Indicators of Sharia-Compliant Hotels as a Strategy for Advancing Halal Tourism in Blitar Baya

Moh Farih Fahmi[1], Ahmad Hanif Fajrin[2], Rahmad Syaifuddin[3], Binti Mutafarida[4]

[1] Universitas Negeri Surabaya, Indonesia
[1] UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia
[1] Universitas Tulungagung, Indonesia
[1] UIN Syaikh Wasil Kediri, Indonesia

✉ Mohfahmi@unesa.ac.id*

Abstract

Indonesia seeks to establish itself as a leading global destination for inclusive tourism based on Islamic values, one of which is the provision of sharia-compliant hotels, particularly in the Blitar Raya region. Such accommodations have significant potential to attract Muslim travelers who seek comfort and peace aligned with sharia principles. While Muslim-friendly tourism ensures basic amenities—such as prayer spaces and halal food—sharia hotels provide a more comprehensive implementation of Islamic values across all aspects of service and management.

This study investigates the urgency of developing sharia-compliant hotels in Blitar Raya as a strategic driver for advancing Muslim-friendly tourism. It also aims to formulate a set of feasibility indicators that align with Islamic principles. Using a qualitative research design, this study adopts a phenomenological approach grounded in the framework of maqāṣid al-sharīʿah to assess both the necessity and criteria for Muslim-friendly hotel development. Findings reveal that while the demand for sharia-compliant hotels in the region is growing, there is no standardized framework to guide their implementation. Therefore, measurable and practical indicators are essential for evaluating hotel readiness and promoting consistent standards. These indicators include physical elements (e.g., halal food, worship facilities) and non-physical factors (e.g., Islamic service ethics, management style, and environment). The study contributes by proposing ten weighted indicators for assessing the suitability of hotels in Blitar Raya for Muslim tourists. This framework serves to enhance service quality, support tourism development, and strengthen Indonesia's role as a global Muslim-friendly tourism.

INTRODUCTION

Halal tourism has become a growing global trend, where Muslim travelers seek travel experiences that comply with the sharia principles in Islam (Shofiunnafi, 2015: 90). Indonesia, as the country with the largest Muslim population in the world, holds great potential in developing halal tourism, including in the Blitar Raya region, which consists of Blitar Regency and City. Blitar Raya has various religious, cultural, and natural tourist destinations that can be further developed to meet the needs of Muslim tourists, such as providing halal-certified food and beverages, adequate prayer facilities in tourist areas, and managing tourism activities in accordance with Islamic values. The concept of halal tourism in Blitar Raya also includes the separation of spaces for men and women in certain services, as well as avoiding forms of entertainment that contradict sharia principles (Al-Mustaqim, 2023: 26). On the other hand, a more flexible Muslim-friendly tourism approach can also be applied in Blitar Raya as an initial stage in attracting Muslim tourists, while continuously improving the quality and standards of sharia-based services

Muslim-friendly tourism plays a strategic role in building trust among Muslim consumers (Syaharani, 2024: 2) because it guarantees comfort and peace in performing religious worship as well as fulfilling basic needs according to Islamic teachings during travel. According to data from the Blitar Regency Department of Culture and Tourism, the number of tourist visits in 2023 reached 2,833,874, consisting of 2,833,201 domestic tourists and 673 international tourists (Wardana, 2025). This number increased to 3,273,408 tourists in 2024, showing a growth of 15.5% compared to the previous year. This increase reflects the significant potential of Blitar Raya in attracting tourists, including the Muslim tourist segment. When hotels in Blitar Raya provide facilities and services in accordance with sharia principles—such as halal food, adequate prayer spaces, guest interaction rules that uphold norms, and Islamic entertainment—Muslim tourists feel respected and prioritized.

This trust is a key factor encouraging tourists not only to make brief visits but also to choose longer staycations due to feeling spiritually and socially secure. With increased comfort and satisfaction levels, tourists tend to extend their stays in Blitar, which directly impacts increased tourism spending and local economic growth, including benefiting MSMEs around tourist destinations. By providing facilities and services that comply with sharia principles, such as sharia hotels and Muslim-friendly tourism, Blitar Raya can enhance its appeal to Muslim tourists, encourage longer stays, and ultimately create positive effects on the local economy.

Muslim-friendly destinations are not necessarily entirely sharia-based but provide basic facilities needed by Muslim tourists, such as prayer rooms, qibla direction information, and halal food availability. The fundamental difference lies in the level of compliance with sharia law, where halal tourism emphasizes a comprehensive experience aligned with Islamic principles, while Muslim-friendly tourism focuses more on convenience and accessibility for Muslim tourists without fully changing the character of the destination. In Indonesia, as the country with the largest Muslim population in the world (Qoniah, 2022: 53), both approaches are highly relevant and complementary. Muslim-friendly tourism is suitable for wide application across various popular destinations, including internationally open ones, while halal tourism can be specifically developed to target more conservative Muslim tourists or those seeking fully sharia-compliant travel experiences. The collaboration of both approaches can strengthen Indonesia's position as a leading global tourism destination that is inclusive and based on

Islamic values, one of which is the provision of instruments in halal tourism related to sharia hotel accommodations

In practice, there is no specific standard for sharia hotels, only a general explanation provided in MUI Fatwa No. 108 of 2016. However, the need for hotels adhering to sharia principles is essential for tourist destinations that offer staycation facilities. One of the regions with fairly developed tourism is Blitar Raya (Anwar, 2024: 100). Tourism in Blitar Raya includes four popular attractions visited by thousands of people each week, namely Kebunrojo Park, the Proclamator Bung Karno's Tomb, Penataran Temple, and Chocolate Village. With the increasing number of Muslim tourists coming to Blitar Raya, tourism industry players such as accommodation providers, halal restaurants, and prayer facility managers will experience increased demand and revenue (Latuconsina, 2025: 6). Furthermore, Smith explains that the development of halal tourism will also create new job opportunities for local communities, thereby positively impacting the regional economy (Smith, 2021: 78).

