

IMPLEMENTATION OF ISLAMIC BUSINESS ETHICS IN THE HOSPITALITY BUSINESS IN MANDAILING NATAL NORTH SUMATERA

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Abstract

Islamic business ethics is the application of the principles of Islamic values from the Koran and Hadith in business or commercial activities. Islamic business ethics is a very important factor in carrying out business processes or commercial activities based on Islamic law so that the business or commercial activity can be successful in the world with the blessing of Allah. Currently, Islamic business ethics are widely applied in various companies in carrying out their operations, one of which is hotel companies. This research aims to examine and analyze the application of Islamic business ethics in the hotel sector in Mandailing Natal, North Sumatra. This research uses a qualitative phenomenological method, while data collection uses observation and interviews. This research has produced the following specific findings: The values of Islamic business ethics that can be applied in business management, including hotel management, include: the value of monotheism, the value of justice, the value of free will, the value of responsibility, and the value of Ihsan. Meanwhile, the values of Islamic business ethics that have been implemented during the management of hotels in Mandailing Natal include the availability of prayer facilities and infrastructure equipped with several facilities, halal certification labels on the packaging of each food and beverage product provided by the hotel, providing rental fees to visitors based on facilities, selecting hotel guests or visitors, distributing promotional materials with writing or pictures that do not violate norms and ethics, shouting the call to prayer through loudspeakers to remind you of prayer times, paying attention to and responding to guests' complaints about the hotel, and always greeting hotel guests and other hotel staff very well. polite and friendly. This research concludes that Islamic business ethics have been applied to hotel companies in the Mandailing Natal area, North Sumatra.

Keywords:Islamic Business Ethics; Implementation of Business Ethics; Hospitality Business

Abstrak

Etika bisnis Islam merupakan penerapan prinsip-prinsip nilai Islam dari Al-Qur'an dan Hadits dalam kegiatan bisnis atau komersial. Etika bisnis Islam merupakan faktor yang sangat penting dalam menjalankan proses bisnis atau kegiatan komersial berdasarkan hukum Islam, agar bisnis atau kegiatan komersial tersebut dapat sukses di dunia dengan ridho Allah. Saat ini etika bisnis Islam banyak diterapkan diberbagai perusahaan dalam menjalankan operasionalnya, salah satunya adalah perusahaan perhotelan. Tujuan dari penelitian ini adalah untuk mengkaji dan menganalisis penerapan etika bisnis Islam pada sektor perhotelan di Mandailing Natal Sumatera Utara. Penelitian ini menggunakan metode kualitatif fenomenologi, sedangkan pengumpulan data menggunakan observasi dan wawancara. Penelitian ini telah menghasilkan penemuan-penemuan khusus sebagai berikut: Nilai-nilai etika bisnis Islam yang dapat diterapkan dalam pengelolaan bisnis, termasuk pengelolaan hotel, antara lain: nilai tauhid, nilai keadilan, nilai kehendak bebas, nilai tanggung jawab dan nilai ihsan. Sedangkan nilai-nilai etika bisnis Islami yang

telah diterapkan selama pengelolaan hotel di Mandailing Natal antara lain: tersedianya sarana dan prasarana sholat yang dilengkapi dengan beberapa fasilitas, label sertifikasi halal pada kemasan setiap produk makanan dan minuman yang disediakan hotel, pemberian biaya sewa kepada pengunjung berdasarkan fasilitas, pemilihan tamu atau pengunjung hotel, mendistribusikan materi promosi dengan tulisan atau gambar tidak melanggar norma dan etika, mengumandangkan adzan melalui pengeras suara untuk mengingatkan waktu salat, memperhatikan dan menyikapi keluhan kesah tamu terhadap hotel, serta selalu menyapa tamu hotel dan staf hotel lainnya sangat sopan dan ramah. Kesimpulan dari penelitian ini adalah etika bisnis Islam telah diterapkan pada perusahaan perhotelan di wilayah Mandailing Natal Sumatera Utara.

