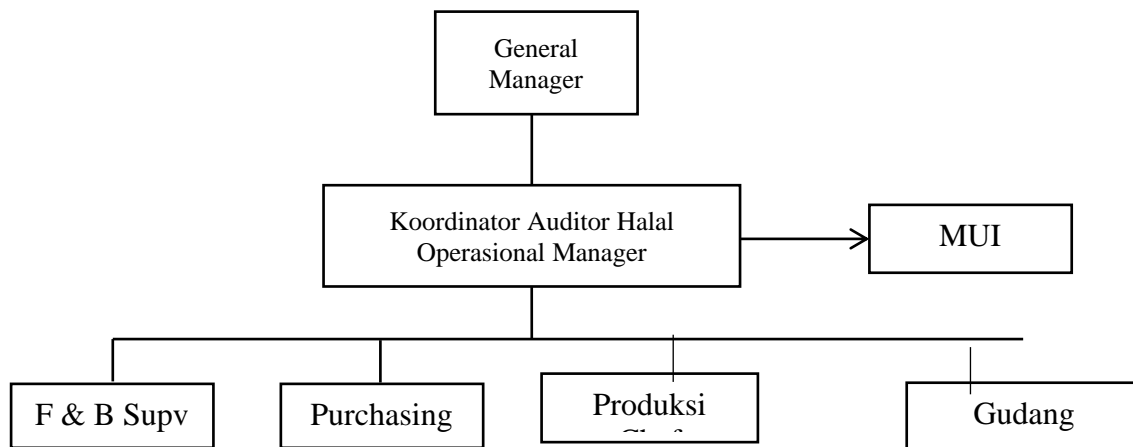


Figure 2. Organizational Structure of Hotel Grand Madani Mataram

Al-Badar Hotel

Hotel Al Badar is a hotel that has declared itself as a sharia-based hotel in Makassar City. This hotel is located on Hertasning road and is considered a small hotel with only 14 rooms operating and does not have a restaurant for the hotel itself. The only restaurant that exists is a small restaurant which is intended not only for hotels but also for the general public. It's just that the restaurant does not provide food for hotel guests, for example if you want dinner, the guest must order outside the hotel.

The results of the study show that from the product aspect it is seen from: buildings, public toilets, rooms , and lobbies . In this aspect, the Al- Badar hotel cannot be said to meet the requirements as a sharia hotel, for example the restaurant owned by the hotel is closed . The existing restaurant cannot be fully described as a facility of the hotel itself because in fact the restaurant is intended for the public, it's just that guests who want just breakfast or a snack can use the restaurant, even though all food and drink ingredients are not made from ingredients

that are haram but has not yet received a halal certificate in accordance with the stipulation issued by the Institute for the Assessment of Food, Drugs and Cosmetics (LPPOM).

In each room there is a Koran and prayer mats, a Qibla direction device and television channels that do not show pornographic broadcasts. The hotel has also provided a special building where people can pray together for both employees and guests who stay overnight. However, if a guest happens to stay on Friday and wants to perform Friday prayers, the guest must perform Friday prayers at the mosque outside the hotel.

The hotel building does not yet have an Islamic nuance where the pictures contained in the building do not have Islamic nuances, and this is also one of the shortcomings of the Al Badr hotel, especially since it does not have a halal certificate. If you look at the criteria contained in the DSN MUI Fatwa regarding sharia-based hotels, the Al Badar hotel can not yet be submitted as a sharia-based hotel because there are still many components that must be fulfilled as sharia-based hotel requirements. In terms of service, this hotel has implemented sharia principles, such as employees wearing Islamic clothing by using the hijab for female employees and the male employees have adjusted to wearing Islamic clothing. Not all employees say Islamic greetings by saying Assalamu alaikum, especially to guests, both employees on duty at the reception and employees on duty in other departments. But employees have been friendly to guests. When guests *check-in*, they are always informed that this hotel is not allowed to stay in the room of a guest who is not a relative. Likewise, the display of television channels in the room does not display pornographic broadcasts that are contrary to Islamic teachings.