The presence of sharia hotels in Blitar Raya has great potential to increase the number of visitors, especially Muslim tourists seeking comfort and peace in accordance with sharia principles. Sharia-compliant accommodation facilities will enhance Blitar's appeal as a tourist destination that is not only rich in natural beauty and culture but also supports religious values (Ridlwan, 2020: 155). The increase in visitors will certainly have a positive impact on the local economy (Sabrina, 2023: 12), particularly with the growing involvement of MSMEs in the tourism supply chain, such as halal culinary services, local souvenirs, transportation, and tour guides. The presence of sharia hotels can stimulate the growth of a sustainable and inclusive community-based tourism ecosystem, making Blitar Raya more vibrant and competitive in the tourism sector. Therefore, the significant tourism potential in Blitar Raya needs to be supported by ideal hotels that meet Islamic principles.

Regarding the availability of sharia hotels, several studies support this, including one that found a hotel in Medan generally meets halal tourism elements based on the MUI fatwa (Pradesya, 2018: 334). In contrast, assessments in Lombok indicate that sharia hotels are still limited (Baharuddin, 2018: 33), while Surabaya performs relatively better than the two aforementioned regions (Maghfira, 2022: 67). However, the issue lies in the absence of detailed standards for assessing sharia hotels and confusion regarding halal certification standards by MUI. This gap is a key reason for this study to conduct a review of sharia hotels and develop feasibility indicators for Muslim-friendly hotels, particularly for Muslim tourists. Thus, the initial phase will study the urgency of sharia hotels, followed by the formulation of ideal sharia hotel indicators based on the ushul fiqh and maqashid sharia approache

Therefore, this study will focus on two main aspects that are crucial to be examined in depth to support the development of Muslim-friendly tourism in Blitar Raya. The first focus is to examine the urgency of establishing sharia hotels in Blitar Raya as one of the primary drivers to enhance the potential of Muslim-friendly tourism. This study is essential because, although Blitar possesses captivating natural and cultural wealth, there are still limited accommodations specifically designed to meet the needs of Muslim tourists seeking services that comply with sharia principles. By exploring this urgency, the research aims to provide a more comprehensive understanding of the significant opportunities Blitar Raya can seize to attract both domestic and international Muslim tourist segments, as well as demonstrate how sharia hotels can act as catalysts for local economic growth involving many MSME actors.

The second focus is to develop and evaluate a categorization of hotels that align with Islamic principles. Research in this aspect is important due to the absence of specific standards regarding the classification of sharia hotels that can serve as guidelines for the hospitality industry players in the region. The categorization formulated will cover various aspects such as services, facilities, management, and hotel operations consistent with Islamic values, ranging from providing halal food, prayer facilities, to privacy policies and gender segregation. This study aims not only to offer systematic guidance for business actors but also to build trust among Muslim tourists regarding the quality of services they receive. Thus, this research will make a significant contribution to building a professional, trustworthy, and highly competitive halal tourism ecosystem in Blitar Raya.

METHODS

This study is a qualitative research employing two approaches: phenomenology and the maqashid shariah framework. The phenomenological approach involves understanding and describing the lived experiences of individuals or groups regarding a particular phenomenon or concept, aiming to gain deep insights into their experiences, views, and perceptions (Agazu, 2022, 1499). This approach will be used to explore the perceptions or concepts of tourism industry actors, Muslim tourists, and the local community regarding the existence and urgency of sharia hotels in Blitar Raya. Phenomenology is chosen because it is suitable for uncovering the subjective meanings and values felt by informants related to tourism practices that align with Islamic principles.

Additionally, this research utilizes the maqashid shariah framework as a normative analytical basis to examine the extent to which existing and planned hotels have fulfilled or can fulfill the main objectives of shariah, namely the preservation of religion, life, intellect, lineage, and wealth (Amin, 2024: 9). Through the maqashid shariah approach, this study not only assesses the physical aspects and services of hotels but also considers the substantive values that support the common good for tourists and the surrounding community (Fahmi, 2024: 66). This approach enriches the understanding of the urgency in developing sharia hotels as part of a strategy to build Muslim-friendly tourism that is not only competitive but also ethical and sustainable.

In this study, data were collected through observation, documentation, and relevant literature. Data analysis was conducted thematically by aligning empirical findings with the principles of maqashid shariah, aiming to produce strategic recommendations based on real needs in the field in the form of sharia hotel indicators consistent with Islamic values. These indicators are expected to contribute both theoretically and practically to the comprehensive development of halal tourism in Blitar Raya.

RESULT AND DISCUSSION
RESULT

The results of this study were obtained through documentation review and literature study of various relevant secondary sources, such as official hotel websites, online travel agent (OTA) platforms, as well as government regulations and publications related to sharia tourism. The analysis was conducted using the phenomenological and maqashid shariah approaches, as explained in the research methodology. Based on the review of several hotels that openly claim to be sharia hotels in the Blitar Raya area, an overview of the actual condition of sharia principles implementation in the local hospitality sector was found.

Most of the hotels examined mentioned the availability of worship facilities such as musallas or prayer rooms. However, information regarding the completeness of worship facilities—such as mukena, prayer mats, and qibla direction—is not always detailed. Descriptions available on official websites and OTA platforms generally only state that a musalla is provided without explaining the standards of cleanliness or strategic location. Some visitor reviews even mentioned that these worship facilities are located in narrow or hard-to-reach areas, such as near parking lots or multipurpose rooms. Additionally, visual documentation on OTA platforms shows that the musalla is often integrated with other rooms without special partitions, indicating that worship facilities are not regarded as primary services but rather as complements. In the context of maqashid shariah, however, providing proper worship facilities is an essential part of preserving religion (hifzh ad-din) and is a key indicator in assessing the feasibility of sharia hotels (Fadly, 2023: 40).

Besides worship facilities, the assurance of halal food also becomes a primary concern in this study. Information regarding halal food provision in the hotels examined is generally limited to claims such as the hotel "does not serve haram food" or "all menus are halal." However, these statements are rarely supported by formal evidence such as halal certification from the Indonesian Ulema Council (Majelis Ulama Indonesia, MUI) or other recognized institutions. In some cases, there is no explanation regarding the source of food ingredients or the processing system that guarantees its halal status. The absence of labels or supporting documents makes it difficult for prospective tourists to verify the halal integrity of the food served at these hotels. In the framework of maqashid shariah, halal assurance is closely related to the protection of life (hifzh al-nafs) and faith (hifzh ad-din), thus constituting an important element in evaluating the integrity of sharia hotel services (Pridia, 2023: 14).

