

# THE CONCEPT OF ISLAMIC BUSINESS ETHICS IN SHARIA HOTEL MANAGEMENT IN MAKASSAR

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## ABSTRACT

Islamic business ethics concept has begun to be applied in various business sectors. This study aims to determine Islamic business ethics and their implementation in sharia hotels in Makassar City. This research method is descriptive qualitative at Hotel al-Badar Syariah Makassar with seven informants. The results found that Islamic business ethics follows the 'tauhid' concept in worship facilities; the balance concept on the payment of salaries and hotel rates; the free will concept on price promotion strategies, service discounts, and non-Muslim guests; the responsibility concept on prayer times reminders, provision of prayer facilities and equipment and excellent service; and the 'ihsan' concept on sharia accommodation support. Implementation is applied to; rules and hotel names labeled sharia; facilities to support compliance; and services by greeting, being polite in information, responding to complaints, dressing politely, and collaborating with partners labeled sharia. This study concludes that the Islamic business ethics concept follows the principles of monotheism, balance, free will, responsibility, and 'ihsan', as well as its implementation in sharia hotel management in Makassar City through rules, facilities, and services so that it can become a role model for hotels that want to change be sharia hotel. This research implies that the existence of a sharia hotel can eliminate the impression of negative things attached to the hotel business and the importance of halal certification as a sharia-based business legality.

**Keywords:** Islamic business ethics; sharia hotels

## 1. INTRODUCTION

Indonesia's Islamic business (sharia) is growing in various business sectors, including tourism. Tourism is one of the main sectors in generating regional income. In addition, the awareness of the majority of Muslims is a factor that drives the need for 'halal' and 'tayyib' business. On the one hand, this development should be grateful for, but on the other hand, also needs to be watched out for. The emergence of a variety of sharia-based businesses, perhaps just polished with a sharia

business label, but still oriented to the concept of capitalist business. This is the challenge of Muslim entrepreneurs, they must develop a complete, unique, and blessed Islamic business character (Huda, 2016).

Muslim entrepreneurs are obliged to increase the confidence of their stakeholders in competing to create a healthy business. This requires rules or ethics in its business activities. This is also the basis of Islamic business ethics thinking. In this context, Islamic business ethics is needed, which is a set of teachings or values in doing business to achieve happiness in this world and the hereafter. The development of sharia tourism refers to efforts to get rid of everything that can be harmful to humans and is expected to bring people closer to things that will bring benefit themselves and the environment (Sapudin et al., 2014).

Sharia hotel is an opportunity in Islamic based business. Although it has similarities with conventional hotels that have developed so far, it cannot be denied that sharia hotels apply sharia principles in terms of services, facilities and even benefits that are not only physical but spiritually penetrate, so that they not only provide a sense of security outwardly and physically inner (Ismayanti & Kara, 2017). Sharia hotels are gaining popularity in Indonesia, but until now there has been no standardization of sharia hotel business management. Even Islamic institutions such as Islamic organizations, the Islamic Ulema Council and others, have not set business management standards based on sharia concepts and principles. In addition, it was also found that there was no difference in the management of sharia hotels and conventional hotels (Ismayanti & Kara, 2017). The involvement and participation of local governments in supporting the development of hotel tourism, especially sharia-based hotels is still not optimal (Suwardono, 2015).

It is also undeniable that one aspect of success in business competition is through business ethics that maintain norms. Business competition is said to be ethical if it meets all existing business norms. But in reality there is a tendency for business people to ignore norms or ethics in reaping as much profit as possible by ignoring the interests or losses of other parties (Warjo, 2013). Sharia hotel management needs to reflect the values of monotheism, balance/fairness, free will, responsibility and sincerity, both in services and facilities that distinguish it from conventional hotels. In addition, the attention of sharia hotel managers is needed in applying the principles that make up business ethics in Islam, namely the principles of monotheism, justice, free will, truth,

responsibility, and ihsan (Darmawati, 2018). In addition, the application of the principles of Islamic business ethics in hospitality management is still in the low category (Iltiham & Danif, 2016).

