

Assessing the Sharia Compliance of Hotel Facilities and Services in East Java: A Comparative Analysis of National and International Standards

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Abstract: This study aims to examine the compliance of Sharia-compliant hotels in East Java, Indonesia, with both national standards (DSN-MUI Fatwa No. 108/2016) and international benchmarks (CrescentRating and Salam Standard). Utilizing a qualitative methodology involving field observations and semi-structured interviews across three hotels—Namira Syariah Surabaya, Radho Syariah Malang, and Walan Syariah Sidoarjo—the research reveals partial yet consistent alignment with core Sharia hospitality principles. These include the prohibition of immoral activities, availability of prayer amenities, and the absence of alcohol and gambling. However, the integration of Islamic financial institutions remains absent across all hotels, indicating a gap in full Sharia compliance as defined nationally. From an international perspective, all hotels meet the "Accommodates" level (Level 4) under CrescentRating and correspond to Silver or Gold tiers in the Salam Standard. This study contributes to global halal tourism scholarship by offering a multi-framework compliance assessment model that can guide policy formulation and standardization efforts in Muslim-friendly destinations. It also emphasizes the urgent need for unified regulatory frameworks, formal certification, and integration of Islamic finance within the halal hospitality sector. Future research should extend this analysis to higher-rated hotels and conduct cross-regional comparisons to assess consistency in compliance and service quality.

Keywords: Sharia-Compliant Hotels, Halal Tourism, CrescentRating, Salam Standard, Islamic Hospitality

Introduction

The global halal industry has witnessed remarkable growth, with a consistent upward trend observable across various regions. In response to this development, Indonesia has been actively positioning itself as a global leader in the halal economy. This initiative is aligned with the country's improved performance in the Global Islamic Economy Index (GIEI), as reflected in the *State of the Global Islamic Economy* (SGIE) report. Notably, Indonesia advanced from fourth place in 2022 to third in 2023.¹ As part of its broader strategy to enhance global competitiveness, the Indonesian government has reinforced the halal ecosystem across multiple sectors, including halal tourism.

The Indonesian government's ongoing efforts to advance the halal tourism sector have yielded significant results. In 2023, Indonesia secured the top position in the Top Muslim-Friendly Destination of the Year category, as recognized by the Mastercard-CrescentRating Global Muslim Travel Index (GMTI) 2023. This accomplishment marks a pinnacle in Indonesia's progress in halal tourism, following its fourth-place ranking in 2021 and second-place position in 2022.

The Global Muslim Travel Index (GMTI), widely acknowledged as a prominent standard in halal tourism, serves as a pivotal framework for global halal tourism management. It incorporates four primary indicators to evaluate halal tourism: destination accessibility, communication infrastructure, environmental quality, and service offerings at destinations.² The presence of halal or Sharia-compliant hotels constitutes a crucial accommodation requirement for tourists, underscoring the significance of fostering halal tourism to stimulate the expansion of the Sharia-labeled hospitality sector.

Studies on the development of halal hotels have been extensively discussed in the works of Boğan, El-Gohary, dan Rachmiatie et al. Boğan highlighted that conventional hotel companies are increasingly transitioning their business models to halal hotels in response to the growing demand for halal-compliant accommodations.³ El-Gohary emphasized that the availability of halal hotel accommodations largely influences the advancement of halal tourism in a given region.⁴ Meanwhile, Rachmiatie et al. found that Indonesia's rapid diversification of hotels is driven by the strong integration of Islamic values within the hospitality industry.⁵

Facilities and services are fundamental components within the hospitality industry, key customer satisfaction and competitive advantage determinants. A range of studies has examined the significance of these attributes in hotel operations. Samori and Sabtu emphasized that the Malaysian hotel industry places substantial importance on Sharia-compliant facilities and services, recognizing them as essential

¹ BPJPH, "Indonesia Masuk Tiga Besar SGIE Report 2023, BPJPH: Penguatan Ekosistem Halal Makin Menunjukkan Hasil Positif | Badan Penyelenggara Jaminan Produk Halal," 2023, <https://bpjph.halal.go.id/detail/indonesia-masuk-tiga-besar-sgie-report-2023-bpjph-penguatan-ekosistem-halal-makin-menunjukkan-hasil-positif>.

