

# The Prospect of Sharia Hotel in Indonesia: A SWOT Analysis

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**Abstract:** This study aimed to analyze the prospects of Islamic hotels in Indonesia. This research uses Shariah Enterprise Theory, Khalifatullah Fil Ardh perspective and Zakat Metaphor to understand the practice of Sharia hotel in Indonesia. In addition, the prospect of deepening Islamic hotel using SWOT analysis that produces a variety of challenges and opportunities faced by the hotel Sharia in Indonesia. Subjects in this study is Sharia in Jakarta and Palembang, data collection and analysis conducted by qualitative method. Data collected in the form of internal informant interviews to the hotel Sharia and other stakeholders, direct observation and documents. The results of the research show that the Sharia hotel in Indonesia face various challenges in practice as the organization that put Islamic principles as a core business, beside the various challenges that exist, Sharia hotel in Indonesia also has a potential opportunities to develop further.

## 1 INTRODUCTION

Sharia Hotel is a hotel that provides lodging services, meals, and drink, and other services for the public run on the basis of Islamic law (Yusof and Muhammad, 2013). Sofyan (2011: 64) added that in the case of provision, procurement and use of its products and facilities and operations do not violate the sharia rules. Shahmim (2009) defines sharia hotels as hotels where the services offered and their financial transactions follow the full Islamic principles, not only limited to halal food and beverages but on health, safety, environment and beneficial to the economic aspect for all people, all races, trust or culture.

Sharia hotel run by using a series of criteria listed in the guidelines, several studies conducted in Malaysia, Dubai and Egyptian men try to develop criteria so that didapatlah criteria for a hotel that would implement sharia as the basis of its business, including the study of (Rosenberg & Choufany 2009 ; Shahmim, 2009; Henderson, 2010; Stephenson et. al , 2010; Suhaiza et. al, 2011; Yusof and Muhammad, 2013; Saad et. al , 2014) divides the

criteria into three categories: Operations, Design & Interiors and Financial .

Yusof and Muhammad (2013) are convinced that sharia and operational hotels should reflect the value of sharia, because there is a misunderstanding in society that assumes sharia hotels do not provide illegal drinks and provide halal food only (Shahmim, 2009) . It's not that simple, p there are several studies ( see Rosenberg & Choufany, 2009; Shahmim, 2009; Henderson, 2010; Stephenson et. al, 2010; Suhaiza et. al, 2011; Yusof and Muhammad, 2013; Saad et. al, 2014) provides attention to financial aspects of the hotel, which was used to finance the hotel operations should adhere to sharia regulations that could be perceived as sharia, Islamic finance in addition to running the (hotel financed through Islamic financial agreement) the hotel should also contribute to the proportion of its income to zakat (following zakat principle: giving back to community ). In one statement mentioned that the hotel should follow the principle of Ilam in all aspects, it can be said from cleaning to

accounting practice (Shahmim, 2009; Aryanty, 2010; Samori and Rahman, 2013) .

Gambling and Karim (1987) who gave the theory of " Colonial Model" by assuming that if a society has an ideology or an Islamic worldview then the community will use this concept in its social and economic activities so that it will form its accounting and accounting theory. Belkoui (1985) recommends that every culture has its own accounting theory including Islam. According to his accounting theory was born from the conditions, environment, culture, and situation, economic and social that exist in a region that would be different from other environmental cultures.

Anwar and Ghofar (2007) explains, sharia hotel as the organization (business) sharia is seen as an entity that dimension of accountability is not confined to themselves and owners of capital alone, but also to direct participant (employees, government, customers and others), indirect participant (community, environment), and most importantly, to God. If Anwar and Ghofar (2007) assert that sharia organizations have two interaction models namely (i) organizational interaction with God (dimension of worship); and (ii) muamalah interaction with community (stakeholder and stockholder) and world (environment, ecosystem). Triyuwono (2007) distinguishes it in two groups, namely direct-stakeholders and indirect-stakeholders.

A series of interaction models described by Anwar and Ghofar (2007), then grouping the scope of accountability held by sharia organizations .

## 2 LITERATURE REVIEW

### Sharia Enterprise Theory (SET)

In contrast to that, enterprise theory present as a concept that is widely proposed as an alternative to entity theory in Islamic economic system, especially Islamic Accounting (Harahap, 1997; Triyuwono, 2000; Adnan, 2002). Enterprise theory encompasses social and accountability aspects and also explains that accounting should serve not only the owners of the company, but also the community. In line with the opinions that Meutia (2010) has put forward in the definition of enterprise theory a theory that claimed their responsibility not only to the owners but only for the clogs p ok s broader stakeholder. Enterprise theory, according Triyuwono (2003), is able to accommodate the plurality of the public (stakeholders), that are not able to be done by the

(Triyuwono, 2007). In addition, it is also mentioned that in essence human beings (organization) carry out the mandate of the caliph on earth to spread Rahmatan Lil Aalamiin (QS Al-Baqarah 2:30, Al-Anbiyaa '107: 21). This mandate is presented in the metaphor of amanah as the concept of 'self' syariah organization which then its manifestation can be seen through zakat which is resprentasi from amanah.

