



Malang City Morse Syariah Hotel Marketing Mix Strategy: a Sharia Marketing Perspective

Nafira Nafra¹, Rahmad Hakim^{2*}, Afifah Nur Millatina³

^{1,2,3} University of Muhammadiyah Malang, Indonesia

Article Info	Abstract
<p>Article history: Received June 11, 2024 Revised July 01, 2024 Accepted August 29, 2024</p> <hr/> <p>*Corresponding author email: nafiranafraag@gmail.com</p> <hr/> <p>Keywords: <i>Sharia Marketing, Marketing Mix, Sharia Hotels, Business Ethics</i></p>	<p>This study is aim to investigate the implementation of the marketing mix strategy at the Morse Syariah Hotel in accordance with the characteristics of sharia marketing. This research is qualitative, namely a research technique that collects descriptive information from people who are witnesses using case study methodology. Data collection techniques use interviews and documentation. After the data was collected, data analysis was carried out using content analysis techniques. The results of the research conducted show that the 7P marketing mix (product, price, place, promotion, people, process, and physical evidence) has been implemented at the Morse Syariah Hotel, Malang City. the finding of this study that the 7P marketing mix approach (product, price, place, promotion, people, process, and physical evidence) applied at the Morse Syariah Hotel in Malang City, is considered to have fulfilled the four principles of sharia marketing, namely belief in divinity (<i>rabbaniyah</i>), ethics (<i>akhlaqiyah</i>), realism (<i>al-waqiyyah</i>), and humanism (<i>insaniyyah</i>).</p>
<p>Page: 190-205</p>	<p>AICIE with CC BY license. Copyright © 2024, the author(s)</p>

INTRODUCTION

Operating within the highly competitive hotel industry is the sharia hotel business (Hakim & Muslikhati, 2019). To maintain Sharia-compliant room occupancy standards, compete to keep guests' rooms occupied (Sulaiman, et. al., 2022). Sharia law mandates that hotel managers create dependable marketing plans that complement both the internal and external environments (Sobari, et. al., 2022). If sharia products are not effectively communicated and implemented in the market, then all of their benefits are nullified (Diallo, et. al., 2021). Formulating a marketing strategy is one approach (Sofyan, 2011). In the context of sharia marketing, businesses have additional objectives in mind besides profit, specifically blessings. Hasan defines sharia marketing as a commercial plan that adheres to the principles and conventions of muamalah (business) throughout its whole process (Hasan, 2019).

Sharia marketing activities must always prioritize honesty and justice but not ignore the objectives of the marketing itself (Amrin, 2007). The Al-Qur'an and the Prophet Muhammad SAW's hadith should serve as the standard for guidance and references when engaging in marketing activities, such as creating strategies or tactics to advertise goods and services (Hakim & Syaputra, 2012; Rifa'i, 2018). There are four characteristics or principles of sharia marketing, namely teitis or rabbaniyah, akhlaqiyah, al-waqiyyah, and insaniyyah which serve as a guide for sharia marketers in running their business (Naser & Moutinho, 1997; Kertajaya 2008; Aman, 2020).

The development of sharia-based accommodation in Indonesia is also felt in Malang City. There are several types of sharia accommodation in Malang City such as sharia hotels, sharia guest houses, sharia homestays. In more detail as in table 1,

Tabel 1. List of Hotel Classification in Malang City year 2018-2021

No	List of Hotel Classification												
	Type of Hotel	Stared Category Hotel				Non-Stared Category Hotel				Guest House			
	Subdistrict	2018	2019	2020	2021	2018	2019	2020	2021	2018	2019	2020	2021
1	Kedungkandang	0	0	0	0	1	1	1	4	4	0	11	11
2	Sukun	1	1	1	2	2	2	3	2	7	1	9	9
3	Klojen	16	20	23	29	39	26	40	21	31	6	41	41
4	Blimbing	5	5	5	8	11	10	11	8	8	1	12	12
5	Lowokwaru	4	3	6	7	6	5	6	1	17	2	48	48
	Total	26	29	35	46	59	44	61	36	67	10	121	121

Source: Central Bureau of Statistics Malang City, 2022

Based on table 1, it shows that in 2021, there will be 406 hotels. This is what motivates regional hotel marketers in the Malang area to continue competing to win customer business and improve the quality of their offerings (Central Bureau of Statistics Malang City, 2022). Morse Syariah Hotel's marketing mix plan is anticipated to consistently have a favorable impact on hotel

room occupancy, generating repeat business which serves as a strong basis for returning, and word of mouth referrals. Of course, the success of the Morse Syariah Hotel cannot be separated from the marketing strategy carried out by its management. So that this hotel can continue to develop amidst the proliferation or increasing number of hotel businesses in Malang City.