² Kemenparekraf, "Indonesia Raih Peringkat Pertama Global Muslim Travel Index," 2023, <https://www.kemenparekraf.go.id/berita/siaran-pers-indonesia-raih-peringkat-pertama-global-muslim-travel-index>.

³ Erhan Boğan, "Halal Tourism: The Practices of Halal Hotels in Alanya, Turkey," *Journal of Tourism and Gastronomy Studies* 8, no. 1 (30 Maret 2020): 29–42, <https://doi.org/10.21325/jotags.2020.534>.

⁴ Hatem El-Gohary, "Halal Tourism, Is It Really Halal?," *Tourism Management Perspectives* 19 (Juli 2016): 124–30, <https://doi.org/10.1016/j.tmp.2015.12.013>.

⁵ Atie Rachmiatie dkk., "Classification of Halal Hotels Based on Industrial Perceived Value: A Study of Indonesia and Thailand," *International Journal of Tourism Cities* 8, no. 1 (31 Januari 2022): 244–59, <https://doi.org/10.1108/IJTC-04-2021-0063>.

to the success of halal hotels.⁶ Similarly, Jeaheng et al. identified five critical dimensions influencing customer decisions to stay in halal hotels in Thailand, among which Muslim-friendly services and facilities were particularly influential.⁷ Suligoj and Maruško argued that facilities and services constitute core product features that hotel operators must provide to meet customer expectations.⁸ Furthermore, Putit et al. found that halal-friendly hotel attributes significantly affect customer satisfaction, reinforcing the importance of integrating religious considerations into hospitality service design.⁹

Given its growth trajectory, the Sharia hotel industry in Indonesia shows considerable promise. In East Java, several cities have witnessed the emergence of Sharia-compliant accommodations. The presence of Sharia-compliant hotels in East Java has the potential to strengthen the region's position as a recognized halal tourism destination in Indonesia. However, at the national level, East Java currently ranks ninth in Muslim-friendly tourism. The top ten destinations in the 2023 Indonesia Muslim Travel Index (IMTI) include West Nusa Tenggara (NTB), Aceh, West Sumatra, DKI Jakarta, Central Java, West Java, the Special Region of Yogyakarta (DIY), East Java, and South Sulawesi. Substantial development efforts are required to enhance East Java's competitiveness in halal tourism. Despite possessing diverse tourism assets—including natural attractions, cultural heritage, and religious tourism—East Java lacks a comprehensive policy framework for halal tourism development.¹⁰

A key factor in formulating an effective tourism policy is the availability of standardized data on hotel products, facilities, and services within East Java. Unfortunately, such data is currently unavailable. The existence of sharia-based hotels in the province reflects a commitment to positioning East Java as a Muslim-friendly tourism destination. However, the region's tourism policies remain fragmented. This study examines the facilities and services of select Sharia-compliant hotels in East Java. Establishing standardized data on these facilities and services would provide essential insights for the East Java government in its efforts to promote the province as a premier Muslim-friendly tourism destination.

In Surabaya, Namira Hotel Syariah is recognized as one of the prominent Sharia-compliant hotels. Its strategic location near the Al Akbar National Mosque—a major religious tourism destination—positions it as a preferred choice among domestic and international Muslim travelers. In Malang, Radho Syariah Hotel is a key accommodation option due to its accessibility to several popular natural and recreational attractions, including Sengkaling Recreation Park, Jatim Park, and Batu Secret Zoo. Meanwhile, in Sidoarjo, Walan Syariah Hotel benefits from its strategic location near Juanda International Airport, making it a convenient lodging option for travelers seeking Sharia-compliant accommodations with easy access to air transportation.

⁶ Zakiah Samori dan Noorsalwati Sabtu, “Developing Halal Standard for Malaysian Hotel Industry: An Exploratory Study,” *Procedia - Social and Behavioral Sciences* 121 (Maret 2014): 144–57, <https://doi.org/10.1016/j.sbspro.2014.01.1116>.

