



Implementation of Sharia Compliance in Sharia Hotels Based on Consumer Perspectives

Syam Bahrul Hayat,¹ Rozmita Dewi Y Rozali,² Juliana Juliana³, Ponsen Sindu Prawito

^{1,2,3} Universitas Pendidikan Indonesia, Bandung, Indonesia

⁴ Politeknik Praktisi Bandung, Bandung, Indonesia

Article Info

Article History

Submitted 12-01-2025

Revised 24-02-2025

Accepted 25-02-2025

Published 07-03-2025

Keywords:

Sharia Hotel
Consumers,
Sharia Hotels,
Sharia Compliance,
Islamic Business

Correspondence:

julian@upi.edu

Abstract

The background of this research is based on the phenomenon of the not yet optimal application of sharia compliance in sharia hotels. In addition, there are still many people who do not understand and understand the difference from sharia hotels to conventional hotels. This study aims to measure the assessment or level of implementation of Sharia Compliance in Islamic hotels in the city of Bandung, namely Sharia Daarul Jannah Cottage, Rumah Tawa and Orange Home's Sharia hotels based on sharia hotel consumer perspectives. The research data was obtained from hotel consumer respondents totaling 100 people. The research method used is quantitative descriptive with data analysis techniques using descriptive statistics. The characteristics of sharia hotel consumers have an average marital status married to 31 to 30 years old. The results of the study showed that the evaluation or level of implementation of Sharia Compliance in three sharia hotels was included in the criteria of good, for the dimensions that received the lowest rating, namely the service dimension. While for other dimensions such as product and management dimensions are quite good. However, in this study the implications of the need for increased shari'ah compliance in sharia hotels, especially in some aspects of service, hotel management, MUI DSN regulation and fatwa on managing sharia hotels.

Penelitian ini bertujuan untuk mengukur penilaian atau tingkat penerapan Sharia Compliance pada hotel syariah di kota Bandung, yaitu hotel Syariah Daarul Jannah Cottage, Rumah Tawa dan Orange Home's Syariah berdasarkan perspektif konsumen hotel syariah. Data penelitian diperoleh dari responden konsumen hotel yang berjumlah 100 orang. Metode penelitian yang digunakan adalah deskriptif kuantitatif dengan teknik analisis data menggunakan statistik deskriptif. Karakteristik konsumen hotel syariah rata-rata memiliki status pernikahan menikah dengan usia 31 hingga 30 tahun. Hasil penelitian menunjukkan bahwa evaluasi atau tingkat penerapan Sharia Compliance pada tiga hotel syariah termasuk dalam kriteria baik, untuk dimensi yang mendapatkan penilaian paling rendah yaitu dimensi pelayanan. Sedangkan untuk dimensi lainnya seperti dimensi produk dan manajemen sudah cukup baik. Namun demikian, dalam penelitian ini berimplikasi pada perlunya peningkatan shari'ah compliance pada hotel syariah, terutama pada beberapa aspek pelayanan, manajemen hotel, peraturan dan fatwa DSN MUI tentang pengelolaan hotel syariah.



A. INTRODUCTION

In principle, sharia hotels are hotels that are presented and operational based on teachings that are in accordance with sharia or based on Islamic teachings (Sofyan, 2014). Sharia-compliant hotels can be defined as hotels that provide services in accordance with sharia as hotels where services offered and financial transactions are based on full sharia principles, not only limited to serving halal food and beverages, but also for health, safety, environment and benefits to the economic aspects of all people, even though there is race, faith or culture (Juliana et al., 2023; Marlina et al., 2024). All operations will also be managed based on sharia principles. There are several requirements that must be met by a hotel to become a hotel that is Shariah compliant. However, there are no standard or formal criteria for this concept (Shamim, 2009).

In addition, sharia-compliant hotels must have a hotel financial system based on Islamic principles (Marlina et al., 2025). According to the study of the halal concept of hotels, it was also found that groups of Muslim countries had used the principles of sharia hotels that were appropriate or the provisions established by Islam in hotel management in Muslim countries on a scattered basis (Darmawan et al., 2023). From additional research and research, it was found that the United Arab Emirates has hotel management using the concept of sharia principles and one of them is the Spiritual Lodging HVS - Shari-ah Compliant Hotel Concept and HVS Global Hospitality Services - Dubai where companies provide consulting about hotel businesses, as; lodging, management, market analysis, spa, food and beverage services, conference rooms and banking and investment finance with several branches in North America, Europe and the Middle East and Headquarters in Dubai (Jurattanasan, 2014).