Several studies on the marketing mix and its relation to sharia hotels have been carried out. Olifia & Mahaputra (2018) in their research on marketing mix strategies in attracting customer interest at Umah Hoshi Villa in Sebatu Village, Tegallalang District stated that the stability strategy is a strategy that is implemented without changing the direction of the strategy that has been determined. While Djunaid (2018) in his findings stated that the marketing mix of sharia-based services at the Sofyan Inn Srigunting Bogor Hotel has been running very effectively. Overall, it is good with an average score of 405. However, there needs to be some improvement regarding the room type variants to increase guest satisfaction at the Sofyan Inn Srigunting Bogor Hotel. On the other hand, Hazami & Ayuningtyas (2020) stated that the implementation of the marketing mix from a sharia economic perspective at Hotel Semesta Semarang City has not been effective. Because in terms of the Alam Semesta Syariah Hotel product, it still has not fully implemented several elements and sub-elements provided by the Regulation of the Minister of Tourism, Creative Economy of the Republic of Indonesia Number 2 of 2014 concerning Guidelines for Sharia Hotel Business Organizers.

Padli (2018) found that in implementing its marketing mix, Sofyan Hotel at Unisi emphasizes branding as a sharia hotel concept strategy because it has been well recognized by the Indonesian Ulema Council (MUI). The marketing mix is manifested in hotel rules and policies throughout its management. Satria, et. al., (2019) found that partially the place and promotion do not have a significant effect on the stay decision at the Grand Jamee Syariah Hotel, while the product, price, process, person and physical support each have a significant influence on the decision to stay. But products, prices, places, promotions, processes, people and physical support have a significant effect on the decision to stay simultaneously. Among the seven independent variables, prices and processes have the greatest influence on the decision to stay. Kavanillah & Ridlwan (2018) found that the service marketing mix simultaneously influenced the decision to stay at the Andita Syariah Hotel Surabaya. Meanwhile, based on the partial test, there are three service marketing mix variables that have a significant effect on the overnight decision variable, namely place, physical evidence and promise.

Suprpto (2019) in his study on marketing strategies at Hotel Mahkota Lamongan found that based on the results of calculations, the internal factors of strength owned by Hotel Mahkota were greater than its weakness factors, namely 2.16 and for external factors the opportunity was also greater than the external threat factor, namely equal to 2.22 of the calculation. So it can be concluded that the marketing strategy formulation carried out by Mahkota Hotel is appropriate. On the other hand, Pratiwi & Latif (2020) found that the sharia marketing mix influenced the increase in tourists' intention to revisit the Grasia Semarang hotel. This is also in line with the

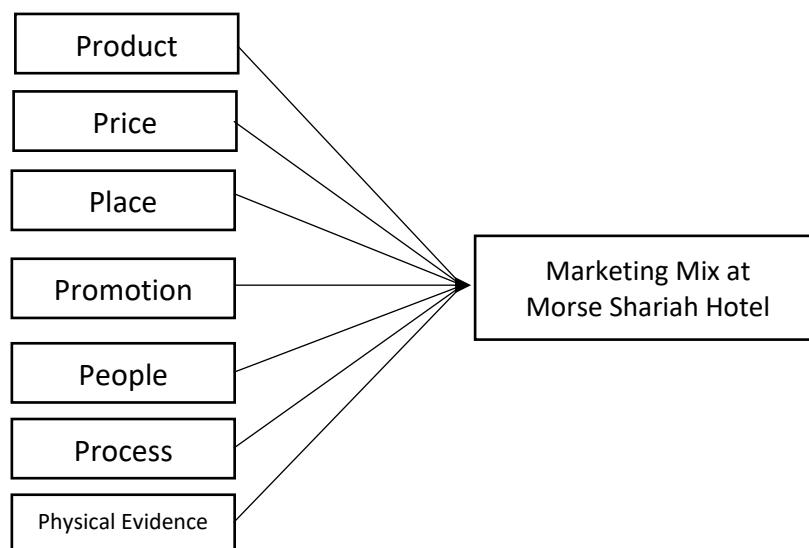
findings of Oktavia & Yulianda (2021), it was found that the marketing strategy used by Grand Bunda Hotel Syariah influenced the increase in tourists' intention to revisit. On the other hand, Maghfirah (2022) found that the Wali Songo Surabaya Hotel had implemented the concepts of Islamic business ethics and sharia marketing. Implementing the concepts of monotheism, justice and ihsan in Islamic business ethics as well as implementing the four characteristics of sharia marketing, namely, divinity (*rabbaniyah*), ethical (*akhlaqiyah*), realistic (*waqi'iyah*) and humanistic (*insaniyyah*).

