



Islamic Marketing Management at Sofyan Kalimas Hotel and Namira Syariah Hotel in Surabaya

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Abstract

Introduction: Currently, the halal tourism business through sharia hotels is increasingly vibrant in the era of globalization in line with the large demand for domestic and foreign halal tourism markets. Islamic marketing is an important part in developing the halal industry in the hotel sector, in addition to sharia compliance in sharia hotels. The purpose of this research is to analyze sharia hotel marketing management: case studies at Sofyan Kalimas Hotel and Namira Hotel in Surabaya, East Java, Indonesia. **Research Methods:** This research uses a case study approach with a descriptive qualitative research type the researcher will directly engage in fieldwork to conduct observations and data collection. The data will be sourced from both primary and secondary data. Data collection techniques will include interviews with several informants, observations and documentation. The analysis process will begin with data collection, followed by data reduction to select key information, presentation of the data, and finally drawing conclusions. **Result:** The research results show that sharia hotel marketing management in stills religious values by emphasizing norms, attitudes and behaviour by applying Islamic principles, Islamic practices, Islamic rules and

Islamic beliefs, both internal and external management. In internal marketing as a differentiator from conventional hotels, it adds the Islamic atmosphere variable and externally it adds Islamic brotherhood. **Conclusion:** Then, to improve marketing, hotel management must build relationships and collaborate with stakeholders, including the government, institutions, Islamic mass organizations which are marketing targets.

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INTRODUCTION

The halal tourism industry, especially through sharia-compliant hotels, is increasingly popular in the globalized era, driven by growing demand in both domestic and international markets (Stephenson, 2014). As the sharia hotel sector grows, compliance with Islamic principles has become a significant topic in academic research (Khan, 2017). In addition to sharia compliance, Islamic marketing remains a key subject for further exploration and development, especially in the hospitality sector. Despite the focus on sharia compliance in hotels, research into a specific marketing strategy tailored to sharia hotels is still lacking. Islamic marketing is a vital element in expanding the halal tourism industry within hospitality (Katuk, 2021)

The business landscape in Indonesia has been rapidly growing, particularly in both the industrial and service sectors, including the hotel industry (Dahles, 1998). The hotel industry is a service-based sector, which involves offering intangible services to clients without transferring ownership (Brown, 2000). This growth has led to heightened competition among hotels as each strives to attract more visitors and increase tourism. As a result, effective and targeted marketing management strategies are essential for hotels to stay competitive and succeed in this increasingly crowded market (Mohsin, 2016).

As awareness of a halal lifestyle continues to grow within Muslim communities in Indonesia, the sharia hotel industry is also experiencing significant expansion. This trend has led to an increased demand for a wide range of sharia-compliant products and services. Entrepreneurs in various sectors, including banking, hospitality, restaurants, travel, spas, halal food, pharmaceuticals, fashion, and cosmetics, have embraced sharia principles in their businesses. Among these, sharia hotels are particularly in demand, as integrating sharia practices in the hotel industry not only aligns with the values of Muslim consumers but also offers a profitable business opportunity.

The intersection of Islam and marketing is a topic that has rarely been explored together. However, as interest grows among academics and professionals in understanding Muslim consumers and recognizing the Muslim market as a highly attractive segment, it has become

essential for companies to develop appropriate marketing strategies. Sharia, deeply rooted in Islamic teachings, is integral to this approach. Unlike conventional marketing, sharia-compliant marketing is distinguished by its religious foundation, which is not driven by obligation but by a genuine commitment to Islamic values. This ethical basis is crucial to ensuring that marketing practices remain aligned with moral principles and do not result in harm to others.

Islam provides guidance on moral and ethical issues, emphasizing the importance of upholding Islamic values in business practices, including marketing. Entrepreneurs, whether traders or marketers, are expected to adhere to the following ethical principles: (1) possess a spiritual character (*taqwa*), (2) demonstrate kindness and empathy (*shidiq*), (3) act with fairness (*al-adlh*), (4) exhibit humility and a service-oriented attitude (*tahfif*), (5) be honest and trustworthy (*al-amanah*), (6) apply strong managerial skills, (7) avoid suspicion and backbiting, (8) refrain from swearing in business transactions, and (9) never accept bribes or kickbacks (*risywah*). These values guide individuals to engage in ethical and responsible business practices that align with Islamic teachings.

