SHARIAH HOTEL AND MISSION RELIGION IN SURAKARTA INDONESIA

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Abstract

Purpose: The focus of research to reveal the development of the sharia hospitality industry in Surakarta in terms of effectiveness, existence and Syariah hotel.

Methodology: Methodology used in analytical phenomenology and descriptive.

Result: The results and conclusions of this study are that the development of sharia hotel industry in Surakarta is now increasing. Sharia hotel business in Surakarta is also considered effective in accordance with the concept of sharia. The existence of sharia hotels has been running well. His mission is to do Islamic business and preaching amar ma'ruf nahi munkar.

Applications: This research can be used for universities, teachers, and students.

Novelty/Originality: By taking the research location at Zaen Hotel Syariah, Hotel Al-Madina Syariah and Solo Hotel Syariah. While the data collection through interviews and observation. Data analysis by reducing data, presenting data and drawing conclusions.

Keywords: Sharia Hotel, Mission Religion, Islamic Business, Existence, Phenomenon.

INTRODUCTION

The phenomenon of sharia hotels in the hospitality industry has become a new trend of accommodation business in some areas, including in Indonesia. In fact, some of them become icons of Islamic da'wah for travelers who want to feel the tranquility of the facilitities of sharia hotels. As Riyanto Sofyan explains, the owner and practitioner of the hotel labeled sharia, that the star hotels according to the concept of sharia has its own inner experience for every guest, because many travelers who stopover finally feel more calm and secure stay in the hotel (Afandi, 2009).

This phenomenon as well as an indicator that the existence of hotels in Indonesia today is very alarming, often preached in the mass media about the raids conducted by the ranks of Satpol PP and Police of the Republic of Indonesia against visitors of hotels who are not husband and wife, drunkenness, invaders and drug users, infidelity and so forth. The perpetrators of such aberrations and immorality are no longer deterred, due to peaceful "attempts" and simple punishments, such as only administrative measures, warnings and only family or parent calls (Mendoza & Mendoza, 2018).

Unrest and public inconvenience to the existence of the hotel are often used as negative things, encouraging the hoteliers to create a hotel concept that is nuanced safe, comfortable and guaranteed halal. And to answer that, then the perpetrators of the accommodation market to create a hotel concept labeled sharia. Due to the existence of this hotel is suspected to be one model hotel that offers facilities in accordance with the values of sharia.

The existence of this hotel is believed by the public able to minimize the practice of adultery, liquor, psychotropic, gambling. Because the rules of this hotel are very firm in enforcing the requirements of guests who want to visit and stay. In other words, society will naturally rethink if it will do things that are not true and violate sharia (Eisvandi, et al. 2015).

In addition, the more interesting of these sharia hotels is, it is designed in order to improve the moral quality and character of a person. This can be seen from the values of maqashid shariah (sharia goals) that carried this hotel. Where the purpose of this shariah is nothing but to give the value kemashlahatan for the wider community. In addition, the development of sharia hotels is considered as a supporter of tourism that is not only oriented to commercial but always uphold the noble values of religion and customs of a nation (Avazzadeh, 2015).

More than that, it turns out the existence of this sharia hotel is also a religious mission to deliver da'wah in spreading his wisdom teachings. Because in Islam, the nature of da'wah is not solely to increase followers, but the effort to awaken humanity to the truth of humanity and its responsibility to save people from kufr, ignorance, and poverty to build peace (harmony), prosperity, progress and independence (Martínez-Alcalá, et al. 2018).

Afand in his research entitled: Strategy Development Da'wah Through Participatory Action Research Approach, concluded that da'wah is a mission of struggle and movement of Muslims, it is an integral part of Islamic teachings in order to carry out "coaching" and "development" of the ummah. Well, in order to foster and develop a restless and distorted society, then there is no other way except with the approach of humane and elegant da'wah. Including da'wah through the establishment of hotels that concept of sharia (Feizuldayeva, et al. 2018).
Because this concept able to change the habits of the people from the deviant into a straight, which is troubling to calm, so that perspective skewed that often reported in the media time about the irregularities committed by hotel visitors who are not husband and wife, parties and other drugs can be minimized and lost completely with the presence of sharia hotels that are ready to answer the challenges and problems of conventional hotels (Matandare, 2018). To test the effectiveness, consistency and consistency of shariah hotel religious mission, this research is very feasible to do, considering that these hotels are sprung up in Surakarta areas, such as Hotel Arini Syariah, Hotel Aziziyah, Hotel Syariah Solo, Hotel Al-madinah, Zaen Hotel Syariah, and other hotels labeled sharia in Surakarta. So the focus of this study is: 1). How is the development of sharia hotel industry in Surakarta today? 2). Is effective sharia hotel business in Surakarta? and 3). How is the existence of sharia hotels in Surakarta?