Indonesia has its own criteria for sharia hotels, namely through the regulation of tourism ministry and creative economy number 2 of 2014 concerning guidelines for implementing sharia hotel businesses. In the criteria include the Criteria for Sharia Hotel Businesses are formulations of qualifications and / or classifications that cover aspects of products, services, and management. There are two criteria: Hilal-1 and Hilal-2 Sharia Hotels (Kemenpar, 2014).

The fatwa of the National Sharia Council (DSN) of the MUI has issued a Fatwa Number 108 / DSN-MUI / X / 2016 concerning guidelines for the implementation of tourism based on sharia principles which are the basis for standardizing aspects of halal tourism. Moreover, the rules mandating that businesses run with sharia

principles must have a fatwa foundation from the MUI DSN, including limited companies (Pratiwi F., 2017). The criteria for sharia hotels now refer to the MUI DSN fatwa No: 108 / DSN-MUI / X / 2016 concerning Guidelines for Implementing Tourism Based on Sharia Principles in the fifth section concerning the provisions regarding sharia hotels, the following are the provisions (MUI, 2016)

The development of sharia hotels in Bandung began to mushroom in the area of Bandung city (Tempo.co, 2016). One of the hotel chains Kagum Group will develop the concept of sharia hotels. This was followed up with plans to open seven sharia-concept hotels in various cities in Indonesia, with one of them being in Bandung (Prodjo, 2016). The data processed by the authors of various data sources is the development of the number of sharia hotels in Bandung, which were initially in 2013 amounting to three to 2016 totaling eight hotels.

By looking at sharia hotel growth that is so fast whether sharia hotels in Bandung have met the criteria of sharia hotels, considering the regulation has been revoked from Ministry of Tourism No. 2 of 2014. Facilities offered by sharia hotels are not much different from other hotels, the difference is prayer and Al-Quran equipment in each room. In each hallway and room there are also speakers to remind the times of prayer (Tempo.co, 2016). Whereas in sharia hotels there should be other aspects that must be met.

According to the director of Pesona Indonesia Jaya, Renny Soviahani " Our restaurant menu is halal certified. But there are conditions that we have not yet fulfilled, such as the separation of swimming pools for male and female customers, with a closed female pool "(Nurbowo, 2017). Looking at the above problems, whether sharia hotels in Indonesia, especially in Bandung, still meet the criteria for sharia hotels.

In the study of Mohd Hyrul Abu Karim (2017) regarding the differences in attributes of hotels in Islamic hotels and shariah compliant hotels in Malaysia. The difference in the concept of Islamic hotels and Shariah-compliant hotels with conventional hotels is that hotels must provide prayer facilities in rooms, halal restaurants, halal lounges, sahur and Ramadan buffet in Ramadan, separate spas, gyms and saunas for male and female guests, separate prayer rooms for men and women, separate swimming pools for families (general) and private women's pools (Juliana et al., 2025), separate seating for men and women in banquet and meeting rooms, avoiding red light entertainment and staff dress codes must include aurat (Karim, Ahmad, & Zainol , 2017).

The main difference between sharia hotels and Shariah-compliant hotels in this study is that Shariah-compliant hotels have appointed Shariah compliance managers to conduct and control all Sharia activities and principles in hotel operations, but there are no Shariah compliance managers in Islamic hotels because they depend on Muslim Managers without designating special positions to control activities in hotel operations (Karim, Ahmad, & Zainol, 2017).

In the study of Joan C. Henderson (2010) mentioning hotels to be sharia compliants have unique characteristics that have consequences for their development, management and marketing. When discussing life worthiness, it is necessary to distinguish between property in Muslim countries and elsewhere. Muslims must have access to certain items from the list of shari'ah obedience such as the Quran, prayer rugs and arrows that show the Qibla direction in each room as well as information about the local mosque. Halal menus can be offered in restaurants and special arrangements made for Ramadan (Hidayat et al., 2024).

