ARE SHARIA-LABELED HOTELS TRULY SHARIA? CHALLENGES IN IMPLEMENTING DSN-MUI FATWA NO. 108/DSN-MUI/X/2016: A CASE STUDY FROM PACITAN, INDONESIA

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Abstract: The implementation of Sharia principles in the hospitality industry is crucial to meet the growing demand for halal tourism. This study examines the extent to which a Sharia-labelled hotel in Pacitan, Indonesia, applies the guidelines outlined in the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016, focusing on the product, service, and management aspects. Through a qualitative field research approach involving in-depth interviews, participatory observation, and documentation analysis, the study reveals significant gaps between the hotel's Sharia-compliant branding and its actual practices. Notable deficiencies were found in the provision of prayer facilities, cleanliness standards, halal certifications for food and beverages, and adherence to Islamic financial principles. The absence of standard operating procedures to regulate guest behavior and ensure staff compliance with Sharia dress codes further highlights the challenges in aligning operations with Islamic guidelines. These findings underscore the need for a multifaceted approach to address discrepancies, including prioritizing the establishment of essential facilities, comprehensive staff training, and the development of clear operational procedures. At the policy level, this study emphasizes the importance of government support through financial incentives, capacity-building programs, and stricter enforcement mechanisms to ensure consistency and transparency in the use of Sharia-compliant labels. By bridging the gap between branding and practice, Sharia-compliant hotels can enhance their credibility and contribute to sustainable growth of halal tourism in Indonesia.

Keywords: Fatwa DSN-MUI, halal certification, halal tourism, hospitality industry, sharia principles, sharia-compliance

Abstrak: Penerapan prinsip-prinsip Syariah di industri perhotelan sangat penting untuk memenuhi permintaan yang terus meningkat akan pariwisata halal. Studi ini meneliti sejauh mana sebuah hotel berlabel Syariah di Pacitan, Indonesia, menerapkan pedoman yang diuraikan dalam Fatwa DSN-MUI No. 108/DSN-MUI/X/2016, dengan fokus pada aspek produk, layanan, dan manajemen. Melalui pendekatan penelitian lapangan kualitatif yang melibatkan wawancara mendalam, observasi partisipatif, dan analisis dokumentasi, penelitian ini mengungkapkan kesenjangan yang signifikan antara branding hotel yang sesuai dengan Syariah dan praktik aktualnya. Kekurangan dalam penyediaan fasilitas ibadah, standar kebersihan, sertifikasi halal untuk makanan dan minuman, dan kepatuhan terhadap prinsip-prinsip keuangan syariah. Tidak adanya prosedur operasi standar untuk mengatur perilaku tamu dan memastikan kepatuhan staf terhadap kode berpakaian Syariah semakin menguatkan adanya tantangan dalam menyelaraskan operasi dengan pedoman Islam. Temuan-temuan ini menggarisbawahi perlunya pendekatan kolaboratif untuk mengatasi ketidaksesuaian, termasuk memprioritaskan pendirian fasilitas-fasilitas penting, pelatihan staf, dan pengembangan prosedur operasional yang jelas. Di tingkat kebijakan, studi ini

menekankan pentingnya dukungan pemerintah melalui insentif keuangan, program peningkatan kapasitas, dan mekanisme penegakan hukum yang lebih ketat untuk memastikan konsistensi dan transparansi dalam penggunaan label yang sesuai dengan Syariah. Dengan menjembatani kesenjangan antara branding dan praktik, hotel-hotel yang memenuhi standar Syariah dapat meningkatkan kredibilitas mereka dan berkontribusi pada pertumbuhan pariwisata halal yang berkelanjutan di Indonesia.

Kata kunci: *Fatwa DSN-MUI, industri perhotelan, kepatuhan syariah, pariwisata halal, prinsip-prinsip syariah, sertifikasi halal*

INTRODUCTION

The Sharia hospitality industry in Indonesia is growing rapidly, in line with the increasing demand of Muslim travelers for accommodation that complies with Islamic principles.[1] Ideally, Sharia hotels should thoroughly implement Sharia principles, including the aspects of products, services, and management. However, the reality shows that there are significant challenges in the implementation of these Sharia principles. Many hotels use the Sharia label, but have not met the expected standards.[2] For example, in some cases, these hotels do not have halal certifications for food and beverages, use conventional financial services, and do not provide adequate worship facilities.[3] These non-conformities not only raise doubts among Muslim travelers but also risk harming the image of the Islamic hospitality industry in Indonesia as a whole. This suggests the need for further research to understand the extent to which Shariah labels in the hospitality sector reflect the principles set out in the relevant fatwas and regulations.

