



Analysis of the Implementation of the DSN-MUI Fatwa and Maqashid Sharia in Sharia Hotels: A Study at the Lor In Sharia Solo Hotel

Hendri Hermawan Adinugraha^{1*}, Tamamudin², Rohmad Abidin³, Muhammad Izzat Firdaus⁴, and Luqman Syakirunni'am⁵

^{1,2,3,4} State Islamic University of K. H. Abdurrahman Wahid Pekalongan, Indonesia

⁵ Darul Amanah Islamic Boarding School Kendal, Indonesia

Email: ¹hendri.hermawan@uingusdur.ac.id, ²tamamudin@uingusdur.ac.id,

³rohmad.abidin@uingusdur.ac.id, ⁴muhammad.izzat.firdaus@uingusdur.ac.id,

⁵syakirunniamluqman@gmail.com,

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*Corresponding author email:

hendri.hermawan@uingusdur.ac.id

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Abstract

Introduction: The development of Sharia hotel studies goes hand in hand with research on halal tourism. Sharia hotels are the latest trend in the halal industry. The concept and its implementation concerning the conformity of sharia principles has become a current research problem. This study will analyze the application of DSN-MUI fatwas and maqashid sharia at the Lor In Sharia Solo Hotel. **Research Methods:** The methodology used in this research is qualitative, using a field research approach. The object of this research is the management of the Lor In Sharia Solo Hotel with the DSN-MUI fatwa approach and Maqashid sharia. The purposive sampling technique determined the data source of this research. The informants in this study are managers, staff, employees, and visitors or consumers of the Lor In Sharia Solo Hotel. Research data has been collected through observation techniques, interviews, and documentation. Analysis of research data has used qualitative techniques, which include data reduction, data presentation, and concluding verification. **Results:** The empirical findings of this study have shown that the Lor In Sharia Solo

Hotel in Solo is following the parameter indicators contained in the DSN-MUI fatwas and maqashid sharia. **Conclusion:** Based on the results and research findings in this article, it can be concluded that the form implementation of the two instruments in the Lor In Sharia Solo Hotel has a positive impact on the development of Islamic economic practices in Solo.

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INTRODUCTION

The tourism sector is the prima donna of non-oil and gas foreign exchange earners. Tourism is a mainstay for driving economic activity to strengthen and equalize business and employment opportunities, especially for local communities, as well as encourage regional development and preserve culture, nature, and the environment. Tourism is one of the sectors with the most influence on the global economy; in 2019, the tourism sector contributed 9% of the world's total GDP (GMTI, 2021). The tourism sector has also developed from mass circulation to be more focused on specific consumer segments, as has been formed, starting from ecotourism, health tourism, and educational tourism to halal tourism. Public interest in halal tourism is increasing yearly (Battour, 2016). In 2020, the number of Muslim tourists is expected to increase by 30 percent and increase the value of spending up to 200 billion USD (Adinugraha et al., 2020).

Halal tourism is a provider of tourism products and services that meet the needs of Muslim tourists through the teachings of Islam (Mahmudah et al., 2022; Mohsin et al., 2016). The components of halal tourism include halal food, halal transportation, halal hotels, halal logistics, and Islamic finance (Adinugraha et al., 2023). Of these various sectors, the industries considered to be a priority in meeting the needs of Muslim tourists are airports and Sharia hotels (Mukarromah & Adinugraha, 2022).

Sharia hotels are hotels that provide services and facilities that meet the needs of Muslim tourists according to Sharia law. The main difference between Sharia hotels and other hotels lies in the facilities they have; Sharia hotels provide free rooms for prayer along with prayer facilities, the Koran, bathrooms with water taps that make ablution easy, Qibla directions, and only provide halal-certified food and drinks. Sharia hotels have clear standards when in operation; there are specific standards that Sharia hotels must meet. Several standards regarding Sharia hotels are contained in the DSN Fatwa No.108/DSN-MUI/X/2016; among other things, Sharia hotels may not provide access to pornography and immoral acts; Sharia hotels may not provide entertainment facilities that lead to polytheism, immorality, pornography, and immoral acts; food and drinks provided by sharia hotels must have received a halal certificate from the MUI; provide adequate facilities, equipment, and facilities for the implementation of worship, including purification facilities; hotel managers

and employees/employees are required to wear clothes following sharia; sharia hotels are required to have guidelines and guidelines regarding hotel service procedures to guarantee the implementation of hotel services following sharia principles; and sharia hotels are required to use the services of Islamic financial institutions in providing services (Rusydia & Rani, 2021).

One of the supporting sectors of Sharia tourism is Sharia hotels. The existence of Sharia hotels is essential because they provide services and comfort for tourists, especially Muslim tourists, so that tourists feel safer and more comfortable while traveling and under Islamic values. In addition, the development of sharia hotels will be an attraction and added value to increase the selling value of existing sharia tourism (Ulya, 2015). The development of the tourism sector, which is supported by the development of the Sharia hotel business, can play a role in driving the national economy and driving economic growth. For this reason, innovations and creations are needed in packaging the Sharia hotel business so that tourists and consumers are more interested in using Sharia hotel services than conventional hotels. In developing Sharia hotels, it is necessary to consider important matters, including that the development of Sharia hotels must be by Islamic economic values and maqashid sharia. This is because Sharia business is part of the Sharia economic sub-system, which, of course, in its implementation, must not conflict with Sharia economic norms and prioritize mashlahah under maqashid sharia, namely *hifdzu ad-din*, *hifdzu an-nafs*, *hifdzu al-'aql*, *hifdzu an-nasl*, and *hifdzu al-mal* (Mulyani et al., 2022).

