

**THE ISLAMIC CONCEPT OF FACILITIES
IN GRAND KALIMAS SHARIA HOTEL SURABAYA
BASED ON MUHAMMAD RAYHAN JANITRA's PERSPECTIVE**

Fitriyah

UIN Sunan Ampel Surabaya

Email: azayakanafitriyah@gmail.com

Abstract

One of the trends in halal tourism concept in sharia hotel services, considering the paradigm of the society regarding to whereabouts of hotels meant for negative things such as adultery, wassail, indiscretion, and so on. The society believes that the availability of this sharia hotel is an effort to minimize the existence of immoral practices that are rife. The existence of sharia values within sharia hotel facilities is able to be business field that upholds the sublime values of religion so that it can provide the common good to the wider community.

This study is a qualitative research that aims to answer the questions about how the facilities available at Grand Kalimas Sharia Hotel Surabaya in terms of Islamic Economics. The tool used to analyse this study is the six basic principles of Islam in the hospitality business based on Muhammad Rayhan Janitra's ideas, they are; the principles of consumption, the principles of entertainment, the principles of ethic, the principles of business activities, the principles of relationship boundaries, and the principles of disposition. The thought pattern used in this analysis is inductive reasoning. And the data collection techniques used in this study are interviews with the hotel's stakeholders, observations, and documentation.

The result of this research is that the hotel is trying to make hotel facilities easier for muslim guests to worship, such as; provision of prayer equipment in the bedroom, purification media in the bathroom and toilet, a direction of Qibla, as well as the establishment of Islamic events. In its entirety, the facilities available at Grand Kalimas Sharia Hotel Surabaya are good at applying sharia principles of hospitality business, but less than maximum in applying the principles of relationship boundaries in Front Office area, public toilet, and musalla. The obstacles faced are the lack of awareness of the hotel to put up the written directive for muslim guests to be dressed neatly and covered so it creates a less Islamic atmosphere in the hotel area, and limited land of the hotel so it doesn't allow the provision of partition-wall between urinals in the toilet and it created a mingling of male and female guests worshipping in musalla.

Keywords : *The Islamic Concept, Sharia hotel, Muhammad Rayhan Janitra's perspective*

INTRODUCTION

Indonesia is showing its seriousness in developing halal tourism with an increase for three consecutive years, where in the previous year Indonesia was in the third position, the fourth position in 2016, and the sixth position in 2015. Global Muslim Travel Index (GMTI) is a standard to measure both the quality and the quantity of global halal tourism and becomes a reference for Indonesia in its development. In 2019 Indonesia was at first

rank in GMTI 2019, surpassing 130 destinations from around the world as the world's best halal tourist destination, beating Malaysia (in second place) which previously was a defending champion.¹

The definition of halal tourism itself, is not only aimed at religious tourism, but more broadly, it is kind of tourism whose all components are based on Islamic values. The hotel is sharia, the restaurant is sharia, as well as the destination is according to the Islamic concept, for example nature tourism, cultural tourism (although not necessarily Islamic culture) framed in Islamic values. The consumers are not only muslims, but also non-muslims who want to enjoy the typical Indonesia as the World Tourism Organization has always recommended.²

One of the things that became the forerunner of the development of Indonesian halal tourism was the birth of the first sharia hotel\ in Indonesia, the Sofyan Hotel. The discourse to manage hotels in a sharia manner was echoed by Sofyan Hotel in 1992 which was later revealed in the *Rapat Umum Pemegang Saham* (RUPS)/General Meeting of Shareholders in 1994. The implementation of this sharia hotel was carried out gradually so as not to cause unrest that might be happened due to lack of socialization to consumers. After going through a natural process of changing the company's paradigm and philosophy, finally in 1998, the company made changes and internal consolidation by repositioning the business management of conventional-based hotel to a hotel management based on the Islamic concept.³

One of 13 provinces in Indonesia that have become one of halal tourist destinations is East Java. The prospect of sharia hotels in East Java is very promising, as evidenced by an increase from year to year on the *Tingkat Penghunian Hotel* (TPK)/Room Occupancy Rate of hotels and the number of guests staying at hotels in East Java, both Indonesian guests and foreign guests.⁴ Even so today, East Java has 780 tourist destinations and fifty percent of them is in the form of religious tourism.⁵ In Surabaya itself, especially with the existence of the tomb of Sunan Ampel, and considering the people of East Java

¹ Rayful Mudassir, "Indonesia Destinasi Wisata Halal Terbaik Dunia 2019", <https://ekonomi.bisnis.com/read/20190409/12/909833/indonesia-destinasi-wisata-halal-terbaik-dunia-2019>, diakses pada 5 Maret 2020.

