

Truly Sharia Compliant? A Critical Analysis of Hotel Facilities and Management in Banda Aceh

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ABSTRACT

The purpose of this study is to analyze the facilities and management at the Kumala Hotel in Banda Aceh related to the implementation of sharia principles based on the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016. The background is the increasing need for Muslim tourists for accommodation that is in line with sharia in the development of hotel concepts in Aceh. The method used is a qualitative approach that uses data collection techniques through interviews, observation and documentation. The results show that the Kumala Hotel has provided halal food, prayer room and prohibit immoral acts and pornography. From the management side, sharia principles are attempted in service, human resources, and finance. However, obstacles that arise are the limited human resources who understand sharia in more depth and less than optimal supervision. It is hoped that the results of this research will be able to contribute and references in the development of sharia hotels in Indonesia.

Keywords: Facilities, Management, Sharia Compliance, Sharia, Hotel

INTRODUCTION

Indonesia's tourism sector has experienced rapid growth, with the hotel industry contributing significantly to state revenue and public welfare. However, this development also poses the risk of eroding traditional cultural and religious values. The concept of tourism based on *sharia-compliant hotels* has become increasingly popular in line with the growing interest of Muslim tourists, which in turn encourages the implementation of Islamic law principles in hotel management (Fitriani, 2018).

Lodging or hotels are one of the essential elements in the tourism sector. However, some hotels in Indonesia, in pursuit of profit, have violated Islamic law by providing services such as short-term room rentals, prostitution practices, gambling activities, alcohol consumption, and drug abuse, all of which lead to deviant behavior. The concept of *sharia-compliant hotels* emerges as a solution by prohibiting such immoral practices in order to create a business ecosystem that adheres to Islamic values while preserving religious and cultural norms (Sabri, 2010).

According to the Regulation of the Minister of Tourism and Creative Economy of the Republic of Indonesia Number 2 of 2014, sharia hotel businesses are classified into two categories: Sharia Hotel Hilal-1 and Sharia Hotel Hilal-2. Sharia Hotel Hilal-1 refers to hotels that meet all standards required to fulfill the basic needs of Muslim travelers. Meanwhile, Sharia Hotel Hilal-2 includes hotels that meet the criteria to serve Muslim tourists with a higher level of moderation (Rahardi & Wiliasih, 2016).

Sharia hotels provide services that are aligned with Islamic principles, including screening procedures for male and female guests to verify their marital status. Their

marketing strategy is inclusive, without discriminating against guests, as long as their activities do not violate Islamic law. All food and beverages are guaranteed to be halal, and the interior design is free from statues or images of living beings. The hotel operations are carried out in accordance with sharia guidelines, covering management aspects, human resource administration, and partnerships with Islamic banking institutions. Supervision is conducted by a Sharia Supervisory Board, and services are delivered in a friendly, honest, and trustworthy manner (Reza & Rezeki, 2010).

In the Province of Aceh, the management of the tourism sector falls under the authority of the Regional Tourism Office, which has been established since 1973. However, the development of this sector has not yet yielded optimal results due to limited infrastructure, low frequency of promotional activities, and the lack of clear and well-directed tourism management (Ramadhana et al., 2016).

In 2022, there were 547 short term lodging units in the Province of Aceh. This type of accommodation generally offers basic facilities at relatively low rates, making it a preferred option for budget-conscious travelers. Of the 584 lodging establishments operating in Aceh, only 37 are classified as star-rated hotels, while the rest fall into the non-star category.

Table 1. of Star-Rated Hotels in Regencies/Cities of Aceh Province in 2022

No	City / Regency	Amount
1	Banda Aceh	20
2	Aceh Besar	4
3	Aceh Tengah	3
4	Lhokseumawe	3
5	Aceh Tenggara	1
6	Aceh Jaya	1
7	Aceh Utara	1
8	Subulussalam	1
9	Aceh Timur	1
10	Aceh Barat	1
11	Langsa	1
Amount		37

Source: Directory of Hotels and Accommodations of Aceh Province, 2022

The highest number of star-rated hotels is found in Banda Aceh, with a total of 20 hotels. The next position is Aceh Besar with 4 hotels, followed by Aceh Tengah and Lhokseumawe, each with 3 star-rated hotels. Meanwhile, 12 other regencies/cities in Aceh do not yet have any star-rated hotels. Of the 20 star-rated hotels in Banda Aceh, there are 2 two-star hotels, namely Kumala Hotel and Sei Hotel. Both have their respective advantages in terms of facilities and location.