An analysis of the implementation of Islamic principles in Indonesia's hospitality sector revealed significant discrepancies in their application. Mashuri underscores the necessity of Sharia compliance in the halal tourism industry, as it is a defining feature that sets it apart from the conventional tourism industry. However,

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[1] Lukman Santoso and Soleh Hasan Wahid, 'Utilitarianism in Halal Tourism Development in Indonesia', *Mazahib* 22, no. 2 (7 December 2023): 243–82, https://doi.org/10.21093/mj.v22i2.5418; Damien Bazin et al., 'From Halal Tourism to the Sharia Economy: The Case of Lombok Honeymoon Halal Tourism', *Tourism and Hospitality Research*, 31 May 2024, 14673584241257085, https://doi.org/10.1177/14673584241257085; Santoso and Wahid, 'Utilitarianism in Halal Tourism Development in Indonesia'.

[2] Rasmuddin Rasmuddin and Wahyudi Umar, 'Sharia Certification Standards: A Case Study of Sharia Certification in Sharia Hotels', *Borobudur Law Review* 4, no. 1 (26 February 2022): 33–44, https://doi.org/10.31603/burrev.6994; Juliana Juliana et al., 'Does the Quality of Service Affect the Loyalty of Sharia Hotel Guests?', *Jurnal Kajian Peradaban Islam* 6, no. 1 (29 March 2023): 49–62, https://doi.org/10.47076/jkpis.v6i1.191.

[3] Indi Printianto, Dyah Wahyuning Tyas, and Rosalina Nur Annisa, 'The Implementation of Sharia Principles Concept of Hotels: Unisi Hotel, Yogyakarta', in *Proceedings of the 3rd International Seminar on Tourism (ISOT 2018)* (Atlantis Press, 2019), 265–69, https://www.atlantis-press.com/article/125909395.

extant regulations are deemed insufficient for halal tourism.[4] Thus, it is imperative to reinforce substance, structure, and legal culture to optimize Sharia compliance. Maulana et al. identified that Islamic hotels in Indonesia are still in the nascent stages of development and require further research to form a comprehensive model, particularly regarding halal certification standards for services.[5] Mujahidin conducted an analysis of the concept and potential of Islamic hotels in Indonesia. The findings indicate that Islamic hotels are part of the halal tourism industry and serve the needs of Indonesian Muslim communities.[6] However, challenges persist in the comprehensive implementation of Sharia principles. Rusydiana underscores the significance of hotel service guidelines and procedures that guarantee the provision of services in alignment with the Sharia principles. However, its implementation remains suboptimal in numerous hotels.[7] In summary, although efforts have been made to integrate Sharia principles into the hospitality industry, there is a pressing need for enhancement and uniformity in their implementation in accordance with established standards.

However, the majority of these studies focus more on macro aspects, such as regulations, perceptions, or the potential of the industry in general, while empirical studies on the implementation of Sharia principles at the operational level of Islamic hotels, especially those related to the aspects of products, services, and management, are still very limited. This study seeks to fill this gap by examining the extent to which Sharia-labeled hotels apply Sharia principles in accordance with DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 and their operational aspects.

This study employed a qualitative field research method to analyze the implementation of the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 in one of the Sharia hotels in Pacitan, focusing on three main aspects: products, services, and management. Data were collected through three primary methods: in-depth interviews with hotel management, staff, and guests; participatory observation of operational activities, facilities, and services; and documentation of internal policies, halal certifications, and financial reports. Data analysis was conducted in a descriptive

[4] Ilham Mashuri, 'Implementation of Sharia Compliance in The Halal Tourism Industry In Indonesia (A Study On Sharia Hotels And Beaches)', *Prophetic Law Review* 2, no. 2 (1 December 2020), https://doi.org/10.20885/PLR.vol2.iss2.art5.