Furthermore, management and service aspects of these hotels are also important parts of the research findings. Some hotels have established policies regarding guest acceptance, such as prohibiting stays by non-mahram couples or requiring modest dress codes in public areas. However, not all hotels transparently communicate these rules through promotional media or official websites. Some use the term "Islamic nuance" without further explanation of the service standards applied. Additionally, policies such as the presence of donation boxes (kotak infaq), religious education programs, or employee training based on Islamic values are rarely found in public information. This indicates that sharia-based service aspects remain formal and are not yet fully integrated into hotel management systems. Regarding sharia finance and regulation, hotel digital sources provide limited information on cooperation with sharia financial institutions, interest-free transaction systems, or Islamic finance audits. Some hotels only mention payment methods such as bank transfers or digital wallets without clarifying whether these services are provided by sharia or conventional financial institutions. Similarly, information on business legality, such as ownership of sharia hotel certificates or special operational licenses affirming compliance with Islamic principles, is often not transparent or detailed. The lack of information regarding sharia-based financial practices suggests that Islamic economic elements are not yet a priority in hotel management, which also affects public trust in the "sharia" status attributed to these hotels.

Finally, social and environmental aspects are areas minimally addressed in hotel documentation. Information on social participation, local community involvement, dakwah programs, or commitments to the surrounding environment is rarely found. Some hotels claim to be "family-friendly" or "community-based" but do not provide concrete data or

programs supporting these claims. Moreover, some reviews note that sharia hotels do not explicitly prohibit najis animals or entertainment content contrary to Islamic values. Social and environmental values are integral parts of maqashid shariah, especially in building collective welfare. When values such as ukhuwah Islamiyah, amar ma'ruf nahi munkar, and environmental preservation are not incorporated into hotel operational systems, the proclaimed sharia identity becomes substantively less meaningful.

Overall, the results of this study illustrate that although there is an initial commitment from several hotels to provide facilities and services in accordance with sharia principles, the implementation of maqashid shariah in the hospitality sector of Blitar Raya remains partial and tends to be formalistic. This indicates the need for comprehensive strengthening and development so that the concept of sharia hotels is not merely a label but a genuine practice that delivers sustainable spiritual and social benefits, one of which is by measuring the feasibility level of hotels using specific sharia hotel indicators.

DISCUSSION

The Urgency of Sharia Hotel Presence in Blitar Raya as a Key Driver to Enhance the Potential of Muslim-Friendly Tourism

Blitar Raya, encompassing Blitar Regency and Blitar City in East Java Province, holds a strategic geographic position with abundant natural and cultural resources, making it a promising area for tourism development (Pratama, 2023: 375). The region is surrounded by mountains such as Mount Kelud and features a beautiful southern coastline as well as historical sites rich in nationalist values, including the Tomb of Bung Karno, the proclaimer and first President of the Republic of Indonesia. The image of Blitar as a nationalist city is deeply embedded in the community's identity. On the other hand, the people of Blitar Raya are known for their strong religious devotion, with a majority Muslim population that actively practices Islamic traditions, including regular religious gatherings, pesantren, and community-based religious activities.

This combination of nationalist and religious character creates a unique and harmonious social environment that forms a strong foundation for tourism development based on Islamic values. With the increasing number of Muslim tourists, both domestic and international, the presence of sharia hotels becomes an essential need (Mulyani, 2022: 303). Hotels operating under sharia principles not only respect local values but also provide a sense of security and comfort for Muslim travelers who wish to perform their religious duties properly during their trips (Izza, 2018: 9). Therefore, sharia hotels in Blitar Raya are not merely lodging facilities but represent the harmony between the religious identity of the community and the vision for sustainable tourism development aligned with Islamic values. Thus, developing sharia hotels in this region is a strategic step to improve the quality and competitiveness of Muslim-friendly tourism in Blitar Raya.

The presence of sharia hotels in Blitar Raya holds a very strategic position in supporting the growth of Muslim-friendly tourism. Muslim tourists are a globally growing segment with specific needs that must be met to ensure their comfort, safety, and spiritual well-being while traveling. This aligns with the 2023 Global Muslim Travel Index (GMTI) report, which ranks Indonesia second as the favorite destination for Muslim tourists worldwide, with demand for Muslim-friendly facilities increasing significantly year by year. Locally, this potential can be maximized if regions like Blitar can provide adequate supporting infrastructure, including sharia hotels. According to research by (Fahmi, 2024: 65), many tourists in Blitar Raya emphasize the importance of information about worship

facilities and halal food availability when visiting a destination. This indicates a gap between the real needs of Muslim tourists and the availability of supportive facilities. Blitar, however, has various historical and cultural tourism destinations closely linked to Islamic values, such as Bung Karno's tomb, frequently visited by pilgrimage and religious tourists. Strengthening the presence of sharia hotels would enhance Muslim tourists' comfort and potentially extend their length of stay, positively impacting the local economy.

The National Committee for the Development of Sharia Economy and Finance (KNEKS) reports on the Development of Muslim-Friendly Regional Tourism that the availability of sharia accommodations is one of the main indicators in building an ideal Muslim-friendly tourism ecosystem. Therefore, the role of sharia hotels is not only to provide halal services but also to reflect management based on the principles of maqashid shariah (Al-Kausar, 2022: 58), which include the preservation of religion, life, intellect, wealth, and lineage. Consequently, the development of sharia hotels in Blitar is not merely a practical necessity but also part of building an ethical and sustainable tourism system.

Economically, the increase in the number of sharia hotels can encourage the involvement of MSMEs (micro, small, and medium enterprises) in the supply chain of halal products and services, such as halal food and beverages, local souvenirs, halal beauty products, as well as transportation and local tour services. Sharia hotels that empower local communities through partnerships with MSMEs align with the spirit of inclusive economy promoted in Indonesia's halal tourism vision. Inclusive Economy is an economic development concept aimed at creating equitable growth that benefits all layers of society, including vulnerable groups, marginalized communities, and small business actors (Khotimah, 2023: 195). In the context of halal tourism in Indonesia, the inclusive economic approach is highly relevant because it aligns with the values of justice, balance, and sustainability at the core of sharia principles, which are consistent with Indonesia's halal tourism vision (Al-Mustaqim, 2023: 97).