⁷ Yoksamon Jeaheng, Amr Al-Ansi, dan Heesup Han, “Halal-Friendly Hotels: Impact of Halal-Friendly Attributes on Guest Purchase Behaviors in the Thailand Hotel Industry,” *Journal of Travel & Tourism Marketing* 36, no. 6 (24 Juli 2019): 729–46, <https://doi.org/10.1080/10548408.2019.1631940>.

⁸ Metod Suligoj dan Helena Maruško, “Hotels and Halal-Oriented Products: What Do Hotel Managers in Slovenia Think?,” *Organizacija* 50, no. 4 (1 Desember 2017): 314–23, <https://doi.org/10.1515/orga-2017-0023>.

⁹ Lennora Putit dkk., “Linking ‘Halal’ Friendly Hotel Attributes and Customer Satisfaction: The Islamic Tourism Sector,” *Journal of Emerging Economies and Islamic Research* 4, no. 4 (31 Desember 2016): 43, <https://doi.org/10.24191/jeeir.v4i4.9102>.

¹⁰ Asih, “Jatim Butuh Dirigen untuk Gairahkan Pariwisata Halal,” accessed 4 Januari 2024, <https://halojatim.com/read/jatim-butuh-dirigen-untuk-gairahkan-pariwisata-halal>.

Implementing Sharia-compliant hotels in Indonesia is guided by the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles. These national standards outline seven core principles, including the prohibition of facilitating immoral acts, the requirement to provide prayer facilities, and the obligation to utilize Sharia-compliant financial institutions.¹¹

At the international level, the classification of Muslim-friendly hotels is based on the Crescent Rating system and Salam Standard. CrescentRating evaluates the level of compliance with Islamic hospitality principles across seven levels, ranging from "1" (basic) to "7" (highest). These levels assess factors such as the availability of Halal food, prayer facilities, privacy for Muslim guests, and the extent to which the hotel minimizes non-Islamic practices like serving alcohol. The seven-tier scale provides travelers with a clear indication of how well a hotel adheres to Islamic principles, allowing for informed decisions. Hotels classified at higher levels (5-7) are typically more fully aligned with Muslim travelers' needs, offering services prioritizing Halal dining, prayer facilities, and privacy.¹² Additionally, Salam standard categorizes compliance into four levels—bronze, silver, gold, and platinum—depending on how much Muslim-friendly features are implemented.¹³

Halal standards play a crucial role in ranking sharia-compliant hotels, and several research studies have examined this aspect. Scholars such as Yahaya et al., Ahmad et al., Abdrakhmanova, and Moghavvemi have contributed to the discourse on halal hotel standards. Yahaya et al. identified Crescent Rating and Salam Standard as the two primary international rating institutions for halal hotels in Malaysia.¹⁴ Similarly, Abdrakhmanova and Moghavvemi underscored establishing a standardized hotel rating system to support the global halal industry.¹⁵ Ahmad et al. further reinforced the importance of Crescent Rating and Salam Standard as benchmarks for developing halal hotels worldwide. Based on these studies, international-level hotel ratings predominantly rely on Crescent Rating and Salam Standard.¹⁶

Despite the increasing presence of Sharia-compliant hotels in East Java and the growing global emphasis on halal tourism, there remains a notable absence of empirical studies that systematically assess how these establishments align with national and international Sharia standards. Most existing literature has focused either on general consumer perceptions or broad policy frameworks, with limited attention given to the actual facilities and operational practices within specific hotel settings. Furthermore, the lack of standardized, region-specific data regarding

¹¹ Dewan Syariah Nasional-Majelis Ulama Indonesia, "Fatwa DSN-108-DSNMUI-X-2016-2016," 2016, <https://putusan3.mahkamahagung.go.id/peraturan/detail/11eb3f704933f6c2b731313432383236.html>.

¹² CrescentRating, "Halal/Muslim Friendly Hotel Rating Standards," CrescentRating, 2024, <https://www.crescentrating.com/rating-accreditations/hotels.html>.

¹³ Heba Hashem, "Salam Standard launches premium rating for Muslim-friendly hotels, develops API for mainstream plugin | Salaam - Global Islamic Economy Gateway," 30 Juni 2019, https://web.archive.org/web/20190630075234/https://www.salaamgateway.com/en/story/salam_standard_launches_premium_rating_for_muslimfriendly_hotels_develops_api_for_mainstream_plugin_salaam24042017135800/.

