

Implementation of fatwa DSN-MUI on guidelines for shari'a-based tourism management at the resort of Svarga Lombok

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ABSTRACT

This study aims to find out how tourism management is managed at the Svarga resort. And to find out the implementation of the Fatwa of the Ministry of Home Affairs No. 108 of 2016 concerning Guidelines for Tourism Regulation Based on Islamic Sharia Principles in Svarga Resort. The type of research is experimental legal research. Meanwhile, the data collection techniques used are structured interviews, questions and answers, observations, and documentation. The analysis used in this study used qualitative data processing techniques. From this research, it can be concluded that Svarga Resort has carried out most of the Fatwa Ulama Indonesia Number 108 concerning Sharia Hotel Provisions in Lombok. The provisions that have not been implemented, namely the absence of guidelines and/ or guidelines for hotel service procedures to ensure hotel services are carried out by Islamic Sharia principles. And also have not used the services of Islamic financial institutions in carrying out their services. With regards to the Spa, Sauna, and Message Svarga Resort already runs most of the written provisions. The provisions that have not been implemented are the use of materials that are guaranteed halal with the halal certificate of the Indonesian Ulema Council.

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1. Introduction

Islam is an inclusive religion, in which all kinds of activities are organized, including tourism. Tourism based on the principles of Sharia is the integration of Islamic values in it, as in Sharia hotels, providing facilities and meaning that guarantee Halal. In essence, tourism regulated by Islam leads to benefits and benefits so that the tourists who visit it not only get worldly pleasure but also spiritual experiences that are offered in tourist things (Basalamah, 2011).

In this era, tourism has become a way of life, with the majority of people in the world making tourism a basic necessity and no longer an additional necessity let alone a third need. Indonesian people are people who spend part of their time enjoying the tours that are offered around them, whether through electronic print media or online (Ulum, 2019).

The scope of tourism has wider scope than traditional tourism and religious tourism. The scope of traditional tourism purposes includes only nature, culture, heritage, and delicacies. At the same time, religious tourism includes objects from cemeteries, historical monuments, or places of worship. At the same time, Islamic tourism can fold everything into traditional and religious tourism. In addition, legitimate tourism aims to achieve pleasure, promote religious awareness, and stay in the

corridor of religious ethics. In this way, legitimate tourism is integrated into providing worship facilities with tourist objects and rituals as part of the entertainment package (Ulum, 2019).

In the past few days, tourism has also become one of the fastest-growing economic sectors (Gilang Widagdyo, 2015; Rahmi et al., 2017). In November 2019, the number of foreign tourists arriving, or usually shortened as tourists to Indonesia saw an increase of 11.55 percent compared to the number of visitors in November 2018. However, compared to October 2019, the number of foreign tourist visits in November 2019 decreased by 4.67 percent. If the number of foreign tourists arriving in Indonesia cumulatively from January to November 2019, amounted to 14.92 million visits, an increase of 3.55 percent compared to the number of foreign tourist visits in the same period of 2018, which amounted to 14.10 million visits (BPS, 2019).

Indonesia's legitimate tourism has succeeded in achieving achievements at the international level by ranking first as a Halal global tourist destination on the Global Islamic Travel Index (Mujib, 2016) (GMTI) version. 2019 announced by Crescent Evaluation – Mastercard. This achievement is good news not only for the Ministry of Tourism the ministry that undertakes the development of halal tourism in Indonesia but also for the entire Indonesian nation. After five years of focusing on the development of halal tourism, Indonesia has finally been able to demonstrate its potential as the best halal tourism destination in the world (KKBKI, 2020).

The vision of tourism based on Sharia principles that have a significant impact in Indonesia is in the spotlight for state officials. One of them is a hot topic for discussion by the Deputy Governor of Jakarta who believes that tourism with Sharia principles has a very great potential to advance the regional economy through halal tourism products (Jamal et al., 2019).

Of this aphid, according to the Ministry of Tourism of the Republic of Indonesia, three provinces in Indonesia are considered halal destinations in Indonesia, namely West Nusa Tenggara (NTB), Sumatra, and Aceh. The three provinces have great potential or opportunity for development, especially if they are linked to very promising local revenues. The concept of halal tourism is considered a tourism sector by provides the necessities needed by Muslim tourist by Islamic law, related to worship facilities, halal food, beverages, and other supporting facilities by the provisions of Islamic law in tourist destinations (Fahham et al., 2017.; Jamal et al., 2019).

In addition, it can be stipulated that the Islamic rules oblige legitimate tourism, starting with the tourist facilities provided, the safety of tourists while they are in tourist purposes, the level of halal food and beverages provided, and all tourist products such as hotels or guesthouses and spas. Restaurants and the management of each tourist attraction adhere to the principles of Islamic law such as dressing to cover the genitals and behaving politely and gently (Jamal et al., 2019).

In terms of legitimate tourism, Lombok has won awards as the best halal tourist destination in the world and the best honeymoon destination in the world (Ade Ela, 2016). Therefore, it is known as legitimate tourism which has obliged tourist hosts such as hotels and restaurants that serve food to tourists to obtain halal standards or halal certification from the Indonesian Council of Scholars (MUI) in serving food and drink.

2. Method

The type of research in this study is a type of empirical legal research. The data collection techniques used were structured interviews, questions and answers, observation, and documentation. The analysis used in this study used qualitative data processing techniques.

