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## The social construction of shariah-compliant hotels: Exploring the interplay of conservatism and politics in public policy

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### Abstract

This research emphasizes the promotion of halal tourism, with a specific focus on the hotel industry as a key indicator. The objective of this study is to elucidate the social construction related to Sharia-based hotels, delving into the intricate relationship between religious values, political ideology, and considerations of public policy. Additionally, the research aims to examine the compliance conditions associated with Sharia labeling within these hotels. Employing qualitative methods, the study employs content analysis within the framework of existing policies and social construction. Furthermore, it utilizes participatory approaches involving five Sharia property business actors to assess the extent of Sharia practices within the hotel industry in Semarang City. The findings reveal that the management and services offered by Islamic hotel businesses do not comprehensively reflect Islamic understanding and identity. It is noteworthy that many practitioners in the Islamic hotel industry tend to base their Sharia concepts on consultations with Islamic religious leaders. Additionally, the incorporation of Sharia rules across various sectors, particularly within the tourism industry, is identified as potentially fostering a standardization of values. In response, the study suggests that policies and regulations should prioritize principles of public justice and guarantee equal constitutional rights to mitigate such homogeneity and preserve cultural diversity.

**Keywords:** *Shariah, Social Construction, Politics, Conservatism, Public Policy*

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## Introduction

With a predominantly Muslim population, Islamic Sharia has emerged as a crucial factor influencing the mindset and preferences of Indonesian society across various decision-making domains, spanning from politics to daily life. Several regulations in Indonesia are intricately linked to Sharia principles and halal considerations. These include the Halal Product Assurance Law (UU JPH), the Halal Product Assurance System (SJPH), the Halal Product Assurance Agency (BPJH), and the Indonesian Council of Ulama's Assessment Institute for Food, Pharmaceuticals, and Cosmetics (LPPOM MUI). The advent of the concept of "Halal Tourism" has further shaped societal preferences, aligning leisure activities with the contextualized rules governed by Islamic principles, and serving as a benchmark for lifestyle standards (Pamukcu & Sariisik, 2021).

The inception of Halal Tourism (HT) has reshaped the preferences of the Indonesian populace, instilling Islamic values as a standard for lifestyle choices. The contextualized rules within the regulatory framework influence the selection of leisure activities, emphasizing adherence to Sharia principles in daily life. Halal Tourism extends beyond culinary considerations to encompass accommodation aligned with Shariah values. Shariah-compliant hotels represent a distinctive facet of the burgeoning halal tourism industry (Vargas-Sánchez & Moral-Moral, 2020).

From a business perspective, the concept of Shariah-compliant hotels presents promising prospects for stakeholders in the tourism sector, particularly those engaged in Shariah tourism. Several factors contribute to the growth of Shariah-compliant hotels, including efforts by Organization of Islamic Cooperation (OIC) member countries to foster tourism collaboration, increased travel from Middle Eastern tourists propelling the demand for Islamic services, stringent security measures and visa approval challenges in the West redirecting visitors to the East, heightened awareness among Muslim tourists regarding their religious needs due to the halal revolution, burgeoning interest from investors in Islamic banking and finance, the rapid growth of the Muslim market estimated to reach USD\$ 500 billion annually, and the increasing popularity and visibility of the USD\$ 2.1 trillion global Halal market (Nurjaya et al., 2021).

The landscape of academic inquiry in the domain of HT exhibits a focal emphasis on Shariah-(Battour et al., 2022)labeled accommodations, encompassing diverse research areas, ranging from regulatory frameworks to guest expectations and broader societal trends. A predominant body of research on HT, particularly concerning Shariah-labeled accommodations, accentuates various facets such as regulations (Murod & Santoso, 2023), guest expectations regarding halal standards at their lodging establishments (Pamukcu & Sariisik, 2021), trends in HT (Satriana & Faridah, 2018; Ahmed & Akbaba, 2020; Idris et al., 2022; Muharis, 2023) and marketing strategies (Battour et al., 2022). Broadly speaking, these studies predominantly delve into the developmental trajectories of HT, exploring its constituent aspects and analyzing the societal dynamics surrounding HT as a manifestation of evolving social, economic, and political constructs.