**EXPERIMENTAL DETAILS**

This research is descriptive research, using a qualitative analysis approach. Where researchers intend to describe the existing phenomenon by analyzing and presenting the facts systematically to facilitate understanding and drawing conclusions. The type of data used in this study is qualitative data. Qualitative data is data expressed in terms of words, sentences, and drawings. In this study the authors propose two data sources that are mutually related to each other and mutually support, namely: a) Primary Data Sources is data related to sharia hotels in Surakarta. b) Secondary Data Sources, relating to the research theme. While the location in applied research is done at RAHMANDILLAH, R. (2018):

1. Zaen Hotel Syariah Solo, which is addressed at Jl. Samanhudi no. 12, Mangkuyudan, Solo.Telp. (021) 725.299.
2. Syariah Hotel Solo at Jl. Adi Sucipto, No. 47. Solo.

Among others: 1) interview, 2) documentation and 3) observation in syariah hotels in Surakarta. The validity of the data is needed, to prove what the researcher group will observe in accordance with what is actually, whether it is in reality at the research site and whether the explanation is given about the actual problem description or not. To select the validity of data to be obtained in this study, then the increase of data validity will be done in triangulation.

The method of analysis in this study using an interactive analysis model. This model consists of three activities that occur simultaneously, namely: a). Data Reduction, b). Presentation of data, and c). Withdrawal Conclusion.

In addition, this research also uses a participatory action research approach, which is action research-oriented to community participation. The steps taken in this approach are as follows: 1) problem identification (passing the problem), 2) problem analysis, 3) objectives, 4) action plan, and 5) evaluation (evaluation).

**RESULTS AND DISCUSSION**

The development of sharia hotels in Surakarta is part of a tourism business that provides accommodation, food and beverage services as well as other support services that are managed by sharia. This is as conveyed by Kris Harmanto, Operational Manager of Zaen Hotel Syariah Solo, that. The purpose of the opening of the sharia hotel business is none other than to realize the service of lodging, food, beverages, and other services in accordance with the conception of sharia, which is lawful in all, both in lahiriyah and bathinayah. So also, halal in how to present, the implementation process, as well as the end of various services in this sharia business (Madjid, N).

In line with Kris Harmanto, Nina Olivia-Founder and Operational Manager of Hotel Al Madina Syariah-stated that the current managers of hotels and homestays labeled sharia has become a new trend in the hospitality business. It can even be said as a very promising business. This is evidenced by the desire of people who use many services from homestays or hotels labeled sharia. The society's tendency towards halal or sharia-based products now has a tendency that continues to increase from year to year, as experienced hotel manager Al Madinah Syariah this. It is said that the hotel is always crowded by visitors who take advantage of these akomodasi services.

In line with what the two Syariah Hotel Managers mentioned above, Mulyadi in his book Tourism and Travel also mentioned that awareness in religion among the Muslim community, demands that they will be guaranteed halal in all aspects, both on food, drink, and the atmosphere of Islam on places to be visited.

Mulyadi's statement, it is also in line with the vision and mission carried by the existing syariah hotels in Surakarta, including Zaen Hotel Syariah and Hotel Al Madina which always put forward kosep syar'i or Islami. So, to say, in addition to material benefits obtained, this sharia hotel business is also emphasized on the aspect of halal and safety of the world-hereafter.

Moreover, the geographical location of this hotel, directly adjacent to religious social activities. Where, in front of this hotel or the south is a famous boarding school in Solo, namely Ponpes Takmirul Islam. West of + 700 m. There is Ponpes Al Muayyad Solo. And in the east there Ponpes PPQ Darul Qur'an. So you can imagine if the purpose of the establishment of this hotel business is not only oriented to mere material but also prioritizes the common good values for the good of the surrounding environment (RAHMANDILLAH, R. (2018)).
The same thing happened to Hotel Al Madina Syariah, which, this hotel stands also on the consideration of benefit. This is as Nina Olivia said that the existence of this hotel, in addition, to enliven the accommodation business in the Surakarta Region, it also serves to prepare and meet the needs of guests who come from different regions for purposes of syari', such as staying for bringing their children who want to learn at Ponpes Modern Assalam. Including the students and their families there is a need at the University of Muhammadiyah Surakarta, as well as other needs that have something to do with the study or other that exist around this region. It is agreed by the manager of the hotel because it is very strategic and very close to the two institutions mentioned above, so it is ideal to open a shariah accommodation business.