Kata Kunci: Etika Bisnis Islam; Implementasi Etika Bisnis; Bisnis Perhotelan

1. Introduction

Current advances and rapid developments in science and technology enable individuals and groups to move from one place to another for various purposes, including purposes related to work, business, or travel. With people moving more and more often, the need for accommodation as a place to rest is becoming increasingly important, and one form of accommodation is hotels. Therefore, with the high demand for these hotels, the hotel industry will continue to grow and develop to support the tourism industry throughout the world, including in Indonesia, especially in Mandailing Natal.

The increase and development of hotel activities currently does not only depend on the tourism sector but has become a necessity for city residents to access accommodation close to office activities (Mansyurah, 2019). Apart from that, it is also supported by increasingly favorable political factors. This situation makes the hotel business even better (Printianto et al., 2020). Likewise, the increasing function of hotels not only as accommodation but also as some hotels are equipped with recreational facilities, has an impact on the emergence of hotel franchises and attracts the attention of large investors to invest in the hotel industry.

As an effort to attract tourists or hotel guests, many hotels offer special and different rules and incentives, one of which is implementing Islamic business ethics or what is labeled Sharia law (Gusmawati, 2020). A good hotel is a hotel that can generate profits by providing satisfaction to its customers or visitors. Guest satisfaction can be met by considering service management in the hotel business itself. Meanwhile, if hotel

management ignores the values of Islamic business ethics and is allowed to do so by the government or society, then sooner or later this situation could give rise to the possibility that the world's Muslim tourism industry will stagnate, or even decline slowly, even causing a terrible disaster for the entire community (Anggraeny, 2017).

According to (Ghufron, 2017), in Indonesia, including Mandailing Natal, there is a positive trend in hotel management, including the emergence of the Sharia hotel label. According to him, Sharia hotels are aimed at middle-class people who can provide peace of mind to their guests in comfortable and peaceful worship, as well as food guaranteed according to Islam. The difference between Islamically managed hotels and conventional hotels lies in the food and drinks. It is clear that Sharia hotels do not provide alcoholic drinks and the food also complies with the provisions of Islamic rules or already has halal certification (Faldini, 2018).

Islamic business ethics are ethical standards based on the Koran and Hadith which should be used as a reference for anyone involved in business activities. In other words, business ethics based on the holy book and sunnah of the Prophet Muhammad SAW, like modern business ethics, is not enough to just look at in part, but must also be considered functionally (comprehensively) as a whole. This means that Islamic business ethics must be positioned as an academic commodity that can create a branch of knowledge, as well as become a guide for business people in carrying out their daily activities (Triwibowo & Adam, 2023). Islamic business ethics are Islamic values that provide a foundation based on the Al-Quran and Sunnah of

the Prophet Muhammad SAW in carrying out and carrying out business activities in an Islamic manner.

Business ethics from an Islamic perspective is the application of the principles of Islamic teachings from the Koran and Hadith in the business world. Al-Quran business guidelines can be found in general principles which contain basic values which in their realization adapt to current developments (Ermansyah, 2022), taking into account space and time. Islam views that trying or working is an inseparable part of Islamic teachings, and noble moral values must be displayed in every business activity. Islam does not separate economics from morality (Butarbutar, 2019). Just as science can never be separated from morality, politics from morality, and war from morality. Islam is a message sent down by Allah through the Prophet to improve human morals (Azimi, 2009). The need to have noble character and prohibit despicable behavior is so that humans as individuals and society can achieve happiness in life in this world and the hereafter (Wartoyo, 2018).

The main essence of ethics in Islam includes the nature of good and evil, the issue of free will and its relationship with God and human responsibility as well as God's justice and the reality of His justice in the afterlife (Desiana & Afrianty, 2017). Meanwhile, a hotel is a type of accommodation that uses part or all of an existing building by providing lodging, food and beverage services, and other supporting services, functions as a temporary place and is provided to the public, is managed commercially by taking into account profit or loss, and aims to gain profit in the form of money as the benchmark (Susanti & Oktafia, 2020).