² Riyanto Sofyan, *Prospek Bisnis Pariwisata Syariah...*, 33.

³ Riyanto Sofyan, *Bisnis Syariah Mengapa Tidak...*, 85.

⁴ Dinas Komunikasi dan Informatika Provinsi Jawa Timur, "Masih Terbuka Lebar, Prospek Hotel Syariah di Jatim", <http://kominfo.jatimprov.go.id/read/umum/37719>, diakses pada 3 Mei 2018.

⁵ Surabaya Family, "Potensi Wisata Halal Jawa Timur", <https://surabayafamily.com/potensi-wisata-halal-jawa-timur/>, diakses 3 Mei 2018.

who like to make pilgrimages to the graves of *wali songo* (religious leaders in Indonesia), therefore the Surabaya hotels have become a market potential that can be maximized with the Islamic concept.

One of hotels in Surabaya which is also a pioneer of sharia-based hotels is Grand Kalimas Hotel. This hotel has been running using the Islamic concept since its inception of its building in 1993, but it officially received a sharia certificate from the *Majelis Ulama Indonesia* (MUI)/Indonesian Ulama Council of Surabaya in October 2013. What motivated the main director of the hotel, is implementing the Islamic concept is the best service as an effort to adapt to the people around the hotel area that majority of them are the visitors of Sunan Ampel religious tourism, for its location is close to the tomb and the mosque of Sunan Ampel. In addition, this hotel is close to the other tourist destinations such as Tanjung Perak Harbor, Tugu Pahlawan, Jembatan Merah Plaza (JMP), ITC Mall Surabaya, and Pasar Atom. After obtaining a sharia certificate, the hotel located at Jalan KH Mas Mansyur No. 151-155 Surabaya did not experience a decrease in the number of guests. Conversely, the number of guests has increased and it made the average of the room occupancy rate to 75-80% per month.⁶

In relation to the Islamic economics, sharia hotel products and services must really be considered by the principles in accordance with Islam. Among the basic principles of Islam applied in the hotel business based on Janitra's ideas include; the principles of consumption, the principles of entertainment, the principles of ethic, the principles of business activities, the principles of relationship boundaries, and the principles of disposition.⁷ That is what becomes a focus of this study. In other word, this study focuses on how is the concept of sharia hotels based on Muhammad Rayhan Janitra's perspective and how it applies to the Grand Kalimas Sharia Hotel Surabaya.

RESEARCH METHODS

This study used a qualitative approach by collecting the required data, among others are; 1) Primary data, namely data regarding hotel products which include physical products (facilities) and non-physical products (services) available at the Grand Kalimas

⁶ Purna Budi Nugraha, "Grand Kalimas Jadi Pionir Hotel Berkonsep Syariah di Surabaya", <http://www.kabarbisnis.com/read/2842158/grand-kalimas-jadi-pionir-hotel-berkonsep-syariah-di-surabaya>, diakses 6 Mei 2018.

⁷ Muhammad Rayhan Janitra, *Hotel Syariah: Konsep dan Penerapan ...*, 50.

Sharia Hotel Surabaya, which are obtained from interviews, observations, and documentation. 2) Secondary data, namely literature related to products in hotels, as well as the concept of sharia in doing business.

The technique used to collect the required data, the researcher used observations, interviews, and documentation.⁸ The data of this study was sourced from the field, therefore to analyze the data, the researcher used a qualitative descriptive technique in terms of Islamic economics with the analysis tool, namely the basic principles of Islam in the hospitality business include the principles of consumption, the principles of entertainment, the principles of ethic, the principles of business activities, the principles of relationship boundaries, and the principles of disposition.

This technique will produce a descriptive data by making the descriptions or descriptions of the object under study systematically, factually, accurately, and naturally according to the facts. The though pattern used in this analysis is inductive reasoning that means the data analysis starts with specific factual data and then forms it towards general statements or conclusions.