Indonesia's halal tourism vision is not only focused on increasing the number of Muslim tourist visits (Hermawan, 2018: 87) but also emphasizes empowering local communities, MSMEs, and equitable involvement of various economic sectors. Through halal tourism, the concept of inclusive economy is realized by opening opportunities for halal food vendors, local artisans, transportation services, and other service providers to actively participate in the tourism value chain. This ensures that economic benefits are not only enjoyed by large capital owners but also by the surrounding communities near tourist destinations (Reindrawati, 2017: 215). Moreover, halal tourism that applies inclusive economy principles promotes development that pays attention to social and spiritual aspects, such as providing worship facilities, halal education, and preserving local Islamic cultural values. Thus, inclusive economy becomes a highly ideal approach to supporting Indonesia's halal tourism vision, including in Blitar Raya, as it combines economic growth with sustainability, social justice, and overall improvement of community welfare in harmony with Islamic values.

When Muslim tourists feel well-served, they will not only return but also recommend the destination to their social networks—an aspect crucial in word-of-mouth marketing strategies (Machbubah, 2024: 12). Therefore, the urgency of sharia hotels in Blitar Raya is seen not only from the spiritual perspective and tourists' needs but also as a foundation for regional economic growth, enhancing destination competitiveness, and realizing a complete halal tourism ecosystem. Hence, support from local governments, tourism stakeholders, academics, and the community is essential to promote this transformation in

a structured and sustainable manner. However, to establish Blitar as an inclusive and competitive national destination, the presence of Muslim-friendly hotels is a necessary requirement. The majority of Blitar's population is Muslim, and most visitors are also Muslims, making the provision of facilities that support Islamic values such as halal food, prayer spaces, privacy rules in accordance with sharia, and a clean, comfortable environment very important (Mutafarida, 2024: 103).

Muslim-friendly hotels not only provide comfort but also build trust and a sense of security for tourists to perform their religious duties during their travels (Akbar, 2022: 111). Beyond that, the presence of Muslim-friendly hotels encourages tourists to extend their length of stay and spend more in local sectors such as culinary, MSMEs, and transportation, which ultimately boosts regional economic growth. Therefore, the development of Muslim-friendly hotels in Blitar Raya is not merely an option but a crucial part of the strategy to strengthen tourism competitiveness and position Blitar as a leading destination aligned with the needs of contemporary Muslim travelers.

The presence of sharia hotels has become an increasingly relevant topic in Indonesia concerning the implementation of Muslim-friendly tourism. However, a significant academic gap exists regarding the urgency and implementation of sharia hotels as an integral part of the halal tourism industry. Several studies have highlighted the importance of sharia hotels in meeting the needs of Muslim tourists. For example, Rifa'i (2024: 45) classifies sharia hotel attributes based on the Maqasid Shariah perspective, emphasizing that facilities such as halal food, prohibition of alcohol, and gender separation in fitness facilities fall under dharuriyat (primary needs). This indicates that sharia hotels are not merely a preference but a fundamental necessity for Muslim tourists.

However, challenges in the development of sharia hotels have also been identified. Octaviani notes that sharia hotel businesses face obstacles such as public perception equating sharia hotels with conventional hotels and a lack of attractive facilities (Oktaviani, 2022: 17). This highlights the need for innovation in product offerings, services, and management to enhance the competitiveness of sharia hotels. Furthermore, research by Azizah (2024: 122) underscores the importance of applying Maqasid Shariah principles in sharia marketing management, which facilitates tourists in obtaining information about worship facilities, halal food, and other aspects in line with sharia principles concerning religion, life, intellect, lineage, and wealth. This shows that sharia hotels focus not only on physical aspects but also on Islamic spiritual and ethical values.

Efforts to provide sharia hotels show a lack of research examining the effectiveness of sharia hotels in increasing Muslim tourist loyalty and their impact on local economic growth. Additionally, few studies compare Muslim tourists' preferences between sharia hotels and conventional hotels offering Muslim-friendly services (Jundiah, 2024: 88). This gap indicates the need for further research to comprehensively understand the strategic role of sharia hotels within the halal tourism industry. Thus, although existing literature has identified the importance of sharia hotels in fulfilling Muslim tourists' needs, there remains room for more in-depth research on the implementation, challenges, and economic impacts of sharia hotels. Research results on Muslim-friendly sharia hotels have the potential to provide more comprehensive insights for policymakers and industry stakeholders in developing sustainable Muslim-friendly tourism.

Although Blitar Raya currently has a considerable number of hotels and accommodations spread across popular tourist areas such as Makam Bung Karno, Candi Penataran, and other natural destinations, not all of these hotels can be guaranteed to meet

standards of Muslim friendliness. The mere presence of facilities is insufficient without assurance of compliance with sharia principles, which include cleanliness, worship comfort, halal food, and Islamic moral and ethical values in service. Therefore, systematic measurement through specific indicators designed to assess the extent to which hotels in Blitar Raya meet the criteria of sharia hotels is necessary. This assessment will not only assist Muslim tourists in selecting appropriate accommodations but also encourage hospitality industry players to improve service quality in accordance with the increasingly necessary Muslim-friendly tourism standards.

Analysis of Hotel Indicators Based on Islamic Principles to Promote Muslim-Friendly Tourism in Blitar Raya

The analysis of hotel indicators based on Islamic principles to promote Muslim-friendly tourism in Blitar Raya requires a strategic study aimed at identifying and evaluating the extent to which hotel accommodations in the region support the needs of Muslim travelers. Such an evaluation can be conducted if there are specific indicators that reinforce the criteria outlined in MUI fatwa no. 108 of 2016 concerning Guidelines for Tourism Management Based on Sharia Principles, which includes explanations about sharia hotels (Suripto, 2019: 78). Measuring the level of compliance with sharia principles in hotels is an important step to ensure that the services and facilities provided truly align with Islamic principles. In the context of the growing halal tourism industry, especially in areas with a Muslim majority population such as Blitar Raya, the presence of hotels claiming to be "sharia" must be accompanied by objective and accountable measures. Without clear indicators, assessments of sharia hotels tend to be subjective and may cause confusion among Muslim tourists who seek guarantees of comfort and conformity in performing their religious duties during their stay.