Looking at the understanding of the people who have not been able to distinguish between Islamic and conventional hotels, the implementation of sharia compliance in sharia hotels is not optimal, whether sharia hotels in Indonesia, especially in Bandung, still meet the criteria for sharia hotels. By measuring whether the sharia hotel is in compliance with sharia compliance using a combination of the MUI DSN fatwa indicators NO: 108 / DSN-MUI / X / 2016, Minister of Tourism and Creative Economy regulation Number 2 of 2014 concerning guidelines for the implementation of sharia hotel businesses, compliance compliance shariah in Malaysia (Henderson, 2010) and HVS Global hospitality services - Dubai (2009). And how is the general description of sharia hotels in Bandung.

B. RESEARCH METHODOLOGY

The method used in the study is a quantitative descriptive method. Descriptive method that is research is shown to describe the situation or events that occur (Suryani & Hendriyadi, 2015, p. 109). Or also descriptive quantitative method that is a method that attempts to get a fairly accurate and complete description of a situation (Kuncoro, 2011, p. 17)

The statistics used for this study are descriptive statistics which provide a simple summary and describe what is available through graphics, tables, images and others (Suryani & Hendriyadi, 2015).

Sampling technique by summing the average customer visit for one month from three sharia hotels that can be studied. Data from consumers is obtained from the hotel internal data.

The objects in this study are three sharia hotels namely Daarul Jannah Cottage hotel, Rumah Tawa Hotel and Orange Homes Hotel located in Bandung. By taking a sample of 100 respondents.

For the weight assessment results of the processing of assessment data are as follows

Tabel 1 Skala Penafsiran

Scale of Sharia Compliance Hotel Interpretation	
Scale	Category
< 1,8	Not good
1,9 - 3,5	Pretty good
3,6 - 5,3	Good
5,4 - 7	Very good

Source : Ferdinand (2014) dan Research Recapitulation (2018)

In Table 4.19 is the scale of measurement of the sharia compliance hotel category as a whole the results of the division of four categories by dividing the highest value is 7 with the addition of each category increase as much as 0.1. From the results of the division resulted in a penafsiran scale of four categories, namely the highest with very good categories of scale 5.4 - 7 and the lowest in the category of less good scale <1.8. Table 4.19 scale of measurement of the overall sharia compliance category

C. RESULT AND DICSUSSION

Result

1. Sharia Compliance Islamic Business

The number of entrepreneurs who are interested in starting entrepreneurship in the hotel sector is the main role of an entrepreneur who develops a business. Business development is needed to overcome poverty problems. So entrepreneurs are the key to business development and improving the country's economy (Juliana, 2017).

Economic development according to Islamic economics is not just related to the growth of goods and services (Suhud et al., 2025), but is related to aspects of morality

and moral quality and harmony between worldly and religious goals (Juliana, Marlina, Saadillah, & Maryam, 2018).

Etymologically the meaning of sharia is the meaning of the word *syara'a* which means "something that is opened wide to him". It is the origin of the word *syari'ah* which is a "source of drinking water". This word is then interpreted by the Arabs with a straight path that must be carried out. The meaning of sharia in terminology stated by experts, namely *syari'ah*, is a rule relating to human behavior, both relating to the main law and branch law derived from the Koran and hadith (Herawan et al., 2022; Lihin, 2017). The meaning of compliance is to follow specifications, standards or laws that have been clearly regulated, while compliance means following sharia standards or law (Moslem et al., 2018; . The meaning of sharia compliance is very broad, in the scope of business the application of sharia compliance is based on Islamic business ethics, namely principles, norms and standards of behavior that regulate individuals and groups that distinguish what is right and wrong in doing business in accordance with Islamic sharia principles (Juliana , Firmansah, Cahyane, Habibah, & Irfani, 2017).

2. Sharia Compliance Hotel Syariah

Defining shariah compliant hotels where services offered and financial transactions are based on Sharia principles fully, not only limited to serving halal food and drinks but also to health, safety, environment and benefits to the economic aspects of all people, despite race, belief or culture (Yusuf, 2009).