RESULTS AND DISCUSSION

Hospitality is a business whose progress affects the tourism sector because of its role as an effort to facilitate tourists in fulfilling their needs in the field of accomodation and restaurants.⁹ While the definition of the hotel is “facilities of public residences for tourists to provide services including rooms, food and beverages, and accomodation with the payment terms”.¹⁰

Sharia hotel are hotels whose provision, procurement, use of products, facilities, and operations do not violate Islamic rules.¹¹ In the realm of Indonesian business, halal hospitality business is the provision of accomodation in the form of rooms in a building that can be equipped with food and beverages services, entertainment activities and/or

⁸ Andi Prastowo, *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian* (Yogyakarta: Ar-Ruzz Media, 2011), 20.

⁹ Agus Sambodo dan Bagyono, *Dasar-dasar Kantor Depan Hotel* (Yogyakarta: ANDI, 2006), 1.

¹⁰ Sri Larasati, *Excellent Hotel Operation* (Yogyakarta: Ekuilibria, 2016), 6.

¹¹ Riyanto Sofyan, *Bisnis Syariah Mengapa Tidak?; Pengalaman Penerapan pada Bisnis Hotel* (Jakarta: Gramedia Pustaka Utama, 2011), 64.

other facilities on a daily basis with the aim of obtaining profit which are carried out according to Islamic principles.¹²

Sofyan revealed that the business signs in Islam are briefly as follows¹³:

1. Not producing, trading, renting out something that is forbidden by Islam
2. There is no injustice, disobedience, *munkar*, damage, error, and *ta'awun* (helping each other) in sins
3. There is no element of ribawi, cheating, lies, *maysir*, and manipulation
4. Commitment to the contract that has been made

Sharia-based hospitality business must follow these signs. In addition, sharia hotels have the following criteria¹⁴:

1. Facilities; procurement, provision, use of products, and operations do not violate Islamic rules
2. Guests checking in; there is a guest selection or receptionist policy for couples of the opposite sex
3. Food and Beverages; halal and good
4. Interior and Decoration; in accordance with the Islamic values
5. Marketing; open to all people
6. Operational; policies, regulations, finance, HR (Human Resource) management are in accordance with Islam
7. Structure; there is an independent Dewan Pengawas Syariah (Sharia Supervisory Board)

The six basic principles of Islam in hospitality business based on Muhammad Rayhan Janitra's ideas, among others;

1. Principles of Consumption

In terms of consumption, Islam emphasizes self-care (*hifdhu al-nafs*), namely consuming foods or drinks which with them humans can support their live and avoid a destruction and a damage to their bodies due to hunger or thirst. In accordance with this goal, Islam prohibits excessive consumption that can cause harm, and only permits

¹² Dewan Syariah Nasional dan Majelis Ulama Indonesia, *Fatwa Dewan Syariah-Majelis Ulama Indonesia Nomor 108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Parwisata Berdasarkan Prinsip Syariah*, 2016, 5.

¹³ Riyanto Sofyan, *Bisnis Syariah Mengapa Tidak?...*, 129.

¹⁴ Ibid., 129-130.

the consumption of good foods and forbids things that are unclean and causing harm.¹⁵

“... and permitted them all that is good and forbade them all that is bad ...” (QS. al-A’raf, 7: 157)

Generally consumption in hospitality business includes foods, beverages, medicines and cosmetics, and what is permitted or not in Islam, among others:

a. Foods

Basically all food that comes from plants or animals is lawful, unless there is a cause for the prohibition of that food.¹⁶ The causes that make foods haram are:

- 1) Foods that are harmful to the body and mind, such as poisonous fish or plants
- 2) Foods that are intoxicating, destructive, and addictive, such as marijuana or opium

“O you who believe, verily (drinking) *ksamr*, gambling, (sacrificing for) idols, drawing fate with arrows, are among the actions of satan. So stay away from these deeds so that you will have good luck.” (QS. al-Ma’idah, 5: 90)

- 3) Foods that are unclean or exposed to unclean things, such as blood, carcasses, or butter that is mixed with the carcass of a mouse

“If a mouse’s carcass is mixed into the butter, if (the butter is) frozen, then throw away the carcass and the parts around it, and eat. But if it is liquid, stay away.” (HR. Abu Dawud.)