The positive development of the existence of this sharia hotel, recognized by the sharia hotel businessmen, with always there and crowded people in using this service. Al Madina for example, the hotel that stood since 2009, now still exists and always crowded visitors, almost every year to experience progress and improvement. So also with Zaen Hotel Syariah. The new hotel opens in 2013, looks more crowded visitors, because of the conception of sharia offered and comfortable the condition of the hotel itself. This is apparent when the researchers conducted direct observations at both locations of the hotel, really happened many people who are interested and check-in to enjoy the products and services of sharia services in this city (Mohammad, M. F. M. (2019) ).

Even the phenomenon of this sharia business, pushing Tommy Soeharto who is the second President of RI's son participate enliven the products and services labeled sharia, this is evidenced by the construction of four-star sharia hotels, which supposedly is the largest sharia hotels in Indonesia today, which is named Syariah Hotel Solo which is located on Jl. Adi Sucipto no. 46 Surakarta.

Effectiveness and Existence

To maintain the effectiveness and existence of the existence of this sharia hotel, hoteliers in the Surakarta region is really taking care and paying full attention to the conception that is specified in the values of sharia. This is so that the quality and credibility of hotels labeled sharia can be recognized and legalized by the authorities and the wider community of sharia actors. Maintaining and maintaining the existence of this hotel is always prioritized considering this is what will later be the difference between conventional labeled hotels with hotels labeled sharia. Because the main mission in this sharia hotel is to offer a variety of products and services in accordance with the wishes of the community users of sharia products.

Indeed, the businessmen in this sharia hotel, should really keep the Islamic values (sharia) in its implementation, such as the absence of liquor, in-hotel gambling, adultery and the like, including prohibiting nonmuhrim guests for stay in one room at this hotel, as well as various public deviations that are prohibited by sharia. This is done, to maintain the existence of the sustainability of sharia hotels, as well as maintaining the consistency of sharia concepts that have been built and attached to the hotels that are labeled sharia.

Consistency is also in line with what is concluded by Riyanto Sofyan, experts and practitioners of sharia hotels, that should be considered is the existence of provisions in the form of Sharia ban which should be shunned in law mu'amalah, including in the hotel business is something that violates sharia, harmful, deceptive, and dubious.

So to realize shariah-compliant tourism, then there must be development of various sectors of Indonesian people's lives including the development of the tourism sector brings considerable influence in the community. In connection with the development of modernization in the world of tourism in Indonesia, especially in the business of hospitality if not immediately get a response, the possibility of identity crisis occurs in the Indonesian community as the world's largest Muslims who always hold firm religious values and noble culture of the nation.

In sharia business, his vision is emphasized on faith. While the mission in the form of worship, so every activity will always be worth worship. While the conventional business ideology is commercial with the mission of doing professionalism in the production. In conclusion, business in the concept of sharia to pursue profits required the appropriate method of sharia.

Furthermore, to maintain the effectiveness and existence of sharia hotels in Surakarta, both sharia hotels are the focus of this research, as well as maintaining and implementing common criteria in hospitality business syariah, such as: oriented to public welfare; oriented to enlightenment, refreshment and tranquility; avoid idolatry and khurafa; avoiding immorality, such as adultery, pornography, porno-action, liquor, drugs and gambling; Maintain the behavior, ethics and noble values of humanity, such as avoiding hedonic and immoral behavior; maintaining trust, safety and comfort; and appreciate the values and socio-culture and local wisdom. Including in maintaining the consistency of sharia, there are feasible and holy facilities available; halal food and beverage available as well as a halal guarantee from local MUI, Muslim or trusted leaders, by complying with applicable regulations.

Religious Mission

Religious mission in the establishment of this sharia hotel, of course in accordance with the principles of da'wah in Islam. As revealed by Kris Harmanto, that among the mission of the establishment of Zain Syariah hotel is 1) da'wa amar ma'ruf nahi munkar, 2) implement the concept of sharia in bermuamalah, 3) nuances of worship that do not forget the world, because life in the world is a field of charity to akherat, 4) mengahyll syariah through the hospitality business, 5) and the noble mission of Islam that includes all nature (rahmatan lil alamin).
Meanwhile, according to Shariah hotel practitioners Surjo Sulistijo, that the main mission in the sharia hotel business in addition to worship and sharia is to support government programs that have mencangankan sharia economic movement and the strengthening of sharia tourism. Because every syariah destinations will definitely need facilities and infrastructure that support the continuity of sharia itself, including the need for accommodation services such as hotels, villas, guesthouses and others who are Islamic and the commitment to Islam and sharia.

