



Sharia Hotel Marketing Management: Case Study at Sofyan Grand Kalimas Hotel and Namira Hotel in Surabaya, East Java, Indonesia

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Author's contribution

The sole author designed, analysed, interpreted and prepared the manuscript.

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ABSTRACT

Currently, the halal tourism business through sharia hotels is increasingly vibrant in the era of globalization in line with the large demand for domestic and foreign halal tourism markets. Islamic marketing is an important part in developing the halal industry in the hotel sector, in addition to sharia compliance in sharia hotels. The purpose of this research is to analyze sharia hotel marketing management: case studies at the Sofyan Grand Kalimas Hotel and Namira Hotel in Surabaya, East Java, Indonesia. This research uses a case study approach with a descriptive qualitative research type. The research results show that sharia hotel marketing management instills religious values by emphasizing norms, attitudes and behavior by applying Islamic principles, Islamic practices, Islamic rules and Islamic beliefs, both internal and external management. Internal marketing as a differentiator from conventional hotels adds the variable Islamic atmosphere and externally adds Islamic brotherhood. Then, to improve marketing, hotel management must build relationships and collaborate with stakeholders, including the government, institutions, Islamic mass organizations which are marketing targets.

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1. INTRODUCTION

The halal tourism business through sharia hotels in the era of globalization is increasingly popular and increasing in line with the large demand for halal tourism markets both domestically and overseas [1,2,3]. Based on the development of the sharia hotel industry, sharia compliance has become an important issue in academic studies [4,5,6]. Apart from that, sharia marketing is also an interesting issue that can be studied and developed, especially the issue of sharia marketing in the field of hotel services. In contrast to the issue of sharia compliance in sharia hotels, which has been the focus of many studies, to date no one has developed a specific marketing strategy for sharia hotels that is in accordance with sharia principles. In fact, Islamic marketing is an important part of developing the halal industry in the hotel sector [7].

Increasing business development in Indonesia, both in the industrial sector and in the service sector, including the hotel business [8]. The hotel business is a service business, while a service business is an activity that can be offered to other parties which is basically intangible and does not result in any ownership [9]. This business in the world of hotels has resulted in increasingly tight competition to increase the level of visitors or tourism owned by each hotel entrepreneur so that marketing management strategies are needed that are right on target [10].

As the trend of awareness among Muslim communities in Indonesia increases to implement a halal lifestyle. Today's sharia hotel industry continues to develop. This increases the need for various products and activities in accordance with sharia. Various types of sharia business have been carried out by business people in various sectors, namely banking financial institutions, hotel, restaurant, travel, spa and halal food destinations and products, pharmacy and medical care, fashion and cosmetics. Currently, various kinds of sharia businesses are in great demand among business people, one of which is sharia hotels because the application of sharia in the hotel business is very profitable and has become a lifestyle for Muslims.

Two things that have rarely been topics of discussion at the same time are Islam and marketing, but with the increasing interest in developing knowledge among academics and

practitioners in understanding Muslim consumers and considering the Muslim market as a very attractive market segment, companies need to formulate marketing management strategies. sharia which cannot be separated from Islamic teachings and principles. One of the characteristics of marketing that is in accordance with Sharia and is not found in conventional marketing is a religious nature, where this condition is not created out of compulsion, but departs from awareness and religious values, so it is considered important in marketing activities so that they do not fall into actions that can harm others.

Islam regulates and teaches ethical and moral issues, so that when conducting marketing you must have a foundation of Islamic ethical values for business people, both traders, mediators, and marketers, as follows: (1) have a spiritual personality (*taqwa*) (2) behave well and be sympathetic (*shidiq*) (3) behave fairly (*al-adlh*) (4) act in a serving and humble manner (*tahfif*) (6) be honest and trustworthy (*al-amanah*) (7) apply good managerial skills (8) not be suspicious and give back (*ghibah*) 9) do not swear when trading (10) do not commit bribes or bribes (*risywah*).

It is very important for Sharia Hotels as a service industry to implement and develop marketing management so that services are in accordance with Sharia and consumers can get satisfaction. The condition that must be met by a company to be successful in competition is to strive to achieve the goal of creating and retaining customers. Customer satisfaction will affect customer loyalty. Loyal customers are consumers who have a very high commitment to repurchase a product consistently in the long term, despite various influences or other offers from competing products. Thus, it can be said that loyal customers have "*Permanent Fanaticism*" for a product or service or an institution that has become their choice.