- 4) Foods in the form of dirt that comes out of living creatures, because it can damage the human body, such as saliva, mucus, sweat, semen, as well as those that come out of two ways (holes)

b. Beverages

All beverages intoxicating and sense shutting are forbidden. These typical beverages are divided into two, namely *ksamr* (wine) and drinks other than *ksamr* which are intoxicating such as drinks processed from raisins, dates, honey, or grains such as coffee and wheat, whether large or small, raw or cooked.¹⁷

¹⁵ Muhammad Rayhan Janitra, *Hotel Syariah; Konsep dan Penerapan* (Depok: Rajawali Press, 2017), 51-53.

¹⁶ Muhammad Rayhan Janitra, *Hotel Syariah; Konsep dan Penerapan...*, 54-61.

¹⁷ Muhammad Rayhan Janitra, *Hotel Syariah; Konsep dan Penerapan...*, 62-64.

“Everything that is intoxicating is *kehamr*, and every *kehamr* is haram.” (HR. Muslim, 2003)

c. Medicines and cosmetics

Medicines and cosmetics is basically kosher, unless there is the argument that prohibits it. The ingredients used in the manufacture of medicines and cosmetics must not come from those that are prohibited by *nas* (Islam's sources) such as *kehamr*, pork's substances and their derivatives, as well as substances that are harmful to the human body.¹⁸

"Surely Allah did not bring medicine for you from what was haraam on you." (HR. at-Tharani, 9716)

The application of the consumption principles above to sharia hotels, creates the following provisions¹⁹:

- 1) Sharia hotels are not allowed to sell or provide products that are prohibited for consumption, either in restaurants, kitchens, bars, or lounges
- 2) Pay attention to the quality and freshness of food
- 3) The hotel kitchen must ensure foods, made from animal meat, must be slaughtered in a manner that is in accordance with Islam
- 4) Medicines and cosmetics used in spa facilities must be based on halal ingredients and do not contain elements that are prohibited by *nas* or those labeled as halal to consume
- 5) It is highly recommended for hotels to register their restaurants in order to obtain a halal certificate from the *Majelis Ulama Indonesia* (Indonesian Ulama Council)

2. Principles of Entertainment

These principles are concerned with how sharia hotel facilities and entertainment activities such as bar, karaoke, or television, and the interior decoration in the form of paintings, ornaments, and so on.

a. Entertainment Facilities and Activities

Entertainment in Islam is *mubaha*. However, it can shift to become makruh

¹⁸ Muhammad Rayhan Janitra, *Hotel Syariah; Konsep dan Penerapan...*, 65

¹⁹ Muhammad Rayhan Janitra, *Hotel Syariah; Konsep dan Penerapan...*, 66-67

or haram, depending on the level of harm (damage) it causes. The *mustahab* (recommended) entertainments include a game that trains the physical and the ability of war, such as archery, spearing, horse riding, and swimming. The *makruh* (disliked) entertainments include entertainments that involve animals, such as competitions using doves, as well as those that neglect *sunnah* worship, such as midnight prayers and prayers.²⁰ While the entertainment's provisions, that are allowed by Islam to be applied to sharia hotels, have the following conditions:

- 1) Does not contain an element of insult to Allah's creation
- 2) Does not present any danger to humans or animals, such as the animals bumping game
- 3) Not neglecting someone from obligatory worship and interests
- 4) It is prohibited to make someone making perjury or doing anything haram, such as exposing genitals
- 5) Does not contain elements of wrongdoing other parties (*qimar*), namely the exchange of assets of each party or one of the losers
- 6) In providing live music, songs should not be accompanied by haram acts such as drinking wine or displaying female genitals
- 7) Songs do not contain lyrics that are contrary to Islamic faith or ethics, such as spiritual songs of religions other than Islam, romance songs, moaning of love that arouses lust, dirty, and pornographic
- 8) Eliminate prostitution and entertainment activities in night clubs, discotheques, or minibars
- 9) The entertainment provided in each room, in the form of television, should be looked lively so that it does not contain pornographic elements or that arouses lust
- 10) In karaoke facilities, guests are warned about prayer times, and limit its use at night

b. Decoration

Hospitality decorations can be in the form of items, paintings, carvings, sculptures, to beautify the appearance and atmosphere of the hotel, so that guests