Sharia hotels are a type of commercially managed accommodation, provided for a person or group of people, providing accommodation, food and drink services, and other services to developments in needs and technology by Sharia principles (Sari et al., 2019).

This research aims to analyze the application of Islamic business ethics in the hotel

sector in Mandailing Natal, North Sumatra. It is hoped that the results of this research can provide information and benefits for hotel management in the Mandailing Natal area more broadly.

2. Method

This study employs a qualitative research method with a phenomenological approach. Qualitative research generates findings that cannot be obtained through statistical procedures or other quantitative methods. The phenomenological approach seeks to explore, explain, and predict social phenomena, enriching existing theories. This research paradigm is a method for uncovering and revealing the general meaning of concepts or phenomena that represent the life experiences of a group of individuals (Sari sasi gendro, 2022).

Data for this research is collected through observation and interviews, with Hotel Rindang, Hotel D'san, and Hotel Madina Sejahtera serving as samples and units of analysis. The sample was chosen through purposive sampling, with specific considerations. The study also utilizes theoretical triangulation, which involves analyzing data with various theories, including contradictory theories, to examine the same data set (Siregar, 2017). Furthermore, theoretical triangulation incorporates the use of relevant theories to mitigate individual bias (Rahardjo, 2020), with the goal of delving deeper and broadening the researcher's comprehension of the results of the data analysis.

3. Discussion

The sharia hotel business concept has grown rapidly in the Middle East, driven by increasing funding from those committed to sharia principles and economic growth in the Mena region. Despite this, most hotels in Saudi Arabia have adhered to sharia principles for a long time. In this regard, the sharia hotel business in various parts of the world has also begun to develop. Including in Indonesia. Based on the findings in this research, the actualization of Islamic business ethical values that have been applied to the hotel operational department can be seen in the following table:

Table 1: Application of Business Ethics (EBI) in the Hotel Business

No.	EBI Principles	Realization
1	Monotheistic Values	This is realized through the availability of religious facilities and infrastructure
2	The values of justice	The values of justice can be realized in many things such as employee salaries, room rental prices based on qualifications, and so on
3	Freedom	Freedom is realized by being allowed to manage the hotel according to your wishes as long as it does not violate the Shari'ah, including ensuring that every pair of visitors who will stay overnight is a halal couple (husband and wife).
4	Responsibility	Manifested in two things, namely responsibility to God and responsibility to humans. Responsibility to Allah includes efforts to remind every visitor regarding times of worship, for example with the call to prayer that can be heard by every consumer. Meanwhile, responsibility to humans is realized in the form of alertness and responsiveness in every consumer complaint.
5	The value of	The value of Ihsan, as one aspect of Islamic

	Ihsan	business ethics, can be reflected in the hotel management sector through the services provided by showing a friendly attitude towards visitors, consumers, and fellow employees.
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Based on the table above, in detail, the application of Islamic business ethics in the hotel business based on the results of this research can be explained as follows:

Monotheistic Values

The values of Islamic business ethics in this aspect of monotheism, in its implementation in the field of hotel management, are realized through the availability of prayer facilities and facilities, especially the five daily prayer facilities. Worship facilities and infrastructure (Maghfirah, 2022) include a prayer room equipped with an ablution area, bathroom, prayer mat, mukena, Al-Qur'an, and books related to Islamic literature. Likewise prayer equipment in the form of prayer mats which are provided in every hotel room. To maintain peace and the importance of prayer, men's and women's prayer rooms are separated. Likewise, to maintain the visibility of women's private parts, etc., there are separate facilities for men and women.

Based on the conditions above, viewed from the concept of Islamic business ethics, it can be explained that the concept of monotheism is a vertical dimension or direct relationship with Allah, and the main source of Islamic ethics is full belief in God's freedom. In Islamic teachings, there is integration of various aspects of human life, including political, economic, social, and religious, while still prioritizing the ideas of cohesion and order (Azman, 2023). This vertical correlation is a form of human submission completely and unconditionally to Allah SWT, surrendering their desires, hopes, ambitions, and all their actions to His commands.