Sharia hotels, as part of the service industry, must prioritize the development and implementation of effective marketing management to ensure their services align with Sharia principles and meet customer satisfaction. To succeed in a competitive market, businesses must focus on both attracting and retaining customers. Satisfied customers are more likely to become loyal, demonstrating strong commitment to consistently repurchase products or services over time, despite external competition or alternative offerings. Therefore, loyal customers can be described as having a deep, enduring attachment or "permanent fanaticism" towards a product, service, or brand that they trust and prefer.

Hotels, in essence, are businesses focused on delivering services to their guests, catering to their physical, psychological, and safety needs while they utilize the hotel's facilities and services. As such, effective business management and well-planned marketing strategies are essential for reaching the right market. To effectively target the market, it is crucial to identify specific market segments and the intended audience. However, in addition to these strategies, Sharia hotels must also adhere to the fundamental principles of Sharia in their operations.

Sharia hotels are establishments that offer services and facilities tailored to meet the needs of Muslim travelers in accordance with Islamic law (Adinugraha et al., 2023). Sharia hotels, unlike conventional businesses that are primarily profit-driven, must also operate in alignment with the principles of Sharia as outlined in Islamic teachings. The key principles that define the operations of a Sharia hotel are as follows: (a) The production, trade, provision, or rental of any product or service that contains elements prohibited or discouraged by Sharia, such as pork, alcoholic beverages, intoxicants, gambling, adultery, pornography, or any other similar activities, is strictly avoided. (b) All transactions must be based on authentic products or services, not on artificial or deceptive offerings. (c) There should be no injustice, harm, corruption, damage, misconduct, or participation, whether directly or indirectly, in actions or matters forbidden or discouraged by

Sharia. (d) Business dealings must be free from fraud, dishonesty, ambiguity (*gharar*), excessive risk, corruption, manipulation and usury, as well as ensuring that the parties involved share in the risks and responsibilities. (e) A firm and comprehensive commitment to the agreements made must be upheld at all times.

Until now, there has been no research or study that specifically addresses, explores, develops, organizes, or creates a research model focused on Sharia hotel marketing management that is tailored and suitable for implementation in Sharia-compliant hotels. This gap has prompted the researcher to pursue a study on Sharia Hotel Marketing Management.

RESEARCH METHODS

This research uses a qualitative approach with field research methodology. In qualitative research, the researcher is directly involved in the field to collect data through direct observation and interaction with the research subjects. The qualitative approach is highly useful in studies aimed at understanding the meaning, process, and context of a phenomenon within a particular social or cultural setting. The researcher does not merely observe but actively participates in the data collection process to gain deeper insights into the issues being studied. This approach focuses on gaining a holistic and in-depth understanding of the research subject, without being bound by numbers or statistics, which are more commonly used in quantitative approaches.

Data Sources

This research collects data from two types of sources: primary and secondary data. Primary data is obtained directly from the main source, namely the informants who are involved in the phenomenon being studied. In this research, primary data is gathered through interviews with several informants who have direct knowledge or experience related to the research topic. The interviews are conducted in-depth to extract more detailed and comprehensive information. Additionally, direct observation in the field also serves as a primary data source, where the researcher records the phenomena occurring at the research site, paying attention to relevant social, cultural, and situational contexts.

Secondary data is obtained from existing sources such as reports, documents, literature, articles, or previous research that are relevant to the topic under study. Secondary data provides a theoretical foundation that enriches the researcher's understanding of the phenomenon being analyzed and helps in formulating the conceptual framework for the research. Secondary data is often used to support or compare the results of the primary data that has been collected, making the research findings more valid and reliable.