[5] Noveri Maulana, Restia Oktaviaman, and Yasmine Farah, 'HYGIENE FROM THE HEART: THE RISE OF SHARIA COMPLIANT HOTEL IN INDONESIA AFTER COVID-19 PANDEMIC', *Jurnal Ekonomi Dan Bisnis Islam (Journal of Islamic Economics and Business)* 6, no. 2 (11 December 2020): 221, https://doi.org/10.20473/jebis.v6i2.21958.

[6] Muhammad Mujahidin, 'Sharia Hotels in Indonesia: Concept and Potential Analysis.' (MPRA Paper, 15 December 2018), https://mpra.ub.uni-muenchen.de/90819/1/MPRA_paper_90819.pdf.

[7] Aam Slamet Rusydiana and Lina Nugraha Rani, 'What Is Sharia Based Hotel? A Meta-Analysis', *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 5, no. 2 (2021): 129–46, https://doi.org/10.21009/005.01.07.

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and qualitative manner, employing the steps of reduction, presentation, and conclusion drawing to elucidate the pattern of application of Sharia principles in each aspect. The validity of the data was guaranteed through the triangulation of methods, whereby the results of the interviews, observations, and documentation were compared, and the findings were then checked with the respondents. This method is designed to facilitate a comprehensive exploration of the implementation of Sharia in accordance with the fatwa, thereby enabling an understanding of the manner in which Sharia principles are applied to hotel products, services, and management.

DISCUSSION

1.1 Policy Implementation: From Concept to Action

Policy implementation is the process of implementing decisions made by government authorities, such as laws, regulations, or executive decisions, into concrete actions to achieve certain goals. According to Tachjan, public policy implementation is an effort to realize decisions or agreements that have been previously determined so that the policy can function as a tool to realize the desired expectations.[8] Grindle adds that policy implementation includes actions by various actors, especially bureaucrats, who are intended to run the program in accordance with predetermined goals.[9] Thus, policy implementation includes operationalizing policies into bureaucratic mechanisms and how these policies can be accepted, understood, and supported by target groups as well as paying attention to the network of political, economic, and social forces that influence the behavior of all parties involved.

1.2 DSN-MUI Fatwa No. 108/DSN-MUI/X/2016: Guidelines for Sharia-Based Tourism

The DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 issued by the National Sharia Council of Indonesia (DSN-MUI) provides detailed guidelines for implementing tourism practices aligned with Islamic principles.[10] Etymologically, the term "fatwa" originates from Arabic, meaning a legal opinion or decision given by an Islamic scholar (mufti) to clarify matters of Islamic law. According to Al-Jurjani, in the *Kitab al-Ta'rifat*, a fatwa serves to resolve legal ambiguities based on authoritative Islamic

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[8] H Tachjan, *Implementasi Kebijakan Publik*, 1st ed. (Bandung, Indonesia: Penerbit AIPI Bandung, 2006), https://pustaka.unpad.ac.id/wp-content/uploads/2011/02/implementasi_kebijakan_publik_t.pdf?utm_source=chatgpt.com.

[9] *Politics and Policy Implementation in the Third World* (Princeton University Press, 1980), http://www.jstor.org/stable/j.ctt1m323qj.

[10] DSN-MUI, 'Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah', FATWA (Jakarta, Indonesia: DEWAN SYARIAH NASIONAL – MAJELIS ULAMA INDONESIA, 2016), https://drive.google.com/file/d/0BxTl-lNihFyzV0dPcEdtd0kwN2M/view?usp=sharing&resourcekey=0-ZW0VKJGV2YqoVoRC4kuszg.

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sources.[11] The DSN-MUI, as stated in its foundational statutes (AD/ART DSN-MUI), was formed to address the growing complexities of Islamic economics and finance, ensuring consistency in the application of Sharia principles to contemporary challenges.[12]

The fatwa introduces key terminologies critical to sharia-based tourism, including "sharia tourism," which refers to tourism that adheres to Islamic law, and "sharia hotels," which are defined as establishments ensuring compliance in product offerings, services, and management practices. It also incorporates terms, such as *akad ijarah* (leasing contracts), *akad wakalah bil ujrah* (agency contracts with fees), and *akad ju'alah* (contracts with promised rewards). These terms establish a legal framework for guiding tourism stakeholders.[13]