This research aims to find out whether the implementation of the marketing mix strategy at the Morse Syariah Hotel is in accordance with the characteristics of sharia marketing. The Morse Syariah Hotel was chosen as the research object because it functions as a service recipient or customer. By Offering sharia-based services, such as requiring guests to show their marriage certificate and ID card when sharing a room with the opposite sex. This hotel also has strategic location near the train station and also its increase of occupation in the recent time.

METHOD

This research is qualitative and descriptive, by describing the state of the research object based on existing facts (Moleong 2000). The case study method was used in this investigation to easily obtain in-depth information regarding the marketing mix strategy implemented at the Morse Syariah Hotel, Malang City. The data sources used in this research are primary data and secondary data obtained from direct interviews with six sources, who consisting of 3 (three) managers and employees of the Morse Syariah Hotel and three of them are guests of the Morse Syariah Hotel. Data collection techniques in this research used interviews and documentation. The data analysis technique for this research uses content analysis. Data validity techniques using triangulation are used in the data validity approach of this research. Triangulation is a technique for using something else to verify the accuracy of data.

Figure 1. Research Design



RESULT AND DISCUSSION

A sharia hotel is a hotel that offers accommodation, food and drink as well as other services to the general public and is operated commercially and in accordance with sharia. Among the sharia values in a sharia hotel application include elements of haram, risk, dishonesty and skepticism (Janitra, 2017). On the other hand, sharia hotels can also be defined as accommodation that follows sharia principles. Operationally, hotels in this category offer services that are basically the same as those offered by conventional or non-shariah hotels in general. However, the hotel's design strikes a balance between the spiritual and practical parts of Islam. For those who don't know, sharia hotels are sometimes still seen as a type of service industry that only serves Muslims, even though Islamic hotels are 24-hour buildings that welcome Muslims and non-Muslims who come to stay (Basalamah, 2011).

It is also incorporate Islamic law into their daily operations. By displaying photos, logos, interior decorations, room amenities, hotel facilities, and uniforms or clothing used by hotel personnel, the hotel brand management is highlighted. To satisfy customers and ensure hotel sustainability, marketing management must be separated from other hotel operational tasks. Because the products sold are intangible, managing services becomes a challenge. This indicates that it cannot be seen, touched, heard, or smelled before it is purchased because it is invisible. Consumers can evaluate services after they have paid for them, allowing satisfaction levels to be measured. It is very important to get a satisfaction estimate (Widyarini, 2013). One of the similarities with conventional hotels is that visitors can only relax (sleep) comfortably because of clear facilities. However, in sharia hotels, visitors not only feel comfortable but also enjoy the hotel atmosphere without being unclean, drunk or adulterous. (Widyarini, 2013).

In terms of service administration, visitors must prepare accommodation to prevent adultery. One approach to achieving this is by subtly (politely) setting conditions for visitors, such as requiring male visitors who will be staying with women to show an ID card or a photocopy of a marriage certificate to establish the nature of their relationship (whether mahram or not). Hotels must take strict action and refuse guests to stay if this information cannot be provided. This is necessary to create the impression that sharia is strictly implemented and to dispel the notion that it is just a name (Widyarini, 2013). Regarding restaurants in sharia hotels, they must serve halal food. Halal ideas should be used if the hotel does not have a restaurant and only serves breakfast or takes lunch orders. Management is obliged to ensure halal results. Halal refers to practices that start with raw materials (which does not include meat from haram animals), and (slaughtering the animal) (Baihaqi, 2018).

Based on Fatwa DSN-MUI No. 108/X/2016, Seven conditions or criteria for sharia hotels have been established, including:

- 1) Prohibition of access to pornography and immoral acts.
- 2) Prohibition for hotels to offer entertainment that promotes shirk, immorality, pornography or immoral behavior.