¹⁴ Mohammad Zaini Yahaya, Muhammad Adib Samsudin, dan Mohd Izhar Ariff Mohd Kashim, "Analisis Standard Hotel Mesra Muslim di Malaysia Berdasarkan Perspektif Maqasid Syariah," *International Journal of Islamic Thought* 12, no. 1 (1 Desember 2020): 43–53, <https://doi.org/10.24035/ijit.18.2020.180>.

¹⁵ Saniya Abdrakhmanova dan Sedigheh Moghavvemi, "Muslim Friendly Services in Muslim and Non-Muslim Destinations: Benchmarking," *International Journal of Tourism, Culture and Spirituality* 5, no. 2 (Maret 2022), <https://doi.org/10.22133/ijtcs.2022.343210.1100>.

¹⁶ Rozila Ahmad, Noor Azimin Zainol, dan Mohd Hyrul Abu Karim, "Intention to Adopt Islamic Quality Standard: A Study of Hotels in Peninsular Malaysia," *Journal of KATHA* 15, no. 1 (30 Desember 2019): 20–45, <https://doi.org/10.22452/KATHA.vol15no1.2>.

Muslim-friendly services and infrastructure hinders local governments from formulating targeted development strategies. Consequently, there is a clear research gap concerning the in-depth evaluation of Sharia hotel implementation at the operational level—particularly in provincial areas such as East Java. This study addresses that gap by examining selected Sharia hotels' practices using the DSN-MUI guidelines and international benchmarks such as CrescentRating and the Salam Standard.

In line with this objective, the central research questions posed are: 1) To what extent do hotel facilities and services in East Java comply with national Sharia standards set by DSN-MUI?; and 2) How do these compliance levels compare with international standards such as CrescentRating and the Salam Standard? (3) What are the strengths and weaknesses of Sharia-compliant hotel operations in East Java from a comparative perspective? The insights derived from this assessment are expected to provide a valuable empirical foundation for enhancing the regional branding of East Java as a Muslim-friendly destination and for informing policy interventions within the halal tourism sector.

Research Method

This study adopts a qualitative research design to explore the extent to which selected Sharia-compliant hotels in East Java adhere to Islamic principles in their facilities and services. The research focuses on Namira Syariah Hotel, Radho Syariah Hotel, and Walan Syariah Hotel. Data was collected through field research and document analysis, employing two main techniques: semi-structured interviews and non-participant observations.

The interview process involved key hotel personnel, including the Assistant General Manager, staff from the Room Division and Food and Beverage (F&B) departments, Human Resource Development (HRD) officers, and members of the marketing teams. In addition, several guests were interviewed to gain user perspectives on implementing Muslim-friendly services and facilities within the hotels.

Observations were conducted to assess the presence and quality of Sharia-compliant features in each establishment. These three hotels were chosen based on location and star rating considerations. Namira Syariah Hotel in Surabaya and, Radho Syariah Hotel in Malang, and Walan Syariah Hotel in Sidoarjo. All hotels are three-star rated.

The evaluation framework was based on both national and international standards: the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 and the CrescentRating and Salam standard framework. Triangulation techniques were employed to enhance the validity of the findings. These included source triangulation (cross-verifying responses from different informants), methodological triangulation (combining interviews and direct observations), and data triangulation (comparing primary data with supporting documents and literature). This triangulated strategy ensured the credibility and robustness of the research outcomes.

For the first research objective, the study collected data on products, facilities, and services offered at the three Sharia-compliant hotels. It involved direct assessment, photographic documentation, and evaluation of the available facilities. Literature sources related to the Sharia industry, Sharia ecosystems, Islamic tourism, Sharia hotel standards, and electronic documents from Salam Standard and DSN-MUI were also analyzed to support the findings.

For the second research objective, the collected data were analyzed using a comparative matrix aligned with the DSN-MUI guidelines and CrescentRating and

Salam standard indicators. This multilayered framework provided a holistic perspective on the degree of Sharia compliance across the selected hotel properties.

