

## SHARIA COMPLIANCE IN THE MANAGEMENT OF SELVIRA GUESTHOUSE

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**Received:** September 30, 2025

**Accepted:** October 8, 2025

**Published:** October 31, 2025

**Article Url:** <https://journal.at-taawun.org/index.php/josis/article/view/15>

### Abstract

*This study was conducted to address the following issues: (1) how is the operational management of Wisma Selvira implemented; (2) how is the operational management of Wisma Selvira based on the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 implemented. The objectives of this study are (1) to find out how the operational management of Wisma Selvira is carried out, and (2) to understand how Wisma Selvira's operations align with the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016. This research uses a descriptive qualitative approach with data collection techniques through direct observation, interviews, and documentation. The data analysis was conducted through data reduction, data presentation, and drawing conclusions. The results of the study show that (1) although Wisma Selvira does not officially have the status of a Sharia hotel, its operational implementation is already aligned with values consistent with Sharia principles, as seen from various aspects such as guest admission procedures, facility provision, and human resource management. (2) Wisma Selvira lodging has demonstrated concrete efforts to apply management principles oriented toward Sharia values, although it has not fully met the formal requirements as a Sharia hotel according to DSN-MUI Fatwa No. 108/DSN-MUI/X/2016.*

**Keywords:** *Sharia Compliance; Islamic Accommodation; Selvira Guesthouse*

### A. Introduction

Sharia compliance in the context of lodging, involving management and operations that conform to the principles of Islamic law, covering products, services, finance, and human resource management. This compliance is not only about not providing alcoholic beverages or non-halal food but also prohibits practices contrary to Islamic teachings, such as mixing male and female guests who are not *mahram* (legal wife or husband) in the same room, providing entertainment that encourages immoral acts, obliging prayer facilities, and using Sharia financial systems in payment processes. The implementation of Sharia compliance should be ensured by lodging providers as part of optimizing guest services. Essentially, a Sharia lodging is a hotel that offers services like normal hotels but focuses more on extended services catering to the conditions and needs of Muslim guests.

The application of Sharia principles in the lodging business has recently gained attention due to increasing demand for accommodations that align with Islamic values. Lodgings that fully apply Sharia principles in all operational aspects, including guest services, function not only as places to stay but also as spaces that foster spiritual well-being, providing meaningful experiences along with greater comfort and tranquility. In Indonesia, there has been a growing number of lodgings adopting a Sharia concept, labeling themselves as Sharia-compliant and applying its principles. This trend is driven by high market demand and increased public awareness to incorporate religious aspects in various activities, including lodging. Even lodgings without the Sharia label may still practice Sharia principles, making it important to assess their compliance.

The lodging industry in Indonesia widely adopts Sharia-based concepts alongside the growth of the tourism economy, allowing the hotel business to expand. This aims to boost competitiveness as

well as create security, comfort, fairness, and safety both worldly and spiritually. However, some Sharia hotels show shortcomings and fail to fully comply with these principles. For example, some hotels accept unmarried couples without marriage documents, which Islam forbids as it can lead to immoral behavior. According to the Indonesian Ulema Council (MUI) Fatwa No. 108/DSN-MUI/X/2016, lodgings with a Sharia concept that are part of halal (legal) tourism must follow several rules: 1) Avoid forbidden activities; management must ensure no access or facilities encourage indecency or pornography, 2) Entertainment provided must not contain elements of pornography or polytheism, 3) Ensure all food and beverages served are halal, 4) Provide adequate facilities for worship, 5) Staff and management must wear clothing in accordance with Islamic law, 6) Use Sharia financial services for all transactions and cooperate with Islamic financial institutions. In Tembilahan City, Indragiri Hilir Regency, Riau Province, there are about 36 lodging businesses with 35 conventional lodgings and only 1 Sharia lodging, namely Wisma Selvira. It is considered a conventional lodging but follows a family concept without alcohol and complies with some Sharia principles in line with the MUI fatwa, such as not accepting non-mahram couples. According to the researcher's brief observation, if guests of different genders come as a couple, the Wisma Selvira management is obliged to reject them.