- 3) Food and drinks offered by sharia hotels must have an MUI halal certificate.
- 4) Providing appropriate equipment, facilities and space for carrying out worship, especially space for purification.
- 5) Hotel managers and staff members must wear sharia-compliant clothing.
- 6) Have policies and/or rules governing the implementation of sharia hotel services.
- 7) Sharia hotels are required to use the services of sharia financial institutions (Islamic bank services) when offering their services.

The results of this study present a marketing mix with 7P indicators (product, price, place, promotion, people, process, and physical evidence) which are then used as a standard for analyzing the implementation of strategies implemented by Hotel Morse from a sharia marketing perspective as follows:

1. Product

Halal products are something that according to Islam must be offered to customers, starting from the ingredients, manufacturing process, and final results. Therefore, the product meets consumer needs, is needed, and brings blessings (Amrin, 2007). According to research findings, the guest rooms offered by the Morse Hotel to its customers are halal products to help visitors perform obligatory prayers. The Morse Hotel offers Islamic facilities such as prayer mats, mukenas and Al-Quran, as well as Qibla directions. The Morse Hotel has ablution facilities separate from the restrooms to enable the avoidance of uncleanness, making it easier for visitors.

This hotel product is in accordance with sharia marketing characteristics, namely rabbaniyah (the concept of the hotel's vision and mission), al-waqiyyah (the result of the owner's creativity in creating products), and insaniyyah (humane products, delivered in a civilized and professional manner) as well as transparency or openness in obtaining complete information about product specifications. Marketing of service products must of course meet consumer demand. Previous research findings on product marketing strategies by Hazami (2018). The products and services offered by Hotel Semesta Syariah are of high quality, halal value, useful, and also related to human life. The most crucial factor is that the products being traded uphold human, ethical and moral values by being halal and thayyib. This is in accordance with the service products in the form of guest rooms provided by the Morse Hotel which are of halal and thayyib value.

The existence of restaurant products related to Hotel Semesta in previous research hotels that are not owned by Hotel Morse Syariah means that there are still deficiencies in the hotel, and Hotel Morse does not have an MUI halal certificate. In contrast to Hotel Semesta which already has a halal certificate from the MUI for food that comes out of the restaurant, Hotel Morse Syariah currently does not have a halal certificate for external products such as food that is resold by the hotel.

2. Price

Islam firmly supports the principles or values of justice and honesty in all trade transactions related to services. Islam firmly recommends everyone to act fairly, and avoid consuming wealth in vain when setting prices (Abdullah 2014). The research findings lead the author to the conclusion that the Morse Hotel has set prices using a fair and non-dious method and has refrained from engaging in unlawful acts. Hotel Morse provides written information on the type of room and the facilities available, along with the price range, as an additional value for the honesty of the receptionist. Prices range from IDR 200,000.00 a day for standard room types to IDR 350,000 for deluxe room types (three hundred and fifty thousand rupiah).

It is quite affordable because the price offered does not cause concern and has the value of honesty and fairness in the price given with facilities that match what is offered. The value of honesty is one of the tourist attractions that influences the financial results of Morse Hotel visitors so that visitors do not feel disadvantaged. Based on this, Mr. Taufik Rery, one of the hotel visitors, expressed his opinion regarding Morse Hotel room prices that the price offered for each room was in accordance with the facilities provided. With this explanation, we can conclude that this is in accordance with the price determination process in Islam, which reaps profits and prevents losses for others.

By not raising or lowering prices, Hotel Morse Syariah implements healthy business competition. These prices are also based on honesty and openness in negotiated prices and are adjusted to hotel costs in general in Malang City. There is no *gharar* (fraud or ambiguous prices) at the Morse Syariah Hotel because all items have clear prices. Customers can see all these prices online, through online travel agents, or even by visiting the hotel directly. If linked to sharia marketing standards, Morse Hotel's pricing is a realistic (*al-waqiyyah*) and humanism (*insaniyyah*) price that can be adjusted and takes into account the financial needs of people who want to visit and stay there, creating opportunities for every level of society.