In the management aspect, the hotel does not yet have a halal certificate, however, as stated above, one of the absolute requirements is the existence of a halal certificate for restaurants. From a workforce standpoint, all employees wear Islamic attire. Women wear hijab and male employees wear Islamic clothing. Banking institution partners are still a combination of conventional financial institutions and Islamic financial institutions, because considering that all guests have not/not all guests use Islamic-based financial institutions, so the hotel still uses both Islamic banks and non-Islamic banks.

The organizational structure of the Al Bad ar ar hotel has not used sharia-based hotel standards by incorporating one of the elements which is an absolute requirement in the sharia-based hotel structure, namely by placing one part of the organizational structure, namely the existence of a Sharia Council in the hotel's organizational structure and only using the organizational structure. hotel organization in general according to the needs of the hotel itself.

Charm Hotel Makassar

Hotel Khas, formerly known as Hotel Pesona, is a hotel owned by a State Owned Enterprise to be precise, PT . Wijaya Karya. All decisions that will be taken and are strategic in nature must be approved by the owner. The results of the study show that in the product aspect the elements are: buildings, public toilets, rooms and lobbies. In this aspect, Khas Hotels have fulfilled several requirements as sharia hotels, for example the restaurants that are owned have all met halal restaurant standards where all food and beverage ingredients are not made from haram materials and have received halal certificates according to the provisions issued by LPPOM. The certificate owned by Hotel Khas is still a certificate on behalf of the Pesona hotel, based on the name change , the certificate owned by the Pesona hotel is automatically declared invalid. By *de jure* the certificate is declared/presumed not to exist. However, the management

stated that to renew the certificate, it was enough to report it because only the name of the hotel where the restaurant was located had changed.

In each room there is a Koran and prayer mats, a Qibla direction device and television channels that do not show pornographic broadcasts. The hotel has also provided a special building where people can pray together for both employees and guests who stay overnight. However, if a guest happens to be / stays right on Friday and wants to perform Friday prayers, the guest can perform Friday prayers at the mosque around the hotel, to be precise, on Jalan Kasuari.

The hotel building does not yet have an Islamic nuance where the pictures contained in the building do not yet have Islamic nuances, and this is also one of the shortcomings of a typical hotel, let alone not having a halal certificate, but overall the hotel is sufficient to be submitted as a hotel based sharia in the city of Makassar.

Actually, if you look at the criteria in the DSN MUI Fatwa regarding sharia-based hotels, this typical hotel can actually be proposed as a sharia-based hotel. Because some of the components that are owned have met the requirements. In terms of service, this hotel has implemented sharia principles, such as employees wearing Islamic clothing by using the hijab for female employees and the male employees have adjusted to wearing Islamic clothing. Not all employees say Islamic greetings by saying Assalamu alaikum, especially to guests, both employees on duty at the reception and employees on duty in other departments have not greeted each meeting with guests. But employees have been friendly to guests. When guests check in, they are always informed that this hotel is not allowed to stay in the room of a guest who is not a relative. Likewise, the appearance of the television channel in the room does not display pornographic broadcasts that are contrary to Islamic teachings.

In the aspect of hotel management where the hotel does not yet have a halal certificate, but as stated above that one of the absolute requirements is the existence of a halal certificate for the restaurant and that actually already owned the hotel restaurant when it was still named Pesona hotel, and in this writer's opinion is not a problem in continuing the certification process as a sharia-based hotel. From a workforce standpoint, all employees wear Islamic attire. Women wear hijab and male employees wear Islamic clothing. Banking institution partners are still a combination of conventional financial institutions and Islamic financial institutions, because considering that all guests have not/not all guests use Islamic-based financial institutions, so the hotel still uses both Islamic banks and non-Islamic banks.

Typical hotel organizational structure has not used sharia-based hotel standards by incorporating one of the elements which is an absolute requirement in the sharia-based hotel structure by placing one part of the organizational structure, namely the existence of a Sharia Council in the hotel structure and only using the hotel organizational structure in general according to according to the needs of the hotel itself.