Halal-friendly hotels have increased in the last decade. More than 100 new hotels are arranged to be developed in various countries. In Indonesia, the number of hotels is quite large. However, the large number of entrepreneurs registering their hotels to obtain halal certificates from the local MUI is still relatively stagnant. The lack of hotels with sharia certificates was due to limited resources. According to him, DSN is not only in charge of halal tourism and Sharia hotels but also Sharia finance, including insurance services, banking, to the capital market. This must be accompanied by the awareness of each hotelier and efforts to support the association. There may be many hotels with Sharia principles but not yet halal standards and certified and vice versa. The importance of monitoring and re-checking the application of Sharia principles to hotels labeled Sharia in Indonesia must be emphasized again. There are still Sharia-based hotels that need to be further implemented and perfected to become Sharia hotels that are indeed by Sharia provisions so that they can provide comfort, meet the demands of Muslim tourists, and raise business awareness of the importance of halal product standards (Ayatina et al., 2021).

The lack of sharia accommodation that complements halal tourism is more because there is still an assumption that halal tourism is still a sideline and a complement to the existing Umrah packages. Halal tourism is an added value to the Sharia hotel business. The lack of sharia accommodation is almost evenly distributed in every province in Indonesia. However, for the province of Central Java, especially Solo, which is targeting halal tourist destinations after the existence of the Shaykh Zayed Mosque, the number of Sharia hotel

accommodations is relatively tiny. However, if you look at the number of entrepreneurs registering their hotels to obtain halal certificates from the local MUI, they are still relatively stagnant. Likewise, what happened in Solo? According to the Solo MUI, the reason for the lack of quantity of sharia accommodation is that it is triggered because there are still many hotels that are afraid that their visitors will disappear if they have taken care of the legality of the halal certification (Baharuddin & Hasan, 2018).

The rise of hotel development in Indonesia and the increasing Sharia tourism sector in Solo made Hutomo Mandala Putra build a hotel with a Sharia concept. Syariah Hotel Solo was established on March 11, 2013. This hotel is the largest Sharia-concept hotel in Indonesia. Initially, Lor In was named Sheraton Solo and was inaugurated by President Soeharto; in 1996, it changed its name to Lor In Business and Spa. Following the development of the Sharia business world in the modern era, which is increasingly advanced and rapid, Tommy Soeharto, as chairman of the Board of Commissioners of PT Lor In Hotel and Resort Indonesia, realized the construction of the Lor In Sharia Solo Hotel on January 17, 2013, as the largest sharia hotel in Indonesia and was inaugurated on March 11, 2014.

Several studies and research on Sharia hotel development have been conducted by D. A. Kurniawan et al. (2022), R. Kurniawan (2016), Triatmo et al. (2019), Nisa et al. (2023) and Kadir et al. (2023). In managing Sharia hotels, there are many Sharia principles and rules that can be used as guidelines so that the desired nuance and atmosphere are realized. The problem in Sharia hotels is not just hotel claims but the specifications and criteria must be precise so they are not confused and only become business commodities. Then, evidence is needed to support the validity of Sharia principles that business people apply by conducting an assessment of the application of Sharia business criteria contained in DSN-MUI Fatwa No.108/DSN/MUI/2016 on Sharia hotel business (Trissiani, 2020). When interpreted with Maqashid Sharia thought, it must refer to a human orientation, an extension to the service segmentation paradigm, namely to all religious people. However, its implementation is still not fully realized due to several factors (Mar'atussolihah, 2021). For this reason, this study explores two concepts, namely the DSN-MUI Fatwa and maqashid sharia in sharia hotel programs that can be integrated and create community welfare with justice and prosperity to emphasize the suitability of implementing the implementation guidelines so that they do not focus on one party only (Adinugraha & Mujaddid, 2021).

Maqashid Sharia aims to achieve benefits and prevent harm in economic activities. Maqashid sharia Islam is a teaching that regulates humanity as a whole and universally. Islamic teachings concern all aspects of life, both ritual or worship and social transaction. Worship is needed to maintain the observance of human relations with the Creator, while *mu'amalah* is the rule of the human game in social life. Islam, revealed through the Prophet Muhammad, has regulated all aspects of human life, including the economy. Economic activity is a form of worship that links relationships between human beings. Therefore, economic activity cannot be separated from aspects of faith and morality (Adinugraha & Mashudi, 2018).

There are various reasons to say that *maqashid* is the essence of all economic analysis, especially those related to issues of poverty, distribution of wealth, and economic development. Therefore, the target of the Islamic economic system is the elimination of all forms of economic problems such as poverty, unemployment, inequality of development, and others. On the other hand, provide adequate incentives that can be accessed by all members of society so that they can enjoy all available resources and achieve a prosperous life. *Maqashid sharia* itself is not rigid and limited in time as time goes by; *maqashid sharia* can be a guide in Islamic economic activities, including *sharia hotels* (Suminar, 2022).