In addition, the surge in Shariah-labeled property investments, ostensibly driven by economic and Shariah-based business booms, has attracted opportunistic entrepreneurs seeking to capitalize on a vast market niche. The Shariah label is frequently utilized as a guise for deception, resulting in detriment to the public and their choices. This niche comprises

individuals embracing Shariah principles in their economic endeavors, often associated with anti-usury sentiments, including skepticism towards Shariah-compliant banks. The onset of the year brought revelations of fraudulent investment schemes, notably in Shariah-labeled properties. Cases such as the CMP Corporation in Sidoarjo and Wepro Citra Sentosa Corporation in Jakarta, resulting in substantial losses for numerous victims, underscore the urgent need for serious government attention.

The proliferation of such fraudulent activities within the realm of Shariah-labeled properties, targeting a substantial population engaged in Shariah-centric lifestyles, necessitates a meticulous examination of the existing regulatory framework and certification practices (Ginanjar, 2020; Nashrullah, 2020). The fraudulent activities within Shariah-labeled property investments underscore the critical need for a robust regulatory framework, including specific fatwas addressing this sector. To safeguard the development of Shariah-compliant economic and financial sectors in Indonesia, concerted efforts are required. Clear definitions and certification standards for businesses using terms such as "Shariah," "Islamic," and "Halal" are imperative. Certification should be mandatory, ensuring accountability and preventing unscrupulous entities from exploiting these terms.

In the context of this research, the proliferation of uncertified Shariah-compliant hotels has given rise to confusion and financial losses for Muslim consumers in Indonesia. Many industry players feel secure due to consumer ignorance, and a significant portion has yet to register their businesses to obtain certification. The revocation of Regulation PERMEN PAREKRAF Number 2 of 2014 and Regulation PERMEN PAREKRAF Number 1 of 2016 has resulted in the absence of legal frameworks governing Shariah-compliant hotel operations. Presently, Shariah-compliant hotels adhere to the guidelines outlined in the Fatwa DSN-MUI 108/2016 as a reference for conducting tourism based on Shariah principles. Although the MUI Fatwa does not possess legally binding force universally, it is considered binding for Muslims.

The criteria for Shariah-compliant hotels, as per the Fatwa DSN-MUI, involve various aspects, such as refraining from providing facilities involving pornography or indecent activities, offering halal food, providing facilities for religious practices, and utilizing services from Shariah-compliant financial institutions. Previously, Regulation PERMENPAREKRAF 2/2014 detailed more specific requirements, including obtaining certification for Shariah-compliant hotel businesses from DSN-MUI through an audit to assess product conformity, service quality, and business management. Currently, Muslim consumers must rely on the Fatwa DSN-MUI as the primary guideline to ensure the suitability of Shariah-compliant hotels. Consequently, some industry players merely employ the Shariah label as a branding strategy without adhering to Shariah requirements.

The emergence of Shariah-labeled hotels signifies an embodiment of the increasing utilization of Islamic symbols within Indonesia's diverse society. Ideally, the phenomenon of Shariah-labeled hotels should align with the principles of Shariah business practices, as stipulated by both state and religious authorities in Indonesia, including the Ministry of Religious Affairs (which adopts Islamic law) and the Ministry of Tourism and Creative Economy of the Republic of Indonesia, as previously mentioned. One of the leading practical challenges in halal tourism is having lack of halal standards, especially for hotels. As the way Muslims understand and adapt their lives to Islam is quite different, which means this market is not homogenous, the authors suggest that halal hotels should be scaled through different

qualifications in different countries (Zamani-Farahani & Henderson, 2010; El-Gohary, 2016; Satriana & Faridah, 2018; Hermansyah, 2019; Perbawasari et al., 2019; Vargas-Sánchez & Moral-Moral, 2020; Nurjaya et al., 2021; Adnan et al., 2023; Naisabur et al., 2023; Rusydiana et al., 2023).