Thus, if we look closely at the conditions and circumstances of hotel management as

explained above, it can be confirmed that the concept of monotheism has become the norm for the business world with the principle that all property rights belong to Allah and humans as rulers are obliged to worship Allah SWT. As Allah SWT says in QS. Al-Jasiyah verse 18:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

The Meanings :

“Then, We made you (Prophet Muhammad) follow the Shari'a of that (religious) matter. So, follow it (the Shari'ah) and do not follow the desires of those who do not know.”

Therefore, all efforts to find the source of life must be by God's law. Likewise, spending as an investment must comply with Allah's sharia law(Mansyurah, 2019). This is the implication of the concept of monotheism in the business world, including the hospitality sector.

By believing in Allah by carrying out various activities in this world, including friendship, humans will pay more attention to their behavior towards Allah, towards each other, and towards the universe that Allah created. As for Allah, humans will not abandon His commands, Allah is the Creator of every living creature, and every creature only surrenders to Him. At that time, people will not harm others, and a businessman's bad behavior and business ethics will affect his business.

The Value of Justice

In the Islamic religion, the importance of acting with justice in business is emphasized, while avoiding all forms of fraud or unfair treatment that could harm other parties for personal gain. Above, viewed from the concept of Islamic business ethics, it can be explained that the concept of fair value in hotels aims to maintain and improve services in hotels by the concept of fair value in hotels in matters of morality. From an

Islamic perspective, the rights of the universe and the rights of Allah and His Messenger are part of a person's morals. All these rights must be placed by the provisions of sharia law. Failure to respect these rights can harm a person(Aziz, 2013).

This is explained in QS. An-Nahl Verse 90:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

The Meanings:

“Indeed, Allah commands us to act fairly, do good deeds, and assist relatives. He (also) forbids evil, evil and hostility. He taught you a lesson that you will always remember.”.

Freedom

The value of freedom, which is one of the values of Islamic business ethics (Ghufron, 2017), when applied in the field of hotel management, is realized in the form of freedom by Islamic business ethics, including in the selection of customers or hotel visitors. There are selection rules to determine whether the visitor or guest is a married couple, family, or unmarried couple. This is to ensure that tourists or hotel guests do not cause problems, whether related to violations of religious teachings or peaceful social life in general.

Likewise, with the freedom to introduce or promote hotel accommodation services, various strategies have been freely implemented by hotels while still complying with the regulations set by the government. For example; distributing promotional materials whose text and images do not violate standards and ethics via the internet and other media.

The condition of the hotel above from the perspective of Islamic business ethics is that a market that is managed in an Islamic manner will be able to maintain and guarantee free entry and exit of a product in the market properly. Therefore, Islamic freedom is a very important part of Islamic business ethical values, as long as this freedom does not harm collective interests. Therefore, the concept of Islamic business ethics understands that economic institutions such as markets can play a positive role in economic life. This applies if the principle of free competition in Islam can be implemented effectively, where the market is not influenced or intervened by any party which could harm the common or collective interest.

Humans are given the freedom of will to give direction and guide their own lives as caliphs on earth. This is explained in QS. Al-Baqarah verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِي
الْاَرْضِ خَلِيْفَةً ۗ قَالُوْا اَتَجْعَلُ فِيْهَا مَن
يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَحَنُنُۢمۡ نُّسَبِحُ
بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا
تَعْلَمُوْنَ

Artinya:

"(Remember) when your Lord said to the angels, "I will make a caliph on earth." They said, "Are You going to place someone there who will cause corruption and shed blood, while we praise You and sanctify Your name?" He said, "Indeed I know what you do not know."

In the Qur'an, the word caliph has the meaning of 'successor', 'leader', 'ruler', or 'manager of the universe'. Based on the principle of free will, people have the freedom to make agreements, including keeping promises or breaking them. Of course, a Muslim who believes in Allah's will will fulfill every promise He makes.