At present, *Sharia hotel* business people must realize the importance of good service for tourists. Any company that does not consider the aspects of its service will lose significant opportunities from upstream to downstream. So, in this study, researchers tried to examine in depth about Hotel Lor In Syariah in terms of implementing *sharia compliance* from the perspective of DSN Fatwa No. 108 / DSN-MUI / X / 2016 and *Maqashid sharia*; these two instruments have become parameters of *sharia hotels*, which are *sharia hotels* that have implemented *sharia principles* or which have not implemented them. Based on this, researchers are interested in knowing the implementation carried out by the Lor In Sharia Solo Hotel concerning the DSN-MUI fatwas and *maqashid sharia*.

RESEARCH METHOD

This qualitative research uses a field approach (Arredondo et al., 2022). The object of this research is the management of the Lor In Sharia Solo Hotel with the DSN-MUI fatwa approach and *Maqashid sharia*. Researchers view this object as essential to study to find the ideal format in *Sharia business*, especially in *Sharia hospitality*. The object under study will be associated with the function of *sharia*, where the values do not come from the reflection of the DSN-MUI fatwas and *maqashid sharia*.

The purposive sampling technique determined the data source of this research. With this technique obtained, informants, among others, managers, staff, and employees of Hotel Lor In Syariah, daily activities, and facilities owned by Hotel Lor In Syariah. Data was collected by several techniques, namely, observation, interviews, and documentation. Data analysis uses qualitative techniques. This technique was operationally used from the start of the research to its end. This qualitative data analysis technique includes data reduction, data presentation, and conclusion verification. Data analysis uses the perspective of *sharia tourism theory*. The first is about the values and commitment of the management of Hotel Lor In Syariah to implementing *Sharia principles*. Second, the characteristics of the Lor In Sharia Solo Hotel, which includes the vision, the characteristics of the Lor In Sharia Solo Hotel in terms of physical facilities, food, human resources, and users, to the problems encountered in implementing *sharia principles* according to the perspective of the DSN-MUI fatwa and *maqashid sharia*.

RESULT AND DISCUSSION

Profile and History of Lor In Sharia Solo Hotel

Lorin Solo Hotel Solo is the only five-star hotel in Solo that was built and designed by Bill Bensley, an architect and landscape designer at the same time as Lorin. This hotel was inaugurated on December 21, 1996, by former President Soeharto under the name Sheraton Solo Hotel, where the hotel chain is an international hotel chain (at that time under ITT Sheraton Corporation and later changed to Starwood). Tommy Soeharto holds the highest leadership. The owner of this hotel is PT. Hotel Anomsolo Saranatama (PT. HAS) with Owner Representative Mr. Harjanto Suwardhono, who also serves as Director of PT. Indonesian Loren. Then, on January 30, 1999, the hotel was taken over by the Management of Lor In Hotel (Labuhan Oriental Resort International) Indonesia and changed its name to Lor In Business Resort & Spa. And starting January 17, 2013, Lor In Business Resort & Spa changed its name to Lorin Solo Hotel. This is intended to unify the names of all Lorin properties.

Along with its development, Lorin Solo Hotel has become the operational center of PT. Lor International Hotel. Network under the management of PT. Lor International Hotels namely Lorin Solo Hotel, Lorin Belitung Hotel, Lorin Sentul Hotel, D'wangsa Maluku Hotel, Lorin New Kuta Hotel, GolfLink Resorts New Kuta Golf, D'wangsa Anugerah Hotel, and Lodging Hotel Kartasura.

Apart from the abovementioned properties, there are two other properties currently under construction, namely Amantis Demak and Syariah Hotel Solo. Commit to user 26 The groundbreaking of Amantis Demak was held on 19 December 2012, and the groundbreaking of Syariah Hotel Solo was held on 17 January 2013 (Khalidi, 2014).

Hotel Lor In Syariah is a 4-star hotel with the largest Sharia concept hotel in Indonesia. Syariah Hotel Solo, having its address at Jl. Adisucipto No. 47, Solo. This hotel, established on March 11, 2014, has the most rooms with the Sharia concept in Indonesia, totaling 387 rooms. There are 4 types in it, namely Standard, Superior, Deluxe, and Family Suite. The published price is pegged from IDR 800 thousand to IDR 3 million net. This price includes breakfast facilities for 2 people, free internet Wi-Fi access, and free access to the swimming pool and fitness center. There is a prayer room that can be used by guests on each floor, and there is always a prayer time marker (call to prayer) every 5 times a day.

Another plus is the availability of taps for ablution in each room to make it easier for guests to perform ablutions. Prayer facilities such as *mukena*, prayer rugs, and Al-Qur'an are also available in every room and in every prayer room, which is located on every floor.

This Lor In Sharia Solo Hotel has 7 meeting rooms with a capacity of 20-600 people. The names of the meeting rooms were taken from several surrounding areas, namely Gonilan I, Gonilan II, Gonilan III, Gonilan IV, Karanganyar, Solo Raya, and the largest is Sukoharjo (Manajemen Syariah Hotel Solo, 2023).