The supporting factors in making the Makassar Typical hotel a sharia-based hotel are the strong desire on the part of the management considering that the market for sharia-based hotels is quite good and prospective, especially from the Middle East market. Meanwhile, a factor that can hinder the implementation of a typical hotel as a sharia-based hotel is the lack of support from the owner, in this case BUMN PT Wijaya Karya. Considering that SOEs are owned by the government and as is well known, the tour of duty of BUMN employees is usually quite high, so the officials change the policy again. This is one of the obstacles in making the Khas hotel a sharia-based hotel.

The highest policy rests with the owner, namely PT Wijaya Karya so that the management cannot immediately take the policy to propose becoming a sharia-based hotel.

JL Star Hotel

JL Star Hotel is a hotel that is better known in Makassar as a sharia-based hotel, but this hotel is classified as a moderate hotel with a total of 44 rooms with three types of rooms located in the Panakkukang shopping/business center area or to be precise, located on Jalan Boulevard Blok F 8, 9 Panakkukang. Based on the information submitted by the General Manager, the number of employees is 16 people. From the results of our observations while at the JL Star hotel, we saw several elements from aspects of product, service and management as elements that can be used as standards in assessing a hotel whether it meets the requirements as a sharia-based hotel or not, some of which have met the provisions of the DSN Fatwa -MUI.

From the product aspect, the elements are buildings, public toilets, rooms, and lobbies . In this aspect, JL Star Hotel has fulfilled several requirements as a sharia hotel, for example the restaurants that are owned have all met halal restaurant standards where all food and beverage ingredients are not made from haram ingredients but have not received a halal certificate according to the provisions issued by LPPOM.

In each room there is a Koran and prayer mats, a Qibla direction device and television channels that do not show pornographic broadcasts. The hotel has also provided a special building where people can pray together for both employees and guests who stay overnight. However, if a guest happens to be / stays right on Friday and wants to perform Friday prayers, then the guest can perform Friday prayers at the mosque around the hotel, to be exact, on Jalan Topaz, which is about 100 meters from the hotel location.

The hotel building does not yet have an Islamic nuance where the pictures contained in the building do not have Islamic nuances, there is only one picture of Allah, Muhammad in one part of the hotel alley. This still feels lacking in Islamic nuances, let alone not having a halal certificate, but overall the hotel can be proposed as one of the sharia-based hotels in the city of Makassar.

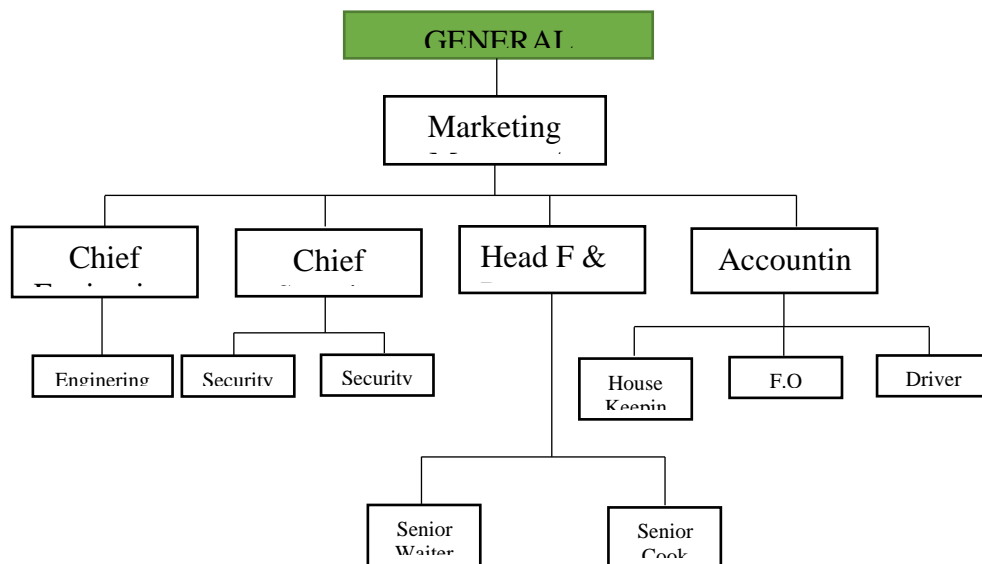
In fact, if you look at the criteria in the DSN MUI Fatwa regarding sharia-based hotels, the JL Star hotel can actually be proposed as a sharia-based hotel. Because some of the components that are partly owned have met the requirements, it remains only to add a few more requirements such as from the service aspect and from the physical aspect of the building.