The fatwa mandates that sharia-compliant tourism avoid actions considered haram, such as facilitating pornography, immoral entertainment, idolatry, or excessive extravagance (*israf*). Sharia hotels are required to provide halal-certified food and beverages, adequate facilities for worship, and ensure that staff adhere to Islamic dress codes. Financial transactions must involve Islamic financial institutions exclusively. The fatwa further stipulates that hotels must implement a service manual detailing standard operating procedures aligned with the Sharia principles.[14]

The guidelines also establish the roles and responsibilities of various actors, including tourists, travel agencies, hotel operators, and service providers. For example, Sharia travel agencies must ensure that their tours and contracts comply with Islamic law, while Sharia hotels must ensure operational integrity through consistent adherence to Islamic principles. These measures aim to promote ethical tourism practices, while avoiding harm (*mafsadat*) and achieving material and spiritual benefits (*maslahah*).[15]

DSN-MUI Fatwa No. 108 not only serves as a framework for integrating Sharia principles into tourism but also reflects the dynamic nature of Indonesia's Islamic financial and economic sectors. By addressing legal, ethical, and operational aspects, the fatwa establishes a foundation for sustainable tourism aligned with both religious obligations and contemporary societal needs.[16]

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[11] A.M. Jurjānī, *Kitab Al-Ta'rifat* (Muhammad As'ad, 1882), https://books.google.co.id/books?id=-TAnRAAACAAJ.

[12] Soleh Hasan Wahid, 'POLA TRANSFORMASI FATWA EKONOMI SYARIAH DSN-MUI DALAM PERATURAN PERUNDANG-UNDANGAN DI INDONESIA', *Ahkam: Jurnal Hukum Islam* 4, no. 2 (1 November 2016): 171–98, https://doi.org/10.21274/ahkam.2016.4.2.171-198.

[13] DSN-MUI, 'Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah'.

[14] DSN-MUI.

[15] DSN-MUI.

[16] DSN-MUI.

1.3 The Concept and Principles of Sharia Hotels

Sharia hotels integrate Islamic principles into every aspect of their operations, ensuring compliance with services, management, and financial practices. According to Samori and Sabtu, Sharia hotels adhere to Islamic ethics by providing halal-certified food, maintaining facilities for worship, and avoiding activities prohibited by Islam, such as gambling and alcohol consumption. These establishments also implement Islamic financial systems and ensure that staff interactions with guests are aligned with Islamic values.[17]

The operational foundation of Sharia hotels is derived from the Quran and Hadith, which provide comprehensive ethical guidance for business conduct. Quranic verses such as Surah An-Nahl (16:89) emphasize that the Quran serves as a source of guidance for all aspects of life, including economic activities. Principles such as honesty (*siddiq*), compassion (*marhamah*), inclusivity (*kaffatan lin-nas*), and peace (*salam*) guide the management of Sharia hotels and foster an environment that is conducive to fulfilling spiritual and material needs.[18]

The guidelines outlined in the Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 highlighted three critical aspects of Sharia-compliant hotel operations: products, services, and management. Products must be halal-certified, services must prioritize ethical and respectful interactions, and management must ensure adherence to Sharia principles in all financial and operational procedures. By adhering to these principles, Sharia hotels support the growing demand for halal tourism, while promoting ethical and sustainable hospitality practices that align with Islamic values.[19]

1.4 Implementation of the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 in a Sharia Hotel

1.4.1 Product Aspects

The implementation of the product aspects of 108/DSN-MUI/X/2016 at a hotel in Pacitan revealed notable shortcomings. Observations and interviews highlighted several areas of noncompliance with Fatwa's guidelines.[20]

Public restrooms were found to be unclean, emitting unpleasant odors, and harboring insects. This violates Islamic principles that emphasize cleanliness as part

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[17] Zakiah Samori and Noorsalwati Sabtu, 'Developing Halal Standard for Malaysian Hotel Industry: An Exploratory Study', *Procedia - Social and Behavioral Sciences* 121 (March 2014): 144–57, https://doi.org/10.1016/j.sbspro.2014.01.1116.

[18] Yūsuf al-Qaraḍāwī and Yūsuf al-Qaraḍāwī, *The Lawful and the Prohibited in Islam: Al-Halal Wal-Haram Fil Islam* (Indianapolis, IN: American Trust Publications, 1999).

[19] DSN-MUI, 'Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah'.