However, the stereotyping of religion in this context may lead to a diminished awareness of diversity, giving rise to a segment of fundamentalists deeply rooted in society. This, in turn, poses implications for the security dilemma concerning religious pluralism and the potential escalation of religious conflicts. The influence of political Islam is a significant factor in the country's conservative political landscape. Islamic political parties and movements advocate for policies aligned with conservative interpretations of Islamic principles, impacting legislation and governance. The regulatory void in the context of Shariah-based hotels inevitably gives rise to potential conflicts, which may emerge between Shariah law and public policy due to differing perspectives and priorities. Conservative ideologies influence the formulation of laws and policies, particularly in areas such as family law, morality issues, and education. This can lead to the implementation of regulations that align with conservative values, sometimes at the expense of more liberal perspectives (Zuhdi, 2018; Lanti et al., 2020). Conservative values may infringe on individual freedoms and autonomy, especially regarding personal choices related to lifestyle, expression, and identity.

The notion of The Regional Committee for Sharia Economic and Financial Affairs (KDEKS) in Central Java has proposed the establishment of local regulations to strengthen the role of KDEKS in the region. This proposition was put forward during the Coordination Meeting of KDEKS Central Java, held in conjunction with the National Committee for Sharia Economic and Financial Affairs (KNEKS) (Pratama et al., 2019). The committee advocates for the strengthening of the Shariah economy through local regulations (PERDA) in Central Java. Nevertheless, Sharia-compliant hotel businesses operate based on the guidance provided by the National Sharia Board of the Indonesian Ulema Council ("DSN-MUI") Decree Number 108/DSN-MU/X/2016 concerning the Guidelines for the Implementation of Tourism Based on Sharia Principles ("DSN-MUI Decree 108/2016").

This decree encompasses provisions related to Sharia-compliant hotels and other general regulations, including the Tourism Law and the Minister of Tourism and Creative Economy Regulation Number PM.53/HM.001/MPEK/2013 of 2013 concerning Hotel Business Standards ("Permenparekraf 53/2013") and its amendments. It is noteworthy that the MUI Decree represents a decision or opinion issued by the Indonesian Ulama Council on a matter pertaining to the life of the Muslim community. Referring to the types and hierarchy of legislation in Indonesia under Law Number 12 of 2011 regarding the Formation of Legislation, the status of the DSN-MUI Decree is not a type of legislation that possesses legally binding force. The MUI Decree is binding and adhered to only by Muslims who feel a connection to the MUI itself. The MUI Decree lacks the legal authority to compel obedience from the entire Muslim community, as articulated in the article on the Position of MUI Decrees in Indonesian Law.

This research, in general, aims to examine the social construction of the target, namely Shariah-based hotels, while also investigating how society and the government perceive the social construction of Shariah hotels. The study seeks to address two research questions: first, how does the social construction of Shariah hotels reflect the dynamic relationship between

religious values, political ideologies, and considerations of public policy? Second, what is the compliance condition within the Shariah label applied to these hotels? To address the first research question, content analysis will be employed within the policy scope and existing social constructions. The second question will be tackled using a participatory approach involving 5 Shariah property business stakeholders to assess the extent of Shariah practices in hotels in the city of Semarang that have been conducted since June to September 2023. This comprehensive investigation aims to provide a nuanced understanding of the multifaceted dynamics surrounding Shariah-based hotels, taking into account regulatory, societal, and political perspectives.

### **Social Construction: Shariah-Compliant Hotels in Public Policy**

The notion of social construction within public policy presupposes that policy objectives are rooted in norms and beliefs shaped within historical and social contexts. The process of public policy formulation necessitates scrutiny through the lens of social construction, particularly concerning the targeted population. This approach elucidates how the social construction of the target population and political forces collaboratively converge to influence policy design, thereby explaining why certain groups benefit from policies while others become subject to punitive measures. Observing public policy through the prism of social construction allows for a nuanced examination of how policies are designed and the subsequent implications for diverse societal segments, including in shariah-compliance hotels.