²⁰ Ibid., 71-75.

feel entertained and comfortable.²¹ The requirements for decoration that are allowed by Islam in hospitality business, are:

- 1) Animal and human figures are flat, do not form a statue or have a shadow, and do not have complete body members

"You promised me, O Jibril, so I sat down (waiting for you) and you didn't come'. Jibril replied, 'The dog in your house got in my way. Actually I don't want to go into a house where there are dogs and pictures'." (HR. Bukhari, 2104)

- 2) Images of natural beauty, such as landscapes, mountains, and sea
- 3) Images are not intended for idols

"Indeed, Allah and His Messenger forbid you from buying and selling *kehamr*, carcasses, pigs, and idols ..." (HR. Bukhari, 2236)

3. Principles of Business Activities

a. *Ija'rah* contract in leasing business

Hotels as a business activity for leasing the residences apply the *ija'rah* contract, namely a contract for benefits accompanied by a reward. This contract has four pillars that must be involved in the transaction, namely the two actors of the contract, *si'ghab* (handover), benefits, and wage.²² As for several conditions regarding the pillars;

- 1) The actors of the contract must reach the age of *bali'gh*, have a sense, and are not prohibited from spending their assets
- 2) *Si'ghab* must use clear pronunciation and clear intent
- 3) *Si'ghab* may be in the form of action on something that is clearly approved by the parties and the meaning is known even without words, or actions that are recognized according to public custom, such as booking hotel rooms via internet (online)
- 4) The benefit of the object of leasing must be something valueable, according to both Islam and general habit

²¹ Ibid.,75-81.

²² Muhammad Rayhan Janitra, *Hotel Syariah; Konsep dan Penerapan...*, 84-88.

- 5) The benefit must be explained in order to know the type, the size, and the nature
- 6) The benefit of the object for rent must be obtained by the lessee
- 7) The wage must be something holy, not pigs, dogs or carcass skins, as a reward
- 8) The wage must be able to be submitted and known by both parties, so wages in the form of birds in the sky, fish in water, and so on are not valid

Hospitality business does not only involve the *ija'rah* contract and *rahn* contract in the leasing of rooms, but also the *mudharabah* contract in the sharing of hotel profits, as well as the *musharakah* contract in determining the management and ownership shares of the hotel. The following are the provisions for implementing these contracts in hospitality business:

- 1) For tenants of residence, it is permissible for them to do *khiyar 'aib* in case they found any defect in the residence they would rent, which could bring a danger to them, such as; leaky roof, broken doors, or no water source in the bathroom
- 2) Permitted doing *khiyar ru'yah* for tenants, if things, promised at the time of the contract, not according to what the owner informed
- 3) The use of the rented residence may be used according to the will of the tenant on the condition that it does not exceed the limits recognized by public custom or public wisdom, such as renting a shop for trade purposes, renting a building for offices or factories purposes, then the residence may not be used for haram things such as selling *khamr*, prostitution, or endangering tenants
- 4) Permitted for the hotel to ask a certain amount of money from guests, when they do check in, to be deposited in cash or using a credit card as a guarantee (*rahn*) that the tenant is able to pay rent or compensation in case there happened a loss due to the tenant's negligence

4. Principles of Ethic

Islam teaches one's ethics towards oneself and others, in the form of using words, actions, and good morals. The scope of ethics in Islam is very broad, but here it only discusses ethics related to the halal hospitality business.

a. Dress Ethics

Dress ethics is not only for hotel staff, but also for guests, as follows²³:

- 1) Women's clothes should cover the entire body except for the face and palms
- 2) Men's clothes must cover their genitals, that is between their navel and their knees
- 3) Men and women are not allowed to wear thin (transparent) clothes that reveal their genitals, and tight clothes that form the curves of the body
- 4) Women should not dress like men, such as wearing pants, training, shirts (blouses), and such without wearing a wide headscarf. Or vice versa
- 5) Men should not dress in silk and wear gold jewelry
- 6) For non-muslimah staff who work in divisions that do not require them to appear in front of guests such as the Front Office, they are allowed not to wear a hijab/headscarf
- 7) For non-muslimah staff who work in divisions that are directly related to guests, they are required to follow the clothes of other muslimah staff
- 8) For non-muslim guests who wear very revealing clothes such as mini skirts, tank tops, or that show off their breasts, it is advisable for the hotel to lend some kind of cut cloth to cover the genitals

b. Marketing Ethics

Marketing is closely related to the product to be marketed (marketing object). Hotel products, the object of marketing, are divided into two types according to the contract, namely renting rooms and their facilities (spa, swimming pool, gym) and selling food and beverages.²⁴ In principle, Islam puts forward the ethics of honesty and prohibits all fraud's substances and *ghara>r* (ambiguity) in marketing sharia hotel products, including:

- 1) Marketing activities for room rental products and their facilities must be in accordance with the facts, including the details (how wide, the number of mattresses in each room, the time limit for use, and other information)
- 2) Applied *kehiya>r* *'aib* or *kehiya>r ru'yab* for guests if there is a discrepancy between the facts and information promised by the hotel marketer
- 3) It is prohibited to market food and beverages products in various media such as brochures, billboards, or mass media by using pictures and information

²³ Muhammad Rayhan Janitra, *Hotel Syariah; Konsep dan Penerapan...*, 106-112.

²⁴ Ibid., 112-114.

that show a discrepancy between them and the facts, whether in portions, colors, or materials used

- 4) Content, model, and design in the material of marketing created, must be clean of things that violate Islam, such as pornography, violence, and fraud

c. General Ethics for Hotel Staff

The following are hotel staff ethics in honoring guests²⁵:

- 1) It is advisable for hotel staff to start sending greetings to all guests and non-guests who are in the hotel area
- 2) If there is an event held at the hotel, the hotel should provides seats according to the number of guests so that all guests can eat and drink comfortably
- 3) Hotel staff who want to enter the guest room for cleaning or delivering food or clothes are required to knock the door, say *salam* (Islamic greeting), and ask permission from the room occupants, and do not face the front door, but from the right or left corner of the door
- 4) Providing additional facilities and services that can support the comfort of guests in worship, such as prayer equipment and Qibla direction in each room

5. Principles of Relationship Boundaries

Business activities that occur in hotels make it possible for men and women to interact, both when using hotel facilities and at times of worship, eating and drinking. In such interaction, Islam limits in terms of looking at and touching the opposite sex.²⁶ To apply these principles, the provisions that must be considered in hospitality business activities, are;

- a. Separating the hotel facilities that require opening one's genitals such as swimming pools, spas, gyms, and similar facilities, either by separating the room/disposition or making different usage schedule rules for men and women
- b. Staff who work to serve the hotel facilities which are private, such as therapists for the spa, must be adjusted to the gender of the guest
- c. Giving an appeal to guests who come to the hotel to wear neat and closed

²⁵ Ibid., 114-120.

²⁶ Ibid.,125-128.

- clothes, such as putting up a written directive or a notice board
- d. Providing a partition-wall at the place of ablution to separating between men and women guests
 - e. Conducting a screening process at the front office to ensure that guest couples who are not mahram or husband and wife do not book and stay in the same room
 - f. Separating the room of hotel facilities in public space where the genitals of guests are mainly not exposed such as restaurants, ballrooms, lounges, and so on
 - g. It is advisable for the hotel to present an Islamic atmosphere in the public facilities where guests mingle together, such as listening to Quran recitation or providing a women-only area (special floors or tables for women)
6. Principles of Disposition

Namely, how to place the position of the rooms for muslim guests and the position of the water closets in sharia hotels.²⁷ Terms of disposition in hospitality as follows:

- a. The position of the water closet in the toilet should not face or turn away from the Qibla

"If one of you is defecating or peeing, then don't face the Qibla and don't turn your back..." (HR. Muslim, 264)

- b. If the water closet is already built facing or behind the Qibla, then this is understandable, but the criteria in point (a) are more important

"From Ibn Umar said, 'One day I once went up at Hafshoh's house, then I saw the Prophet (PBUH) doing defecation while facing the Sham and turning his back on the Ka'bah'." (HR. Tirmidzi, 11)

The bathroom in the guest rooms is recommended to provide facilities according to the needs of Muslim guests, such as a bidet or a seat that functions to clean certain areas after urinating, and provides a faucet to make it easier for guests to perform ablution.