The findings of previous studies or research on pricing methods carried out at the Grand Bunda Hotel Syariah by Oktavia and Yulianda (2021) show that the prices offered are reasonable for everyone through the use of economical prices. In this case, Hotel Morse Syariah offers various prices to accommodate visitor requests. Most importantly, pricing must be in accordance with the facilities provided so that customers can pay the price for a hotel room with these facilities. This is done to avoid disappointment after making a purchase.

3. Place

Islam is a religion that advocates safety for all those who embrace it, so when choosing a place for safety services you must consider the environmental conditions for yourself, your business and other people (Abdullah 2007). This refers to its strategic position and of course in this case the comfort and safety of visitors. Company PT. Morse Indonesia, in this case the Morse Syariah Hotel, uses the endeavor technique, one of the principles of

Islamic marketing, to choose a company location. In an effort to get the best results, corporations can choose strategic locations.

Based on the study findings, Hotel Morse Syariah chose a strategic position for its services. Mrs. Choisi as the Manager directly knows from the owner of the Morse Sharia Hotel that the reasons are as follows:

“Businesses in the accommodation services industry should choose this location because it is very strategic and makes it easy for customers and visitors to find the hotel where the business is located. The location which is close to the Indonesian Railway (KAI) station is a place that provides public transportation for traveling, considering that people generally stay at this hotel for transit. Easy access to various tourist locations in Malang such as Kampung Warna-Warni Jodipan and Kampung Biru. Near the shopping center for souvenirs from Malang.” (Interview, Choisi Elgamalia Anwar, Manager of Morse Syariah Hotel, on June 28 2022).

The choice of service location is closely related to consumer decisions in determining where to stay. A sharia marketer will consider the comfort and security of his customers as proof of his devotion to Allah Subhanahu wata'ala. The research results show that the Morse Syariah Hotel really prioritizes comfort and safety when deciding on the location of its hotel. Apart from being close to the KAI station and a number of tourist destinations, the Morse Syariah Hotel is also close to Warna-Warni Jodipan Village, and Blue Arema Village. The existence of this hotel does not make it a sharia hotel that is difficult to compete with its competitors. When this hotel first started operating, it received a good response because the location, facilities and building were new and very strategic.

Average visitor visits to this hotel increased from 2018 to June 2022 except for 2020–2021, which decreased due to the Covid-19 outbreak. This is shown by hotel visit statistics in the table 2 below,

Tabel 2. Morse Syariah Hotel Room Occupancy Trends from year 2018 – 2022

Morse Syariah Hotel Room Occupancy Trends						
No	Month	2018	2019	2020	2021	2022
1	January	295	120	101	80	123
2	February	211	213	96	77	167
3	March	142	203	99	65	174
4	April	127	200	30	48	150
5	May	140	160	32	57	97
6	June	201	250	62	52	111
7	July	129	300	103	34	86
8	August	209	213	107	49	79

9	September	227	198	86	48	94
10	October	167	215	126	49	98
11	November	284	196	125	58	186
12	December	398	302	190	65	202
Total		2530	2570	1157	682	1570
Total Average		211	214	96	57	131

Source: Morse Syariah Hotel's Documentation, 2022

A marketer who practices sharia and shows a theistic or rabbaniyah nature believes in devotion to Allah Subhanahu wata'ala. By offering sharia accommodation that is always directed and focused on the benefit of this world and the hereafter.

In controlling the sale of hotel room accommodation services in Malang City, the Morse Syariah Hotel also does not carry out market monopoly practices. The fact that there are other hotels around the Hotel Morse. In other words, potential guests are free to choose a hotel based on their individual tastes. The location of the Morse Syariah Hotel gives credibility to previous findings by Suprpto (2019). Location is where the target market can access the product company. Every year more and more potential customers visit Malang City. As a result, the hotel made the hotel's location close to many tourist attractions in Malang City the key to successful marketing to target customers.

4. Promotion

Islam respects moral and just principles. In Islam, the idea of promotion requires consideration of a product's suitability for a particular purpose, its qualifications, characteristics that have been modified to suit local conditions, and its adherence to the principles of honesty, trustworthiness, and responsibility for both product quality and quality (Abdullah 2014). The research findings lead to the division of Morse Syariah Hotel promotion methods into several methods, including the following:

a) Collaboration with Other Companies (Al-waqiyyah)

According to the study's findings, online travel agent business actors are involved in promotional activities run by Morse Syariah Hotels related to travel and tourism. This is important because it will directly introduce the Morse Syariah Hotel to the public which of course offers sharia nuanced facilities.

b) Promotion through Information Media

The second way used by Hotel Morse Syariah to disseminate information is the use of information media. This information is spread through platforms, such as social media Instagram. To prevent customers who receive information from becoming dissatisfied, the concept of delivering information in Islam requires that it be in line with existing reality (al-waqiyyah), free from fraud, and handled responsibly.