Development of Sharia Hotels in Java

The rapid development of halal tourism in Indonesia has also enriched other sectors. This includes the Sharia-based hospitality industry. Growth is also relatively rapid; the figure can increase up to two times. The development of halal tourism in Indonesia is not necessarily followed by the awareness of hoteliers to carry out sharia certification for their hotels. Halal tourism in Indonesia began to develop in the 2000s. However, until now, only two hotels in Jakarta and Solo have received sharia certificates from the MUI. The development of the halal tourism industry requires guidelines for implementing tourism based on sharia principles, including sharia hotels. Limited resources are the reason for the lack of hotels with pocketed Sharia certificates. The reason is that DSN is not only in charge of halal tourism and Sharia hotels but also Sharia finance, including insurance services, banking, to the capital market (Sari & Adinugraha, 2021).

The Sharia hotel certification process has only relied on the awareness of each hotelier. Therefore, it is necessary to have association assistance to be able to encourage its members to carry out Sharia certification. The hope is that Sharia hospitality can be supported by associations because, perhaps, there are already many hotels with Sharia principles but not standardized or certified. There is no oversight yet, even though it is essential. Some of the indicators that are aspects of assessing Sharia hotel certification include, there are prayer rooms, not selling food and drinks that are haram, including alcohol and cigarettes, and not providing night entertainment that is not by Islamic principles. The Indonesian government supports efforts to develop halal tourism in Indonesia. The government has committed to encouraging hotels that are part of the PHRI to carry out sharia certification. All stakeholders must work hand in hand in developing a halal hotel. The prospects for the hotel business are still quite attractive, with the growth of the Muslim middle class in Indonesia (Sukardani et al., 2020).

The Sharia hotel market share is quite broad. Not only suitable for Muslims, Sharia hotels are also considered suitable for customers who have families. Not all guests staying at Sharia hotels are Muslims because all of them love family. Sharia hotels have convenient facilities for families. Until now, 730 hotels claim sharia and are registered as Traveloka partners. However, not all of them have received a certificate from the MUI. Even though the exact numbers are not mentioned, the room predictions and profits achieved by Sharia hotels also show an increasing trend in the last two years. Sofyan Hotel, for example, has become a concrete example as the first hotel to pocket sharia certificates since 2004 for its two hotel branches in Jakarta. The average occupancy for these three-star hotels reaches 70% annually and is expected to grow 10% this year. So far, the majority of Sofyan Hotel's customers are still domestic. In contrast, foreign tourists who are his guests are usually from neighboring countries such as Malaysia and Brunei Darussalam. For foreign tourists coming from the Middle East, they usually prefer five-star hotels. It is not difficult to get a halal certificate from the MUI. The low enthusiasm for carrying out Sharia hotel certification is

due to the lack of socialization from related parties. However, the Sharia hotel party claims to be ready to push for Sharia hotel certification (Syarizka, 2018).

Currently, specific regulations regarding sharia hotels are being discussed with the Indonesian Ulema Council (MUI) regarding the actual criteria for sharia hotels. Hotels that meet the MUI's sharia criteria are entitled to an official certificate. Apart from being strict about guest status, Sharia hotels and inns are strict about food and drink. Everything must be lawful. Alcoholic drinks are not available. Also, it is prohibited to be consumed there. In Sharia hotels, all toilets are also not allowed to face the Qiblah. Public areas for men and women are separated (Adinugraha et al., 2021).

The target market for Sharia hotels and inns is domestic guests. Over 2,000 hotels and inns throughout Indonesia manage around 400 sharia hotels and inns. This reputation has made Airy named the largest local accommodation network operator that applies Sharia principles (Mubtadi & Adinugraha, 2022). However, how much do people care about sharia and halal in hotels and inns? In a survey conducted in 10 cities involving 1,500 respondents, Airy received the answer that halal and sharia labels were essential considerations. As many as 60 percent of respondents consider the Sharia label as a guarantee of safety and comfort. However, another 20 percent of respondents considered it unimportant, and another 20 percent did not care. In Surabaya, the concept of sharia is not only Airy's area. Not only hotels and inns without stars working on the sharia market. Hotel Namira Syariah, listed as a three-star hotel, also applies it. Guest status is the primary concern. If a man and a woman rent a room, the hotel will ask them to show marriage documents or proof that they are related. In Sharia hotels, each room has a prayer tool (Adinugraha & Sartika, 2022).

Meanwhile, in Jogjakarta, Hotel Grand Keisha has implemented the halal concept. Since its inception in 2017, this 4+ star hotel has imaged itself as a halal hotel. Hotel Grand Keisha emphasizes food & beverage (F&B) and facilities for guests. Hotel Grand Keisha only provides halal food for all guests. The hotel also does not serve alcoholic beverages at all. East Java Province is one of those that signed the implementation of halal tourism. In addition to halal tourism, the province is developing halal hotels and inns. Halal destinations can be for all people. East Java Province facilitates people who want recreation without worrying about whether it is halal, including food provided by Sharia hotels (Suryowati, 2019).