²⁷ Ibid., 128-130.

ANALYSIS OF FACILITIES IN GRAND KALIMAS SHARIA HOTEL SURABAYA

In hospitality business, the hotel products which this study focuses on is the quality of the entire experience of someone since he ordered until he paid. For this reason, the data in this study includes the physical products (facilities) of the Grand Kalimas Syariah hotel Surabaya, including:

1. Lobby

In terms of entertainment principles, the lobby is decorated with photos of the atmosphere in the Sunan Ampel area in ancient times. Interior ornaments and decorations in the lobby also use Middle Eastern stone ornaments. There is no decoration in the form of paintings or sculptures of living creatures, which contains elements of pornography, or idols.

The lobby also provides a balcony that also functions as a restaurant, equipped with dining tables and chairs, for guests who want to eat with outdoor views. In addition, this balcony is also a special place for guests who want to smoke, because all rooms in the hotel that are closed are prohibited places for guests to smoke. The lobby also provides sisha (known as Arabic cigarettes), which are sold at a small outlet, in one corner of the lobby.

2. Front Office / Front Office

In terms of the principle of relationship boundaries, the Front Office does not provide a written directive for Muslim guests who come to dress neatly and covered because the hotel does not have special provisions regarding the clothes that guests wear when they are in the hotel area. This is because the hotel thinks that those who come to the hotel are those who already know the identity of the hotel as a hotel with Islamic principles, so they will naturally feel uncomfortable wearing open clothes. In fact, some of the guests who came did not completely cover their genitals, such as a

man wearing short pants above his knees and a woman with a gown that did not completely cover her calves.

3. Public toilet

In terms of the relationship boundaries principles, the hotel's public toilets have two rooms separated by a wall; men's toilet and women's toilet. Each toilet has two enclosed spaces with a wall and a door for defecating. The space is equipped with a toilet seat in one room and a squat toilet in another. However, it is different with the urinals in the men's toilet which is not in accordance with the principle of relationship boundaries in Islam, because between the two urinals there is no partition-wall and they are located in an open space without a door.

In terms of the principle of disposition, all water closets in public toilet are in accordance with Islamic rules, namely neither facing or turning away from the Qibla, including the urinals. In public toilet, there is also a washbasin with a mirror, handsoap, and each room is provided with a faucet and a bucket to make it easy for guests to do purification.

4. Guest Bedroom

Grand Kalimas Hotel has 57 rooms divided into four types, namely Standard, Superior, Deluxe, and Executive / Suite. In each room there is a non-smoking sign. This is in accordance with the principle of consumption in Islam, which prohibits guests from consuming anything that can damage the body. Especially for Deluxe and Executive rooms, each of them provide free coffee, mini fridge or mini bar which do not provide food or drinks that are forbidden to consume.

In terms of ethical principles, the guest room is also equipped with a slipper, prayer mat, al- Quran, and a Qibla direction. This is in accordance with the ethical

principles in Islam, namely to provide convenience for guests to worship, only the hotel does not provide a five-time prayer schedule.

In terms of entertainment principles, the interior of the guest rooms and corridor walls are decorated with calligraphy ornaments, photos of pilgrims at the tomb of Sunan Ampel, and natural scenery. The interior in the lift, the place that helps guests to go to their rooms, also fully decorated with pictures of the Nabawi (Prophet's) Mosque at the wall. In addition, there is cable television which provides international channels so that guests can access Saudi Arabian television channels.

5. Guest Bathroom

The guest bathroom is located in the guest bedroom with walls and doors. Between the bath tub and water closets sealed with a veil. The toilet available in the guest bathroom is a toilet seat, and there is a bath tub, shower, water closet, sink, mirror, tissue, soap, toothbrush, toothpaste, shampoo, towels and trash cans. The position of the water closet is also not facing the Qibla or backwards from the Qibla. This is in accordance with the principle of disposition in Islam.

6. Restaurant

In terms of consumption principles, the hotel restaurant only provides halal menus, including Indonesian Food, Chinese-Moslem Food, and Arabian Food. All food and beverages do not contain alcohol. The restaurant also has a no smoking sign.

