

## **Mui Monitoring Analysis (Case Study Of Sharia Hotel, City Of Medan)**

**Riyan Pradesyah<sup>1</sup>**

**AL Bara<sup>2</sup>**

<sup>1</sup>Faculty Of Islamic Studies, University of Muhammadiyah Sumatera Utara , Indonesia. (E-mail: riyanpradesyah@umsu.ac.id)

<sup>2</sup>Faculty Of Islamic Studies, University of Muhammadiyah Sumatera Utara , Indonesia, (E-mail: albara@umsu.ac.id)

---

**Abstract:** This study supports the view of the surveillance system carried out by the Indonesian Ulema Council (MUI), in Medan City. Along with the development of the sharia system that is applied to institutions or companies, making the sharia system very attractive to the public, because it has a very large market. The application of sharia principles has now added to the world of tourism, especially in sharia hotels, operating on the basis of sharia principles. Many hotels now apply sharia principles, becoming the principle of society about the purity of sharia principles themselves. To continue to maintain the purity of sharia principles applied in sharia hotels, the role of MUI is very important in the development and supervision of sharia principles in sharia hotels.

This type of research is a qualitative research with descriptive research. To get maximum results, researchers used the interview method for MUI related to the surveillance system conducted by MUI to continue to improve the purity of sharia principles. The author will also discuss the literature on the MUI supervision system related to sharia hotels.

**Keywords:** *Sharia Hotels, MUI, Supervision System*

---

### **A. Preliminary**

The development of the Islamic economy in Indonesia continues to experience a significant increase, it can be seen from one of the smallest components of the Islamic economy, namely Islamic financial institutions. The development of Islamic financial institutions in Indonesia, continues to grow and increase, this can certainly be seen from the data released by Bank Indonesia, and the Financial Services Authority. In the report has presented the development of Islamic financial institutions, which can be seen from the number of Islamic

financial institution offices starting from 2003 which has 84 offices, until 2017 has 167 offices. This development certainly affects the number of Muslim communities in Indonesia, so they realize that they want halal products to be used, this is in accordance with research conducted by Bara, which examines people's interest in halal products (Al Bara , 2018). Islamic financial institutions are the pioneers of the development of other sectors that use the sharia system, as currently that continues to experience growth using the sharia system is the Sharia Hotel.

Sharia hotels are an attractive offer in order to improve the morals and character of the Indonesian nation (Ismayanti, 2014). In its operations, Islamic hotels carry Islamic principles, both from hotel decoration, to the smallest components, they must also meet the standards set by Majelis Ulama Indonesia, related to the implementation of Islamic hotels. The development of Islamic hotels is now also happening in North Sumatra, the number of Islamic hotels that have sprung up in the midst of society, has become a very interesting object to study. In a previous study conducted by researchers on Islamic hotels, related to the application of the MUI Fatwa Regulation No.108 / DSN-MUI / X / 2016, which regulates the operations of sharia hotels, including the prohibition of providing pornographic access and not decency, not may provide hiburan that leads to idolatry and pornography, food and drink that must be halal, provide a place of worship, managers must use clothing in accordance with sharia, and sharia hotels must use the services of Islamic Financial Institutions in performing services.

In a previous study, sharia hotels in Medan had fulfilled the sharia principles set by the Indonesian Ulema Council or MUI, this would certainly be an indication that sharia hotels in Medan had applied sharia principles as which has been regulated by the MUI, and Islamic hotels have followed the rules that have been ordered by the Koran and Hadith (Riyan Pradesyah, 2018). But the need for a system of supervision of Islamic hotels in the city of Medan, in order to continue to be able to apply or maintain the purity of the principles of sharia itself. This of course has to be done, due to the wide range of cases that exist in hotels in Indonesia.

The number of cases that abound hotels in Indonesia, making a job that must be completed by the Indonesian Ulema Council, to be able to oversee Islamic hotels in the city of Medan. This is reflected in the sharia financial institutions, which are now also experiencing an increase and development, only in its development the sharia financial institutions have Sharia Supervisory Councils (DPS) in each sharia financial management office. So that the sharia principles applied in the financial institution can be controlled properly, and if the financial institutions do not apply the sharia principles properly, the Sharia Supervisory Board must report to the Indonesian Ulema Council (MUI) or the National Sharia Council, to be liable to sanctions. Starting from here, researchers want to see, the surveillance system in sharia hotels, which is carried out by the Indonesian Ulema Council (MUI), to continue to maintain the existence of sharia principles that are applied to the hospitality business.

## **B. Problem Formulation**

Based on the background description above, a number of research problems have been prepared, as follows:

1. How is the supervision system carried out by MUI on Islamic hotels in the city of Medan?
2. Is the supervision system carried out by MUI on sharia hotels in Medan City going well?