[20] Transcript of Interview with Hotel Manager, May 5, 2023

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of faith. In addition, the restrooms were small and insufficient for guests' comfort.[21] Guest rooms exhibited similar inadequacies, including cramped spaces and damaged furniture such as broken wardrobes. Essential Islamic amenities, including prayer mats and Qibla direction indicators, were absent, which made it difficult for guests to perform obligatory prayers.[22]

Bathrooms in guest rooms were poorly maintained, with visible dirt, the absence of ablution-friendly facilities, and missing basic toiletries, such as towels and soap. The lack of proper ablution facilities has hindered guests from fulfilling essential religious practices.[23]

Furthermore, the hotel did not provide prayer facilities, such as mosques or prayer rooms, citing space limitations. This forced guests and staff to seek external locations for worship, undermining the hotel's claim to be a Sharia-compliant establishment.[24] Staff accommodation was also inadequate, with cramped spaces, poor cleanliness, and lack of prayer facilities. Observations revealed scattered cigarette butts despite internal policies prohibiting smoking.[25]

1.4.2 Service Aspects

Service delivery at hotels also exhibited significant differences. The absence of halal certifications for food and beverages is a critical shortcoming. The management acknowledged this issue but attributed it to financial constraints.[26] Additionally, the hotel's interior lacked Islamic aesthetics, and modern artwork did not reflect Islamic values. This further weakened its identity as a Sharia compliant establishment.[27]

While the hotel adhered to Fatwa's prohibition on non-Islamic entertainment, it failed to provide alternative Sharia-compliant entertainment options to enhance guest satisfaction.[28]

1.4.3 Management Aspects

The hotel's management practices further reflected deviations from the Sharia principles. Employee attire was inconsistent with Islamic guidelines, with some female employees, particularly in guest-facing roles, not wearing hijabs.[29] Standard

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[21] Observation Notes, May 5–7, 2023.
[22] Observation Notes, May 5–7, 2023.
[23] Observation Notes, May 5–7, 2023.
[24] Transcript of Interview with Hotel Manager, May 6, 2023
[25] Observation Notes, May 5–7, 2023
[26] Transcript of Interview with Hotel Manager, May 5, 2023
[27] Observation Notes, May 6, 2023
[28] Observation Notes, May 6, 2023
[29] Transcript of Interview with Staff Member, May 6, 2023

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operating procedures (SOPs) for upholding Sharia compliance were also absent, as there were no visible policies prohibiting unmarried couples from sharing rooms.[30]

Another area of concern is financial management practices. The hotel relied on conventional banking systems involving interest (*riba*) rather than adopting Sharia-compliant financial systems. The management justified this decision as a matter of operational convenience.[31] Furthermore, the hotel partnered with a conventional booking platform, aligning its practices with conventional hotels, rather than Sharia principles. This decision was driven by financial pressure during the COVID-19 pandemic.[32]

1.5 Navigating Compliance: Challenges in implementing DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 in Sharia-Compliant Hospitality

This study found that implementation of the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 report on the operations of a hotel in Pacitan revealed significant gaps in compliance. The deficiencies spanned the product, service, and management aspects, with notable shortcomings in providing adequate prayer facilities, maintaining cleanliness, and ensuring compliance with Islamic financial principles. The absence of halal certification for food and beverages, lack of Islamic design elements, and inadequate regulation of guest behavior further reflected deviations from Sharia guidelines. These issues highlight the challenges in aligning branding with operational practices in Sharia-compliant hotels.

These findings underscore a critical issue in the halal tourism sector: the discrepancy between the use of Sharia-compliant labels and their substantive implementation. This disconnect raises ethical concerns about misleading consumers, particularly Muslim travelers who rely on branding to make informed choices. Additionally, the lack of facilities for worship and inadequate service offerings undermine the hotel's credibility and risk, alienating its target demographics. From a broader perspective, these gaps reflect systemic weaknesses in the regulation and support of Sharia-compliant hotels in Indonesia, which could hinder the halal tourism industry's growth.

Several factors contribute to this challenge. Financial constraints were a recurring theme in the interviews, with management citing limited resources as the primary reason for the absence of prayer facilities and halal certification. The COVID-19 pandemic exacerbated these challenges, forcing hotels to prioritize financial survival over compliance with Sharia principles. Additionally, there is a lack of

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[30] Transcript of Interview with Staff Member, May 6, 2023
[31] Transcript of Interview with Financial Officer, May 7, 2023
[32] Transcript of Interview with Financial Officer, May 7, 2023

understanding of the operational requirements of DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 was evident in the absence of standard operating procedures (SOPs) to regulate guest behavior and ensure staff adherence to Sharia dress codes. Furthermore, the absence of robust government support and enforcement mechanisms leaves room for inconsistent implementation, as this hotel demonstrates.