Therefore, honesty will increase customer confidence in choosing sharia hotels. Along with honesty, Islamic marketers must value openness and transparency. Good marketers do not ignore mistakes and exaggerations made when conveying information, as explained by Mr. Dwi as Sales Marketing, in particular:

"Morse Syariah Hotel always provides accurate information and promotions about the condition of the hotel." (Interview, Dwi K. Mardianto, Sales Marketing, December 3 2021).

A sharia marketer must also uphold credibility in keeping promises, because this will ensure that he and his business always feel as if Allah Subhanahu wata'ala is watching every action they take when conveying information in the form of promotions. Social media interactions must be used to foster ukhuwah (brotherhood), including ukhuwwah Islamiyyah (Islamic brotherhood), ukhuwah wathaniyah (national brotherhood), and ukhuwah insaniyyah (human brotherhood), to foster harmony, both between religious communities or between religious groups and the government. Disseminating accurate and correct information is highly recommended by Islam, Morse Syariah Hotel promotional practices include honesty in disseminating information in this situation. Marketing that is not based on honesty is a disgraceful act (Mardiah 2018). As in the hadith narrated from Prophet Muhammad PBUH said, "*What is considered buying and selling with false promises is an attempt to sell products and also do business in a despicable way*" (HR Bukhari and Muslim).

Results of previous research on promotional tactics carried out by Oktavia and Yulianda (2021). Wali Songo Hotel places promotions on a number of social media platforms that can be accessed within the hotel along with the availability of facilities based on product and service offerings. Hotel Morse Syariah has promoted its products in various online and offline media, and is expected to promote businesses that have the idea of a sharia hotel.

5. People

As the owner of the most important position in marketing and providing services to hotel visitors. In hotels, human resources must be placed as professionally as possible (Ishak and Abdullah 2012). Morse Syariah Hotel employees are required to dress in a way that covers their private parts when talking to potential guests, such as the specified hotel uniform. Considering that the initial impression that must be given to potential visitors is a professional impression, dressing well and being friendly when interacting with other people is important.

The habit of behaving and acting exemplary as prescribed by the Prophet is to maintain a professional attitude in Islam, especially shiddiq, fathonah, amanah, and tabligh so that we are protected in this world and the hereafter.

Service providers are necessary in service marketing, as previously explained, to successfully complete operations involving the sale and supply of products. Research findings at the Morse Syariah Hotel to establish regulations for its staff are as follows:

a) Expert Employees (Insaniyyah)

Islam recommends determining employees who are strong and reliable to create workers who are professionals in their profession. Therefore, talent will have a significant impact on the company's performance, because if we put it to amateurs, we can expect ruin. All hotel staff members receive special coaching and training from Hotel Morse in their respective specialties.

b) Service Norms

Hotel Morse has established guidelines that its staff must follow in order to provide the best service to customers based on research findings on service norms. Providing friendly greetings and greetings is one example of this service. Considering that the Morse Syariah Hotel has set SOPs, it is hoped that this service can provide the best results to every visitor. A sharia marketer must adhere to one of the teachings of Islam, namely providing the best service, so that hotel visitors can feel how beautiful it is to choose a sharia hotel as a location for relaxing and traveling (Ishak and Abdullah 2012).

c) Employee Clothing

An employee's attire has a big impact on how well they serve customers. Wearing the hijab, and this policy is a good representation of the company that influences all internal and external staff activities. Women who cover their private parts will be more respected and protected from unwanted things. This is the role of sharia hotels in terms of blessings. According to this idea, sharia hotels are not just service companies, but also function as platforms for spreading goodness. The benefits of this sharia idea and management will certainly have a significant impact on customer confidence in choosing Morse Hotel as a holiday destination and as a place to relax that is safe and comfortable, both physically and spiritually.