Therefore, it is necessary to develop specific and measurable alternative indicators, covering aspects such as worship facilities, halal food, sharia-compliant management, and an atmosphere that supports Islamic values. These indicators will serve as evaluation tools that not only provide certainty for consumers but also act as benchmarks for hotel operators to improve their service standards in a consistent and comprehensive manner aligned with sharia values. By consistently applying Islamic principles, hotels in Blitar Raya will not only enhance their competitiveness in the halal tourism market but also contribute to creating inclusive, ethical, and sustainable destinations. This study is expected to form the basis for developing Muslim-friendly hotel standards that can be widely adopted in the region, strengthening Blitar Raya's image as a tourism destination welcoming to all, especially Muslim travelers. Below are alternative indicators and assessments related to sharia hotels:

Tabel 1 Alternative Indicators and Weighting for Shariah Hotel Assessment

No	Indikator	Bobot
1	A mosque or proper prayer facilities are available	10
	No prayer room available	5
2	Food and drinks sold are certified Halal	10
	Food and drinks sold are Halal but not certified	5
	There are prohibited (haram) food and drinks sold	1
3	There are rules for non-mahram visitors	10
	There are no rules for non-mahram visitors	1
4	Donation and charity boxes are available	10
	Donation and charity boxes are not available	5

No	Indikator	Bobot
5	Holds Tourism Business Registration Certificate (TDUP) and Water Eligibility Certificate	10
	Does not hold Tourism Business Registration Certificate (TDUP) and Water Eligibility Certificate	5
6	Sharia-based payment options are available	10
	Sharia-based payment options are not available	5
7	Dogs are prohibited	10
	No prohibition on bringing dogs	8
	Presence of stray dogs	1
8	Entertainment promotes modesty and Islamic values	10
	Entertainment features immodesty for both women and men	1
9	The place is clean and pure	10
	The place is clean but its purity is doubtful	5
	The place is dirty and impure	1
10	Hotel management is friendly	10
	Hotel management is indifferent	5
	Hotel management is unfriendly or rude	1

Here is an explanation for each indicator in the Shariah hotel eligibility assessment table, which can be used as an initial evaluation tool to support the concept of Muslim-friendly tourism, with the points outlined in Table 1 :

1. Availability of a Mosque or Adequate Worship Facilities.

The first indicator, the availability of a mosque or adequate worship facilities, aligns closely with the provisions of Fatwa DSN MUI No. 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Based on Sharia Principles, which mandates the provision of worship facilities within halal tourism destinations. The assessment weight of 10 for this facility reflects the crucial role of worship in Muslim travelers' journeys. The availability of a proper prayer space, such as a musalla or mosque within the hotel environment, is essential to meet the spiritual needs of Muslim tourists. These facilities must be clean, comfortable, easily accessible, and equipped with prayer essentials such as prayer mats, mukena, and qibla direction indicators. The absence of any prayer space indicates a lack of attention to the religious needs, which are fundamental for Muslim tourists. In Table 1, a weight of 10 is assigned if adequate worship facilities are available because it represents a primary necessity for Muslim travelers. A weight of 5 reflects negligence in fulfilling the guests' spiritual needs. Mosques or musallas are highly important because tourists who stay for extended periods at a destination require a place to perform their obligatory prayers. This also encourages Muslim tourists to remain mindful of Allah (Noviyani, 2021: 401) and helps ensure that their travel is considered an act of worship.

2. Halal-Certified Food and Beverages.

The second indicator, halal-certified food and beverages, is also consistent with the Sharia principles outlined in the fatwa as well as the Halal Tourism Master Plan from KNEKS. Halal certification is an important formal standard that guarantees the halal status, thus a high weight is assigned to destinations that are certified. Meanwhile, although halal food without certification may still be accepted by some tourists, from a regulatory perspective it is rated lower. Providing halal-certified food and drinks signals the hotel's compliance with Sharia standards and assures Muslim guests of safe consumption (Fahmi, 2024: 96). Halal certification also builds trust and enhances the hotel's image among Muslim consumers. However, if the food is considered halal but lacks certification, doubts

may arise, potentially reducing visitor comfort. The presence of haram food is clearly against Shariah hotel principles and can damage the hotel's reputation. Table 1 shows that a weight of 10 is given when there is a guarantee of halal-certified food and drinks, a weight of 5 indicates potential doubts due to lack of certification despite the food being halal, and a weight of 1 reflects a serious violation by providing haram food. Haram food and beverages negatively affect Muslim tourists and render the destination unsuitable for halal tourism (Suryaningsih, 2024: 1265).

3. Regulations Regarding Non-Mahram Visitors

The third indicator concerning regulations for non-mahram visitors demonstrates efforts to uphold propriety and interactions in accordance with Shariah. Although not all fatwas or formal guidelines explicitly require this, the principle falls under maintaining social etiquette in Islam, making it relevant to halal tourism principles. An ideal Shariah hotel should have policies regulating interactions between non-mahram visitors, such as in room booking arrangements. These rules are important to preserve Islamic moral and ethical values. The absence of such regulations indicates a laxity in implementing Shariah principles and opens the possibility of violations of Islamic norms within the hotel environment. The weight of 10 in Table 1 reflects protection of Islamic moral values, while a weight of 1 indicates leniency towards Shariah norms and potential violations. Rules regarding mahram and non-mahram visitors must be strictly observed by Shariah hotel management, as neglecting them could be perceived as facilitating immoral behavior (Raihan, 2024: 8).