Sei Hotel Banda Aceh is located in the city center, close to tourist destinations such as the Baiturrahman Grand Mosque and the Syiah Kuala Scholar's Tomb. The hotel offers air-conditioned rooms with free Wi-Fi, a restaurant, and 24-hour room service. Friendly service and competitive prices make it suitable for both tourists and business travelers.

Kumala Hotel is strategically located 4 km from the Baiturrahman Grand Mosque, 5 km from the Aceh Tsunami Museum, and 11 km from Sultan Iskandar Muda International Airport. It features modern minimalist rooms equipped with flat-screen TVs. Higher-class rooms are equipped with a minibar as well as tea and coffee makers. The suite room includes a living area. Room service is available 24 hours. In addition, the hotel provides a restaurant with a non-alcoholic bar, a coffee shop, free parking facilities,

and breakfast service.

Hotels in Banda Aceh provide various services to support customer satisfaction. The completeness of these services depends on their classification, where star-rated hotels generally offer more comprehensive and exclusive facilities. With relatively similar prices, hotels that offer more complete facilities tend to provide higher customer satisfaction, thereby increasing the likelihood of becoming a preferred choice based on the assessment of available amenities (Sulistiono, 2011).

The facilities available in sharia hotels are generally similar to those in non-sharia hotels, but they are complemented with additional amenities that support the implementation of sharia principles. The facilities commonly available in accommodations in Banda Aceh include guestrooms, restaurants with swimming pools, meeting rooms, transportation services, free internet access, laundry and dry cleaning services, prayer rooms with ablution facilities, as well as partnerships with Islamic banking institutions (Afrilian & Hanum, 2022).

Sharia hotels display Islamic characteristics through various aspects, including principles, symbols, room design, room facilities, and the attire worn by staff. In addition, sharia hotels offer accommodation along with facilities such as food services, entertainment, and other supporting services, all of which are adjusted to comply with sharia principles as stipulated by the Indonesian Council of Ulama (MUI). The main objective of implementing this concept is to provide comfort for guests while maintaining a focus on profitability (Shidqi, 2020).

The operational management of hotels in Banda Aceh emphasizes efficiency, quality service, and adherence to local cultural and religious norms. The uniqueness of hotel operations in this region is reflected in efforts to tailor services to meet the needs of Muslim guests, particularly through the management of sharia-compliant hotels, while still maintaining modern service standards. The combination of innovation, technology, and awareness of local values serves as an important foundation in hotel management in Banda Aceh (Pratiwi, 2017).

Sharia compliance in hotels refers to the implementation of Islamic principles in hotel management and services, including the prohibition of providing immoral content or illicit entertainment, the provision of halal food and beverages, the availability of adequate prayer facilities, and the regulation of employee attire in accordance with sharia guidelines (Azizah et al., 2022).

One of the advantages of Kumala Hotel is its location near the Ulee Kareng culinary center, making it convenient for guests to enjoy Ulee Kareng coffee, Acehnese noodles, and various traditional Acehnese dishes without having to travel far from the hotel. In addition, the hotel's warm service is a distinct advantage, with responsive staff who create a family-like atmosphere. Despite offering relatively affordable rates, the hotel provides complete facilities such as air conditioning, free Wi-Fi, and clean, comfortable rooms. Its strategic location, close to the Persiraja stadium and on the main route to the governor's office, makes it an ideal choice for visitors from outside Aceh, including Persiraja's opposing teams. Based on this description, Kumala Hotel as a two-star hotel has proven capable of competing with higher-rated hotels. This serves as a reference for researchers in studying the facilities and management of Kumala Hotel based on DSN Fatwa No. 108/DSN-MUI/X/2016.2016

LITERATURE REVIEW

Sharia Compliance in Hotels according to DSN-MUI Fatwa No. 108 of 2016

Article Five of DSN-MUI Fatwa No. 108 of 2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles stipulates the following provisions regarding sharia hotels:

1. Sharia hotels are prohibited from providing access to pornography and immoral activities.
2. Sharia hotels are prohibited from providing entertainment facilities that lead to polytheism, immoral acts, pornography, and/or indecency.
3. All food and beverages provided by sharia hotels must be certified halal by the Indonesian Ulema Council (MUI).
4. Sharia hotels must provide adequate facilities, equipment, and amenities for the performance of worship, including facilities for purification (ablution).
5. Hotel management and employees are required to wear clothing in accordance with sharia principles.
6. Sharia hotels must have guidelines and/or standard operating procedures to ensure that hotel services are carried out in accordance with sharia principles.
7. Sharia hotels are required to use services from Islamic Financial Institutions in their operations. (DSN-MUI, 2016).

Hotel

A hotel is a commercially operated accommodation that utilizes part or all of its building to provide lodging services, food and beverages, as well as various other facilities (Widanaputra, 2009). The definition of a hotel is also stated in the Regulation of the Minister of Tourism and Creative Economy of the Republic of Indonesia Number PM.53/HM.001/MPEK/2013 concerning hotel business standards. A hotel is a business entity that provides accommodation services in the form of rooms within one building, equipped with food and beverage services, entertainment, and various other services offered on a daily basis for profit.

Meanwhile, according to Government Regulation of the Republic of Indonesia Number 65 of 2011 dated September 31, 2001, Article 1, a hotel is defined as a building specifically provided for the public to stay or rest and receive other services or facilities for a certain fee. This definition also includes other buildings that are still connected and managed by the same party, except for shops and offices around it.

Hotel Facilities

Hotel facilities refer to all equipment and services provided by a hotel to meet the needs and comfort of guests during their stay. These facilities include main amenities such as bedrooms, bathrooms, restaurants, and reception areas, as well as additional facilities such as swimming pools, sports areas, meeting rooms, and spas. Special facilities such as free Wi-Fi, coworking spaces, and environmentally friendly services have also become added value that aligns with modern guest preferences (Rusmawati, 2022).

Hotel Management

Hotel management is the process of planning, organizing, controlling, and supervising various operational activities in a hotel to ensure quality service for guests while achieving business objectives. Hotel management includes the management of human resources, financial cash flow, marketing, and operations, as well as the management of facilities such as rooms, restaurants, and other additional services. The purpose of hotel management is to create a satisfying and comfortable guest experience, enhance the hotel's reputation, and maximize profits. In carrying out its duties, hotel management must pay attention to service standards, customer satisfaction, operational efficiency,

and compliance with legal regulations, including sustainability principles (Permatasari et al., 2015).

RESEARCH METHOD

This study employs a qualitative research approach, which is grounded in philosophical inquiry and aims to understand social phenomena through descriptive analysis using words and language (Dwiyanto, 2021). The research focuses on examining the facilities and management practices of Kumala Hotel Banda Aceh in relation to their compliance with Sharia principles as stipulated in DSN-MUI Fatwa No. 108/DSN-MUI/X/2016.

Primary data were collected through in-depth interviews, direct field observations, and documentation conducted at Kumala Hotel Banda Aceh. Secondary data were obtained from relevant literature, including books, academic journals, and scientific articles related to Sharia-compliant hospitality and Islamic business management. These data sources were utilized to support and enrich the analysis.

The data obtained from interviews and observations were analyzed using the interactive analysis model developed by Miles and Huberman, which consists of three main stages: data reduction, data display, and conclusion drawing. During the data reduction stage, the researcher selected, categorized, and focused on information relevant to hotel facilities and management practices based on Sharia principles outlined in DSN-MUI Fatwa No. 108/DSN-MUI/X/2016. The reduced data were then presented in a descriptive narrative form to facilitate interpretation and generate meaningful insights. The final stage involved data verification through the comparison of findings from interviews, observations, and documentation using source triangulation to ensure data credibility and consistency.

Informants were selected using a purposive sampling technique, whereby participants were deliberately chosen according to specific criteria relevant to the research objectives. The informants included hotel management personnel, employees, and individuals with knowledge of hotel operations and the implementation of Sharia principles. This approach was applied to ensure that the data collected were in-depth, contextual, and aligned with the focus of the study on compliance with Sharia hotel standards.