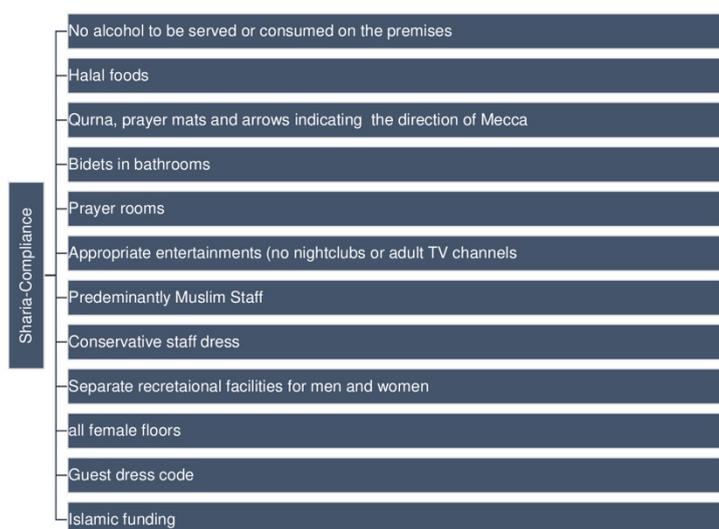
The introduction of hospitality tourism in Indonesia dates back to 1962 with the establishment of Hotel Indonesia in Jakarta, officially inaugurated by the first President of the Republic of Indonesia, Ir. Soekarno. This iconic hotel was erected in anticipation of the Asian Games IV in 1962 (Tim Publikasi Katadata, 2021). Subsequently, the presence of hospitality tourism in Indonesia has steadily increased, with a current tally of 3,763 hotel units, as recorded by the Central Statistics Agency (BPS) in 2022. The hospitality industry in Indonesia has evolved significantly, exhibiting a myriad of variations in terms of facilities, services, and conceptual offerings by hotel proprietors (Haqani, 2022). In the pursuit of their enterprises, the hospitality industry emphasizes providing a seamless integration of products and services to cater to the accommodation needs of tourists. Examples of the products sold encompass the architectural design, interior and exterior features of hotel rooms and restaurants, the ambiance created within these establishments, and the entirety of the offered facilities. On the other hand, the services offered consist of the hospitality and skills demonstrated by hotel staff in their interactions with guests (Ariffin et al., 2011)

Islamic Sharia serves as a compass guiding adherents along the straight and righteous path. Essentially, Islamic Sharia encompasses all the regulations within Islam, including aqidah (creed), law, and akhlak (morality). The term "Sharia" itself denotes "the straight path" or "the source of a spring." In the Islamic faith, individuals adhering to Sharia are considered close to the source of the spring, signifying alignment with the righteous path (Ariffin et al., 2011). Conversely, those who deviate from Islamic Sharia are perceived as distant from the source of the spring, implying a departure from the straight and righteous path. This conceptualization underscores the significance of Sharia as a comprehensive guide shaping various aspects of belief, legal principles, and ethical conduct within the Islamic framework. However, according to Ahmed & Akbaba (2020) stated that ambiguities and misconceptions persist among both

scholars and industry professionals regarding these two terms. Despite sharing commonalities, particularly in the use of halal products and services, Islamic tourism and halal tourism exhibit distinct differences. The disparity lies in the objectives and intentions behind the visits (Arshid et al., 2023).