Hotels are basically a form of business that operates in the field of providing services to hotel guests both physically, psychologically and safely as long as guests use the facilities or enjoy services at the hotel. Therefore, appropriate business management and marketing strategies are needed so that they are able to target the target market. Where to achieve a smart market target you have to determine the market segment and target

market, but not only that, Sharia hotels must also implement the basic principles of sharia itself.

Apart from that, Sharia hotels are not only oriented towards profit, but also must comply with Sharia principles according to Islamic teachings. In summary, the principles and signs of the sharia hotel business can be described as follows with the objectives: (a) Not producing, trading, providing, renting a product or service where all or part of the elements of the service or product are prohibited or not recommended in Sharia. Such as food that contains pork, alcoholic drinks or intoxicating substances, gambling, adultery, pornography, pornographic action and so on. (b) Transactions must be based on a real, not artificial, service or product. (c) There is no injustice, harm, ungodliness, damage, immorality, error or involvement, either directly or indirectly, in an action or thing that is prohibited or not recommended by sharia. (d) There are no elements of fraud, lies, lack of clarity (gharar), excessive risks, corruption, manipulation and ribawi or getting results without being willing to participate in the business or bear the risk. (e) Overall commitment to the agreement entered into.

Until now, no one has researched, discussed, developed, mapped, created patterns and formulated research models related to Sharia hotel marketing management specifically that are appropriate and appropriate to be implemented in Sharia hotels. With this objective, researchers are interested and encouraged in conducting research on Sharia Hotel Marketing Management.

1.1 Sharia Marketing

The marketing concept itself is actually not far from the marketing concept that we are familiar with, because the concept that we are familiar with today is a science or art that leads to the creation of value, delivery to consumers by producers so that consumers are interested in a service or good. fulfill their needs and desires based on honesty, justice, openness and sincerity in accordance with the principles of the muamalah agreement or business transaction agreement in Islam [11].

In general, sharia marketing concepts that have a big influence on the business development of a company include [12,13,14]:

- 1) Sharia Segmentation
Segmentation is actually not a job of dividing the market, but rather 'looking' at

the market creatively, but still effectively; because it's too creative but it's not effective either. The models used are: first; static attribute segmentation (static, such as geographic and demographic), second; dynamic attribute segmentation (psychographic and behavioral), third; individual segmentation (individual individuals).

- 2) Sharia Targeting (Setting Target Market)
Companies cannot only target the minds of consumers in this increasingly crowded situation. Consumers cannot differentiate the advantages of each product because there are too many of them, and they are relatively no different from each other in terms of functionality.
- 3) Shariah Positioning (Determining Market Position)
This principle is built with the understanding that positioning is a statement about how the identity of a product or company is embedded in the minds of consumers which is in line with the competencies of the company to gain trust, credibility and recognition from consumers.
- 4) Differentiation Sharia (Designing a Set of Differences)
Differentiation is needed as a core tactic in terms of content (what to offer), context (how to offer it) and infrastructure (including employees, facilities, and technology).

1.2 Sharia Marketing Ethics

Islam is a religion that regulates everything in the heavens and on earth, including ethical issues because it does not only involve carrying out daily activities. For this reason, it is very important for humans, especially Muslims, to know the ethics in sharia marketing so that business activities can become a means to achieve blessings, not as an effort that allows any means to be justified. There are several Islamic ethics for marketers, including as follows [15,16]:

- 1) Having a spiritual personality (*Taqwa*)
- 2) Behave kindly and sympathetically (*Siddiq*)
- 3) Behave fairly (*Al-'Adl*)
- 4) Be serving and humble
- 5) Keep promises and don't cheat
- 6) Honest and trustworthy
- 7) Implement good management
- 8) Don't be prejudiced or commit backbiting
- 9) Don't swear when trading

10) Do not take bribes/briberies Risywah

2. RESULTS AND DISCUSSION

There are several points that must be paid attention to in the hotel business so that it complies with sharia principles, including: 1) Couples who are not mahram, this is the most important point is the screening process for guests who come or visit the hotel because the guests who come in pairs are husbands. wife or not so it needs to be identified, 2) Non-halal food and drink, such as wine or liquor and pork. On the hotel premises there is a food place which is called a restaurant. Restaurants as tourism accommodation must be halal certified by DSN-MUI as a form of protection for consumers and as a consequence of a hotel's sharia, 3) Activities that lead to seclusion, as often occurs in swimming pools, spas, gyms and various public facilities. others that have the potential to bring together guests or hotel visitors, both men and women. Meanwhile, for sports activities that often show off women's curves, as much as possible, place and time arrangements must be made.