Implementation of the DSN-MUI Fatwa at the Lor In Sharia Solo Hotel

The development of the Sharia hotel concept at this time is due to the high public awareness of the importance of the halal lifestyle, one of which is through the Sharia hotel concept, which provides a sense of security, comfort, and trust for Muslim consumers. One of the facilities that is an integral part of the development of the tourism industry is the hotel. A hotel is a building that is managed professionally to provide rooms for guests to stay, food and drinks, and other facilities needed with the aim of making a profit (Rusby & Arif, 2020).

Currently, to realize the tourism business in general, including the hospitality business in particular, the DSN-MUI has issued a fatwa which contains explicit guidelines for conducting a hospitality tourism business so that it is under sharia principles, namely the DSN-MUI fatwa Number 108 of 2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles. The fatwa stipulates the provisions of the contract that must be implemented, which include provisions related to Sharia hotels, tourists, tourist destinations, provisions related to spas, saunas and massages, travel agencies, and Sharia tour guides, as well as provisions that must be followed in the event of a dispute (Sadiah, 2019).

The DSN fatwa regarding sharia hotels is implicitly contained in the Fatwa of the National Sharia Council of the Indonesian Ulema Council No.108/DSN-MUI/X/2016 Concerning Guidelines for Organizing Tourism Based on Sharia Principles fifth point regarding provisions related to Sharia Hotels covering Sharia hotels may not provide access to pornography and immoral acts; Sharia hotels may not provide entertainment facilities that lead to polytheism, immorality, pornography/immoral acts; food and drinks provided by sharia hotels must have obtained a halal certificate from the MUI; provide adequate facilities, equipment and facilities for the implementation of worship; hotel managers and employees/employees are required to wear clothes that are in accordance with sharia; sharia hotels are required to have guidelines/guidelines regarding hotel service procedures in order to guarantee the implementation of hotel services in accordance with sharia principles; and Sharia hotels are required to use the services of Islamic Financial Institutions in providing services (Fatwa of the National Sharia Council-Indonesian Ulema Council No.108/DSN-MUI/X/2016 Concerning Guidelines for Organizing Tourism Based on Sharia Principles, 2016).

The National Sharia Council (DSN), through DSN-MUI Fatwa No: 108/DSNMUI/X/2016, concerning the Implementation of Tourism Based on Sharia Principles, explains that Sharia hotel business is the provision of accommodation to obtain profit, which is carried out according to Sharia principles, in the form of rooms in a building that can be equipped with food and drink services, entertainment activities and or other facilities daily.

The rules applied in Sharia hotels certainly do not conflict with Islamic law. The Sharia hotel business is one of the business activities carried out by humans, and this is allowed by the Sharia as long as there are no texts that explicitly prohibit it (Mujahidin, 2018). Hotels that comply with Sharia principles are hotels that provide lodging, food and beverage services, and other services for the public that are managed commercially according to Sharia principles and meet the requirements set by the government. There are Sharia signs in carrying out Sharia business, including Sharia hospitality, namely, not to produce, trade, provide, or rent products or services prohibited in Sharia provisions. As in the case of food containing elements of pork, alcoholic beverages, gambling, adultery, and others, transactions are carried out based on actual services or products and are not

dubious; does not contain elements of injustice, harm, evil, disobedience, or misguidance which are prohibited by Islamic law; there is no element of deception, fraud, lies, obscurity, excessive and dangerous risk; and between related parties there is a thorough and consistent commitment in carrying out the agreed agreement (Mulyani et al., 2022).

Based on the signs in running the Sharia hotel business above, this is in line with the general principles in implementing Sharia tourism, namely avoiding polytheism, immorality, evil, *tabdzir* or *israf*, and evil; and create benefits and benefits both materially and spiritually (Herdiyanti, 2021). The development of Sharia hotels is part of the development of the halal industry sector in Indonesia, which is included in the Islamic Economics Masterplan. The existence of the Lor In Sharia Solo Hotel is essential because it is related to Sharia tourism, which requires various supporting sectors. Hotel Lor In Syariah is part of the service that must exist in the development of halal tourism to accommodate Muslim tourists so that security and comfort are guaranteed when they have to stay at tourist attractions. So, the Lor In Sharia Solo Hotel can also be an added value for the development of halal tourism in Surakarta.

Sharia hotel standards in Indonesia have been established by DSN-MUI 108/DSN-MUI/X/2016 concerning Tourism Implementation based on Sharia Principles. Sharia hotels must comply with the following principles:

Table 1. Application of the DSN-MUI fatwa at the Lor In Sharia Solo Hotel

DSN-MUI Fatwa Aspects	Research findings
Product aspect	Hotel Lor In Syariah has provided halal foods and drinks; Hotel Lor In Syariah has met the criteria of halal and <i>thayyib</i> , which are beneficial for the health of the body for all the products offered.
Service aspect	Access and facilities at the Lor In Sharia Solo Hotel do not contain immoral things. The Lor In Sharia Solo Hotel has provided facilities for worship and purification, and it has also provided facilities that benefit guests with excellent and undamaged facilities and services at the hotel. Lor In Syariah prioritizes aspects of friendliness, trustworthiness, honesty, and following Islamic principles.
Management aspect	Lor In Sharia Solo Hotel staff wear sharia-compliant clothing, Lor In Sharia Solo Hotel has sharia-compliant service guidelines and SOPs, payment transactions at the Lor In Sharia Solo Hotel are connected to sharia banks or Islamic financial institutions, Lor In Sharia Solo Hotel marketing is carried out openly (can be ordered offline or online), decorations at the Lor In Sharia Solo Hotel are by sharia values. Lor In Sharia Solo Hotel has a Sharia Supervisory Board.