This policy increases comfort for other guests and receives positive public response. The growth of lodging businesses means some claim to be Sharia but do not fully implement MUI's Sharia principles, while others do not claim to be Sharia but apply the principles as well. Therefore, it is important to study the operational implementation of Sharia management in accordance with MUI Fatwa No. 108/DSN-MUI/X/2016 at Wisma Selvira. Providing intellectual contributions to the development of Sharia-based lodging and serving as a reference for similar business operators who wish to implement Islamic principles more comprehensively.

## **B. Method**

This study uses a qualitative method, focusing on careful data collection to obtain valid results. Unlike quantitative research, the findings of qualitative research are not based on statistics or numerical calculations. The research was conducted at Wisma Selvira lodging, located on Jl. Telaga Biru Parit 11, Tembilahan Hulu city, Indragiri Hilir Regency, Riau Province. The Informants in this study consisted of some people: three guests of Wisma Selvira and three management staff, including one director and two employees of Wisma Selvira. In this study, the informants selected technique was carried out using purposive sampling. The data were divided into two categories: primary and secondary data. Data collection techniques included direct observation, interviews, and documentation. Data analysis was conducted through data reduction, data presentation, and drawing conclusions.

## **C. Results and Discussion**

This section systematically presents the findings obtained from field research at Wisma Selvira, Tembilahan Hulu City, Indragiri Hilir Regency. The results of this study are organized into descriptive evidence regarding the characteristics of the respondents and their responses to the DSN-MUI fatwa regulation No. 108/DSN-MUI/X/2016. Data were collected from some informants through observation, interviews, and documentation. After obtaining these results, the author draws conclusions to achieve findings that align with the research problem formulation.

### **1. Results**

This section systematically presents the findings obtained from field research conducted at Wisma Selvira, Tembilahan Hulu City, Indragiri Hilir Regency. The results are organized into descriptive evidence regarding the characteristics of respondents and their responses to the provisions of Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 applicable at Wisma Selvira. Data were collected from 6 respondents, including three managers and three guests of Wisma Selvira, through

observation, interviews, and documentation. After obtaining the data, the study draws conclusions based on the results.

## **2. Discussion**

### **1) Operational Management of Selvira Guesthouse**

In the operational management of Wisma Selvira, there are differences compared to typical hotels. Although Wisma Selvira does not state that it is a Sharia-compliant hotel and does not have a Sharia Supervisory Board overseeing its operations, it is ensured that its management does not violate religious rules that lead to sin. However, there is no guarantee that Wisma Selvira's operations consistently and fully apply Sharia principles. For example, the food and beverages served have not obtained halal certification from the Indonesian Ulema Council (MUI), and there is no Sharia Supervisory Board involved in its management. It can be said, Wisma Selvira's management tends to avoid activities prohibited by religion and strives to implement its operations in accordance with Sharia values as much as possible, although sometimes the management leads to mistake too.

### **2) Operational Management of Wisma Selvira Based on the Fatwa of MUI**

Based on the results of interviews and in-depth observations by the author with informant, as previously explained, the implementation of the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 regarding Sharia hotels in the management of Wisma Selvira lodging is as follows:

(a) Sharia Hotels must not provide facilities for pornography and immoral acts.

Wisma Selvira does not provide any pornography facilities or places for immoral acts. The facilities offered only include a TV, which broadcasts only Islamic-themed channels and accessible local channels. This ensures guests cannot access content related to pornography or immoral acts. To prevent immoral acts strictly, if a couple is not legally married, screening is conducted by asking for identification such as an ID card (KTP) or marriage certificate. If these are not available, alternative proof like wedding photos is requested to confirm the couple's marital status.

(b) Sharia Hotels must not provide entertainment facilities that lead to polytheism, vice, pornography, and/or immoral acts.

Wisma Selvira does not provide entertainment facilities such as nightclubs, discos, karaoke places, or gyms that promote vice or immoral acts. The concept is a family residence that only offers entertainment facilities like TV and free Wi-Fi. Décor does not include animate figures such as statues of humans or animals but features Islamic-themed ornaments, including mosque images, calligraphy of the names of Allah SWT and Prophet Muhammad SAW, and family pictures of the Wisma Selvira owner.

(c) Food and beverages in Sharia Hotels must have halal certification from MUI.