RESULTS

Analysis of Kumala Hotel Facilities in Relation to Sharia Compliance

Based on observations, interviews, and documentation at the research site, the findings show that some facilities meet sharia compliance standards, while others have not yet fulfilled the requirements as stipulated in DSN-MUI Fatwa No. 108/DSN-MUI/X/2016.

Table 2. Results of the Analysis of Kumala Hotel Facilities

No	Facility	Description	Fatwa	Conclusion
1	Lobby	The lobby area features Malay ornaments, with polite and courteous staff in accordance with sharia, and is free from alcohol and inappropriate entertainment, reflecting a commitment to Islamic etiquette for guest comfort.	Sharia hotels are prohibited from providing access to pornography or immoral acts.	Complies with MUI fatwa

2	Front Office	Kumala Hotel applies strict screening for couples to verify marital status; however, no extra cloth is provided for non-Muslim guests.	Sharia hotels are required to have guidelines on sharia-compliant hotel service procedures.	Complies with MUI fatwa
3	Bedroom	The bedrooms are equipped with worship facilities such as prayer tools and a Qibla direction indicator. Housekeeping staff clean rooms after use and provide additional cleaning upon guest request.	Sharia hotels must provide service procedure guidelines.	Complies with MUI fatwa
4	Restaurant	Kumala Hotel provides a restaurant that serves halal food and does not offer prohibited products. However, the restaurant has not yet obtained halal certification from the Indonesian Ulema Council (MUI).	Sharia hotels are required to serve food and beverages certified halal by MUI.	Not in accordance with the MUI fatwa.
5	Kitchen	The kitchen of Kumala Hotel ensures that all food ingredients used are labeled halal, whether sourced from markets or shopping centers. Food preparation follows hygiene standards and complies with sharia guidelines.	Sharia hotels are required to provide food and beverages certified halal by MUI.	Complies with MUI fatwa
6	Prayer Room	The prayer room is equipped with adequate facilities, including prayer equipment and a wudu area with clean water, and its cleanliness is maintained by staff. However, its location at the back of the hotel makes access less convenient for guests.	Sharia hotels must provide facilities to support worship, including ablution areas.	Not in accordance with the MUI fatwa.
7	Entertainment Activities	Kumala Hotel plays jazz music in the front area and does not allow activities containing elements of polytheism, immorality, or gambling. Any request that contradicts sharia will not be accommodated, and the hotel refuses any	Sharia hotels are not allowed to provide facilities that involve shirk, immorality, pornography, or immoral acts.	Complies with MUI fatwa

		request that indicates gambling.		
8	Meeting Room	It has a capacity of up to 100 participants and is equipped with supporting facilities such as a projector, sound system, and Wi-Fi access.	Sharia hotels must have sharia-compliant service guidelines.	Complies with MUI fatwa

Analysis of Kumala Hotel Management in Relation to Sharia Compliance

Based on observations, interviews, and documentation at the research site, the findings show that some aspects already meet sharia compliance standards, while others have not yet fulfilled the requirements as stipulated in DSN-MUI Fatwa No. 108/DSN-MUI/X/2016.

Table 3. of Analysis Results of Kumala Hotel Management

No	Facility	Description	Fatwa	Conclusion
1	Financial Management	Financial management is carried out systematically, including cash flow recording and timely payment of employee salaries. In applying sharia principles, financial transactions are primarily conducted through Bank Syariah Indonesia (BSI)	Sharia hotels are required to use Islamic Financial Institutions in their services.	Complies with MUI fatwa
2	Human Resource Management	Kumala Hotel implements a uniform dress code for consistency and regularly reminds staff about Islamic ethics, greetings, and halal standards.	Hotel managers and employees are required to wear clothing in accordance with sharia.	Complies with MUI fatwa
3	Operational Management	Kumala Hotel applies sharia-based services, including Islamic greetings, prohibiting non-mahram couples from staying in the same room without proof of marriage, and security monitoring with CCTV.	Sharia hotels must have sharia service guidelines.	Complies with MUI fatwa
4	Marketing	Kumala Hotel targets Muslim travelers by offering halal accommodation, meeting rooms, and sharia-based services. It positions itself as a primary option for guests seeking a modern Islamic atmosphere with	Sharia hotels must have sharia service guidelines.	Complies with MUI fatwa

		complete facilities. Promotion is carried out through social media, the website, and travel agents.		
No	Facility	Description	Fatwa	Conclusion
5	Guest Satisfaction	Kumala Hotel prioritizes guest satisfaction with friendly sharia-compliant service, complete halal facilities, Islamic-style meeting rooms, maintained cleanliness, and easy reservation and payment processes to ensure a comfortable, Islam-oriented stay.	Sharia hotels must have sharia service guidelines.	Complies with MUI fatwa