Sharia-compliant hotels can be defined as the establishment of a hotel that provides all services in accordance with the provisions of sharia (referring to the totality of Allah's commands governing the lives of every Muslim in all aspects) including food and drink and all operations and management (Samori & Rahman, 2013). Sharia-compliant hotels must have food outlets with halal food and no alcoholic drinks sold on the property. In fact, hotel design (Wan Shahida S. K., 2011) where hotel buildings and decorations should not display art that depicts humans or displays all forms of gems that do not reflect signs or symbols of living things and furniture layout must meet Sharia principles. Separation of facilities such as swimming pools, spas, gymnasiums, business centers, must have musolla with designated priests and single female floors with female housemaids ready for customers (Yusof & Muhammad, 2013).

The staff must cover their nakedness and interior decoration and design must not come with images of humans or animals (Rosenberg & Choufany, 2009). It also

requires full compliance with sharia in financial management as well (Battour, Ismail, & Battor, 2011).

3. Criterion Hotel Sharia According DSN MUI Fatwa No: 108/DSN-MUI/X/2016

The National Sharia Council of the Indonesian Ulema Council issued a fatwa on guidelines for tourism management referring to sharia principles NO: 108/DSN-MUI/X/2016 (DSN-MUI, 2016).

With the foundation of the Quran is in Surah Al-Mulk verses 15 and 19-20 Nuh below.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

Meaning: *He Who made the earth easy for you, then walk in all its corners and eat a portion of His sustenance. And only to Him are you (returned after) raised.* Then in the letter Nuh verses 19 to 20, namely

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا

Meaning: *(And Allah makes for you earth as a stretch) that is in a state of being spread out. (So that you will walk on it) or take wide (wide ") roads.*

The criteria for Sharia Hotel Business are the formulation of qualifications and classifications that cover aspects of products, services, and management, the following are the provisions related to Sharia Hotels

- a. Sharia hotels must not provide facilities for access to pornography and immoral acts;
- b. Food and beverages provided by sharia hotels must have received halal certificates from MUI;
- c. Providing adequate facilities, equipment and facilities for the implementation of worship, including purification facilities;
- d. Hotel managers and employees must wear clothing that is in accordance with sharia;
- e. Sharia hotels must have guidelines and / or guidelines regarding hotel service procedures to ensure the implementation of hotel services in accordance with sharia principles;
- f. Sharia hotels must use the services of Islamic Financial Institutions in performing services.

Based on the explanation of sharia hotel provisions issued through the MUI DSN fatwa that it is clear Syaraih hotels have different criteria than ordinary hotels in general (conventional).

4. Criterion Hotel Syariah According KEMENPAR Regulation No. 2 of 2014.

Sharia Hotel Business is a hotel business which has to fulfill the criteria of Sharia Hotel Business as referred to in this ministerial regulation. The criteria for the sharia hotel business are the formulation of qualifications and / or classifications that cover aspects of products, services, and management.

This syariah hotel category is divided into two parts, namely the first moon and the hilal 2 (DetikFinance, 2014). Hilal-1 Syariah Hotel is a classification for sharia hotel businesses that are considered to fulfill all the criteria of the Sharia Hotel Business needed to serve the minimum needs of Muslim tourists. Hilal-2 Syariah Hotel is a classification for Sharia Hotel Businesses that are considered to fulfill all the Sharia Hotel Business Criteria needed to serve the moderate needs of Muslim tourists.

In this group there are several criteria, namely the absolute criteria are the minimum terms and conditions regarding products, services, and management that must be fulfilled and implemented by hotel entrepreneurs so that they can be recognized as Sharia Hotel Businesses and obtain Sharia Hotel Business Certificates. Criteria are not absolute terms and conditions regarding products, services, and management that can be carried out by sharia hotel entrepreneurs, to meet the specific needs of Muslim tourists (Kemenpar, 2014).