Source: observation results, 2023.

Hotel Lor In Syariah is the largest hotel that implements Sharia principles in Solo, even in Indonesia. Due to the completeness of the facilities and management, this hotel has received a Three Star Hotel rating (equivalent to a Three Star Hotel). This hotel, established on March 11, 2014, is unique. In addition to being inaugurated on the 11th, the number of floors is also 11. This eleven-round hotel is said to commemorate Supersemar. This monumental historical event was the background to the progress of President Suharto, Mr. Hutomo Maandala Putra, the hotel's owner. As the largest Sharia hotel in Indonesia and, of course, the leader in using Sharia management concepts, research on the Lor In Sharia Solo Hotel is an exciting matter. This research was conducted to answer questions about the development of the implementation of the concept of Islamic tourism in Indonesia, especially in the hospitality sector.

The character of the Lor In Sharia Solo Hotel itself, as mentioned earlier, is a hotel that is fully committed to ethical and polite values based on Islamic values. The Sharia principle is followed by efforts to implement Islamic tourism, starting from the physical facilities of the room, food, and visitors. Hotel Lor In Syariah is the largest Sharia hotel in Solo, even in Indonesia.

The average Sharia hotel in Indonesia has between 70 and 100 rooms. Meanwhile, Lor In Syariah has 360 rooms of various standards and sizes, with hall facilities with a capacity of 2000 people and other supporting facilities. The bathroom in each room is the part that gets special attention, with the addition of a faucet for ablution, unlike conventional hotels, which are synonymous with providing accommodation or lodging facilities, as well as other facilities whose halal status is not clear, such as bars, karaoke, swimming pools, restaurants, and so on. Hotel Lor In Syariah takes it all away. There is no bar in this hotel; there is a restaurant based on Islamic and Halal food. But unfortunately, the swimming pool facility is still one with a conventional Lor In hotel. Regarding food, apart from the main halal ones, the uniqueness of the menu presentation has not escaped the attention of the hotel management. The specificity in question is by prioritizing a balance of local and foreign menus. This has all been regulated and has been running regularly by following the pattern or wishes of the management itself, which is all out of concern in business as well as the development of halal tourism in Indonesia.

Until now, the Lor In Sharia Solo Hotel has carried out halal certification by the MUI and LPOM MUI. It's not easy to get this certificate. Halal food certification, for example, is carried out in many variants. The Sharia concept has implications for many things, including guests of the Lor In Sharia Solo Hotel. They are the part that inevitably participates in maintaining Islamic ethics. In terms of clothing, guests of the Lor In Sharia Solo Hotel are people who wear clothes according to Islamic teachings. Apart from being polite, most hotel guests' clothes cover their private parts. Other guests of the Lor In Sharia Solo Hotel are Islamic individuals or institutions, such as educational institutions, Sharia business

institutions, and general guests who carry out Sharia activities such as solemn prayer training, and so on.

Religious and spiritual activities at the Lor In Sharia Solo Hotel are emphasized. This is because, besides worldly needs, employees also need spiritual peace at work. The existence of a prayer room (prayer room) on each floor of the hotel is proof of the commitment of the Lor In Sharia Solo Hotel management to organizing worship among Muslims. By making worship a human need, it impacts the emergence of peace at work. With sharia status, the family at home supports the application of religious values in the workplace.

In addition to the facilities and infrastructure of the Lor In Sharia Solo Hotel, the HR of the Lor In Sharia Solo Hotel is also not spared from sharia attention. All hotel employees are guaranteed to comply with the obligation to pray five times daily. As a rule, almost all employees are used to praying *dhuha*. When it is time for the five daily prayers, all employees rush to perform them to increase the diversity of hotel guests or the community around the mosque. Congregational prayers at the *mashallah*, for example, are carried out jointly between employees and guests. In the month of Ramadan, the management of the Lor In Sharia Solo Hotel prepares an imam for the tarawih prayer at the right time; after the Isha prayer, the congregation immediately performs the tarawih. This is the Lor In Sharia Solo Hotel service to guest figures.

In addition to worship, the concern of Sharia management is also related to human resources. All female employees at the Lor In Sharia Solo Hotel must wear the hijab, in addition to the general standard aspects of hospitality. The rules of conduct for leaders and employees when working prioritize Islamic ethics, such as the routine of employees to pray in the congregation five times and perform other sunnah worship. Employees are accustomed to reminding prayers only to internal management but also to hotel guests.