Unlike Surjo Sulistijo, according to Wahyu Ari Indriastuti and Sri Agustin (perpetrators, practitioners, hotel observers) lest the phenomenon of the emergence of sharia hotels is like the phenomenon of the emergence of Islamic banks in Indonesia, initially running according to sharia but over time, the value of the sophistication of the bank is increasingly faded, lost and no traces at all. This is very unfortunate if the existence of sharia hotels is only a time boom, which one day will be the same alias no different from the hotels labeled conventional.

This doubt seems to be reasonable because to maintain the consistency and religious mission of sharia hotels is very difficult and difficult. As the Prophet's saying of holding the religion at the end of the age is like holding coal of fire if it is not firmly held it will be loose. And I hope, hopefully the goodwill of the founders and stakeholders of sharia hotel business in Surakarta is in particular and in Indonesia generally pure for the benefit of the people as well as to maintain the sacred values that exist in the concept of sharia, namely to preach through the hospitality business and disguised ma'ruf nahi munkar. This is also in the Syariah Hotel Solo which is located beside the hotel Lor In Solo, which is made to facilitate the users of accommodation facilities that want the concept of Islami, comfortable and safe according to the concept of sharia.

**Sharia Hotels in Surakarta**

Shariah hotels in Surakarta have different characteristics from other hotels that are not labeled sharia (conventional). The fundamental difference between sharia and conventional hotels is in its name. Where shariah-labeled hotels usually add sharia names in front of or behind the name of the hotel, such as Zaan Hotel Syariah, Hotel Al Madinah Syariah, Hotel Syariah Solo. Unlike conventional hotels, he will not use sharia names in the name of his hotel, such as Lor In Hotel, Novotel, Ibis, Sunan, and so on. This is because conventional hotel actors want to make this hotel business inclusive or open to all guests who want to enjoy the services of accommodation, food, and beverages. Termasuk in it also prepares and serves guests who want liquor or food from pork and other things that are prohibited by sharia.

Another difference lies in its vision and mission. In sharia hotel business his vision is emphasized on faith. While the mission of worship and amar ma'ruf nahi munkar. So, every activity will always be worth worship. As conveyed by Hotel Operational Manager of Al Madinah Syariah, i.e. in addition to a profitable business, sharia accommodation business is also for spiritual value (worship).

While conventional business, its ideology is commercial with a mission of doing professionalism in business and production. So in conclusion, the business in the concept of sharia to pursue profit required a method appropriate sharia. This is the characteristic of sharia hotels business, where this business must be implemented in totality both in behavior and in the mindset of everyday life so that the soul or spirit of sharia economy will be able to move and develop perfectly in the middle of society and for the benefit of ummah.

So based on the above data, it is clear that the sharia hotel business is very different from other conventional hotel business concepts other, capitalist concepts, socialist, communist, and the concept of fascism. This difference can be seen in terms of vision and mission, the way and process, as well as the purpose of the establishment of the hotel. This is the unique characteristic of sharia hotels because the hotel is still in the footing and source of the authoritative and eternal. Sedangkan business in conventional hotels, based on the rules that are conditional and temporal, as delivered Muhammad Kholid and Muhammad Asro.

General criteria in Zaan hotel sharia and Hotel Al Madina Syariah Surakarta, in general, are similar to the general criteria that exist in other shariah labeled hotels in Indonesia. Included also in accordance with procedures applicable to the business of Islamic tourism according to the Ministry of Tourism and Creative Economy and BPH DSN-MUI, which includes: a). Must be oriented to the common good, b). Must be oriented to enlightenment, refreshment, and tranquility, c). Avoid idolatry and khurafat, d) Avoid immorality, such as adultery, pornography, pornoaction, liquor, drugs and gambling, e). Maintain the behavior, ethics and noble values of humanity, such as avoiding hedonic and immoral behavior, f). Safeguard, security and comfort, and g) Respect the values and socio-culture and local wisdom.

Globally, the syariah hotel's shariah image in Surakarta is also in line with existing rules and regulations. This can be seen from various facilities and infrastructure that are very supportive to realize the business of hotels and tourism sharia in this city. Such as the availability of attractions or attractions of sharia in this city, both natural tourism, cultural tourism, and artificial tourism; there are decent and sacred worship facilities in the city; halal food and beverage available; as well as the number of art and cultural performances and other attractions that do not conflict with the general criteria of Islamic tourism.