5. Sharia Compliance Criterion Hotel Syariah in Malaysia

According to (Henderson, 2010). Examination of statements made by industry practitioners and analysts reveals a series of attributes as follows:

Table 2 Criteria for Sharia Hotels

Hotel Equipment that is Sharia compliant
Conservative Staff Shirt (Closing Aurat)
Mostly Muslim staff
Can't Have Alcohol
There is only Halal food
Each floor is divided between women and men
Quran and prayer rugs are available in each room

Separate recreational facilities for men and women
Prayer room
Islamic funding
Appropriate entertainment
The bed and toilet are positioned so that they are not facing the Qibla direction
Toilet in the bathroom

Source : (Henderson, 2010)

6. Criterion Hotel Syariah According to the Global Hospitality Services Dubai.

As described in Dubai, United Arab Emirates, it appears that providing full service from Syariah Compliant Hotels consists of facilities, such as; spa, fitness, residential space that must be separated proportionally and sufficient for the benefit of use between female and male customers, especially those who pay attention to interior design and decoration in residential and hotel buildings, to provide food services, there will be Halal Restaurants to provide services and do not serve alcoholic beverages and stop providing food service with pork as an ingredient in cooking. For slaughter, they must adhere to the requirements set by Islam in halal food standards as well (Jurattanasan, 2014). Here are the criteria for sharia hotels.

Tabel 3 Criterion Hotel Syariah According to HVS Global Dubai

No	Operation
1	There is no alcohol
2	Conservative television service
3	There is only halal food
4	The majority of the workers are Muslims
No	Disain & Interior
1	Quran & sejadah tersedia di setiap kamar.
2	Female employees for women-only floors, male employees for men.
3	Large multipurpose room and separation for women
4	There is a Qibla direction in the room
5	Beds & toilets should not be placed to face the Qiblat direction
6	Art in hotels should not describe human form

7	Separate facilities for men and women
No	Finance
1	Hotels are financed through Islamic financial arrangements
2	Hotels must follow the principles of zakat (giving back to society)

Source : (HVS *Global*, 2009)

Discussion

From the results of observations of researchers from various sources of development of sharia hotels from year to year, especially in the area of the city of Bandung is increasing. Starting from 2013, there were three hotels until 2018, there were eight sharia hotels in the city of Bandung. The hotel is Lingga Hotel, Narapati Indah Syariah Boutique Hotel & Convention, Ruby Hotel Syariah, Daarul Jannah Cottage Orange Home’s Syariah, Rumah Tawa, Noor Hotel Syariah, Orange Homes Syariah, Cinnamon Hotel Boutique Syariah. Of the eight, only three sharia hotels gave licenses to conduct research.

Based on the results of the recapitulation of the results of the study, the level of implementation of sharia compliance in sharia hotels falls into the good category with an average value of 4.9. The following are the results of evaluations in each dimension

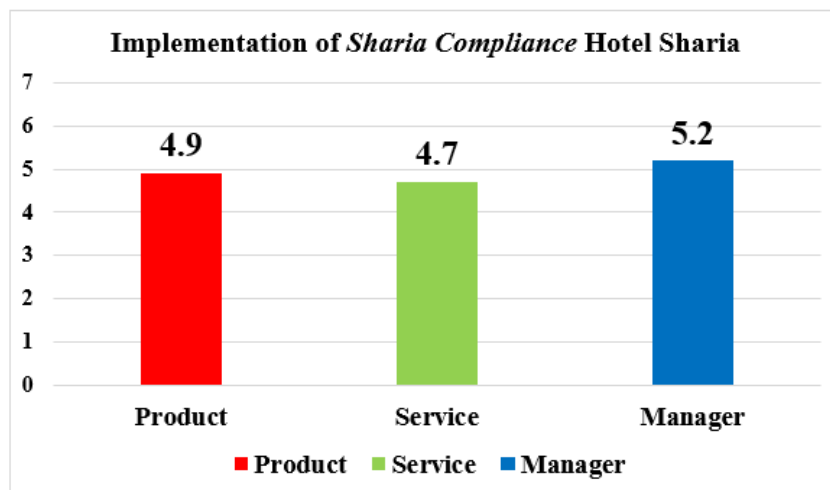
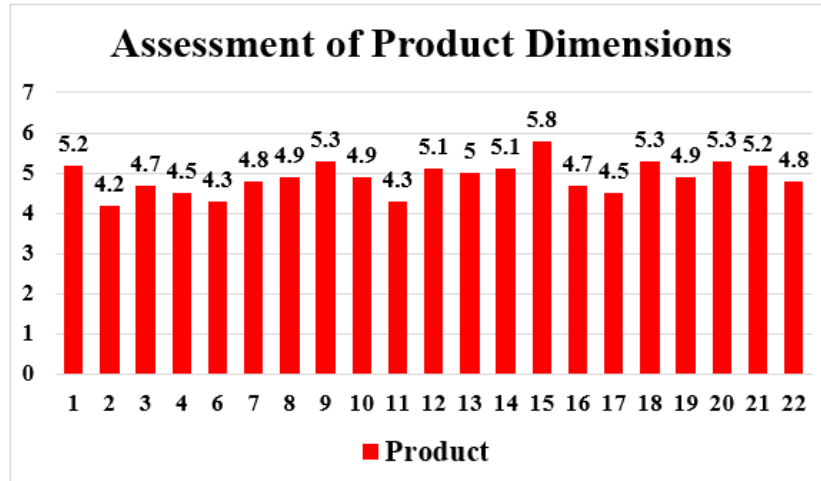