3. Results and Discussion

Svarga Resort is taken from Sanskrit, meaning "paradise". Svarga Resort is uniquely designed to be an exclusive resort that is different from the others. With its mountain features, Svarga Resort offers a unique and seductive natural and cultural atmosphere in Lombok. Svarga Resort is designed in a way like a hill resort of hillside landmarks that offer a blend of nature with local culture (Interview).

This combination results in 3 regions that we can call the sea, land, and mountain regions that can enjoy the charm and natural beauty of Lombok Island. The sea area starts from the entrance to

the resort and the lobby area. Here we can find a large pearl lamp representing the sea area of Lombok, one of Indonesia's most famous pearl producers (Interview).

Then the land area, which is the main activity area in the everyday life-day community, is displayed among other things in the wall design of the "Persian Wall" inspired by the traditional art of "Persian", as well as the pottery and fabric decorations in the room area (Interview). After that, the last area, the mountainous area. It's a hard-to-reach peak, but it can produce a pleasant experience when you reach it. This area is served by a Kamana swimming pool inspired by Lake Segara Anak, which is located before reaching the highest peak of the Svarga Resort (Svarga Resort), where Lake Segara Anak is located in the public pool in front of the resort's restaurant. When you reach the top of the resort we usually call Agra Deck, guests will feel and will be able to enjoy the natural beauty with views of the beach, mountains, and hills. In addition, there is also Salza Resto and Hagia Spa, which in addition to providing services according to guests' needs, can also provide a sense of the beautiful views of the sea, land, and mountains on the island of Lombok.

Svarga Resort went into operation on March 4, 2014. Svarga Resort has an area of about 7500 square meters with 25 rooms which increased to 46 rooms until August 2018 when the Lombok earthquake, Svarga Resort built more rooms and now consists of 51 rooms. There are 5 main types of rooms: Mavwa, Neima, Adna, Qadma, and Varda. Varda) The resort is connected by a high corridor, high stairs, an elevator, and a horizontal shelter. The concept of this resort is "refreshing and healthy". It is full of commitment that is manifested through performance and design – designs that represent the beauty and diversity of Lombok's local culture, as well as through menu – menu dishes at restaurants (local, Indonesian, Asian, and Western) that are still delicious and attractively served using ingredients. Healthy, fresh, no wine, candied beverages or alcohol, pork derivatives, MSG, and Halal Council of Indonesian Scholars (MUI). Svarga Resort led by Resident Manager "Ali Mohamed Youssef" is a hospitality company of a limited company. PT. Relief Property Management, a limited company. PT. Relief Property Management is a group led by Ghaffar Nazila, which operates in Jakarta. The brand of Svarga Resort Lombok is "fresh and healthy" and is operated by a limited company. Abadi Rainy World (PT. Alam Mutiara Abadi) Led by Mr. Awwal al-Din al-Salam. The design of the building Probizer Yandy and Ghaffar Nazia".

Based on the discussion and description in the previous chapter, the following conclusions can be drawn: The practices carried out by Sfarga Resorts in the implementation of tourism by the principles of Sharia, Sfarga Resorts has fulfilled the principles of Islamic Sharia in aspects of products, services, and management. As for the practice, Safarga Resort also did not use practices that comply with Sharia principles for guests checking in, especially for opposite-sex couples, to check/choose. This is done to find out if the couple is a husband, wife, or family. In this case, the resort of Sfarga did not meet this.

The service facilities provided by the resort of Sfarga Lombok have implemented what is written in the Ministry of Interior Fatwa No. 108/ X/DSN-MUI/2016 on the guidelines for the regulation of tourism based on the principles of Islamic Sharia related to the provisions of Sharia hotels. Of the seven provisions set for Shariah-compliant hotels, two items have not been met at Svarga Lombok Resort, Svarga Resort, does not contain guidelines regarding hotel service procedures to ensure that hotel services are carried out by Sharia principles. In this case, Svarga Resort still uses the guidelines or guidelines set by the Svarga Resort itself. Second, Safarga Resort did not use the services of Islamic financial institutions in the provision of services. In this case, Svarga Resort still uses the services of traditional financial institutions to provide services.

Svarga Resort Spa complies with the guidelines in the DSN-MUI fatwa, but there is one ingredient that has not been used as halal-approved ingredients, but the ingredients used do not contain forbidden substances such as pork. Apart from that, the Safarga resort implemented the fatwa's provision for avoiding pornography and pornography. Svarga Resort Spa also preserves the honor of spa guests/tourists with male therapists, who can only conduct a spa for male guests/tourists, and therapists can only provide a spa for guests/tourists.

4. Conclusion

From this research, it can be concluded that the resorts of Sfarga have implemented most of the fatwa of Indonesian scholars No. 108 on the provisions of the Sharia Hotel in Lombok. About provisions that have not been implemented, namely the absence of guidelines and/or guidelines for hotel service procedures to ensure that hotel services are carried out by the principles of Islamic Sharia. Nor have the services of Islamic financial institutions been exploited in the implementation of their services. Regarding the spa, sauna, and Svarga message resort, most of the written provisions have been implemented. The provisions that have not been implemented are the use of materials guaranteed to be halal with a halal certificate from the Indonesian Council of Scholars.

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