The employees and visitors of the Morse Syariah Hotel have implemented the principles or characteristics of sharia marketing, namely insaniyyah, which is demonstrated by the presence of trusted and qualified sales or marketers, namely those who have a background in sales. In order to uphold the good name of Muslims and the image of Hotel Morse Syariah, Syariah Islam. By being reliable in carrying out their duties, honest in providing or offering hotel products, fair, with integrity and pleasant in serving, HR has realized the ideals of exemplary marketing honesty by the Prophet Muhammad PBUH.

Previous research findings by Monik and Olifia (2018) revealed that Umah Hoshi Villa in Sebatu Village consistently offers the best quality services by providing frequent training to staff. Services provided by employees who are highly skilled in their fields will have a significant impact on guests' desire to stay at the hotel. In line with what happened in this research, the researcher's visit and observation findings at the Morse Syariah Hotel revealed that there were no significant complaints about its human resources.

6. Process

On the criterion of process, all necessary are included in the procedure, such as: marketing procedures, structured systems, and serving visitors. Also, offering products to customers until they use or buy one of the items displayed at the Morse Syariah Hotel is also part of the marketing process. The scope of the process includes elements of sharia marketing ideas, such as hospitality services (akhlaqiyah) and an Islamic nuanced approach (rabbaniyyah).

When personally engaging with potential consumers (potential customers) about a product, the Morse Syariah receptionist is obliged to build the value of trust in it. Potential customers receive all the information they want from sales, and the receptionist also helps prepare all the activities that take place. The most important factor is providing transparency to customers and holding them accountable for closing deals. The room reservation form includes a list of agreements reached between the hotel and the prospective guest regarding activities and other requirements. This is proof of openness. In addition, the customer is fully aware of the terms of the agreement and can be a reliable witness if something untoward happens or the terms of the contract are violated.

Hotel Morse Syariah validates information from hotel guests regarding procedures for receiving visitors, in this case referring to morals. The focus is on blessings to secure the success of the sharia hotel idea. By giving staying customers a hotel room registration form with the hotel's code of conduct points printed on it, the front desk's job is to explain all of the hotel's restrictions to them. It deals with the process and also shows how the end user is presented with the product or service. A higher level of customer awareness and intellectual integrity is required throughout the marketing process. This hotel shows affection to its visitors during the check-in process to get *maslahah* and avoid prohibited (*haram*) activities such as adultery.

By implementing this inspection procedure, Hotel Morse Syariah not only provides halal products and related services, but also acts as a means of fostering social relations between the hotel, its visitors and other users of lodging services. Worship plays an important role in business. A Muslim must always worship Allah, no matter how busy they are with daily tasks. There are prayer room facilities at the Morse Syariah Hotel, including prayer rooms and prayer equipment. This sharia hotel's full devotion to worship is a form of its concern for its guests by serving as a reminder of the greatness of Allah *Subhanahu wata'ala*.

Morse Syariah Hotel procedures refer to the principles of business ethics taught by the Prophet Muhammad PBUH. He is quite thorough in service when selling products. Products or services delivered to consumers are a trust that must be held accountable. Therefore, a successful process will help develop customer satisfaction in whatever form it takes.

According to the findings of Padli's (2018) study, sharia hotel concepts must fully comply with sharia rules. Complete information is needed in terms of hotel reception, especially regarding the status of visitors who come in pairs (Padli 2018). Morse Syariah Hotel also follows this policy, and all visitors planning to stay there will be required to provide identification or a

marriage certificate as proof of their identity. This is done to guarantee legal standing. The hotel invites you to stay overnight after verifying the completeness. Otherwise, staying there will be strictly prohibited by the hotel.

7. Physical Evidence

Physical evidence is a supporter in promoting a hotel and a measure of how successfully a hotel marketing plan is executed. Physical evidence is clearly very closely tied to products and facilities that are strongly Islamic as someone who supports hotel amenities with the sharia concept. The physical evidence shown by the Morse Syariah Hotel is as follows:

a) Morse Syariah Hotel Employees' Uniforms

Morse Syariah Hotel employs employees who wear uniforms that have Islamic nuances and are consistent with Islamic law. Every hotel employee wears a uniform, and every female employee wears a hijab and men wear a cap or skullcap.

b) Several facilities and equipment

Regarding the facilities and furnishings in each hotel room, the Morse Syariah Hotel has prayer room facilities complete with ablution areas so that they can be used directly for worship. These facilities include toiletries, a shower with adjustable hot and cold water, holy and hygienic worship equipment such as the Koran, Qibla direction, and each room.