In practice, there are many sharia hotels that run their business organizations without following the general guideline for the organizers of sharia hotels, even the finance is still executed conventionally, on the grounds that they are still new players in this industry so it has not run completely the prevailing provisions. Khalifatullah Fil Ardh perspective in this research is very central in viewing the focus of research, in the order of theory, this perspective clearly explains the position and how should the organization of sharia run.

Furthermore, various challenges that accompany the process can be identified in depth so that it can be seen how the implementation of Sharia principles is still merely a mere label or not, because it is a consequence that must be executed in full and precise. However, apart from that all sharia hotels also have opportunities to be explored and developed further. This is based on the dynamic development of sharia science that has been included in various other industries, in other words it is still the opportunity of this industry to be examined more closely with various approaches as conducted in this study

proprietary entity theory and the theory .This is because the concept of enterprise theory shows that economic power is no longer in the hands of (shareholders), but are in many hands, namely s takeholders (Triyuwono, 2003). Therefore, enterprise theory is more appropriate for for an economic system that bases itself on the values of sharia.

A similar view is also put forward by Adnan (1999) and Triyuwono (2000) which essentially recommend enterprise theory as the theoretical concept of Sharia Accounting. Although the concept of a few researchers have agreed to submit the enterprise theory, but there is still need for justification that The real enterprise theory has been the concept of theoretical accounting sharia, Slamet (2001) states that it is need in-depth discussion to

achieve the level as it was no agreement delivered a experts. It is logical that if we look at the argument of Tahery's (2000) opinion that recommends proprietary theory, he reasoned that he was responsible for all actions to God and Man, not institutions and entities. Another argument from Tahery (2000) proprietor is the center of all interests.

Reflecting on the accountability formula in the SET put forward by (Triyuwono, 2006a) that explicitly in this matter the individual interests depicted through shareholders are not the main purpose but there are other parties starting from God as the ultimate party and being the sole purpose of human life (Triyuwono, 2007). If the first stakeholder is God then the next is Manusia. Triyuwono (2007) differentiate into two groups, namely direct-stakeholders and stakeholders indirect-. Both these things can be explained as follows Direct-stakeholders are parties who directly contribute to the company, both in the form of financial contributions ( financial contribution ) and non-financial ( non-financial contribution

#### **Khalifatullah Fil Ardh: The Perspective of Sharia Organization**

The social reality that contains the value of monotheism and position on the networks of divine power is a manifestation of the perspective that man is the representative of God on Earth that is Khalifahullah fil ardh, this perspective delivers human beings and their responsibility before Allah SWT (Muhammad, 2012; 157). Human is entrusted by Allah as khalifatullah fil ardh', to spread the rahmatan lil' aalamiin (Surat al- Baqarah 2: 30; Al-Anbiyaa '107: 21). All of that h flow is run within

the framework of worship and achieving Allah's pleasure (QS: Adz-Dzaariyaat 51: 56).

When perspective this is the idealism of an organization then the internalization of it leads to the motive of the organization that is not only pursuing material profit alone, thus Anwar and Ghofur (2007) assess sharia organizations have and follow the rules of two interaction models namely (1) interaction with the organization of God (dimension of worship ) and (2) interaction / muamallah with community ( stakeholder and stockholder ) and world (environment, ecosystem). This is a logical consequence from the perspective of khalifatullahfil ardh' and Abdullah to spread mercy for the whole of nature, which is the fundamental principle in the conception of sharia business organization (Anwar and Ghofur, 2007).

As a perspective, Khalifatullah Fil Ardh implies that humans function as God's representative on earth, humans carrying 'amanah' should be done according to the willingness of the giver of Amanah (Triyuwono, 1997) quoted Kholmi (2012). The "amanah" referred to here is "managing the earth responsibly using the minds that Allah has bestowed" (Rahardjo, 1995: 47). In short, humans have a noble task, namely: creating and distributing welfare (matter and non-matter) for all humanity and the universe. This perspective can also be analogized to the generalized other in the sense that the perspective has a single and universal standard, every 'self' man consciously knows about the mandate that must be fulfilled that is 'managing the earth responsibly' as it is spoken by Allah in Al-Quran Surah Al- Anbiya [21]: 107; ' We have not sent you, but to be a mercy to the worlds'

### **3 METHOD**

#### **Research Design**

This research uses qualitative approach in obtaining and analyzing data. Qualitative approach is a process of research and understanding based on a methodology to investigate human social phenomena and problems. In this approach, researchers create a complex picture, examine the words, reports detailed views of informants, and conduct studies on the natural situation (Creswell, 1998:15). Bogdan and Taylor ( Moleong, 2012 : 3) states that methodology qualitative is procedure research that produces descriptive data in the form of written words as well oral of people and observed behavior.