Results and Discussion

The hospitality and tourism industries are inherently interconnected and mutually reinforcing. While tourism entails travel and visitation to various attractions, the hospitality sector provides the infrastructure—primarily lodging and services—to accommodate the needs of travelers. The growth of the hospitality industry significantly contributes to tourism development by enhancing the capacity and quality of available accommodations. Conversely, increased tourist arrivals at a given destination typically led to higher hotel occupancy rates, stimulating further investment in tourism infrastructure. Furthermore, effective management of local assets—such as natural, cultural, religious, and culinary attractions—can strengthen the sustainability and competitiveness of the tourism sector.¹⁷

Technological advancements and evolving consumer lifestyles have driven significant growth in the hospitality and tourism industries. For Muslim travelers, the demand for Muslim-friendly facilities and services has increased, making Sharia-compliant hotels an essential accommodation choice. Today, Muslim tourists can readily access Sharia-compliant hotels near key destinations, such as Namira Syariah Hotel in Surabaya, Walan Syariah Hotel in Sidoarjo, and Radho Syariah Hotel in Malang. Hotel chains such as RedDoorz Syariah have expanded into multi-brand hospitality services, including UrbanView Syariah and KoolKost Syariah. Notably, cities such as Jakarta, Yogyakarta, and Malang have experienced substantial growth in Sharia-compliant hospitality businesses.¹⁸

The expansion of Sharia-compliant hotels in Indonesia reflects and reinforces broader trends within the global halal tourism industry. According to the *Badan Pusat Statistik* (BPS), there are 4,125 halal hotels in Indonesia, yet only 48 hotels, or approximately 1.2%, have obtained halal certification.¹⁹ The limited number of certified halal hotels can be attributed to Sharia hotels, which emphasize not only halal food and beverages but also Sharia-compliant services, facilities, and overall ambiance. While halal certification primarily focuses on food and beverage compliance, Sharia hotels adhere to broader principles, encompassing operational standards that align with Islamic values. The halal certification process also requires significant time and financial resources, leading many Sharia hotel operators to prioritize other aspects of their business model instead.

Another factor contributing to the low certification rate of Sharia hotels is the absence of comprehensive regulatory guidelines. Currently, the management of Sharia hotels in Indonesia is primarily guided by the National Sharia Council Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles.²⁰ However, this *fatwa* serves only as a reference rather than a binding regulation. Previously, the Regulation of the Minister of Tourism and Creative

¹⁷ Falery Ester Bujung, Debby Ch Rotinsulu, dan Audie O. Niode, “Pengaruh Jumlah Kunjungan Wisatawan Dan Tingkat Hunian Hotel Terhadap Penerimaan Sektor Pariwisata Sulawesi Utara,” *Jurnal Berkala Ilmiah Efisiensi* 19, no. 03 (3 Oktober 2019), <https://ejournal.unsrat.ac.id/v3/index.php/jbie/article/view/25292>.

¹⁸ Suhaiela Bahfein dan Hilda B Alexander, “Mitra Syariah RedDoorz Melejit 500 Persen, Tembus 2.000 Hotel,” 2023, <https://www.kompas.com/properti/read/2023/09/23/060000821/mitra-syariah-reddoorz-melejit-500-persen-tembus-2.000-hotel>.

¹⁹ MUI Digital, “MUI - Majelis Ulama Indonesia - MUI - Majelis Ulama Indonesia,” 2024, <https://mui.or.id/baca/berita/lppom-mui-dorong-industri-perhotelan-bersiap-diri-sambut-wajib-halal-oktober>.

²⁰ Dewan Syariah Nasional-Majelis Ulama Indonesia, “Fatwa DSN-108-DSNMUI-X-2016-2016.”

Economy No. 2 of 2014 provided specific guidelines for operating Sharia hotels.²¹ However, this *fatwa* was revoked due to its misalignment with contemporary tourism demands, leaving no official legal framework to govern the Sharia hotel industry. Consequently, the development of Sharia hotels in Indonesia continues without clear and standardized regulatory oversight, highlighting the need for more comprehensive policies to support the growth of the halal hospitality sector.

Profile and Compliance of Sharia Hotels in East Java

In East Java, several Sharia-compliant hotels have emerged to address the growing demand for Muslim-friendly accommodations. This study focuses on three such establishments: Namira Syariah Hotel (Surabaya), Radho Syariah Hotel (Malang), and Walan Syariah Hotel (Sidoarjo). Each hotel offers facilities and services that align, to varying degrees, with national and international Sharia standards.