The integrated management and operations guided by Sharia principles in the hospitality tourism sector serve as a distinctive allure, particularly for Muslim travelers. However, a fundamental issue arises from this concept, whether the implementation of the Sharia hotel concept is genuinely grounded in the principles and regulations of Islamic law or similar to the conventional system management. This prompts an inquiry into the authenticity of Islamic identity in the management and business practices of Sharia-compliant hotels within the tourism sector. It raises the question of whether this adherence to Islamic principles is a genuine commitment or merely a business strategy to gain acceptance among the predominantly Muslim society in Indonesia. Below are some indicators in halal concept accommodation establishments and standardization from various researchers derived from the concept of Maqasid Shariah, which means the preservation of the five *daruriyyat*, which is to preserve religion, life, the mind, lineage, and property (Zamani-Farahani & Henderson, 2010; Khattak, 2018; Azmi et al., 2020; Pamukcu & Sariisik, 2021; Bohang & Sohaimi, 2023). This theoretical framework extends beyond specific hotel characteristics and encompasses a range of innovative attributes, amenities, and tourist activities introduced by hoteliers to elevate the satisfaction of Muslim tourists, ensuring adherence to Sharia principles.

**Figure 1**  
**Sharia-Compliance**



Source: (Cheong, 2021)

In addition, the exploration of Muslim subjectivity and emerging forms of Islamic identification through the lens of consumption represents a departure from earlier sociological perspectives that positioned Islamism in opposition to capitalism (Sandikci & Jafari, 2013). Based on field data (See Table 1), this study discerns that the establishment of Sharia hotels in Indonesia is responsive to community needs, particularly from individuals seeking more

Islamic accommodation services. However, it is acknowledged that the management and services provided by Islamic hotel establishments are not yet optimal in embodying a comprehensive representation of Islamic understanding and identity. Moreover, a notable observation is that many Islamic hotel businesses formulate their Sharia hotel concepts based solely on Islamic rules acquired through direct consultations with religious authorities, scholars, or local religious leader (Ustadz).

**Table 1**  
**Assessment Indicators**

Sample	Assessment Indicators			
	The Interpretation of Sharia Concept in Its Business	The Use of Islamic Attribution	Islamic Activism	The Attitude toward Non-Muslim Visitors
Sample 1	The Shariah Hotel is exclusively for married couples.	Utilizing Islamic attributes such as the qibla direction and ablution taps.	Security is better maintained with the implementation of a curfew at 22:00 (Western Indonesian Time)	Accepting non-Muslim guests as long as they adhere to the specified standards.
Sample 2	A hotel with strict facilities and regulations.	Similar to conventional hotels.	Check-in regulations are more stringent, accompanied by binding rules for security purposes.	Accepting [guests] as long as they adhere to the standards.
Sample 3	According to Islamic Shariah rules, guests are required to provide both ID cards and marriage certificates upon check-in.	The facilities are similar to conventional hotels, but with the addition of qibla direction and a prayer room ( <i>mushola</i> ).	Activities and services are similar to conventional hotels, with an added emphasis on ensuring the specified number of individuals in each room.	Accepting, provided that guests comply with the existing regulations
Sample 4	Shariah hotels establish clear agreements through explicit contracts at the outset.	Similar to conventional hotels.	During the month of Ramadan, additional activities include the provision of religious lectures and regular religious study sessions.	Open to non-Muslims, but they must adhere to specific conditions and procedures.
Sample 5	Guests are required to check in using their ID cards and marriage certificates.	The hotel includes a prayer room ( <i>mushola</i> ), and there are indicators for the	The activities are considered more comfortable as there are no individuals staying in the same	Accepting, provided that guests comply with the

		qibla direction inside each room	room with unrelated parties (non- mahram)	existing regulations
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Source: (Rehman & Askari, 2010)

Based on the obtained samples, Shariah hotels have endeavored to manifest their Islamic identity by incorporating Islamic attributes such as qibla direction, prayer rooms (mushola), and prayer facilities. In their operational activities, Shariah hotels have also begun implementing Islamic practices, such as ensuring the legitimacy of the customers' marital status in Islam, monitoring activities within the premises in compliance with Islamic constraints, and restricting in-and-out activities until 11 PM to prevent inappropriate behaviors contrary to Islamic teachings. However, these facilities are not significantly different from those provided by conventional hotels, as some also include qibla direction indicators, mushola, and prayer facilities, as well as restrictions on activities to maintain safety and prevent disturbances.