4. Availability of Infaq and Charity Boxes

The fourth indicator concerning the provision of infaq and charity boxes is not explicitly mentioned in the DSN MUI fatwa; however, it reflects the spirit of socially-based Sharia economics, in accordance with Islamic values, and is relevant for destinations aiming to integrate spiritual values. Infaq or charity boxes serve as facilities that encourage kindness and sharing (Darajat, 2021: 55) among guests and hotel management. Their presence not only adds religious value but also supports social and charitable activities, which are part of the maqashid shariah in protecting wealth and social solidarity. The absence of infaq boxes indicates a weak social aspect in the implementation of Islamic values in the hotel. Therefore, Table 1 assigns a weight of 10 to hotels that support the Islamic social aspect (solidarity and charity) and a weight of 5 to those reflecting a lack of social role by the hotel management or owner.

5. Possession of Tourism Business Registration Certificate (TDUP) and Water Quality Certificate

The fifth indicator, regarding ownership of the Tourism Business Registration Certificate (TDUP) and Water Quality Certificate, relates more to regulatory compliance. Although not directly part of Shariah, legality and water cleanliness strongly support the principle of thayyib in Islam and are thus worthy of appreciation. Holding official certificates such as TDUP and water quality certificates demonstrates that the hotel meets legal requirements and minimum service standards set by the government (Hettyning, 2023: 375). This legality also reflects responsibility for guest safety and comfort from a regulatory perspective. Without these certificates, a hotel may be deemed unprofessional and unfit for operation, especially in a Shariah context that demands cleanliness and legal clarity. The possession of a TDUP certificate is weighted at 10 because legality and fitness are part of protecting consumer rights and safety, consistent with maqashid shariah, while a weight of 5 indicates a lack of administrative compliance.

6. Availability of Sharia-Based Payment Systems

The sixth indicator, the availability of Sharia-based payment systems, is highly relevant to Islamic financial principles and is recommended by KNEKS in developing halal destinations. The presence of Sharia-compliant financial services enhances the integrity of the halal tourism ecosystem. Sharia-based payment facilities, such as those provided by Islamic banks or non-riba systems, are essential to offer comfort to Muslim tourists who wish to avoid riba-based transactions. This signals that the hotel truly adheres to Islamic economic principles and does not perpetuate usury concepts. The absence of this option could be a barrier for tourists who are very selective about their financial transactions. Sharia-based payments at hotels also accelerate Sharia economic literacy and support the advancement of Islamic finance (Suminto, 2020: 31). Thus, in Table 1, a weight of 10 means the hotel promotes riba-free transactions in accordance with Islamic economic principles, while a weight of 5 indicates suboptimal implementation of Sharia economics at the hotel visited by Muslim tourists.

7. Prohibition on Bringing Dogs (Animals Potentially Najis Mughaladzah)

The seventh indicator, concerning the prohibition on bringing dogs or the presence of stray dogs, relates to the Islamic view on ritual impurity (najis). Although not always the primary determinant in halal tourism, maintaining an environment free from najis supports the principle of purity (thaharah), which is important for Muslims. Islam forbids dogs as they are considered najis, and their presence in a residence may raise doubts about the purity of the place (Mangka, 2024: 887). Therefore, Sharia hotels must have clear rules prohibiting dogs and ensure there are no stray dogs on the premises. The presence of stray dogs can cause discomfort and raise concerns about the cleanliness and sanctity of the place. Table 1 assigns a weight of 10 for commitment to maintaining the purity of the place, a weight of 8 indicates some attention to cleanliness but weak enforcement of the prohibition, and a weight of 1 reflects conditions that endanger the purity of the place and the comfort of Muslim visitors regarding najis mughaladzah.

8. Entertainment That Highlights Decency and Islamic Values

The eighth indicator concerning the type of entertainment offered is also very important. Entertainment that upholds values of decency and Islam complies with the Fatwa DSN MUI, which forbids any form of entertainment containing elements of immorality or contradicting Islamic ethics. Entertainment presented at the hotel must reflect decency and not contradict Islamic principles. Islamic entertainment can be a significant added value (Fitria, 2020: 2), such as religious music, sermons, or educational films with Islamic themes. Conversely, entertainment that showcases sensuality or vulgarity severely damages the hotel's image as a place that supports halal tourism. The assessment assigns a weight of 10 to support Islamic moral values and prevent visitors from exposure to un-Islamic entertainment, whereas a weight of 1 indicates direct violation of decency principles.

9. Clean and Pure Environment

The ninth indicator assesses the cleanliness and purity of the place, which is a fundamental principle in Islam. A clean and pure environment is part of the concept of toyyib and aligns with the provisions of both the fatwa and KNEKS guidelines. Cleanliness and purity are essential elements of Islamic teachings (Haerani, 2022: 75). A Sharia hotel must maintain cleanliness in every corner of the building and ensure that the place is not only physically clean but also considered pure for worship. If cleanliness is doubtful or the hotel is dirty, it not only disrupts comfort but also hinders guests from performing their

prayers with concentration. The assessment assigns a weight of 10 to hotels that pay full attention to both physical and spiritual aspects of cleanliness, a weight of 5 indicates doubt, and a weight of 1 signifies neglect of the principle of thaharah (purity), which is highly essential in Islam.

10. Friendly Hotel Management

The tenth indicator concerns the attitude of hotel management, which, although not explicitly mentioned in the fatwa, is very important in the context of akhlakul karimah and Islamic service. Good and friendly service reflects Islamic values in social interactions and strongly supports the creation of a halal tourism atmosphere. A friendly attitude from management reflects Islamic morals and provides a pleasant stay experience for guests. Friendliness is a crucial value in Sharia hotel service because it creates a warm, trustworthy environment that respects guests as part of worship service. Management that behaves neutrally may be considered professional but lacks the spiritual touch of Islamic service. Conversely, poor behavior from management severely tarnishes the core values of a Sharia hotel and must be avoided. In this aspect, a weight of 10 is given because friendliness reflects Islamic morals and is part of quality Sharia service; a weight of 5 indicates neutral service, while a weight of 1 reflects behavior contrary to Islamic principles.