Namira Syariah Surabaya, a three-star hotel that opened in July 2017, is located south of the Al Akbar Mosque and serves as the second branch of Namira Syariah Pekalongan. Adopting a Sharia-compliant concept, the hotel offers a distinctive Middle Eastern ambiance, integrates Qur'anic recitations into its atmosphere, and implements Islamic standard operating procedures (SOPs) that differentiate it from conventional hospitality practices. Its location, while strategically proximate to toll roads and major transport routes, lies a considerable distance from the city center, which has implications for its market competitiveness. In its daily operations, Namira Syariah applies several Sharia principles, including guest screening procedures, prohibition of alcohol, provision of halal-certified services, the use of Sharia-compliant banking institutions, and prayer facilities within each guest room.

Radho Syariah Hotel Malang, established in 2017 as part of the Radho Syariah Group, is recognized as the first Sharia-compliant hotel in Malang. Strategically positioned along the Malang-Batu tourist corridor and near several higher education institutions, it caters to tourists and student populations. The hotel is noted for consistently applying Sharia principles across its managerial and service frameworks while offering comprehensive and well-maintained facilities. Its presence contributes positively to the surrounding socio-religious environment, providing an alternative form of accommodation that appeals to both Muslim and non-Muslim guests.

Walan Syariah Hotel, a two-star Sharia-compliant hotel near Juanda International Airport in Sidoarjo, has been operational since 2012. Due to its consistent adherence to Sharia principles, it is particularly favored by Umrah and Hajj pilgrims. Although the hotel has not yet obtained formal halal certification, it has garnered favorable public reception for providing an Islamic atmosphere distinct from conventional hotels. Nevertheless, some visitor reviews have highlighted areas for improvement, particularly in terms of service quality and responsiveness to guest feedback, indicating the need for enhanced service management.

Each hotel provides facilities and services aligned with their respective hotel classifications. Implementing such facilities and services is guided by the principles outlined in the DSN MUI Fatwa Number 108/DSN-MUI/X/2016, the details of which are presented in the subsequent table.

Table 1.

Implementation of Sharia principles Based on DSN-MUI Standard

Implementation of Sharia principles in Sharia hotels in East Java
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²¹ Kementerian Pariwisata Republik Indonesia, "Permenpar No. 2 Tahun 2014," diakses 4 Januari 2024, <https://jdih.maritim.go.id/permenpar-no-2-tahun-2014>.

<p>Namira Syariah Surabaya</p>	<p>1) No TV channels containing pornographic elements; only national TV channels and Islamic-based international broadcasts are available.</p> <p>2) Couples or guests bringing friends of the opposite sex are required to show valid identification, such as a KTP/SIM/Marriage Certificate/Passport, according to the hotel's SOP.</p> <p>3) Prohibition on bringing sharp weapons, food, and drinks prohibited by religion, such as alcoholic drinks or additives.</p>
<p>Radho Syariah Malang</p>	<p>1) Does not provide TV channels that contain adult content or pornography; only local and Islamic channels are available.</p> <p>2) Couples or guests bringing friends of the opposite sex must show valid identification such as KTP/SIM/Marriage Certificate/Passport.</p> <p>3) Prohibition on bringing pets and sharp weapons.</p>
<p>Walan Syariah Sidoarjo</p>	<p>1) Not all rooms have television facilities; however, rooms with TVs do not show adult channels or pornography.</p> <p>2) Couples or guests bringing friends of the opposite sex must show valid identification such as KTP/SIM/Marriage Certificate/Passport.</p>

Observations confirmed that all three hotels fulfilled several basic DSN-MUI criteria. For example, none of the hotels permitted immoral activities or provided access to adult television channels, alcohol, or gambling. Upon check-in, guests were required to present identification verifying marital status when staying with the opposite sex, which aligns with Islamic ethical practices and DSN-MUI directives. The World's halal hotels, like in Türkiye, do not provide alcohol and TV channels containing pornographic elements. In halal hotels, like in Malaysia, all staff are trained to be Muslim-friendly so they can provide services according to Sharia.