Wisma Selvira has a public kitchen, but it is not functional because it lacks cooking equipment like a stove; only dishwashing areas, refrigerators, and utensils are available. The food and beverages provided are limited to breakfast like packed rice and bread, with drinks including mineral water, tea, and coffee. Although Wisma Selvira does not currently have halal certification from MUI, it ensures that all food and beverages served are halal, strictly avoiding haram items such as dog, pork, carrion, alcohol, beer, and similar substances.

(d) Provide adequate facilities, equipment, and means for worship, including purification facilities.

Each room at Wisma Selvira is equipped with worship items such as prayer mats, Qibla direction indicators, *sarongs* (specific clothes for Indonesian), *mukenas* (women clothes for worshipping), and Surah Yasin (small book contained on Surah Yaseen). However, sarongs and mukenas are not provided in every room and must be requested from the receptionist due to limited supply. Wisma Selvira does not have a dedicated prayer room but has a small prayer space that accommodates one person. Guests can pray in this prayer room, their rented room, or visit a nearby

mosque. For ablution, there are no separate facilities for men and women, but guests can use the bathrooms provided in each room.

(e) Hotel employees must wear clothing in accordance with Sharia.

Wisma Selvira employs only male staff, all of the are Muslim. The staff do not have a specific uniform but are required to dress cleanly, neatly, and modestly, avoiding shorts above the knees to maintain an appearance aligned with Sharia principles.

(f) Sharia Hotels are required to use guidelines and/or procedures for hotel services based on Sharia principles.

Wisma Selvira does not yet have official guidelines or procedural manuals that fully follow Sharia principles. However, it applies general operational and management standards based on Sharia principles. These principles are reflected in service policies such as guest selection screening, prohibiting non-mahram couples from staying together, and providing worship facilities like prayer spaces, prayer mats, sarong, mukenas, Surah Yasin, and Qibla direction, while prohibiting nightlife entertainment, alcoholic beverages, and other activities contrary to Sharia.

(g) Sharia Hotels must use Sharia financial institutions in providing services.

Currently, Wisma Selvira has not implemented the use of Sharia financial institutions for transactions. Transactions are conducted in cash only. Nevertheless, Wisma Selvira applies the basic Sharia principle of using the *ijarah* contract (lease agreement) between the lodging and guests, where guests pay rent for the facilities used during their stay based on agreed terms. This shows an initial effort to implement transactions compatible with Islamic principles, although not fully integrated with the Sharia financial system.

#### **D. Conclusion**

The operational management of Wisma Selvira has distinctive characteristics that set it apart from conventional inns or hotels. Although Wisma Selvira is not officially recognized as a Sharia-compliant hotel, its operations are aligned with values consistent with Sharia principles, evident in various aspects such as guest reception procedures, facility provision, and human resource management. Wisma Selvira has made tangible efforts to implement management principles oriented towards Sharia values, even though it does not yet fully meet the formal requirements of a Sharia hotel according to DSN-MUI Fatwa No. 108/DSN-MUI/X/2016. In daily operations, Wisma Selvira enforces strict policies for guests who are couples, including identity verification as a commitment to avoiding actions prohibited by Sharia. Worship facilities are adequately provided in each room, although there are still limitations such as a shortage of prayer garments (*mukena*) and the absence of separate ablution areas. Regarding services and facilities, Wisma Selvira does not offer entertainment that leads to immorality or pornography, and its decorations reflect Islamic themes, including images of mosques and writings of the names of Allah SWT and Muhammad. The food and beverages provided are guaranteed halal, although they have not yet received halal certification from MUI. In terms of transactions, payments are still made in cash and do not involve Sharia financial institutions; however, the rental contract (*ijarah*) forms the basis of the service practice. Wisma Selvira has applied Sharia principles in its management but still needs to improve its operations and has not yet obtained halal certification from DSN-MUI.

#### **Acknowledgment**

The author expresses immense gratitude and thanks to the lecturers of Universitas Islam Indragiri for their valuable contributions in guiding the research process. Highest appreciation is extended to the management of Wisma Selvira for their willingness to allow the research to be conducted on their premises, as well as to the guests who took their precious time to share knowledge and experience. The author also thanks family, friends, and the editorial team of the Journal of Social Sciences and Islamic Studies (JOSIS) for providing a platform to disseminate the findings of this work.

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