## **2. METHODS**

This research is based on the concept of nature based on the interpretation of the symptoms that occur which become the background of the research using various existing methods (Arikunto, 2014). This type of research is descriptive qualitative research through field research at the al-Badar Syariah Hotel Makassar, which is the first and only hotel to label its hotel with the name of a sharia hotel. the number of informants as many as 10 people, 2 of whom are hotel visitors. Data collection methods were carried out through observation, interviews and documentation, with data management and analysis techniques, namely data reduction, data display, conclusion drawing and verification (Frechtling et al., 1997).

## **3. RESULTS AND DISCUSSION**

Hotel Al-Badar Syariah is one of the hotels in the city of Makassar whose sharia-based operations have since 2012 switched from a conventional hotel system to a sharia hotel. This choice was made in part because Makassar City has a large Muslim population. It also eliminates negative views about conventional hotels attached to the people of Makassar City. However, the occupancy rate of the al-Badar Syariah Makassar hotel is still very minimal because not many people know about this sharia-based hotel. This hotel has a total of 28 rooms, of which 27 rooms are used for guest bedrooms and 1 room is used for meeting rooms, with the vision: "Making Hotel People to Become God-fearing Humans".

The concept of Islamic business ethics at the Al-Badar Syariah Hotel in this study is reflected in the concept of monotheism which is a vertical dimension which is the main source of Islamic ethics, namely total trust and worship solely because of the oneness of Allah swt. (Mukaffa, 2018). Operations manager, Ahmad Meidien revealed that: "Hotel Al-Badar Syariah prepares facilities for worship such as prayer rooms and prayer equipment which are always available in every room". This was also conveyed by Munawwarrah Mahmuddin, a hotel visitor who said that the hotel provides worship facilities, including prayer equipment. The concept of monotheism in sharia hotels is reflected in the support of obedience which becomes a strong liaison, who always maintains a relationship with Allah.

The concept of justice is a horizontal dimension in Islamic (Badroen et al., 2015). This concept is reflected in the calculation of salaries, overtime pay and meal allowances that are adjusted to the duties and responsibilities of hotel employees. In addition, the concept of justice is also felt by hotel guests who stay with a choice of rooms that are adjusted to the room rates and facilities provided by the al-Badar Syariah Makassar hotel.

The concept of free will is a concept that guides humans as the caliph of Allah swt to prosper the earth with freedom that does not interfere with the public interest (Mardani, 2014). Hotel al-Badar Syariah Makassar uses a strategy to publicize the existence of a sharia-based hotel, and still accepts non-Muslim guests as long as it follows hotel rules.

The concept of responsibility is oriented towards the professionalism of sharia-based hotel management, including being responsible for carrying out worship to Allah swt (Badroen et al., 2015). This concept is reflected in the efforts of the al-Badar Syariah Makassar hotel to always provide a sense of security and comfort to hotel visitors, including always greeting before asking the needs and desires of hotel visitors, and never neglecting to say the call to prayer when prayer time arrives in the hotel rooms and lobby. Amanah is also in providing halal-certified food and non-alcoholic beverages or alcohol-free hotels. In addition, couples who are not married are not allowed to stay by selecting every guest who comes in pairs and don't forget to check the identity of hotel visitors.

The concept of virtue or ihsan is an effort by the hotel to do good to other people or hotel visitors and is an obligation to be useful for others (hablumminannas) (Norvadewi, 2015). This concept is reflected in the owner's decision to switch from a conventional hotel to a sharia hotel in 2012, including facilities and services based on sharia principles.

The concept of Islamic business ethics at Hotel al-Badar Syariah Makassar can be seen in table 1 below.

Table 1. Concept of Islamic business ethics at Hotel Al-Badar Syariah Makassar

Concept of Islamic Business Ethics	Results	Implementations
Tawhid	Worship facilities	Musholla facilities, prayer equipment in each room (obedience support)
Balance/ Fairness	Salary based on performance and position; Rates based on facilities	Services (3 types of rooms and equal wages for meals and overtime employees)
Free will	Strategy of price promotions and service discounts; non muslim guest	Services (in collaboration with partners)
Responsibility	Prayer times reminders and prayer equipment; excellent service	Service (greeting, polite in information, responsive in complaints, polite attire)
Virtue (ihsan)	Intention, support for sharia accommodation	Rules (hotel name)