#### **Types and Data Sources**

The types of data used to support this research are primary and secondary data. Primary data used were interviews and questionnaires to selected informants. According to Emzir (2012), to obtain reliable information or at least obtain opinions based on objective information, the researcher must be careful in selecting the informants to be interviewed. Informants in this study consists of 1). Sharia Supervisory Board 2). Indonesian Council of Ulama 3 ). Hotel Manager 4 ). Head of Human Resources Department . 5 ). Head of Reservation Department 6) Hotel Employees 7 ). Hotel Guests 8 ). Citizen

In addition to the primary data of the study It also uses secondary data. Secondary data use among

others Tourism Implementation Guidelines Sharia obtained from Fatwa DSN-MUI No.108 / DSN-MUI / X / 2016 as basic assessment practices in sharia hotels as well as other related research results .

**Data Collection**

To obtain relevant data so that can be used as base in the analysis process, the authors use data collection methods commonly used in qualitative research, namely interviews, document analysis, archives. In qualitative research, data collection is done on natural condition, primary data source, and data collection technique more on participant observation and in-depth interview (Sugiyono, 2012: 309).

**Interview**

Interview method used in this research is semi-structured, the goal is to find the answer of the problem more openly because the informant will not only answer the questions posed in a structured, but will be asked his opinion and ideas in understanding the phenomenon which is the subject matter. In general, this interview uses Khalifatullah fil ardh Perspective (sharia organizational perspective) serve as a basis for obtaining a comprehensive picture of how the challenges and opportunities of sharia hotel development are identified and explored more in depth.

**Technical Data Analysis**

The analytical process used refers to Miles and Huberman analysis techniques (2014) which includes three steps, namely, data reduction, data presentation and conclusion. Data reduction serves to sharpen, classify, direct, remove unnecessary data, and organize, so that interpretation results can be deduced. In the data reduction phase in this study, the interview data is transcribed and arranged systematically followed by coding on the themes that appear consistently when the analysis of interview results is done.

In this qualitative research, the writer uses SWOT analysis method, that is identification of various factors systematically to formulate company strategy. Things that need to be considered in internal factors are strength (Strength) and weakness (Weakness), while things that need to be considered in eksternal factors is opportunity (Opportunity) and obstacle (Threat). The strategic factors of a company are to combine external strategic factors (EFAS) with internal strategic factors (IFAS) into a summary of strategy factor analysis (SFAS). SFAS requires strategic managers to condense external and internal factors into less than 10 factors. Last Step is preparation of the next SWOT analysis that use qualitative approach and present in matrix Kearns.

**4 RESULT AND DISCUSSION**

Identification of Internal and External Factors of Sharia Hotels Based on the research done on both sharia hotels that became the object of this study, and data obtained through interviews, field studies and literature studies provide an overview of how the conditions that run in sharia hotels in Indonesia, besides also some internal and external factors for the existence of the sharia hotels can be identified as follows:

**Internal Factors (IFAS)**

**Strength**

1. The brand image of sharia hotels has appeal to consumers
2. The brand image of sharia hotels has a good reputation
3. The products offered reach all types of guests, not just Muslims
4. Has an uniqueness of the product and hospitality services

5. Shariah hotel rates are relatively cheaper
6. Good service according to Islamic principles
7. Sharia hotels offer guests comfort and convenience
  - a. The existence of a Halal guarantee for each product offered
  8. j. Having Sharia Supervisory Board as product quality assurance
  9. k. Makes sharia principles as corporate culture
  10. l. Has responsibility to God, People and the Environment

**Weakness**

1. Still only encountered sharia label only
2. Facilities that have not accommodated the needs of Muslim guests

3. Lack of supporting facilities such as entertainment etc.
4. Still dominated by 2 star and 3 star hotels
5. Many Shariah provisions / principles must be implemented
6. The lack of commitment to the implementation of Sharia principles as a whole
7. The lack of understanding of human resources on the principles of Shariah run in hotel management
8. Operating revenues are not as big as conventional hotels
9. Less commercial, so guests who come only those who know about Sharia hotels

#### **External Factors (EFAS)**

##### **Opportunity**

1. Growing Business
2. Its presence does not narrow the market
3. The existence of sharia hotels began ogled by domestic and foreign tourists
4. The majority of Indonesian people are Muslim and are very concerned about Halal products
5. The tendency of Indonesian people to use Halal products is an important factor for the way the Sharia hotels are developed
6. Increasing Halal tourism that becomes the national agenda requires Shariah accommodation as a support facility
7. Indonesia represented by Lombok is known as the world's Halal tour