Figure 1 Results of Sharia Compliance Hotel Syariah Implementation

Source : Research Recapitulation (2018)

1. Product

The results of the study on the implementation of the product dimensions obtained the results of implementation on sharia hotel products is 4.9 which falls into good criteria, the following are the details of the graph :



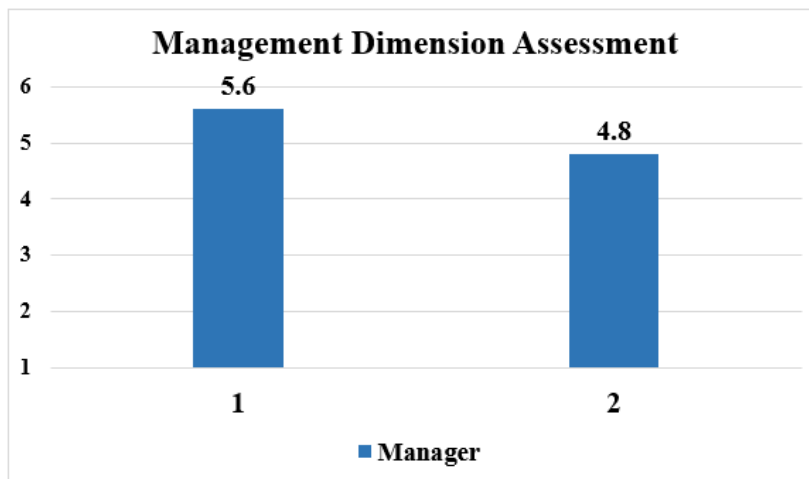
Source: Research Recapitulation (2018)

Figure 2 Average Results of Sharia Compliance Implementation in Product Dimensions

According to a study conducted by Joan C. Henderson (2010) in Sharia-Compliant Hotels, sharia hotels must have access to utilities for worship such as the Qur'an, prayer and guidance for Qibla direction (Henderson, 2010). The same is said according to Karim, Ahmad & Zainol (2017) in the study of Differences in Hotel Attributes: Sharia Hotels and Sharia Hotels in Malaysia bring sharia hotels to provide facilities for prayer in hotel rooms (Karim, Ahmad, & Zainol, 2017) . According to Syaza bt Saifuddin et al regarding Shariah Compliance Space Planning for Hotel Room Design (2015) rooms in sharia hotels must have a Qibla wine marker to Mecca, the art in the hotel does not describe human form, and time should not face the Qibla (Saifuddin, Othman, Hashim, Physical, & Majid, 2015).