Data Collection Techniques

In this research, data collection is carried out using several complementary methods:

1. Interviews

Interviews are one of the most commonly used data collection techniques in qualitative research. The researcher conducts interviews with key informants who have knowledge or experience related to the research topic. These interviews are semi-structured, where the

researcher prepares several main questions, but also allows informants the freedom to express their views more fully. This approach enables the researcher to uncover deeper information and insights that may not be captured through fixed questions. In qualitative research, interviews provide an opportunity for the researcher to understand the perspectives and experiences of informants in a more comprehensive manner.

2. Observations

The observation technique is used to collect more direct and authentic data. The researcher observes the phenomena occurring in the field, taking note of everything relevant to the research topic. This observation can be conducted directly at the site of the event, without direct interaction with the research subjects, or through active participation in the activities being observed. This technique provides a clearer picture of the social situation, group dynamics, or cultural context that may influence the phenomenon being studied.

3. Documentation

Documentation refers to the collection of data from written or visual sources that are relevant to the research, such as archives, reports, photos, and other documents. The documentation technique is often used to complement interviews and observations, as well as to establish a chronology of the events or situations being studied. These documents help the researcher to contextualize the data gathered and provide stronger evidence regarding the phenomenon being analyzed.

Data Analysis Process

The data analysis process in this research follows several systematic steps, aiming to achieve a deep understanding of the data that has been collected. These steps include:

1. **Data Collection.** The first step in the analysis process is data collection. The researcher gathers all data from interviews, observations, and documentation. During this stage, the researcher aims to collect as much relevant information as possible to answer the research questions. The collected data typically consists of interview transcripts, field notes, and other relevant documents.
2. **Data Reduction.** Once the data is collected, the next step is data reduction. This process involves filtering and selecting the relevant and important data. During this stage, the researcher identifies key patterns in the data that are related to the research problem and eliminates irrelevant or superficial information. Data reduction aims to make the data more structured and focused on the key aspects of the research.
3. **Data Presentation.** After the data has been selected and reduced, the researcher then presents the data in a form that is easy to understand, such as narrative text, tables, graphs, or diagrams. This presentation of data allows the researcher to organize the information clearly and systematically, making it easier to analyze and draw conclusions. The researcher may also combine data from various sources to provide a more comprehensive picture of the phenomenon being studied.

4. **Conclusion Drawing.** The final step is drawing conclusions from the presented data. These conclusions must be based on a careful analysis of the data that has been collected. The researcher looks for patterns or themes that emerge from the data and answers the research questions based on these findings. The conclusions are then presented in a narrative form that provides a deeper understanding of the phenomenon being studied. The conclusions are also expected to offer recommendations or implications for relevant policies or practices.

According to Lexy, this process helps researchers to organize and analyze data systematically, leading to findings that are valid and reliable. In qualitative research, data analysis does not focus on numbers or statistics, but rather on understanding the meaning and context embedded within the data (Lexy 2012).

RESULT AND DISCUSSION

RESULT

Sharia Marketing: A Comprehensive Overview

The concept of Sharia marketing draws heavily from the general principles of marketing, where the focus is on creating value and delivering it to consumers by producers, with the ultimate goal of attracting consumers to products or services that fulfill their needs and desires. However, in Sharia marketing, this process is conducted under the guidance of Islamic principles, which emphasize honesty, fairness, transparency, and sincerity in business dealings. These principles align with the concept of *muamalah* (business transactions) in Islam, ensuring that every action in marketing is conducted in a morally responsible and ethical manner (Arham, 2010).