In the service aspect, this hotel has not fully implemented sharia principles even though employees, especially women, have worn Islamic clothing by using the hijab for female employees, however, not all of the male employees have adapted to wearing Islamic clothing. Not all employees say Islamic greetings by saying Assalamu alaikum, especially to guests, both employees on duty at the reception and employees on duty in other departments have not greeted each meeting with guests. But employees have been friendly to guests. When guests check in, they have not been informed that this hotel is not allowed to stay in the room of guests who are not muhrim. However, it is still not justified to stay in a room that is not a relative. To view the television channels in the room do not display pornographic broadcasts that are contrary to Islamic teachings.

In the aspect of hotel management where the hotel does not yet have a halal certificate, but as stated above one of the absolute requirements is the existence of a halal certificate for a restaurant, but unfortunately the hotel does not yet have a restaurant that has been certified by LPPOM so that overall to get a halal certificate is a Sharia-based hotels are still difficult to

implement. From a workforce standpoint, all employees wear Islamic attire. Women wear the hijab and some male employees wear Islamic clothing because some we know dress casually. Banking institution partners still use conventional financial institutions, because considering that not all guests/not all guests use sharia-based financial institutions, the hotel still uses non-sharia banks.

The organizational structure of JL Star Hotel has not used sharia-based hotel standards in the absence of a Sharia Board as an element which is an absolute requirement in a sharia-based hotel structure. JL Star Hotel only uses the hotel organizational structure in general according to the needs of the hotel itself.



JL Star Hotel Organizational Structure

Discussion

Based on the results of research conducted at three places that are considered hotels that can be representative of hotels that claim to be sharia-based hotels among the existing hotels, such as during the pre-survey both through online media and other media. When examining the three hotels described above, all three of them actually claim to be hotels that implement sharia-based hotel principles, but what is implemented is only limited to general criteria, such as employee clothing that already reflects Islamically both men and women who have worn headscarf. Likewise, the room already has the Koran and prayer rugs as well as the Qibla direction. The things that have been fulfilled are only light requirements, while the most important thing is the halal certificate in a restaurant that is *de jure* in the form of a halal certificate. If you look at this *de jure* , you don't have the power to convince the public, especially in marketing the hotel, to gain a market that has its own market.

The results of this study are in line with the findings of Mujib's research (2016) which argues that the development of a sharia hotel conception is still complementary in the tourism industry and has not yet become an independent concept and leads to a universal concept as the aim of sharia which is *rahmatan lil 'alamin* . Other research findings were put forward by

Utami, Fauziah, & Bayuni (2017) that there is no influence between the application of sharia principles and service quality on customer satisfaction. .

CONCLUSION

Sharia-based hotel management in Makassar has not been fully implemented as a pure sharia-based hotel, only carrying out and running hotels with the concept of sharia-based hotels in terms of name . So it can be said that de jure cannot be said to be a sharia-based hotel. Meanwhile, in terms of implementing sharia-based hotels in the city of Makassar, the determining factor is the strong will of managers to implement the concept of sharia-based hotels. Therefore, sharia-based hotel management as required by the DSN-MUI Fatwa No. 108 of 2016, the most important thing as an absolute requirement is that the preparation of the hotel organizational structure must be carried out immediately by incorporating the "Sharia Council" element into the organizational structure. Besides that, it provides habituation in saying greetings in Islam. Likewise with displaying Islamic pictures/photos on the walls which are actually used as wall decorations.

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