In terms of worship facilities, all hotels provide Qibla direction indicators and prayer mats in guest rooms. Dedicated prayer rooms were also available, although the quality and accessibility varied. Namira Syariah and Radho Syariah offered proper prayer spaces with gender separation and ablution facilities. Walan Syariah provided a prayer room in the parking area without gender-segregated facilities.

A notable shortcoming shared by all three hotels is the absence of Islamic financial service integration. Despite incorporating Sharia-based branding, they continue to partner with conventional banks. According to the 2024 National Survey on Financial Literacy and Inclusion (SNLIK), the Sharia financial literacy rate among the Indonesian population stands at 39.11 percent, while the Sharia financial inclusion index is only 12.88 percent.²² These figures suggest that despite knowing and understanding Sharia finance, consumers' engagement with Sharia financial institutions remains relatively low. This limited consumer preference for Sharia financial services is one contributing factor to Sharia hotels' reluctance to integrate Sharia financial institutions into their operations.

Compliance Assessment Based on CrescentRating and the Salam Standard

²² OJK, "Survei Nasional Literasi dan Inklusi Keuangan (SNLIK) 2024," 2024, [https://ojk.go.id/id/berita-dan-kegiatan/publikasi/Pages/Survei-Nasional-Literasi-dan-Inklusi-Kuangan-\(SNLIK\)-2024.aspx](https://ojk.go.id/id/berita-dan-kegiatan/publikasi/Pages/Survei-Nasional-Literasi-dan-Inklusi-Kuangan-(SNLIK)-2024.aspx).

From an international perspective, using Sharia financial institution services is not a mandatory criterion for halal hotels. The CrescentRating Halal Hotel Standard outlines four essential criteria for halal hotels: (1) the availability of halal food facilities, (2) prayer facilities, (3) services during Ramadan, and (4) the absence of non-halal activities within the hotel premises.²³ In contrast, the national guidelines set by the Indonesian Ulema Council's National Sharia Board (DSN-MUI) emphasize the importance of Sharia-compliant financial services, which the three examined hotels have yet to implement. While these hotels do not fully comply with national Sharia financial service requirements, they align with international standards, demonstrating their adherence to globally recognized halal hospitality benchmarks.

Table 2.
CrescentRating Criteria

No	CrescentRating Criteria	Namira Syariah Surabaya	Radho Syariah Malang	Walan Syariah Sidoarjo
1	Halal Food Facilities	yes	yes	yes
	Availability of halal food and drinks			
2	Halal food and drink vendors are available around the hotel	yes	yes	yes
3	Halal-certified kitchen	no	no	no
4	Halal-certified restaurant	no	no	no
5	Prayer Facilities	yes	yes	yes
	A prayer room is available in the hotel			
6	A Qibla indicator is available in the room	yes	yes	yes
7	Prayer equipment is available in the prayer room and room	yes	yes	yes
8	Service During the Month of Ramadan	yes	yes	yes
	Menu is available for breaking the fast and sahur			
9	The hotel does not provide alcohol	yes	yes	yes
10	Staff are trained to be Muslim-friendly	yes	yes	yes
11	Provides separate rooms for gym, swimming pool, and spa facilities	no	no	no
12	Availability of water-friendly bathrooms	yes	yes	yes
13	No discotheques or adult TV channels	yes	yes	yes
14	No gambling places	yes	yes	yes

Overall, the hotels achieved Level 4 – "Accommodates," indicating that they sufficiently meet the essential needs of Muslim guests. However, none of the hotels have undergone formal CrescentRating assessments or hold halal kitchen/restaurant certification, limiting their potential to advance in the classification system. Hotels must register with CrescentRating to improve their rating, complete a formal evaluation, and publish the resulting score.

²³ CrescentRating, "Halal/Muslim Friendly Hotel Rating Standards."

In addition to CrescentRating, the study also utilized the Salam Standard, which offers a more experience-oriented classification system, exhibited different levels of compliance:

1. Namira Syariah would align with at least Gold-level compliance, offering halal menus, dedicated prayer areas, Qibla direction tools, and alcohol-free environments. It also provides guests a religious ambiance through Qur'anic recitations and employs Islamic service SOPs.
2. Radho Syariah meets several Silver to Gold-level indicators. It ensures no alcohol or immoral activities and provides essential religious amenities. However, it does not offer halal-certified food under a formal institution, though it is supervised internally.
3. Walan Syariah fits the Silver-level classification. It offers basic Muslim-friendly features such as prayer tools and alcohol-free service but lacks formal halal restaurant facilities or comprehensive worship infrastructure.