Sharia Marketing Concepts Impacting Business Growth

Several key concepts within Sharia marketing play a significant role in the development of businesses, including:

1. **Sharia Segmentation** Segmentation in Sharia marketing is not merely about dividing the market into categories, but it involves creatively and effectively identifying distinct segments of the market. As noted by Hermawan, segmentation should begin with understanding the broader market landscape before narrowing down to more specific details. This process is typically conducted through three primary models:
 - a) **Static Attribute Segmentation:** This includes geographical and demographic factors.
 - b) **Dynamic Attribute Segmentation:** This focuses on psychographic and behavioral factors, helping marketers understand consumer motivations and preferences.
 - c) **Individual Segmentation:** This model focuses on individual consumers, tailoring marketing efforts to personal characteristics and behaviors.
2. **Targeting (Determining Target Market)** In an increasingly competitive market, businesses cannot simply try to influence consumers' minds; instead, they must recognize the uniqueness of their products and communicate this effectively. The aim of targeting is to

identify specific segments that benefit most from the product or service offered, ensuring a competitive edge in a market flooded with similar options. Sharia marketing emphasizes ethical targeting by ensuring that the marketing practices adhere to moral values and avoid exploiting vulnerable consumers.

3. **Positioning (Determining Market Position)** Positioning refers to how a product or company establishes its identity in the minds of consumers. In Sharia marketing, this is done by aligning a company's strengths with consumer values and Islamic principles to build trust, credibility, and recognition. Positioning is key to distinguishing a product or service and highlighting its unique selling propositions in the marketplace, while also ensuring the values promoted are in harmony with Islamic ethics.
4. **Differentiation (Designing a Set of Differences)** Differentiation is a crucial strategy that allows a company to stand out from its competitors. In the context of Sharia marketing, differentiation can be designed in three aspects:
 - a) **Content:** The products or services provided must be aligned with Sharia principles, ensuring they are halal and beneficial.
 - b) **Context:** The way the products or services are delivered to consumers should reflect values of honesty, transparency, and fairness.
 - c) **Infrastructure:** This includes staff, facilities, and technology, which should be ethically managed and function in a way that aligns with Islamic values.

Sharia Marketing Ethics

Islam is a comprehensive religion that governs all aspects of life, including business and marketing. Ethical behavior in marketing is a key aspect of Sharia marketing, ensuring that business practices are conducted in a way that seeks divine blessings, not merely material gain. The following are some of the fundamental ethical principles in Sharia marketing (Sandıkçı, 2011):

1. **Having a Spiritual Personality (*Taqwa*).** Marketers should maintain a strong sense of God-consciousness (*taqwa*), ensuring that every decision is made with sincerity and the intention of pleasing Allah.
2. **Acting with Kindness and Sympathy (*Siddiq*).** Ethical marketers should be truthful, trustworthy, and act with integrity in all business transactions.
3. **Behaving Justly (*Al-'Adl*).** Justice is a core principle in Sharia marketing. Marketers are expected to engage in fair practices that protect the rights of all parties involved.
4. **Being Humble and Serving Others.** Humility is an important trait for marketers, as they should always seek to serve others, including their customers, in a way that aligns with the values of Islam.
5. **Honoring Promises and Avoiding Deceit.** Islam emphasizes the importance of keeping promises and avoiding deceitful practices in business. This is particularly important in Sharia marketing, where truthfulness in advertising and representation of products is key.

6. Being Honest and Trustworthy. Honesty is paramount. Marketers should provide truthful information about their products or services and refrain from making false claims.
7. Practicing Sound Management. Efficient and ethical management is essential for businesses to operate smoothly and in accordance with Islamic principles.
8. Avoiding Prejudice and Backbiting. Sharia marketing discourages any form of negative talk or prejudiced behavior, particularly in business dealings with others.
9. Refraining from Swearing in Business Transactions. Islam prohibits the use of foul language or swearing in any aspect of life, including business. It is important for marketers to maintain a professional and respectful tone in all dealings.
10. Avoiding Bribery (*Risywah*). Bribery is condemned in Islam, and marketers must avoid offering, accepting, or facilitating bribery in any form. This is one of the core ethical principles in Sharia marketing, as bribery undermines fairness and justice in business.

Rasulullah SAW clearly condemned bribery in his hadith, stating:

"Allah has cursed the one who gives a bribe, the one who takes it, and the one who acts as an intermediary in a bribery transaction." (HR. Tirmidhi).