The Sofyan Grand Kalimas Hotel is the first hotel to apply the sharia concept in its management, so the aim of this hotel is not only to seek profit, but also related to the importance of implementing sharia in all aspects of life. The Sofyan Grand Kalimas Hotel is located within the grave of one of the walisongo of Sunan Ampel Surabaya who became the identity of the Sofyan Grand Kalimas Hotel.

Sofyan Grand Kalimas Hotel is located to the west of Sunan Ampel's grave, or to be precise, on Jalan KH. Mas Mansyur 151 – 155 Surabaya. The reason for building a hotel or accommodation in this place is because it is located in the middle of an Arab village, precisely in the area of the Sunan Ampel Grand Mosque and also close to the port of Tanjung Perak.

When guests enter the Sofyan Grand Kalimas Surabaya Hotel or check in, they must show their ID cards, and if the guests who come are a male and female couple, then the guests must show a marriage certificate. The food and drink served at the Grand Kalimas Hotel Surabaya uses halal ingredients and those that are beneficial for health. Drinks served must avoid alcohol content, such as food, drinks and other products served to guests must have halal certification from the Indonesian Ulema Council (MUI). The service standards of the Sofyan Grand Kalimas

Surabaya hotel are friendliness in words and deeds, gentleness, willingness to help, politeness, morals and all employees must dress modestly according to Islamic standards and women wear the hijab. When you enter the lobby of the Sofyan Grand Kalimas Hotel, Surabaya, an employee at the hotel greets you by saying the word Assalamualaykum before the guests or visitors say it, this is a form of respect for the guests.

Meanwhile, Hotel Namira Surabaya is a hotel with an Islamic nuance that prioritizes sharia concepts with 3 Star Hotel standards. Hotel Namira Syariah Surabaya was founded in 2017 and inaugurated on July 29 2017 under the management of PT. Griya Lestari Hotel and under Harmoni Imara Management (HAI Management). The Namira Syariah Surabaya Hotel is a subsidiary of the Namira Syariah Pakalongan Hotel which has the same standards and concept as the Surabaya branch. The Namira Syariah Surabaya Hotel is the only sharia hotel located in South Surabaya. The landmark close to the Namira Syariah Surabaya hotel is the Al-Akbar Surabaya Mosque.

The management of the Namira Syariah Surabaya Hotel in managing the Namira Syariah Surabaya hotel carries and applies the Middle Eastern concept. This middle eastern concept is what differentiates the Namira Syariah Hotel in Surabaya from other sharia hotels in Surabaya. In terms of consumption, the Namira Surabaya hotel has received Halal certification for the Namira Syari'ah Surabaya Hotel Restaurant issued by the Indonesian Ulema Council of East Java (MUI Jatim) so that all hotel dishes are guaranteed halal and free from alcohol. This also includes the cooking ingredients used by the hotel which have been labeled halal by the MUI.

The hotel also makes it very easy for guests to pray. Complete prayer equipment is available in each guest room along with the Koran, prayer books and Islamic magazines or you can also pray in the hotel's prayer room which is also complete with prayer equipment. Television broadcasts have also been sorted by the hotel, with only local broadcasts available and Islamic international broadcasts available. Every year Hotel Namira Syari'ah Surabaya has carried out corporate social responsibility through charity activities and social service. Charitable activities are carried out with various activities such as: compensation and fasting together with orphaned children, distributing takjil during the

month of Ramadan and charity activities in the surrounding area.

3. CONCLUSION

From the entire research process starting from data presentation, research results and discussions, sharia hotel marketing management at the Sofyan Grand Kalimas Hotel Surabaya and the Namira Syariah Hotel Surabaya, it can be concluded that the ideal sharia hotel marketing management that fits the characteristics of sharia hotels is to instill sharia values that emphasizes norms, attitude and behavior by implementing Islamic principles, Islamic practices, Islamic rules and Islamic beliefs, both internally and externally. In internal marketing, as a characteristic of sharia hotels and differentiating them from conventional hotels, it adds to the variable Islamic atmosphere and externally, it adds to Islamic brotherhood or Islamic relationships. Then, to improve marketing, you have to build relationships and collaborate with stakeholders, including the government, institutions, Islamic mass organizations that are the marketing targets.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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