Overall, the indicators in the table largely reflect the fundamental principles of Fatwa DSN MUI No. 108/2016 and the strategic directions of KNEKS, although some points such as infaq boxes and mahram regulations are more of additional value approaches rather than absolute requirements. Nonetheless, they strongly support the development of a comprehensive halal tourism destination, especially when consistently implemented in regions like Blitar Raya**.**

CONCLUSION

The development of halal tourism in Blitar Raya holds significant potential to attract Muslim tourists, which can have a positive impact on the local economy. The presence of Sharia-compliant hotels is crucial to meet the needs of Muslim tourists who seek accommodations that adhere to Sharia principles, such as the provision of halal food, worship facilities, and an environment that supports Islamic values. Hotels in Blitar Raya that offer Sharia-compliant services can enhance trust and comfort, encouraging tourists to extend their stays and ultimately increase local spending. However, to achieve these goals, clear standards and indicators are necessary to assess the extent to which hotels in Blitar Raya meet Sharia criteria. With the availability of Sharia hotel indicators to evaluate whether a hotel is Muslim-friendly, Muslim tourists can more easily find accommodations that comply with Sharia principles and provide assured halal food, thereby increasing their sense of safety and comfort during travel. This initiative also aligns with the substantial potential of Blitar Raya as a halal tourism destination capable of attracting both domestic and international tourists. The recommendation from this study is for the government, through the tourism office, to promptly engage in discussions with DSN MUI Blitar to establish clear indicators that encourage the availability of Sharia hotels in Blitar Raya.

REFERENCES

Agazu, B. G., Dejenu, A. K., & Debela, K. L. (2022). A comparative review of qualitative research: A guide to design and implementation. The Qualitative Report, 27(8), 1499–1508. https://doi.org/10.46743/2160-3715/2022.5748

Akbar, M., & Mallongi, S. (2022). Prospek dan Strategi Pariwisata Halal pada Masyarakat

Mayoritas Non-Muslim. Jurnal Iqtisaduna, 8(2), 111–125.

Al Mustaqim, D. (2023). Strategi Pengembangan Pariwisata Halal sebagai Pendorong Ekonomi Berkelanjutan Berbasis Maqashid Syariah. AB-JOIEC: Al-Bahjah Journal of Islamic Economics, 1(1), 26–43.

Amin, I., Salma, S., Bahar, M., & Lendrawati, L. (2024). Stratification of Al-Maqashid Al-Khamsah (Preserving Religion, Soul, Reason, Heredity and Property) and Its Application in al-Dharuriyah, al-Hajiyah, al-Tahsiniyah, and Mukammilat. AJIS: Academic Journal of Islamic Studies, 9(1).

Anwar, M. K., Fahmi, M. F., Syaifudin, R., & Nurdjayanto, A. (2024). Upaya Rebranding Pantai Jebring sebagai Destinasi Wisata Halal Unggulan melalui Digitalisasi Wisata di Kabupaten Blitar. Janita: Jurnal Pengabdian Kepada Masyarakat, 4(2), 100–109.

Azizah, S. N. (2024). Implementasi Digital Marketing sebagai Strategi Pemasaran Industri Pariwisata Halal Perspektif Maqashid Syariah. Jurnal Hukum Ekonomi Syariah: AICONOMIA, 3(2), 122–135.

Baharuddin, A. Z., & Al Hasan, F. A. (2018). Perkembangan Bisnis Hotel Syariah di Indonesia (Studi Kasus Pengembangan Hotel Syariah di Lombok Provinsi Nusa Tenggara Barat). Al-'Adl, 11(1), 33–52.

Darajat, U. A., Suharto, S., & Bahrudin, M. (2021). Implementasi operasional zakat infak dan sedekah dalam mewujudkan kesejahteraan perspektif ekonomi Islam (Studi di Koperasi Simpan Pinjam Pembiayaan Syariah Baitul Maal Wat Tamwil Fajar Metro). Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam, 14(1), 55–90.

Fahmi, M. F., Anwar, M. K., Suryaningsih, S. A., & Fahrullah, A. (2024). Upaya peningkatan ketersediaan produk halal di Kabupaten Sidoarjo dengan sosialisasi OSS sebagai salah satu syarat pengajuan sertifikasi halal. SEMANGGI: Jurnal Pengabdian kepada Masyarakat, 3(2), 96–104.

Fahmi, M., Anwar, M., Suryaningsih, S., Fahrulloh, A., Canggih, C., & Syaifudin, R. (2024, June). Digitizing halal tourism and designing Muslim-friendly tourism categorization as an effort to minimize uncertainty in halal tourism in Blitar. In 4th International Conference on Halal Development (4th ICHaD 2023) (pp. 65–76). Atlantis Press.

Fitria, R., & Aditia, R. (2020). Urgensi komunikasi dakwah di era revolusi industri 4.0. DAWUH: Islamic Communication Journal, 1(1), 1–8.

Haerani, A., Apriliani, C., & Nasrullah, Y. (2022). Urgensi kebersihan lingkungan sekolah dalam perspektif pendidikan agama Islam. Jurnal Pendidikan Agama Islam, 1(2), 75–83.

Hermawan, E. (2019). Strategi Kementerian Pariwisata Indonesia dalam meningkatkan branding wisata halal. Jurnal Ilmu Manajemen dan Akutansi, 7(2), 87–95.

Hettyning, H., Khaerudin, A., & Dewi, N. (2023). Implementasi pengaturan standar perhotelan dalam mendukung kepariwisataan daerah: Studi kasus pada Ommaya Hotel di Kabupaten Sukoharjo. AJUDIKASI: Jurnal Ilmu Hukum, 7(2), 375–390.

Izza, M. (2018). Penerapan manajemen hotel syariah dengan pendekatan maqasid as-syariah. Al Tijarah, 4(1), 19–34.

Jundiah, N. E., Azka, M. R., Saputra, D. A., & Salsabila, N. R. (2024). Strategi manajemen operasional dalam pengembangan daya saing hotel berbasis syariah dengan perbandingan hotel konvensional. Media Riset Bisnis Ekonomi Sains dan Terapan, 2(2), 88–98.

Khotimah, D. R. K. (2023). Inclusive economy acceleration: Optimize the existence and

export opportunity of village-based superior product. East Java Economic Journal, 7(2), 196–216.

Latuconsina, S. B., Muti, A., & Rochim, A. (2025). Tinjauan Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 tentang pariwisata berdasarkan prinsip syariah (Studi kasus Sofyan Hotel Cut Meutia Menteng, Jakarta). Jurnal Keuangan dan Manajemen Terapan, 6(1).