Source: Data processing, 2022

Hotel al-Badar Syariah Makassar has implemented the concept of Islamic business ethics in accordance with the Koran and hadith, which consists of the concept of monotheism, the concept of justice, the concept of freedom, the concept of responsibility and the concept of virtue. The concept of monotheism is reflected in the worship facilities and prayer rooms provided by Hotel al-Badar Syariah, both in the form of prayer rooms and prayer equipment in every room in the hotel. The concept of justice is reflected in the provision of salaries whose values are not uniform (the same), because they are associated with positions, meals and overtime from employees. The concept of free will is reflected in the marketing strategy undertaken by the hotel in introducing sharia hotels in Makassar, both through social media and through collaboration with application owners providing digital accommodation, such as tiket.com, traveloka, and others. The concept of responsibility is reflected in always reminding both employees and hotel guests to pray by calling the call to prayer when it is time for prayer on speakers in the lobby and in every room, in addition, the services provided to hotel guests by always saying hello when they pass each other. , providing a sense of comfort and security, providing excellent service and lodging service facilities that visitors need. The concept of ikhsan is reflected in the hotel's ability to meet the needs of hotel visitors who want lodging services that apply sharia principles.

The Islamic business ethics applied by the Hotel al-Badar Syariah can be seen from the implementation of a sharia-based hotel business that generates profits (Fauzia, 2017), not only short-

term profits in the form of material that keep Hotel al-Badar still existing in Makassar City, but also long-term benefits that can be enjoyed in the hereafter with multiple benefits, through good and right activities, and avoiding all forms and practices of fraud in providing services to hotel visitors.

Hotel al-Badar Syariah implements Islamic business ethics through rules, facilities and services. Hotel-al-Badar Syariah implements Islamic business ethics by enforcing rules related to sharia compliance in hotel services. The first compliance is to prevent visitors or hotel guests from committing adultery or other types of immorality by prohibiting or not allowing male and female partners who are not husband and wife (muhrim). This action is carried out when new guests want to check-in, they must include an ID card and marriage certificate for couples. Related to this is the hotel's first rule, namely: "hotel guests are not allowed to check-in at hotels that are not husband/wife (muhrim). As the Prophet sallallahu 'alaihi wa sallam said: "Never let a man be alone (seclusion) with a woman unless there is a mahram. And a woman should not travel except with her mahram." (HR. Bukhari, Muslim) (Baqi, 2010)

The content of the regulations carried out by the al-Badar sharia hotel contains the rights and obligations of visitors or hotel guests whose purpose is to help maintain behavior so that sharia hotels are not just sharia labels but still apply sharia principles. Facilities are facilities and infrastructure provided by the al-Badar sharia hotel in providing services to visitors or hotel guests. The facilities provided to support sharia compliance at the Al-Badar hotel are facilities for places of worship or prayer rooms and the availability of prayer equipment and Qibla directions in each hotel room. In addition, there are facilities for watching broadcasts with Islamic nuances and dining room or cafe facilities that provide halal food and drinks.

As Allah swt mentioned in QS. al-Baqarah/2: 173:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Translate:

“Indeed, Allah only forbids you carrion, blood, pork, and animals that (when slaughtered) are called (names) other than Allah. but whoever is forced (to eat) while he does not want it and does not (also) transgress, then there is no sin for him. Verily, Allah is Forgiving, Most Merciful” (Kementerian Agama, 2012).

The verse above is one of Allah's prohibitions to consume forbidden foods such as pork and animal meat that is slaughtered without mentioning Allah's name and unlawful drinks such as whiskey, wine and other khamr drinks. Services are all activities of the sharia al-badar hotel in providing hospitality services to visitors or hotel guests. On the one hand, service aims to meet the needs and desires of visitors or hotel guests with perceived hospitality, convenience and problem solving that causes visitors or hotel guests to be satisfied. The Qur'an expressly recommends gentle treatment such as QS. Al-Imran/ 3: 159.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Translate:

“So it was because of the mercy of Allah that you were gentle with them. if you were hard-hearted and harsh-hearted, they would have distanced themselves from all around you. Therefore forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Verily, Allah loves those who put their trust in Him” (Kementarian Agama, 2012).