##### **8. Threat**

9. The market is not so vast, so it becomes one of the triggers of the difficulty of sharia-based hotel berkembang growing rapidly
10. Many people think that conventional hotels and sharia hotels are the same
11. The existence of the assumption that sharia hotels are only for Muslims
12. Competition is not only happening to conventional hotels, but fellow sharia hotels which offer similar products that are superior
13. Conventional hotel is still the main choice
14. Rate competition tight among sharia hotel conventional

#### **Prospects of Sharia Hotels in Indonesia: Challenges and Opportunities**

Sharia hotels in Indonesia have good business prospects in the future, this is a sentence that was originally submitted by some sources in this research, this is reasonable and not a lay opinion that does not consider various aspects in it. Data obtained from the interviews show facts related to the practice of Shariah hotels in Indonesia, these facts have been studied based on theories and perspectives used in this study. The interesting things revealed in this research are inseparable from how the existence of Sharia hotels in Indonesia which each raises the question have a good business prospects, where the prospect is a picture of the condition of the company in the future In this case, the prospect of a Shariah hotel is identified by looking at the challenges and opportunities that the Shariah hotels have, the challenge will be explored by looking at the weaknesses and threats faced by the Sharia hotels in order to show the overall challenge

#### **Challenges of Sharia Hotels in Indonesia**

The use of sharia labels in the hotel business is something that is still ambiguous in Indonesian society. Until now, only a few sharia hotels have the courage to proclaim their spiritual concept to the public. The use of the label 'sharia' is towed by a hotel brand is not yet a widely recognized icon, especially when compared with the widespread use of labels sharia banking industry and others. The challenges which faced sharia hotels in Indonesia are:

- 1 The market is not so vast, so it becomes one of the triggers of the difficulty of sharia-based hotel berkembang growing rapidly . The existence of sharia hotels has not spread evenly, for example in the province of South Sumatra
- 2 The belief that sharia hotels are exclusively for Muslims , it is well-founded that the layman's understanding shapes the opinion. In fact, sharia hotels are open to all parties not only to Muslims,
- 3 Competition does not only happen to conventional hotels , but its main rival is a fellow sharia hotels that offer similar products and more superior.
- 4 Survive though in terms of income not as big as conventional hotels . This is a fact that often test the commitment of sharia hotel management to decide whether to continue with the concept of sharia or even surrender and switch back to conventional.

5 The lack of understanding of human resources on the principles of Shariah run in hotel management. Another issue that has not been a concern for some hotels labeled 'sharia',

#### **Sharia Hotel Opportunities in Indonesia**

Operationally, the services provided in sharia hotels will almost certainly resemble conventional / non-shariah hotels in general. However the concept of this hotel balances the spiritual aspects of Islam that apply in its management and operation. Along with the growing Sharia economy in Indonesia, the number of sharia hotels that have received MUI certification as sharia hotels is still very small, but the number of hotels based on sharia principles developed slowly.

Behind the challenge of sharia hotels that its existence is regarded as the exclusion of target market Muslims only. The sharia hotel opportunity is:

1 Growing business. As a new industry and will continue to develop sharia hotels not only become a trend in Indonesia but also in various countries other.

2 The existence of sharia hotels has not narrowed the market , but sharia hotels have grown as new industries that have their own enthusiasts. No only for Muslims, non-Muslims even glance at sharia hotels as one of the preferred accommodation

3 The majority of Indonesian people are Muslim and are very concerned about Halal products . It has become a habit for the people of Indonesia to consume halal products, so however the form of the product will certainly put the halal.

Increasing Halal tourism that becomes the national agenda requires Shariah accommodation as a support facility

## **5 CONCLUSION AND SUGGESTION**

This research shows that the sharia hotel industry in Indonesia is experiencing a significant development, it can be seen from the number of new sharia hotels that stand in various regions. this development is in line with the rise of halal tourism which has become a potential destination in Indonesia. Nevertheless, this study identifies various internal and external factors which are analyzed using the kearns matrix to provide comprehensive results where the prospects for sharia hotels is the focus of this research are revealed through a series of challenges and opportunities faced by sharia. challenges and opportunities into a comprehensive picture of the real conditions that are taking place in

the sharia hotel industry in Indonesia and of course be a guide for efforts to repair and development of Islamic industry in the future

#### **Limitations of Research**

This study has limitations that could be considered in future research include: difficulty access to research on sharia hotel in Palembang, the data obtained to be used as the comparison can not be measured in depth so that the need for the active participation of the hotel other Islamic to willing researched and helped the development of the theory and practice of sharia hotels in Indonesia.

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