Sharia marketing is not just about promoting products or services; it is about conducting business in an ethical and responsible manner, aligning with the values and principles laid down by Islam. By following the core concepts of Sharia marketing—such as segmentation, targeting, positioning, and differentiation—businesses can achieve growth while adhering to Islamic values. Moreover, by embracing ethical principles like honesty, fairness, and justice, marketers can build sustainable, ethical businesses that benefit both the economy and society at large.

The Implementation of Marketing Management: Sofyan Syariah Grand Kalima Hotel and Namira Syariah Hotel Surabaya

The implementation of this research was conducted at star-rated hotels with a Sharia concept, representing the economic city and the largest economic hub in East Java. The following is an overview of the information and research results, starting with the implementation of marketing management at these Sharia hotels.

As stated by HM. Bambang, the manager, Sofyan Syariah Grand Kalimas Surabaya Hotel is the first hotel to implement a Sharia concept in its management, with the primary goal of educating the Muslim community in Indonesia about the importance of applying Sharia principles in all aspects of life. Since its establishment, the hotel has not served alcoholic beverages.

This hotel has its own distinct characteristics in terms of name and architecture. The hotel adopts the mascot of the Petekan Kalimas Bridge and is built in the midst of an Arab village. It features various monumental names from the past, such as a meeting room with a capacity of 300 people, named Noor Bait Conventional Hall. Noor Bait refers to the local term for the Arab village in the area, often called the “santri village”. Additionally, there is “the Tanjung Perak Coffee Shop and Lobby”, which use the name Surabaya but with a Middle Eastern ambiance,

complete with an oasis and a unique transparent desert-style roof. The hotel is also dominated by the color green, which can be found throughout its corners.

As the Sharia business grew at the time and due to market demand as well as management's initiative, Sofyan Syariah Grand Kalimas Hotel was officially recognized by the Indonesian Ulema Council (MUI) as a Sharia-compliant hotel on October 4, 2013, following the Ministry of Tourism regulation No. 2/2013. Sofyan Syariah Grand Kalimas Hotel is located in Surabaya, close to business centers and tourist destinations such as Ampel Village, Sunan Ampel Grand Mosque, Kembang Jepun Street, Merah Bridge Plaza, and Atom Market. It is about a 60-minute drive from Juanda Airport and 10 minutes from Tanjung Perak Port. Recently, the management of Sofyan Syariah Grand Kalimas Hotel has joined forces with Sofyan Inn Hotel, based in Tebet, South Jakarta, to ensure its operations align with Sharia principles, as Sofyan Inn Hotel has proven successful in Sharia hotel management. As a result, the name of the hotel was changed to Sofyan Syariah Grand Kalimas Surabaya.

Sofyan Syariah Grand Kalimas Surabaya Hotel has a vision:

"To become the pioneer of the first Sharia-concept hotel in Surabaya, providing quality facilities and services in accordance with Sharia standards, making it a preferred choice for guests seeking comfort and Sharia-compliant hotel activities."

To achieve this, the following missions were outlined:

1. Increase room occupancy to generate maximum revenue and profit.
2. Build and maintain good relationships with all customers.
3. Provide excellent, fast, and consistent service.
4. Create and maintain a clean and safe environment.
5. Improve the quality and speed of sold products.
6. Renovate buildings and add hotel facilities.
7. Maintain and optimize hotel equipment.
8. Manage finances and maintain cash flow stability and costs.
9. Improve the knowledge and skills of employees.

In the monthly report submitted to BPS in 2020, the room occupancy rate at Sofyan Syariah Grand Kalimas Surabaya Hotel from 2016 to 2019 is as follows:

Table 1 Room Occupancy Rate at Grand Kalimas

Year	Room Occupancy
2016	7.072
2017	11.632
2018	11.874
2019	9.590

Source: Sofyan Syariah Grand Kalimas Surabaya Hotel

From the report table above, it can be seen that the room occupancy rate at Sofyan Syariah Grand Kalimas Surabaya Hotel increased over the past four years, especially in 2018. In 2016, the hotel had a room occupancy rate of 7,072, with the majority being Muslim guests (8,040), followed by individual business guests (1,994), as mentioned by Budi Harto, the Sales Executive.