Throughout this research, there has been no evidence of a conscious understanding and application of Shariah principles (Aqidah, Adil, Nubuwwa, Khalifah, Ma'ad) in the operational and managerial aspects of Shariah hotel businesses by the industry players. Consequently, the concept of Shariah in the development of Shariah hotels appears to be aimed at capturing public attention and gaining better acceptance within the hospitality industry. The premise of halal tourism serves as a portrayal of Islam in the perceptions of both local and international tourists. Undoubtedly, these dual aspects demand significant attention. Conversely, consumer perceptions concerning the realm of halal tourism stand as pivotal indicators for the satisfaction of both Muslim and non-Muslim tourists. This factor inevitably influences the trajectory of the halal tourism industry's development (Idris et al., 2022). In this regard, the lack of critical thinking among the public regarding the term 'Shariah' in Shariah hotels results in differing perspectives and acceptance patterns between Shariah hotels and conventional hotels. Despite this, the products and services offered are essentially similar.

### **Political Construction in Shariah-Compliant Hotels**

The most prominent shift in the political landscape among various political transformations is the implementation of decentralization politics through Law No. 22/1999, subsequently revised by Law No. 32/2005. Decentralization politics have fostered a political order that places regional autonomy as a fundamental principle in the governance of administrative affairs in regions. The autonomy granted to regional governments in policy formulation has propelled local administrations to be highly productive in shaping public policies, including regional regulations (PERDA) (Suharso, 2006). Virtually every aspect of life in the regions is intertwined with regional regulations. Due to their sheer volume, even members of the Regional People's Representative Council (DPRD) and regents may lose track of the total number of regional regulations issued. The abundance of regional regulations has also compelled the central government to meticulously assess the existence of regulations that deviate from national legislation.

An area of current focus is the issue of regional regulations that explicitly refer to and are imbued with Sharia principles, which have been enacted in various regions. Currently, there are 22 regions that have implemented regulations addressing moral issues and the

implementation of Islamic Sharia across all aspects of life. The presence of regulations, whether anti-vice regulations or those imbued with Islamic Sharia nuances, is not only intriguing due to the ensuing debates but also the ideological struggles underlying these regulations. Regional regulations, as products of public policy, are inseparable from a political process that can be influenced by various political ideals embraced by policymakers. In today's political construction of shariah implementation exceeded to tourism sectors with Halal Tourism (HT) and its manifestation including shariah-compliant hotels.

For elements of society possessing collective consciousness aligned with adherence to the supremacy of state law, including regional regulations with Islamic nuances, such adherence becomes a shared norm and value within the societal order. This supremacy can be shown by how Sharia housing requires residents to be of the same religion, comply with the rules of purchase and follow the payment scheme according to Islamic law and neglecting the social heterogeneity (Sunesti & Putri, 2022). However, if the reproduction of these shared norms or values is constructed on the basis of false consciousness, the prevailing outcome would be pretended. Conversely, those who defy state law and adhere to folk law will reproduce their own set of values and norms. Compliance with folk law for some members of society does not necessarily imply a denial of state law.

In early 2022, several provinces, including West Sumatra, West Java, Riau, and Gorontalo, initiated the formation of Sharia Economic and Financial Regional Committees (KDEKS). Notably, West Java Province has already endorsed Governor Regulation No. 1 of 2022, specifically addressing the development of Sharia economic and financial initiatives, encompassing provisions for the establishment of KDEKS. Islamic organizations build popular support through the reproduction of impassioned narratives that are portrayed and diffused as everyday religious practices. The government's promotion of halal tourism in under KDEKS's program seems to foster separation or segregation among religious and even ethnic groups.