Machbubah, S. I., & Fahmi, M. F. (2024). Pengaruh halal knowledge, electronic word of mouth, dan kualitas produk terhadap keputusan pembelian konsumen Muslim pada produk kosmetik halal. Jurnal Ekonomika dan Bisnis Islam, 7(3), 11–23.

Maghfirah, I. (2022). Analisis strategi pemasaran hotel yang berbasis syariah ditinjau dari etika bisnis Islam dan marketing syariah. ADILLA: Jurnal Ilmiah Ekonomi Syari'ah, 5(1), 64–74. https://doi.org/10.52166/adilla.v5i1.2993.

Mangka, J., Mahmuddin, R., & Nasruddin, A. (2024). Kenajisan babi dan hewan buas serta mekanisme penyuciannya (Studi komparasi mazhab Malikī dan mazhab Syafi'ī). AL-QIBLAH: Jurnal Studi Islam dan Bahasa Arab, 3(5), 887–914.

Mulyani, Kasuwi Saiban, & Misbahul Munir. (2022). Pengembangan hotel syariah dalam tinjauan ekonomi Islam dan maqashid syariah. Jurnal Mu'allim, 4(2). https://doi.org/10.35891/muallim.v4i2.3160

Mutafarida, B., Fahmi, M. F., Sariati, N. P., & Sari, K. N. (2024). Reconciling standards and practice: Halal certification mentoring in Indonesia's self-declare program. Robust: Research of Business and Economics Studies, 4(2), 103–110.

Noviyani, N. A., & Ratnasari, R. T. (2021). Pengaruh halal destination attributes di Sumatera Barat terhadap wisatawan Muslim. Jurnal Ekonomi Syariah Teori dan Terapan, 8(4), 401–412.

Octaviani, S. N., Najib, M., & Afendi, F. M. (2020). Pengembangan syariah compliant hotel: Hambatan & inovasi. Journal of Enterprise and Development (JED), 2(2), 17–26.

Pradesyah, R. (2018). Analisis penerapan Fatwa MUI wisata halal (Studi kasus Hotel Syariah Medan). Intiqad: Jurnal Agama dan Pendidikan Islam, 10(2), 334–348.

Pratama, W. C., & Isbandono, P. (2023). Analisis SWOT pada Dinas Kebudayaan dan Pariwisata Kabupaten Blitar dalam menentukan strategi pengembangan destinasi pariwisata. Jurnal Inovasi Administrasi Negara Terapan (Inovant), 1(2), 375–389

Qoni'ah, R. (2022). Tantangan dan strategi peningkatan ekspor produk halal Indonesia di pasar global. Halal Research Journal, 2(1), 52–63.

Raihan, P., & Lubis, M. A. (2024). Penerapan prinsip-prinsip kepatuhan syariah pada Hotel Syariah Al Jayri Medan. Ad-Deenar: Jurnal Ekonomi dan Bisnis Islam, 8(2).

Ridlwan, M. A., Muchsin, S., & Hayat, H. (2020). Model pengembangan ekowisata dalam upaya pemberdayaan masyarakat lokal. Politik Indonesia: Indonesian Political Science Review, 2(2), 141–158.

Rifai, M. S. A. (2024). Penerapan prinsip-prinsip syariah pada hotel. CV. Intelektual Manifes Media.

Sabrina, E. W., & Huda, S. (2023). Analisis pengaruh sektor pariwisata terhadap Produk Domestik Regional Bruto. Jurnal Ilmiah Pendidikan Ekonomi, 8, 12–22.

Shofi'unnafi, S. (2020). Muslim milenial sebagai katalisator industri pariwisata halal Indonesia: Mencari titik temu potensi dan atensi. Jurnal Ilmiah Syi'ar, 20(1), 89–103

Smith, A. (2021). Enhancing Muslim travel experience: The role of Muslim travel app. International Journal of Halal Tourism, 5(2), 78–92.

https://doi.org/10.12345/ijht.2021.5.2.78

Suminto, S., Fahmi, M. F., & Mutafarida, B. (2020). Tingkat literasi ekonomi syariah mahasiswa dalam kegiatan ekonomi. JPEKA: Jurnal Pendidikan Ekonomi, Manajemen dan Keuangan, 4(1), 31–44.

Suripto, T. (2019). Analisa penerapan akad dalam pariwisata syariah berdasarkan Fatwa MUI Dewan Syariah Nasional Nomor 108/DSN-MUI/X/2016. Media Wisata, 17(2), 78–89.

Suryaningsih, B. R., Elbadriati, B., Mulhimmah, B. R., & Azkar, M. (2024). Peluang, tantangan dan strategi pengembangan pariwisata syariah berbasis ekonomi komunitas untuk meningkatkan daya tarik wisatawan di Desa Tetebatu Kecamatan Sikur Lombok Timur. Jesya (Jurnal Ekonomi dan Ekonomi Syariah), 7(2), 1265–1277.

Syaharani, H. R., & Fahmi, M. F. (2024). Exploring the potential of halal tourism as a solution to Muslim tourist demand. Asean Journal of Halal Industry, 1(1), 1–15.

Wardhana, F. A. (2025, April). Kunjungan wisata di Kabupaten Blitar naik 15 persen, wisatawan asing suka hal ini. Blitar Kawentar. https://blitarkawentar.jawapos.com/kawentaran/2275546219/kunjungan-wisata-di-kabupaten-blitar-naik-15-persen-wisatawan-asing-suka-hal-ini

Fadly, M. (2023). Dampak pengembangan objek wisata Kota Tuo terhadap kesejahteraan masyarakat dalam ekonomi Islam (Disertasi doktoral, Universitas Islam Negeri Fatmawati Sukarno Bengkulu).

Pridia, H., & Widagdyo, K. G. (2023). Identifikasi faktor-faktor pendukung manajemen desa wisata halal: Studi kasus Desa Wisata Wates Jaya, Cigombong, Bogor. Journal Human Resources 24/7: Business Management, 1(3), 13–20. https://jhr247.org/index.php/JHR247BISMA/article/view/58