In its marketing strategy, Sofyan Kalimas Hotel promotes a service product that provides convenience for consumers. However, any service offered must align with Sharia principles and also consider ethical aspects such as attitude and manner. According to Budi Harto, there are several key points that need attention:

1. Non-mahram couples: The main point here is the screening process for guests visiting the hotel, ensuring that couples are either married or not, and identifying them accordingly.
2. Non-halal food and beverages: This includes alcohol, pork, or other non-halal items. The hotel has a restaurant, which, as part of tourism accommodation, must have halal certification from DSN-MUI to ensure consumer protection and maintain the hotel's Sharia compliance.
3. Activities promoting seclusion: Activities like swimming, spas, gyms, and other public facilities should be carefully managed to avoid interaction between non-mahram men and women. For sports activities that often expose women's bodies, proper arrangements for space and timing should be implemented to ensure compliance with Sharia standards

In order to maintain service quality, Sofyan Grand Kalimas Syariah Surabaya provides training and motivation to its employees so that they can make a significant difference in customer or guest satisfaction, as stated by Budi:

"In the marketing strategy of Sofyan Grand Kalimas Syariah Surabaya, we use the 7Ps, which consist of product, promotion, place, price, people, process, and physical. These 7Ps have been implemented according to Sharia principles.

To promote its services, Sofyan Grand Kalimas Syariah Surabaya conducts visits to institutions, organizations, and community groups, as well as participates in events with other hotels at shopping malls in Surabaya, particularly at Grand City Mall. Additionally, the hotel uses attractive and religious advertisements or brochures, making it easy for the public to learn about the products and services offered by the hotel near the Sunan Ampel tomb and mosque, which adopts the Sharia concept. This was further explained by Budi:

"In carrying out promotions, we focus on visiting religious leaders, Islamic boarding schools, Hajj and Umrah travel agencies, Islamic organizations, and participating in activities organized by local authorities at Grand City Mall. Furthermore, since Grand Kalimas Hotel is already well-known, promotion becomes easier through word-of-mouth from guests who have previously stayed at the hotel. The hotel's top priority is maximum

service so that guests are satisfied and return, bringing friends, relatives, and family with them."

The Implementation of Marketing Management: Namira Syariah Hotel Surabaya

Management). Hotel Namira Syariah Surabaya is a branch of Namira Syariah Hotel Pekalongan, which shares the same standards and concepts as the Surabaya branch. It is the only Sharia hotel located in South Surabaya. Nearby landmarks include the Al-Akbar Mosque, which is 150 meters away, City of Tomorrow Mall, located about 1.7 km from the hotel, Surabaya Carnival, 2.1 km away, Petra Christian University, about 2.4 km away, and Royal Plaza, approximately 3.8 km away.

Hotel Namira Syariah Surabaya currently has 71 guest rooms with 4 room types: superior, deluxe, executive, and suite. In addition to guest rooms, the hotel also provides meeting rooms with 3 types of rooms: Dubai, Abu Dhabi, and Sharjah, as well as the Al-Arush restaurant and Gahwaji Sky Lounge.

Despite being a relatively new hotel, Hotel Namira Syariah Surabaya reached a total of 20,097 room nights in 2018. In 2019, the report was only available for 10 months due to ongoing data compilation and reporting by the Central Statistics Agency (BPS). The room occupancy reached 17,974, and the number of guest visits totaled 39,678.