## **C. Literature Riview**

### **1. Hotel Shariah**

Hotel business is a business that provides accommodation in the form of rooms in a building that can be equipped with food and drink services, entertainment activities and / or other facilities on a daily basis for the purpose of making a profit. By adding sharia behind it, it means that the hotel business in carrying out its business activities must be in accordance with the principles of Islamic law, both in the aspects of the product being sold, aspects of the hotel service and management. (Muhammad Rayhan Janitra, 2017)

From the explanation above, it can be concluded that the sharia hotel is a place of lodging, which operates using sharia principles. Where, in these operations must meet the criteria that are not in conflict with the Koran and Hadith. Sharia hotels are one of the smallest components or parts of the Islamic economy, now the smallest component continues to experience growth and improvement throughout Indonesia. Sharia hotels, are also part of halal tourism, which can now be felt by the people of Indonesia.

The service industry in Indonesia, both financial and tourism, which declares themselves to be an industry that is based on sharia principles, continues to mushroom or appear one by one in the midst of society. LPPOM MUI data in 2015 showed the number of products registered as many as 35,962 increased more than 3 times compared to 2009 which was only 10,550. (LPPOM MUI data). This increase is certainly something to be proud of for Muslims, where the principles of sharia can be accepted by the wider community, both in terms of financial institutions, halal food, as well as from the service sector which now also continues to show growth.

Sharia hotels which now continue to show their existence in the midst of society, strengthen the growth of sharia principles in Indonesia. This will of course be examined from the growth of Islamic financial institutions, then halal food, to sharia-based services or hotels. The growth of these three components makes the principle of sharia very attractive to the public, related to its convenient services, and of course will also bring security in the use of these sharia principles. The existence of such comfort, now Islamic hotels continue to experience a significant increase.

## **2. Basic Law of Sharia Hotels**

The legal basis of sharia hotels is the Koran and Hadith, where the ladas in sharia hotel operations have been explained in the rules that have been made by the Indonesian Ulema Council, or MUI. The specifications are explained in the sharia hotel standard of DSN-MUI, as a regulation in the sharia hospitality guidelines. In the regulation, there are three aspects that must be fulfilled by the

organizers of sharia hotels, first the product aspects include elements of public toilets, guest bedrooms, guest bathrooms, kitchens, employee rooms, worship rooms, swimming pools and spas. Second, the service aspects include elements of the front office, housekeeping, eating and drinking, sports, recreation, fitness, spa and other facilities. Third, management, which includes elements of business management and human resources. (Muhammad Rayhan Janitra, 2017)

Of the three aspects above, it must be tightened in the sense of avoiding anything that is prohibited in sharia. As for some points that must be considered in the sharia hospitality business, to be in accordance with sharia principles, including the following:

1. Couples who are not mahram, the most important basic thing is the screening process of guests who come to the hotel. Smart observation has been able to identify whether the guests who come in pairs are husband and wife or not.
2. Non-halal food and beverages, such as khamar or liquor, and pork. The restaurant aspect, as one of the tourism accommodations, must be halal-certified from the MUI as a form of consumer protection, and the consequences of sharia in a hotel. Allah Almighty says in Q.S. Al-Maidah verse 90



#### D. Research Methods

This type of research is a qualitative descriptive study, by exploring the phenomena in the field or answers from objects. Qualitative research is an inquiry strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, symbols, and descriptions of a phenomenon; focus and

multimetode, natural and holistic; prioritizing quality, using several methods, and presented narratively. (Muri Yusuf, 2014)

Descriptive research is research that guides researchers to explore and / or photograph situations that will be thoroughly, broadly and deeply investigated (Sugiono, 2010). Research description in outline is a research activity that wants to make a picture of an event or symptom systematically, factually with an accurate arrangement. The purpose of this descriptive study is to make a systematic, actual and accurate picture of the facts, nature and relationships between phenomena that are owned. The point of this research is expected to be obtained a comprehensive and systematic picture.

#### **E. Research Result**

MUI was established as a result of meetings or deliberations of ulama, intellectuals and zu'ama who came from various parts of the country, including twenty-six scholars representing 26 provinces in Indonesia at that time, 10 scholars who were elements of mass organizations Islamic norms at the central level, namely, NU, Muhammadiyah, Islamic Syarikat, Perti. Al Washliyah, Math'aul Anwar, GUPPI, PTDI, DMI and Al Ittihadiyyah, 4 scholars from the Islamic Spiritual Service, Army, Air Force, Navy and POLRI as well as 13 figures / scholars who are individual figures. From the deliberations, an agreement was reached to form a forum for the ulama's deliberations. zuama and Muslim scholars, which are contained in an "Charter of the Establishment of the Indonesian Ulema Council," signed by all participants of the deliberations which later came to be called the Ulama National Conference I. The momentum of the establishment of the MUI coincided when the Indonesian nation was in a phase of revival, after 30 years of independence, where 30 the nation's energy has been absorbed a lot in the group's political struggle and less concerned with the issue of the spiritual welfare of the people. In its journey, for twenty-five years, the Indonesian Ulema Council as a forum for deliberation of ulama, zu'ama and Muslim scholars tried to:

1. Providing guidance and guidance to Indonesian Muslims in realizing religious and social life blessed by Allah Subhanahu wa Ta'ala;
2. Providing advice and edicts on religious and social issues to the Government and the community, increasing activities for the realization of ukhwah Islamiyah and inter-religious harmony in strengthening the unity and integrity of the nation and;
3. Become a liaison between ulama and umaro (government) and reciprocal translators between the people and the government in order to succeed national development;
4. Improve relations and cooperation between organizations, Islamic institutions and Muslim scholars in providing guidance and guidance to the community, especially Muslims, by holding mutual consultation and information.