While in terms of accommodation, sharia hotels in Surakarta this, as the researchers observed, also available facilities and facilities that are reasonable and sacred according to Islamic law; available means that make it easy to worship; halal food and beverage available; available facilities and a safe, comfortable and conducive atmosphere for families and businesses;
as well as the maintenance of sanitary and environmental sanitation. In addition, sharia hotels in Surakarta in terms of food and beverage business are also guaranteed halal food and beverages, as well as food in accordance with the Halal MUI Central certificate. It even includes a halal guarantee from local MUI, Muslim leaders or other trusted parties in accordance with his expertise (Adnan, Z. (2015)).

From the side of tour and travel bureau (tour guide), sharia hotels in Surakarta are also very committed and selective in their implementation, such as if there is a travel/tour arrangement must be in accordance with the general criteria of sharia tourism; has a list of accommodation in accordance with general guidelines of syariah tourism accommodation; has a list of food and beverage providers in accordance with the general guidelines of the business of providing food and beverages in sharia tourism; have guides (tour guides) who understand the concept of sharia; understand and be able to implement the values of sharia in performing their duties; good morals, communicative, friendly, honest, and responsible; look polite and attractive in accordance with the noble values of the nation (local wisdom) and Islamic ethics; and have work competence according to applicable professional standard (Adnan, Z. (2015)).

The following is a general overview of sharia hotels in Surakarta that became the primary (primary) data in this study, as contained in the table below. Both in the form of effectiveness, existence, kesyariahan, and mission of the establishment of sharia hotel business itself:

<table>
<thead>
<tr>
<th>No</th>
<th>Sharia Hotel</th>
<th>Effectiveness</th>
<th>Existence</th>
<th>Sharia</th>
<th>Religious Mission</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>zaen sharia hotels</td>
<td>Effective and efficient</td>
<td>Existence goes well</td>
<td>Maintaining Sharia Consistency</td>
<td>Islamic Business, Worship and Da'wah</td>
</tr>
<tr>
<td>2</td>
<td>Al Madinah Shariah Hotels</td>
<td>Effective and standard</td>
<td>Existence goes well</td>
<td>Maintaining Sharia Consistency</td>
<td>Worship and amar ma'ruf nahi munkar</td>
</tr>
<tr>
<td>3</td>
<td>Solo Hotels</td>
<td>Very effective</td>
<td>Well-developed and significant.</td>
<td>Maintaining Sharia Consistency</td>
<td>business, da'wah, worship and sharpen the values of sharia</td>
</tr>
<tr>
<td>4</td>
<td>Aziza Hotel By Horison</td>
<td>Effective</td>
<td>Sharia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Arini Shariah Hotel</td>
<td>Effective</td>
<td>Sharia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Wisma Assalam and al-Firdaus</td>
<td>Effective</td>
<td>Sharia</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

While other sharia hotels are increasingly rife in Surakarta, as well as supporting data (secondary). Namely the data related to the research, but not used as direct research data, but as complementary data. Here is the list of sharia hotels as in the table below.

**CONCLUSIONS**

Based on the description and discussion above, this study can be concluded that the development of sharia hotel industry in Surakarta is now experiencing a very significant increase. Both the increasing number of hotels (quantity) and quality and service (quality). This can be seen from the increasing number of sharia hotels and the fuller existing support facilities and sharia standards. Sharia hotel business in Surakarta is also considered very effective, because it has formed several syariah tourism destinations in this region, and supported by the social conditions of people who tend to be religious and easy to accept products and concepts labeled sharia. The existence of sharia hotels also runs well, along with the phenomenon of widespread hotels, inns and other lodging labeled sharia. Also, the ever-increasing number of customers who use these services from year to year. While the religious mission carried out in the concept of sharia hotels is also running effectively, efficiently and run according to Islamic Shari'a mission itself, this is because the consistency of hoteliers in Surakarta is based on the efforts of Islamic business and to preach amar makruf nahi munkar.

Recognizing the urgency of research on the phenomenon of sharia hotels and religious missions, the researchers advise:

1. Surakarta city government in particular and government throughout Indonesia in general, in order to always observe the progressive rampant sharia hotels that continue to grow and progress rapidly.

2. For hotel industry managers, in order not to rule out the sharia hotels business, where Indonesia is the majority Muslim community, of course, the merits of them choose, accommodation, consumption and other products that are lawful and
comfortable.

3. For other researchers, for this research to be a new horizon and discourse for further research, especially issues related to hotels and hotels sharia or the like.

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