Table 2 Room Occupancy Rate at Hotel Namira Syariah

Year	Room Occupancy	Guest Visits
2018	20.097	39.777
2019	17.974	39.678

Source: Hotel Namira Syariah Surabaya

In order to maintain security and the Islamic atmosphere within the Hotel Namira Syariah Surabaya, the hotel management has implemented several regulations as follows:

1. Every hotel guest must present a valid identification card.
2. Payment for the room must be made from check-in to check-out.
3. It is not allowed to bring non-mahram companions, sharp weapons, alcoholic beverages, drugs, pets, or cause disturbances.
4. All bookings must be paid for in advance.
5. Guests are responsible for any damages or losses to hotel property.
6. Guests must adhere to check-in and check-out times.
7. If a guest fails to complete the necessary administration within 2 days, Hotel Namira Syariah Surabaya has the right to expel the guest for violating the rules.
8. It is prohibited for any guest at Hotel Namira Syariah Surabaya to play music or musical instruments. If this occurs, the hotel will forcibly stop it.

In its marketing, Hotel Namira Syariah Surabaya adopts and applies a Middle Eastern concept, as stated by Firman Anugrah, the General Manager of Hotel Namira Syariah:

"There are several Sharia hotels in Surabaya, but the one that incorporates a Middle Eastern concept is only Hotel Namira Syariah Surabaya. The others only have a Sharia concept, while Hotel Namira combines the Sharia concept with a Middle Eastern ambiance and atmosphere."

In addition, Hotel Namira Syariah Surabaya also offers a guarantee of halal, comfort, and safety in its services, as stated by Dinda, the secretary:

"Hotel Namira Syariah Surabaya consistently maintains halal, comfort, and safety, which can be seen in daily operations. The hotel prohibits guests who are not mahram from staying together. The hotel is also free from alcoholic beverages and foods that are prohibited by Islamic law. Therefore, the hotel also prohibits guests from bringing their own alcohol. The hotel also does not allow guests to check in while intoxicated or bring illegal drugs, in order to avoid disturbing other guests and to uphold the Sharia values of Hotel Namira Syariah as a Sharia-compliant hotel."

As a guarantee of its halal certification system, Hotel Namira Syariah Surabaya has obtained a Halal Certification for its restaurant, issued by the Indonesian Ulema Council of East Java (MUI Jatim), particularly regarding its food consumption. This ensures that all the hotel's dishes are guaranteed halal and free from alcohol. According to Dinda:

"The implementation of Sharia principles has been carried out regularly by the hotel management since the hotel's establishment to obtain a Sharia hotel certificate from MUI. However, we have not yet received this certificate as the process is quite lengthy, especially since Hotel Namira Syariah is still relatively new; we only launched in Ramadan 2017. As for the food products available, they have already been certified halal by the Indonesian Ulema Council in East Java, ensuring that all the dishes and drinks served by Hotel Namira Syariah are free from anything prohibited by Islamic law."

Similarly, the hotel also makes it very easy for guests to perform religious activities and ensures that only Islamic programming is available on TV.

Then, regarding its marketing, Andriani, the senior sales representative, stated:

"In our marketing practices, we always prioritize ethical marketing to ensure it aligns with Sharia teachings and does not disappoint guests who wish to stay at the hotel. We present exactly what is available and do not exaggerate or make false claims about what the hotel offers. We only communicate what is truly available at Hotel Namira Syariah Surabaya."

In addition, another promotional effort involves distributing brochures and visiting various Islamic boarding schools (pesantren) across Java, including East Java, Central Java, and West Java. The hotel also conducts visits to community leaders and Islamic organizations, inviting them to hold their events at the hall of Hotel Namira Syariah.

DISCUSSION

In running a hotel business in accordance with sharia principles, there are several important factors to consider: 1) Identifying non-mahram couples: The most crucial aspect is the screening process for guests, ensuring that couples visiting the hotel are either married or not, in order to uphold sharia guidelines. 2) Non-halal food and beverages: Hotels must ensure that their restaurants serve only halal food and drinks, avoiding items such as alcohol and pork. These establishments must obtain halal certification from DSN-MUI to guarantee consumer protection and maintain the hotel's sharia compliance. 3) Activities that promote seclusion: Hotels must be mindful of activities such as swimming, spas, and gyms that may lead to interaction between non-mahram men and women. To address this, careful planning of space and time schedules should be implemented, especially for activities that may expose women's bodies, ensuring they align with sharia standards.