Implementing such a measure could potentially lead to discrimination between different groups (Qodir, 2008; Salim, 2015; El-Gohary, 2016; Adnan et al., 2023). The halal or shariah based regulation appeared contradict with Article 522, Paragraph (1) of the Job Creation Omnibus Law stipulates those local regulations (Perda) and regional head mentioned in Article 249, Paragraphs (1) and (3) are prohibited if they contradict higher legal provisions, public interests, and/or morality. The law defines public interests to include (1) disturbance of harmony among community members; (2) disruption of access to public services; (3) disturbance of public peace and order; (4) disruption of economic activities aimed at improving community welfare; and/or (5) discrimination based on ethnicity, religion, belief, social groups, and gender. Some argue that Sharia-based local regulations (Perda Syariah) are discriminatory and contradict Indonesia's diversity. What the public commonly refers to as 'Perda Syariah' are essentially regular regional regulations issued by local or provincial governments, distinguished by their perceived Islamic influence.

To prevent the misuse of the 'syariah' brand as a facade for fraud, the government needs to regulate Shariah businesses. One approach is to mandate certification for all enterprises using the terms 'syariah' or 'halal.' While we have the Halal Product Assurance Law (JPH) in effect since 2019, many halal or Shariah industries, including Shariah properties, remain largely unaffected by this law. The position of the DSN-MUI fatwa, when viewed within the legal framework, does not constitute a type of legal regulation with binding legal force. This

can be observed in the hierarchy of legal regulations outlined in Law Number 12 of 2011 concerning the Formation of Laws and Regulations. In addition, these contextual findings employ religious phenomena which basically have an indirect relationship with politics and extremism (Adnan & Amaliyah, 2021). The promotion of shariah-compliance lifestyle in all sectors can lead to the implementation of regulations that align with conservative values, sometimes at the expense of more liberal perspectives.

Moreover, it can also promote and pose challenges for minority groups, including religious minorities in political sphere. The concepts of halal and haram are not explicitly regulated in the 1945 Constitution. The shariah policy does not advocate affirmative actions or measures aimed at ensuring equal opportunities for specific groups or professions compared to others in the same field. Instead, it seems to undermine existing traditions within society, eroding community autonomy in decision-making. Government regulations should respect local culture and traditions, as stated in the World Tourism Code of Ethics ratified by UNWTO (Ysseldyk et al., 2010; Ginanjar, 2020; Nashrullah, 2020; UNWTO, 2021; Ilhamni et al., 2022; Ministry of Foreign Affairs Republic of Indonesia, 2022; Jong & Ali, 2023; Slamet et al., 2022; Tanasaldy, 2022). According to this code, tourism activities must respect local culture and values (local wisdom) to avoid disturbing the local community which can also lead to tensions in a diverse society and should be balancing the coexistence of different cultural and religious practices becomes a challenge.

## Conclusion

This article undertakes a comprehensive examination of the socio-political construction and public policy dynamics surrounding Sharia-based hotels. Employing a case study approach, data is gathered from Sharia-based hotels in Semarang, Central Java. Through rigorous research and analysis, several key findings address the research inquiry, elucidating the nuanced interplay between religious values, political ideology, and considerations of public policy in the social construction of Sharia hotels. Furthermore, the study explores the state of compliance with the Sharia label within these establishments. The research reveals that the management and services offered by Islamic hotel businesses still fall short of optimally reflecting Islamic understanding and identity. Notably, many practitioners in the Islamic hotel industry tend to implement their Sharia concepts based solely on consultations with Islamic religious leaders. These findings underscore the necessity for government intervention in the form of certification and standardization, with implications for consumer protection within the framework of halal tourism and facilities. Consequently, the application of Sharia in the development of Islamic hotels appears more directed at capturing public attention than genuinely adhering to substantive Sharia standards.

From a political standpoint, the emergence of Sharia regulations advocated by KDEKS since 2022 has led to the coexistence of overlapping regulations within the community, particularly concerning the implementation of Sharia principles in daily life. The findings of this research analysis assert that the incorporation of Sharia rules across various sectors, such as the tourism industry, may contribute to a standardization of values that compromises the diversity of religious values, morals, and customs among the Indonesian population at large. It is suggested that the government should further advocate policies and regulations grounded in social justice and constitutional rights guarantees, ensuring equitable representation of majority

and minority values. This approach aims to preserve local wisdom as an integral part of safeguarding cultural and ancestral heritage within the context of diversity.

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