Analysis of Kumala Hotel's Challenges in Sharia Compliance

Challenge faced by Kumala Hotel in sharia compliance

1. Prayer Room Location

The distant location of the prayer room reduces convenience and satisfaction for Muslim guests, especially the elderly or disabled, making it difficult to perform prayers on time and in congregation. Difficult access may also negatively affect the reputation of a sharia hotel, which should support guests' worship needs. According to DSN-MUI Fatwa No. 108 of 2016, sharia hotels must provide adequate and accessible prayer facilities. A prayer room located too far is considered non-compliant with these provisions.

2. Parking Area

Limited parking capacity is a challenge for Kumala Hotel, especially during busy periods, making it difficult for guests. While the general parking ticket system in Banda Aceh is often criticized by guests, Kumala Hotel uses a ticket system within its building, which is beyond the hotel's control. Limited parking space can cause traffic congestion at the hotel's entrances and exits, particularly during large events. This situation increases the workload of security staff in managing traffic manually, which can ultimately affect the overall efficiency of hotel services.

3. Competition

Kumala Hotel is a two-star hotel strategically located in Ulee Kareng. However, several other hotels also offer similarly strategic locations. Some, such as Hotel Hermes (five-star) and Hotel Grand Nanggroe (three-star), provide easy access to recreational and business areas, creating competitive challenges for Kumala Hotel in attracting guests.

As a two-star hotel, Kumala offers relatively lower rates compared to three- to five-star hotels, making it an alternative for budget-conscious guests. Nonetheless, competition from hotels in the same class, such as Hotel Sei, also a two-star hotel, creates rivalry in the affordable market segment. Additionally, online reviews on TripAdvisor and Google significantly influence hotel competitiveness. Competitors with high ratings, particularly in service, hygiene, and facility completeness, tend to attract more new guests than hotels with lower

ratings.

CONCLUSION

This study examined the implementation of Sharia compliance in the facilities and management of Hotel Kumala, Banda Aceh, based on Fatwa No. 108/DSN-MUI/X/2016 issued by the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) concerning Sharia hotels. The findings indicate that Hotel Kumala has largely implemented the Sharia principles outlined in the fatwa, particularly in operational activities, guest services, and facility management. Guest rooms, restaurants, and prayer areas accommodate Muslim guests, although improvements are needed in gender-segregated ablution areas and worship-supporting facilities.

The hotel management demonstrates strong awareness of Sharia compliance, reflected in employee management, service procedures, and operational practices. By using the fatwa as a guiding framework, the study confirms that Hotel Kumala substantially meets Sharia compliance standards and can serve as a preferred accommodation option for Muslim travelers visiting Banda Aceh.

Based on these findings, several practical recommendations are proposed. The hotel should expand and enhance prayer facilities, provide adequate worship amenities in guest rooms, and conduct regular staff training on Sharia values and service ethics. Standard operating procedures (SOPs) should be reviewed to ensure full compliance with Sharia principles, and financial transactions should be managed through Islamic financial institutions to maintain transparency and trust. Marketing strategies can be strengthened through digital promotion and collaboration with Muslim community networks to improve visibility and competitiveness.

This study contributes theoretically by demonstrating the practical application of Fatwa No. 108/DSN-MUI/X/2016 in evaluating Sharia compliance in the hospitality sector. Practically, it provides actionable guidelines for hotel managers to enhance Sharia-compliant services. From a policy perspective, the study highlights the importance of continuous monitoring and standardization of Sharia compliance across Islamic hotels in Indonesia. Future research may extend this study by comparing multiple Sharia-compliant hotels in different regions to develop a more comprehensive framework for Islamic hospitality practices.

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