Sofyan Grand Kalimas Hotel is the pioneer in implementing the sharia concept in its operations, with a focus not only on generating profit but also on upholding the importance of applying sharia principles in all aspects of life. The hotel is strategically located near the tomb of Sunan Ampel, one of the revered Walisongo figures in Surabaya, which forms an integral part of the hotel's identity.

Sofyan Grand Kalimas Hotel is situated to the west of the tomb of Sunan Ampel, specifically at Jalan KH. Mas Mansyur 151 – 155 in Surabaya. The decision to establish the hotel in this location is due to its proximity to the heart of the Arab village, right next to the Sunan Ampel Grand Mosque, and its closeness to Tanjung Perak port

Upon arrival at the Sofyan Grand Kalimas Surabaya Hotel or during check-in, guests are required to present their ID cards (KTP). If the guests are a male and female couple, they must also provide a marriage certificate. The hotel ensures that all food and beverages served are made from halal ingredients that promote good health. Any drinks served are free from alcohol, and all food, drinks, and other products offered to guests carry halal certification from the Indonesian Ulema Council (MUI). The hotel's service standards emphasize hospitality through both words and actions, with staff displaying kindness, willingness to assist, politeness, and good manners. All employees are required to dress modestly in line with Islamic standards, with female staff wearing the hijab. Upon entering the hotel lobby, guests are warmly greeted by hotel staff with the greeting "Assalamualaikum" before guests say it, as a sign of respect

Hotel Namira Surabaya is a 3-star hotel that embodies an Islamic atmosphere, emphasizing the application of sharia principles. Established in 2017, it officially opened on July 29 of the same year, and is managed by PT. Griya Lestari Hotel, under the supervision of Harmoni Imara Management (HAI Management). As a subsidiary of Hotel Namira Syariah Pekalongan, the Surabaya branch follows the same high standards and sharia-compliant concept. Hotel Namira Syariah Surabaya holds the distinction of being the only sharia hotel located in South Surabaya. A notable landmark nearby is the Al-Akbar Mosque in Surabaya.

The management of Namira Syariah Surabaya Hotel implements a distinctive Middle Eastern concept, which sets it apart from other sharia hotels in Surabaya. This unique approach not only defines the hotel's identity but also influences its overall atmosphere. In terms of food and beverage offerings, the hotel has received Halal certification for its restaurant from the Indonesian Ulema Council of East Java (MUI Jatim), ensuring that all dishes served are halal and free from alcohol. Additionally, the ingredients used in the hotel's meals are certified halal by MUI, guaranteeing their compliance with sharia standards.

The hotel also provides convenient facilities for its guests to engage in worship. Each guest room is equipped with complete prayer essentials, including a Quran, prayer books, and Islamic magazines. Additionally, there is a designated prayer room in the hotel, fully furnished with the necessary prayer equipment. The hotel has also curated its television offerings, providing only local channels and international Islamic broadcasts. Every year, Hotel Namira Syariah Surabaya undertakes corporate social responsibility initiatives through various charitable and community service activities. These initiatives include distributing compensation and hosting joint fasting events with orphans, providing takjil during Ramadan, and organizing charity efforts within the local community.

CONCLUSION

Based on the entire research process, which includes data presentation, findings, and discussions, the study on sharia hotel marketing management at Sofyan Grand Kalimas Hotel Surabaya and Namira Syariah Hotel Surabaya concludes that the ideal marketing management for sharia hotels should align with their core values. This involves instilling sharia principles that emphasize ethics, attitudes, and behaviors, integrating Islamic practices, rules, and beliefs both internally and externally. Internally, sharia hotels distinguish themselves from conventional hotels by incorporating an Islamic atmosphere, while externally, they foster Islamic brotherhood and relationships. Furthermore, to enhance marketing effectiveness, it is essential to build strong relationships and collaborate with key stakeholders such as the government, institutions, and Islamic organizations, all of whom play a role in the target market.

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