Uniforms for employees wearing caps and women wearing hijab, apart from showing Islamic values, are also considered by some guests as something unique. This is further strengthened by the management policy of the Lor In Sharia Solo Hotel, by guides with the rules and habituation of employees. For example, those who only use the hijab as an accessory at work are given knowledge about the obligations to wear the hijab as a Muslim woman. Then also the virtue of carrying out sunnah worship besides, of course, *fardlu* worship.

So far, Lor In Sharia Solo Hotel customers come from many walks of life. Due to business considerations, this hotel has not thoroughly carried out specific screening, such as showing identity cards between male and female guests. In terms of receiving guests, the management of the Lor In Sharia Solo Hotel prioritizes Islamic culture by using greetings when guests arrive. Accommodation costs for a three-star hotel with a Sharia theme and facilities that can be considered significant are still in the category of standard hospitality in general, like the lowest room class with a price of three hundred thousand rupiahs up to two million rupiahs for the highest classroom (Triatmo et al., 2019).

Implementation of Maqashid Sharia at the Lor In Sharia Solo Hotel

Sharia principles and rules that can be used as guidelines in managing Sharia hotels include glorifying guests, peace, safety, openness to all (universal), honesty, trust, consistency, and helping in goodness. Hotels that comply with Sharia principles provide lodging, food and drink services, and other services for the public that are managed commercially, meet the conditions set by the government and do not conflict with Sharia principles.

Hotel Lor In Syariah is designed to improve moral quality and character. This can be seen from the maqashid sharia values upheld in this hotel. The purpose of the Lor In Sharia Solo Hotel is to benefit the wider community. Then, the development of this Sharia hotel is considered as a support for tourism, which is not only commercially oriented but always upholds the noble values of religion and customs of a country. Therefore, the value of sharia or not is measured by maqashid sharia (besides the DSN-MUI fatwa), an essential concept in determining Islamic laws. The essence of a maqashid sharia theory is to realize good and avoid evil. Therefore, in running a Sharia-based hotel business, the maqashid Sharia theory is needed. The most important objectives, namely there are five of them, namely; *hifdzu ad-din*, *hifdzu an-anfs*, *hifdzu al-'aql*, *hifdzu an-nasl*, and *hifdzu al-mal* (Nurjannah, 2021).

The purpose of maqashid sharia is to maintain human benefit, both in this world and in the hereafter, and to avoid *mafsadat* both in this world and the hereafter. The benefit contained is not only seen in a technical sense but to dynamically develop a law that contains the philosophical value of the laws prescribed by God for humans. In the context of *mu'amalah*, modernization, in the sense of covering all forms of *mu'amalah*, is permitted by Islamic law. So, the concept and application of Islamic management in the Lor In Sharia Solo Hotel is now an integral part of the maqashid sharia (Izza, 2018).

The contents of sharia must be dissected to apply the spirit of maqashid sharia towards accurate implementation, namely the realization of *falah* (prosperity). The goals of Sharia cover not only economic well-being but also human fraternity and socio-economic justice, peace and happiness of the soul, and family and social harmony. This means that the objectives of the Sharia are broad in scope. Not only economic space but more broadly covering the social, including family peace and harmony. Through sharia business, sharia functions can also be applied. This is to change the paradigm that says that business contains spiritual goals. This goal is demanded by the Qur'an so that human life gains *falah* in this world and *falah* in the hereafter. Like problems regarding services and facilities, Sharia principles apply to all facilities, the benefits and benefits of which contain clarity.

One of the contexts is the implementation of sharia with the hope of changing and maintaining the image of Hotel Lor In Syariah from negativity. Like the Lor In Sharia Solo Hotel, this function is a guideline to achieve a good and honorable life. The increase in occupancy is a successful implementation of the sharia function. Which regulations are made consistently to benefit from the implementation of sharia? Even though Sharia hotels generally unconsciously use maqashid rules, they do not arrive at the essential meaning

because what is seen is only an outward form in terms of material. In terms of religious security, for example, it is not supported in terms of adequate places of worship. Regarding the safety of their offspring, they are not supported by the selection of identity, so visitors who are not *mahram* are allowed to stay overnight. Even though this is prohibited by Islam, it will indirectly damage the offspring. Then, regarding the security of their assets and minds, they are not supported on the aspect of interest; that is, all visitors' luggage when staying at the Lor In Sharia Solo Hotel is not misused for businesses that violate the Sharia. All of that, when viewed carefully, is only found in the Lor In Sharia Solo Hotel.

The need for Muslim tourists for Sharia hotels is inseparable from the awareness of Muslims, who are increasingly aware of the halal lifestyle because a halal lifestyle is a necessity. The halal way of life is not only related to only halal food. The development of Sharia hotels must refer to the principles of Sharia economics, namely monotheism, justice, *nubuwwah*, *Khilafah*, and *ma'am*. Meanwhile, the development of Sharia hotels that are by maqashid sharia has at least two strong characteristics, namely Material Characteristics, by applying according to Islamic law by scrutinizing the identity of tourists. Hotel Lor In Syariah has services that are different from conventional hotels. Immaterial characteristics, which are guided by the values of maqashid sharia, such as calling for good and preventing evil, focusing on upholding justice, the principle of trustworthiness, the direction for the benefit of the ummah, and the sharia management system (Mulyani et al., 2022).