As a hotel business industry, hotel guests who come have different needs, and Muslim visitors want convenience for worship, tranquility and halal food. They are bound by sharia compliance which applies Islamic business ethics. Therefore, al-Badar sharia hotel provides services in meeting the needs of hotel visitors or guests in accordance with sharia. This can be seen in the behavior of employees who always say hello every time they meet guests, are polite in providing information, are responsive in responding to visitor complaints and always dress politely while on duty. In addition, the al-Badar Syariah Hotel in its food and beverage services available at the hotel cafe, both for breakfast, sahur, and Ta'jil for breaking the fast in the month of Ramadan, is processed and processed from halal and hygienic sources.

Service is used as a standard in meeting customer needs in the hospitality service business. Especially for the al-Badar sharia hotel, it prioritizes sharia compliance as a standard of service provided to its customers, including the prohibition of staying for non-Muslims, the prohibition of providing or bringing food and drinks that are forbidden, as well as seeking halal from every menu provided by the hotel. This sharia compliance is the advantage of the sharia al-badar hotel.

Simamora revealed that quality service is the expectation of every hotel visitor as an advantage and characteristic as well as controlling the level of excellence in providing satisfaction to hotel visitors (Simamora, 2001).

The implementation of Islamic business ethics at the Al-Badar Syariah Hotel can be found in the rules that apply to hotel guests before staying or at check-in to ensure that every Muslim and non-Muslim visitor is related to the sharia requirements imposed by the hotel. Rules also apply to employees, especially the obligation to greet visitors or hotel guests. The hotel also provides worship facilities, including preparing prayer equipment such as mukenah and sarongs, also providing prayer mats and the Koran, and in each room there is a Qibla direction sign. No less important is the implementation of Islamic business ethics in sharia hotels, namely services, starting from the front office which conveys greetings and information related to the rules imposed by the hotel, room facilities and room service, prayer rooms and halal food and beverage services (Izza, 2018).

Hotel al-Badar Syariah Makassar guarantees its sharia-based services which are reflected in the concept of Islamic business ethics including the concept of monotheism, the concept of justice, the concept of free will, the concept of responsibility and the concept of virtue in its business activities even since the owner intends his business to switch to a sharia-based hotel, which previously is a conventional hotel. The application of this concept can be seen from the regulations imposed by the hotel, the facilities provided, and the service of halal food and beverages.

The concept applied by the al-Badar Syariah hotel is trying to find sustenance while supporting its worship to Allah. Hotel al-Badar Syariah has also combined economics and religion, business and morals, as well as doing justice and not committing fraud or dzalim. The freedom applied by the hotel does not harm other parties, it is still within the framework of monotheism and balance by not carrying out prohibited or prohibited business activities, such as preparing alcoholic drinks, gambling, drugs and others that are prohibited. The freedom embraced by the hotel is the freedom of a responsible business while maintaining halal and goodness (halalan thayyiban), both individual responsibilities (micro) and institutional and social (macro) responsibilities, especially bringing benefits to hotel stakeholders. al-badar Syariah in the hotel business activities carried out. This has an impact on virtue (ihsan) for the hotel because its business decisions and activities, in addition to being profitable, also try to take preventive action on the possible loss of parties involved or partnering with the hotel, including visitors or hotel guests.



Hotel al-Badar Syariah is one of the lodging businesses that has criteria and specifications with Islamic concepts, whose services start from the registration process (check in) to check out, with indicators: halal food, worship facilities, entertainment facilities, middle eastern specialties available, cafe facilities, tv channel facilities, the holy book of the Koran and prayer equipment, except for the separation of facilities/facilities for women.

Based on its category, Hotel al-Badar Syariah is classified as a sharia hotel in the hilal category 2, which is a full sharia hotel, with one halal kitchen, and does not provide alcoholic beverages. The operation of the Al-Badar Syariah Hotel is in accordance with the Fatwa of the National Sharia Council - Indonesian Ulema Council No. 108/DSN-MUI/X/2016, namely not providing services that contain pornographic elements and immoral activities; including polytheism; Availability of facilities, equipment and worship facilities; Sharia uniform. However, the al-Badar Syariah hotel has not been certified halal by the Indonesian Ulema Council.

The existence of the Al-Badar Syariah Hotel can be used as a role model for conventional hotels that want to turn into sharia hotels, through the application of Islamic business ethics. In addition, the existence of this sharia hotel is able to eliminate the negative impressions that have been attached to hotels in Makassar City.

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