In terms of ethical principles, the hotel has shifted the breakfast ration which is included in the room rental into ta'jil or suhoor meal in the month of Ramadan, Or choose one of the two of them. And at the end of the fasting month, the hotel holds free iftar together with guests and employees, and the restaurant also provides a Ramadan package menu with free iced tea for every purchase of the package. So that this hotel makes it easy for guests to fast.

7. Employee Room

The only facilities available in the employee room are lockers for storing employee's belongings. Meanwhile, for the purposes of changing clothes and defecation, employees use public toilet. In addition, the prayer room for employees is combined with a guests worship room equipped with worship equipment, this is due to an inadequate place.

8. Praying room

In terms of ethical principles, in the hotel musolla there is a fan, al-Quran, mukena, sarong, cap, and prayer mat that has been spread all over the floor. In addition, there are also two faucets for ablution, without separation between male and female guests, because the area of the musolla land is insufficient. But for female guests, public toilet can be a solution to this shortage of ablution places because the location of the public toilet is close to the prayer room. The area of musalla is approximately 2 x 4 meters, so there is no divider between the prayer space for men and women.

9. Entertainment Facilities and Activities

On the whole, entertainment facilities such as ornaments and wall hangings in this hotel feel of the Middle East in the form of ornaments, pictures of Sunan Ampel mosque and atmosphere, calligraphy, and painting scenery.

10. Ballroom

In terms of entertainment principles, ballrooms are also in accordance with the principles of entertainment in Islam, namely that there are no decorative pictures other than wallpaper with Islamic ornaments.

CONCLUSION

The facilities available at the Grand Kalimas Sharia Hotel boils down to the vision and mission of the hotel which is sharia-oriented since inception. The hotel always strives for making hotel facilities easier for muslim guests to worship, such as providing prayer equipment in the bedroom, providing purification media in the bathroom and toilet, providing Qibla direction, and establishing some Islamic events.

However, this hotel is less than maximum in applying the principles of relationship boundaries, including:

- a. There is no written directive for muslim guests to be dressed neatly and covered
- b. The urinals in public toilet are located in an open space without doors or partition-wall between urinals
- c. There is no partition-wall between male and female guests at musalla

REFERENCES

- Rayful Mudassir, "Indonesia Destinasi Wisata Halal Terbaik Dunia 2019", <https://ekonomi.bisnis.com/read/20190409/12/909833/indonesia-destinasi-wisata-halal-terbaik-dunia-2019>, diakses pada 5 Maret 2020.
- Riyanto Sofyan, *Prospek Bisnis Pariwisata Syariah...*, 33.
- Dinas Komunikasi dan Informatika Provinsi Jawa Timur, "Masih Terbuka Lebar, Prospek Hotel Syariah di Jatim", <http://kominfo.jatimprov.go.id/read/umum/37719>, diakses pada 3 Mei 2018.
- Surabaya Family, "Potensi Wisata Halal Jawa Timur", <https://surabayafamily.com/potensi-wisata-halal-jawa-timur/>, diakses 3 Mei 2018.
- Purna Budi Nugraha, "Grand Kalimas Jadi Pionir Hotel Berkonsep Syariah di Surabaya", <http://www.kabarbisnis.com/read/2842158/grand-kalimas-jadi-pionir-hotel-berkonsep-syariah-di-surabaya>, diakses 6 Mei 2018.
- Andi Prastowo, *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian* (Yogyakarta: Ar-Ruzz Media, 2011), 20.
- Agus Sambodo dan Bagyono, *Dasar-dasar Kantor Depan Hotel* (Yogyakarta: ANDI, 2006), 1.
- Sri Larasati, *Excellent Hotel Operation* (Yogyakarta: Ekuilibria, 2016), 6.
- Riyanto Sofyan, *Bisnis Syariah Mengapa Tidak?; Pengalaman Penerapan pada Bisnis Hotel* (Jakarta: Gramedia Pustaka Utama, 2011), 64.
- Dewan Syariah Nasional dan Majelis Ulama Indonesia, *Fatwa Dewan Syariah-Majelis Ulama Indonesia Nomor 108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah*, 2016, 5.
- Muhammad Rayhan Janitra, *Hotel Syariah; Konsep dan Penerapan* (Depok: Rajawali Press, 2017), 51-53.