The characteristics of the Lor In Sharia Solo Hotel, which is by the Mawashi Sharia can be seen from the products and services they have provided, this can be seen in the following table:

Table 2. Implementation of maqashid sharia at the Lor In Sharia Solo Hotel

Elements of maqashid sharia	Research findings
Hifdzu ad-din	Hotel Lor In Syariah has provided Qibla and Al-Qur'an directions in the room, Hotel Lor In Syariah has a prayer room, Hotel Lor In Syariah officers dress according to sharia (covering genitals), and toilets and beds do not face Qibla.
Hifdzu an-nafs	Hotel Lor In Syariah provides halal food and drinks and does not provide food and alcoholic beverages.
Hifdzu al-'aql	Hotel Lor In Syariah only provides sharia-compliant entertainment, does not contain pornography, and does not provide gambling.
Hifdzu an-nasl	Recreational facilities at the Lor In Sharia Solo Hotel have been separated between men and women; men and women have separate bathroom facilities.

Elements of maqashid sharia	Research findings
Hifdzu al-mal	Hotel Lor In Syariah has collaborated with Islamic banking or Islamic financial institutions as a means of payment.

Source: observation results, 2023.

The five dimensions above provide a more realistic picture of human rational behavior in using the services of Hotel Lor In Syariah. The findings of this study reveal that the use of maqashid sharia instruments and DSN-MUI fatwas in this study can strengthen the meaning of halal in hospitality activities and maximize the utility of staying at Hotel Lor In Syariah. Maqashid Sharia has a definition of safeguarding the aims and objectives of Sharia, which is a fundamental effort to survive, withstand the factors of damage, and encourage prosperity (Khasanah, 2021).

It is essential to explore the implementation of this approach to obtain a sharia format that can genuinely implement Islamic teachings. To fulfill its sharia, at least, it can be formulated into the following aspects: First, the service aspect. In this aspect, an officer must be able to carry out the mandate and provide services under Islamic principles. Service gives importance to the essence of good management. Both aspects of the facility. In this aspect, existing facilities are expected to meet consumer needs. The needs prescribed for consumers certainly do not conflict with the principles and values of Islamic Sharia rules. The three aspects of benefits. This third aspect of business often conflicts with Sharia. However, many consumers still violate it. Alcoholic beverages in conventional hotels are unavoidable. The format of sharia management for the benefit aspect is non-negotiable. For this reason, everything that negates Islamic benefits must be prohibited—the four aspects of the goal. Aspects of objectives to implement Sharia facilities must be selected in advance, such as identity checks for visitors, provision of useful tools, and so on (Izza, 2018).

The application of the material characteristics of the Lor In Sharia Solo Hotel following Islamic law, namely by checking the identity of visitors carefully, and the message service facility is not the same as conventional hotels. The application of the Lor In Sharia Solo Hotel's Sharia management system has similarities and differences with other hotels. Among the similarities in managing it is like most other hotel companies by implementing management functions. The difference can be seen in four things that can be assessed using the maqashid sharia values approach in terms of the facilities side, the service side, and the benefits and objectives that are oriented to Islamic law (Ayatina et al., 2021).

Researchers try to get closer to implementing maqashid sharia in *mu'amalah* to take lessons and strategies for implementing maqashid sharia. The maqashid sharia has universal goals; at least some of the Lor In Sharia Solo Hotels already realize that the implementation of maqashid sharia has the same goal. In the business activities of the Lor In Sharia Solo Hotel, when it is explored, it uses the values and principles in the spirit of Sharia, namely

divinity and humanity. Therefore, the maqashid Sharia approach to bridge Sharia practices must be applied mainly in Sharia management for hotels such as the Lor In Sharia Solo Hotel.

CONCLUSION

Based on the results of research conducted by researchers, the findings of this study conclude that the Lor In Sharia Solo Hotel in Solo is following the parameter indicators contained in the Fatwa of the National Sharia Council-Indonesian Ulema Council No.108/DSN-MUI/X/2016 Concerning Guidelines for Organizing Tourism Based on Sharia Principles and is following the values contained in maqashid sharia. The elements of maqashid sharia consisting of *hifdzu ad-din*, *hifdzu an-nafs*, *hifdzu al-'aql*, *hifdzu an-nasl*, and *hifdzu al-mal* have been implemented in the management of Hotel Lor In Syariah Solo. Overall, the form implementation of the DSN-MUI fatwa and maqashid sharia in the Lor In Sharia Solo Hotel has a positive impact on the utility of tourists in Solo. Hotel Lor In Syariah Solo has a common goal with maqashid sharia. Namely, its existence has been intended to achieve *mashlahah* and *falah*, not merely to gain a lot of profit. Hotel Lor In Syariah has a vision and goal to unite business and noble Sharia values. The unity between the two is actualized in the excellent hotel facilities and services. Hotel Lor In Syariah has been proven to participate in developing Islamic economic practices in Solo. The development of the Lor In Sharia Solo Hotel is urgently needed to support the halal industry and facilitate the needs of Muslim tourists when traveling in Solo. Hotel Lor In Syariah Solo is a new approach to the development of Islamic economic practices in Solo because, in general, there are still many hotels in Solo that use conventional concepts.

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