In a previous study, sharia hotels in Medan had fulfilled the sharia principles set by the Indonesian Ulema Council or MUI, this would certainly be an indication that sharia hotels in Medan had applied sharia principles as which has been regulated by the MUI, and Islamic hotels have followed the rules that have been ordered by the Koran and Hadith. But the need for a system of supervision of Islamic hotels in the city of Medan, in order to continue to be able to apply or maintain the purity of the principles of sharia itself. This of course has to be done, due to the wide range of cases that exist in hotels in Indonesia. The interview results obtained by researchers, that the Sharia hotel supervision system conducted by the MUI using two methods and based on categories. The intended category here is in the form of classifications or sharia hotels.

There are two classes of sharia hotels in the assessment, first is the Hilal-1 Syariah Hotel class, namely the classification for sharia hotel businesses which are considered to meet all the characteristics of Sharia Business Enterprises, which are needed in serving the minimum needs of Muslim tourists. But in terms of sharia, the hotel still fulfills some sharia elements in accordance with sharia business assessments determined by DSN-MUI. For the Hilal-2 Syariah Hotel class, which is a classification for a sharia hotel business that is judged to meet all

the characteristics of a Sharia Hotel Business required to serve the moderate needs of Muslim tourists. In this sense, the new hilal 2 category fulfills all sharia criteria set by DSN-MUI.

For the supervision and evaluation system of sharia hotels with the hilal-1 kriteria, it can be done by the Minister / Governor / Mayor / DSN-MUI itself. In its oversight system, assess or see the extent to which the hotel is still implementing the sharia system in sharia hotels. In addition, the supervisor or audit will also look at the application of existing products in sharia hotels, such as cleanliness, mosques, places of ablution, food, etc. that have been determined by the MUI. Whereas in supervision for sharia hotels with the hilal-2 group, by establishing a sharia supervisory board appointed directly by the MUI. To get a classification of the classes determined by the MUI, of course there are procedures for sharia evaluation that must be fulfilled. The procedure is made in the form of a list, and if an element is fulfilled, it will be given a checklist on the provisions of Absolute (M), or Absolute (TM). If the hotel fulfills some of the sharia elements in accordance with the provisions of the sharia hotel business issued by DSN-MUI, then the hotel is included in the category of Hilal-1 Sharia Hotel, and if all sharia elements are met, then the hotel is included in the Hilal-2 Sharia Hotel category

In determining the type of hotel or hotel class, Islamic elements usually have to be more highlighted, related to the place of ablution, mosque or mosque, then calligraphy, guest requirements, and so forth related to Islamic rules. Therefore, before the hotel attaches its sharia name, there is a process that must be fulfilled, starting from submitting an application for a certificate registration by the hotel to DSN-MUI, then DSN-MUI delegating the auditing of Halal Assurance System (SJH) to LPPOM MUI, and determine the audit results of the Halal Assurance System, with the hotel 's feasible or improper decision to use the sharia label on the hotel to be operational.

## **References**

Alquran dan Terjemahan



- Bara, Al dan Rahmayati Nasution. 2018. *Analisis Pengaruh Label Halal Pada Produk Makanan Terhadap Keputusan Pembelian Konsumen Masyarakat Kota Medan*. Intiqad. Vol. 10, hal. 248.
- Dewan Syariah Nasional
- Janitra, Rayhan Muhammad. 2017. *Hotel Syariah: Konsep dan Penerapan*. Depok : Rajawali Prers.
- Pradesyah, Riyan dan Khairunnisa. 2018. *Analisis Penerapan Fatwa MUI Wisata Halal (Studi Kasus Hotel Syariah Medan)*. Intiqad. Vol.10, hal. 334-348
- Sogiono. 2010. *Metodologi Penelitian Bisnis: Salah Kaprah dan Pengalaman-Pengalaman*. BPFPE : Yogyakarta.
- Tantris, Francis. 2015. *Pengantar Bisnis*. Jakarta : Rajawali Pers
- Widyarini. 2013. *Pengelolaan Hotel Syariah di Yogyakarta*. Jurnal Ekonomi Dan Bisnis IslamI. Vol.8, hal.1-12
- Yusuf, Muhri. 2014. *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan*. Jakarta : Kencana.