2. Service

Based on the results of the research recapitulation on the implementation of service dimensions, the results of the implementation of sharia hotel services are an average of 4.7 where the criteria are good, the following are detailed graphs.:



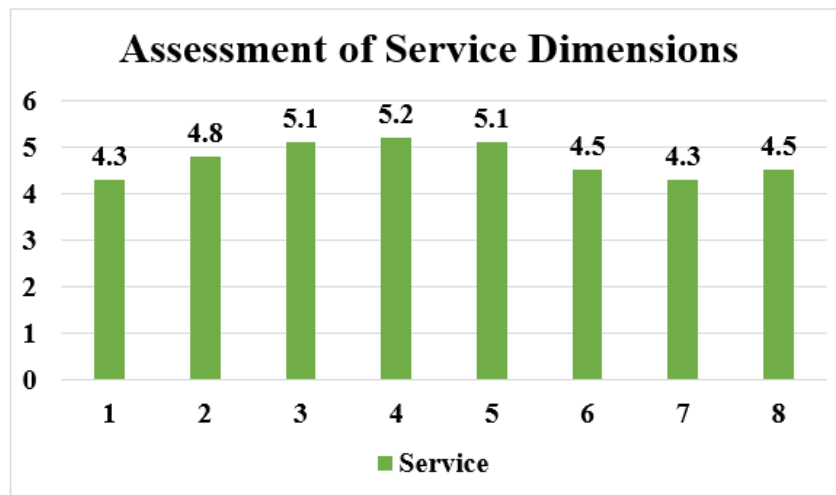
Source : Research Recapitulation (2018)

Figure 3 Average Results of Sharia Compliance Implementation at the Service Dimension

In the service dimension according to Aomarun Juranastasan (2014) in his research on The Attribution of Shariah Compliant hotel in Muslim Countries in terms of services to sharia hotels, television services should be conservative, separate recreational facilities for men and women, and hotel entertainment in accordance with Shari'a in Islam (Singapore, 2014). Sharia hotels must improve service to consumers, because the dimensions of service are the dimensions with the lowest rating when compared with other dimensions in this study.

3. Manager

According to Mohd Hyrul Abu Karim (2017) regarding the differences in the attributes of hotels in Islamic hotels and shariah compliant hotels in Malaysia on the dimensions of management of hotel staff or employees must be conservative or cover the nakedness (Karim, Ahmad, & Zainol, 2017). According to Joan C. Henderson (2010) in Sharia-Compliant Hotels, it is stated that the hotel sharia employees must wear clothes that cover their genitals. (Henderson, 2010). In the implementation of sharia compliance hotels not only in terms of products and servants that must be considered, but to the management of the hotel. Based on the results of the recapitulation of the study on the implementation of the management dimension, the results of the implementation of sharia compliance hotel sharia in sharia hotel management are on average 5.2 where the criteria are good, the following are detailed graphs:



Source : Research Recapitulation (2018)

Figure 4 Average Results of Sharia Compliance Implementation at the Service Dimension

D. CONCLUSION

From the results of observations of researchers from various sources of development of sharia hotels from year to year, especially in the area of the city of Bandung is increasing. Starting from 2013, there were three hotels until 2018, there were eight sharia hotels in the city of Bandung. The hotel is Lingga Hotel, Narapati Indah Syariah Boutique Hotel & Convention, Ruby Hotel Syariah, Daarul Jannah Cottage Orange Home's Syariah, Rumah Tawa, Noor Hotel Syariah, Orange Homes Syariah, Cinnamon Hotel Boutique Syariah.

Based on the results of this study regarding the implementation of Sharia Compliance in sharia hotels according to the consumer perspective based on three dimensions, namely products, services, and management are in good criteria, it is expected that an increase from the hotel to be included in the excellent criteria of consumer valuation. For the lowest dimensions of assessment from respondents, the dimensions of service enter into good criteria.

Based on the explanation above, the recommendations in this study for hotel managers provide convenient facilities for families who stay and subsequently because the dimensions of service are the lowest in the assessment, information about prayer schedules for the Bandung and surrounding areas is made, getting used to greeting customers when greeting, there are entertainment facilities that are in accordance with sharia and there are strains of the holy verses of the Qur'an in the hotel so as to create an Islamic feel to consumers while inside the hotel.

This study still has shortcomings, namely difficulties in collecting data through questionnaires because there are still respondents who are not willing to fill, limited by time, in the field of methodology expected to use qualitative methodology where researchers can find out more about existing problems, less involved in the number of samples involved sample of each object of sharia hotel research. For further research on the implementation of sharia compliance in sharia hotels it is expected that not only from the consumer side but from the hotel management. Because after conducting research observations, new researchers understand that the hotel management has not yet understood the concepts and criteria of sharia hotels

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