The Salam Standard is valuable for identifying and comparing tangible features directly impacting the Muslim guest experience. It helps clarify which hotels offer certified halal meals, alcohol-free environments, and gender-sensitive facilities. This mid-level benchmarking complements national fatwa criteria, focusing more on doctrinal guidance than operational detail.

Sharia hotel services in East Java cater to domestic Muslim tourists and international visitors, emphasizing the importance of these establishments in expanding the halal tourism industry in the region. East Java holds significant potential for the development of halal tourism, driven by the region's diverse tourist destinations, governmental support, and a growing public awareness of the importance of Sharia-compliant tourism. The increasing number of Muslim tourists has positively impacted hospitality, culinary, and transportation industries, creating new job opportunities within the halal tourism sector.

However, challenges remain, including insufficient infrastructure and facilities and the need for improved service quality within the halal tourism sector. Addressing these challenges requires a well-planned development strategy, including targeted promotion, infrastructure improvements, training programs, certification processes, and enhanced stakeholder cooperation. The advancement of halal tourism in East Java is expected to bring broader positive impacts, such as enhancing community welfare, boosting regional income, and fostering stronger relationships within the local population.

The integrated use of the DSN-MUI, Salam Standard, and CrescentRating frameworks enabled a more nuanced evaluation of Sharia hotel compliance. While all three hotels adhered to core Islamic values in operations and service delivery, none fully satisfied all requirements of formal halal certification or Islamic finance engagement.

Notably, the Salam Standard played a complementary role by focusing on tangible, experience-oriented criteria such as the availability of halal-certified meals, alcohol-free minibars, and in-room religious facilities. In contrast, CrescentRating offered a broader, multidimensional framework that positioned the hotels within a global benchmark, though it shared overlaps with the Salam Standard in food and worship-related indicators.

The results also suggest that while national guidelines (DSN-MUI) provide a strong ethical foundation, international classification systems like CrescentRating and Salam Standard are necessary to elevate hotels' visibility and competitiveness on the

global stage. Bridging the gap between national principles and international practice remains a key challenge for Sharia-compliant hotels in East Java.

Therefore, the continued progress of halal tourism in East Java necessitates robust and sustainable policy support and full commitment from both the government and the community. It will be critical to ensuring the sector's contribution to the province's overall economic growth and the realization of its potential as a leading Muslim-friendly tourist destination.²⁴

Conclusion

Sharia-compliant hotels support East Java's emergence as a leading Muslim-friendly tourism destination. The offerings at Namira Syariah Hotel, Radho Syariah Hotel, and Walan Syariah Hotel demonstrate a strong commitment to Islamic values through facilities, services, and operational procedures that cater to the needs of Muslim travelers. While these hotels generally align with DSN-MUI Fatwa No. 108/DSN-MUI/X/2016, important areas—such as formal halal certification and Islamic financial institutions—remain underdeveloped. From an international perspective, their performance corresponds to Level 4 ("Accommodates") in the CrescentRating system, indicating basic compliance with global halal hospitality expectations. However, to achieve higher recognition and competitiveness, deliberate efforts must be made to improve service quality, integrate certified halal features, and undergo formal accreditation processes.

In light of these findings, this study offers theoretical and practical contributions. Theoretically, it enriches halal hospitality literature by applying a multi-framework analysis (DSN-MUI and CrescentRating standard) to assess hotel compliance in a regional context. Practically, it provides recommendations for industry stakeholders. Hotel operators are encouraged to adopt dual compliance strategies aligning with national and international standards. At the same time, policymakers should consider reforming the halal certification process to make it more accessible and incentivized. Moreover, integrating Islamic financial institutions into halal hotel operations is essential to realizing full Sharia compliance. The limitation of this research is that it does not examine four-star hotels and above. For future research, it is recommended that four-star hotels and above be examined.[]

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