The Value of Responsibility

The value of responsibility, which is one of the values of Islamic business ethics, when applied in the field of hotel management, is realized in the form of hotel services (Maulidya et al., 2019), including: When it is time for prayer, there will be a call to prayer inside, a form of call to prayer through loudspeaker as a reminder of prayer times. The hotel then has another form of responsibility, namely every time there is a complaint from tourists or hotel guests regarding hotel services that are deemed unsatisfactory or lacking, the hotel/hotel management will immediately respond to the guest's or customer's complaint and contribute. So that the hotel can improve services or provide facilities that guests need in the future.

Some of the hotel management efforts mentioned above aim to create and provide a sense of security and comfort as well as good service to guests. He considered this action as a mandate and responsibility to carry out all duties and obligations related to hotel management.

The policies, regulations, and actions taken by the hotel above, seen from the perspective of Islamic business ethics, show that an attitude of responsibility, both individually and collectively, is very basic in Islamic teachings, including responsible companies in the economic or commercial field. In Islamic teachings, the principle of personal responsibility means that each person will be judged individually on the day of judgment. Of course, a Muslim's responsibilities are based on his choices and beliefs regarding his decisions and actions.

In Islam, carrying out the values of responsibility as a businessman is considered an act of professionalism, meaning working hard with full commitment and sincerity.

This is explained in the Koran QS. Al-Isra verse 84:

قُلْ كُلُّۢمۡنَا يَعْمَلُ عَلٰٓى شَاكِلَتِهٖۗ فَرُبُّكُمْ
اَعْلَمُۢمِمَّنْ هُوَۤ اَهْدٰى سَبِيْلًا

The Meanings:

“Say (Prophet Muhammad), “Everyone acts according to his own nature.” So, your Lord knows better whose path is truer”.

Therefore, your Lord knows better which way is more correct.” In this sentence, anyone who carries out their profession will create something good for other people.

Likewise, he does not forget the afterlife when running his business, so he does not just seek material gain while leaving profits in the afterlife. Allah says in the Koran QS. An-Nisa verse 58:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ۝٥٨﴾

It means:

“Indeed, Allah commands you to convey the trust to its owner. When you establish laws between people, you must establish them fairly. Indeed, Allah gives you the best teaching. Indeed, Allah is All-Hearing, All-Seeing.”.

The value of Ihsan

The value of ihsan, as an aspect of Islamic business ethics, can be reflected in the hotel management sector through the services provided. This includes good behavior from staff who serve both hotel guests and fellow employees in the hotel environment. Therefore, they are always met with a polite and friendly greeting. As a result, travelers or guests staying at the hotel can feel satisfaction and comfort during their stay.

The attitude, behavior, and actions taken by the hotel manager from the perspective of Islamic business ethics above mean that the hotel manager has implemented the value of ihsan in his business operations, namely doing good things that

can bring benefits and provide benefits to other people and the survival of the hotel. According to the ihsan concept, this is realized through the aim of creating a hotel that not only seeks profits but also blessings, through the aims of da'wah, worship, and implementing sharia principles. This is the key to success in running a business, especially success in the world and success in the hereafter.

Islamic teachings require humans to carry out business or commercial activities with good behavior (Muhtadi et al., 2023). This is explained in the Koran QS. An-Nisa verse 29:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝٢٩﴾

The Meanings:

“O you who believe, do not consume your neighbor's wealth in a vanity (unrighteous) manner unless it is in the form of commerce based on mutual consent between you. Don't kill yourself. Indeed, Allah is Most Merciful towards you”.

4. Conclusion

The values of Islamic business ethics that can be applied in business management, including hotel management, include the value of monotheism, the value of justice, the value of free will, the value of responsibility, and the value of ihsan. Meanwhile, the values of Islamic business ethics that have been implemented during the management of hotels in Mandailing Natal include the availability of prayer facilities and infrastructure equipped with several facilities, halal certification labels on the packaging of every food and beverage product provided by the hotel, providing rental fees to visitors. based on facilities, selecting guests or hotel visitors, distributing promotional materials with writing or pictures that

do not violate norms and ethics, calling the call to prayer through loudspeakers to remind you of prayer times, paying attention to and responding to guests' complaints about the hotel, and always greeting hotel guests and other hotel staff very polite and friendly

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