These findings contrast with research conducted in Malaysia, where Sharia-compliant hotels have successfully implemented Islamic principles supported by clear regulations and financial incentives. For instance, Samori and Sabtu highlighted the effective alignment of operational practices with Sharia standards in Malaysian hotels.[33] Unlike in Indonesia, where enforcement is minimal, Malaysia's regulatory framework provides a solid foundation for compliance. The challenges faced by the hotel in Pacitan thus reflect the unique barriers to implementing Sharia compliance in Indonesia's halal tourism sector, particularly in smaller regions with limited institutional support.

A multifaceted approach is required to address these deficiencies. First, hotel management should prioritize the establishment of prayer facilities and the acquisition of halal certification, as these are fundamental to meeting the expectations of Muslim travelers. Comprehensive staff training on the principles of Sharia should be implemented to enhance awareness and operational consistency. Clear SOPs must be developed to regulate guest behavior and ensure adherence to Islamic guidelines, such as prohibiting unmarried couples from sharing rooms. Additionally, transitioning to Sharia-compliant financial systems is essential for eliminating reliance on riba-based transactions.

At the policy level, the government must play a more active role in supporting Sharia-compliant hotels by providing financial incentives, capacity-building programs, and stricter enforcement mechanisms. Establishing a centralized certification body could ensure consistency and transparency in the use of the Sharia-compliant label, thereby preventing its misuse. Finally, the hotel can explore innovative ways to attract a broader customer base while adhering to Sharia principles, such as offering Islamic-themed entertainment or promoting eco-friendly practices aligned with Islamic values.

The case of this hotel in Pacitan highlights the challenges of implementing the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 in the context of limited resources and regulatory gaps. Addressing these challenges requires a combination of managerial and systemic reform. By aligning its operational practices with the Sharia principles,

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[33] Samori and Sabtu, 'Developing Halal Standard for Malaysian Hotel Industry'.

the hotel can enhance its credibility and contribute to the broader development of halal tourism in Indonesia.

CONCLUSSION

This study uncovered a significant gap between Sharia-compliant branding of a hotel in Pacitan and its operational practices. Despite the use of Sharia-compliant labels, essential facilities, such as prayer rooms and ablution-friendly amenities, were absent, and cleanliness in guest areas did not meet Islamic standards. Furthermore, reliance on conventional banking services and the lack of halal certification for food and beverages contradicted the core principles of Sharia compliance. This discrepancy indicates that, rather than being a holistic commitment to Islamic values, Sharia-compliant branding was largely superficial, catering more to market demand than to religious adherence.

By employing a qualitative approach based on interviews and direct observations, this study provides a deeper understanding of the challenges in implementing DSN-MUI Fatwa No. 108/DSN-MUI/X/2016. This method allowed for the identification of operational and managerial gaps that would be difficult to capture through quantitative approaches alone. The findings contribute to the broader discourse on Sharia-compliant hospitality by highlighting systemic issues that hinder the effective implementation of Islamic principles in the Indonesian halal tourism industry, particularly in regions with limited regulatory enforcement.

This study is limited by its focus on a single case and the exclusion of consumer perspectives, which could provide valuable insights into the expectations and perceptions of Muslim travelers. Additionally, this study did not explore the financial and logistical challenges faced by hotel management in greater detail. Future research should include comparative analyses across multiple hotels, integrate consumer perspectives, and examine the role of government policies in supporting Sharia compliance in the hospitality sector.

DISCLOSURE

Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this paper.

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Authorship and Level of Contribution

Arima Nur Rahma Dina, the first author, was chiefly responsible for conceptualization, data collection, analysis, and drafting the manuscript based on her

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undergraduate thesis. She led the investigation and synthesis of the findings. Imroatul Munfaridah, M.S.I., the corresponding author and thesis supervisor, provided critical guidance, ensuring methodological rigor and academic quality. She contributed to data validation, manuscript refinement, and integration of theoretical insights, aligning the study with Islamic jurisprudence. Both authors collaborated to finalize the submission.

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