The criteria and appropriateness set by the owner are stated as additional concrete evidence in the form of supporting factors for improving Morse Syariah services. For this reason, the Morse Syariah Hotel also offers an atmosphere of monotheism in accordance with theistic standards (rabbaniyah) to complement these physical facilities. This advantage is a form of mutual assistance to meet the needs of potential consumers in looking for lodging whose location, physical evidence, complete amenities needs and sharia hotel concept are met. Staff uniforms that cover their private parts and are polite make guests believe in the real physical evidence that exists while they are at Morse Syariah.

The findings of a previous study by Padli (2018) show that physical evidence of different quality is a variable that convinces customers to visit a location in a comfortable setting. With calligraphy art in it, the Unisi Hotel complements the physical idea of hotel architecture. Every corner of the hotel structure is intended to keep visitors calm and offer something extra. The external structure of the Unisi Hotel, which represents the realization of the idea of a sharia hotel, can influence potential guests' perceptions of hotel services (Padli 2018). Apart from that, customers feel comfortable with the services and physical facilities offered by the Morse Syariah Hotel.

CONCLUSION

To conclude, the explanation of the findings of this research leads to the conclusion that the 7P marketing mix approach (product, price, place, promotion, people, process, and physical evidence) applied at the Morse Syariah Hotel, Malang City was applied and considered to have

fulfilled the four principles of sharia marketing, namely: divinity (*rabbaniyah*), ethics (*akhlaqiyah*), realism (*al-waqiyyah*), and humanism (*insaniyyah*). Despite the result of the study this study acknowledge limitation. Future research suggested to add wider object of the research not only in one hotel, and also add wider scope of the study around several province in Indonesia.

REFERENCES

- Abdullah, et. al. 2014. Manajemen Pemasaraan. Jakarta: Rajawali Pers.
- Aman, A. (2020). Islamic marketing ethics for Islamic financial institutions. *International Journal of Ethics and Systems*, 36(1), 1-11.
- Amrin, A. 2007. Strategi Pemasaran Asuransi Syariah. Jakarta: Grasindo.
- Baihaqi, M. (2018). Standar Halal Hotel Syari'ah (Studi Di Hotel Grand Madani Syari'ah Mataram). *IQTISHADUNA*, 9(2), 118-134. <https://doi.org/10.20414/iqtishaduna.v9i2.693>
- Basalamah, A. (2011). Hadirnya kemasan syariah dalam bisnis perhotelan di tanah air. *Binus Business Review*, 2(2), 763-769. <https://doi.org/10.21512/bbr.v2i2.1222>
- Center Bureau of Statistic Malang City. 2022. "Jumlah Hotel Dan Kamar Malang Kota." Retrieved from <https://malangkota.bps.go.id/indicator/16/403/1/jumlah-hotel-dan-kamar-menurut-kecamatan-dan-jenis-hotel-di-kota-malang.html>. Accessed 03/06/2024, 12:41 WIB.
- Diallo, A. T., Gundogdu, A. S., Diallo, A. T., & Gundogdu, A. S. (2021). Islamic Financial Product Development in the Context of Education and Health. *Sustainable Development and Infrastructure: An Islamic Finance Perspective*, 129-144.
- Djunaid, I. S. (2018). Analisa Bauran Pemasaran (Marketing mix) Jasa Penginapan Berbasis Syariah Di Hotel Sofyan Inn Srigunting Bogor. *Journal FAME: Journal Food and Beverage, Product and Services, Accomodation Industry, Entertainment Services*, 1(1), 1-43. <http://dx.doi.org/10.30813/fame.v1i1.1329>
- Fatwa DSN-MUI (Dewan Syariah Nasional-Majelis Ulama Indonesia), No: 108/DSN MUI/X/2016. Retrieved from <https://dsnmu.or.id/kategori/fatwa/page/5/>
- Hakim, R. & Muslikhati. (2019). A Review on Halal Tourism: an Analysis on the Parameters. *Jurnal Ilmiah Ekonomi Islam*, 5(3), 166-172. <https://doi.10.29040/jiei.v5i3.555>
- Hakim, R., & Syaputra, E. (2012). Business as Al-amanah and the responsibilities of Islamic business managers. *La_Riba*, 6(2), 199-210.
- Hasan, M. (2020). Social marketing: an Islamic perspective. *Journal of Islamic Marketing*, 11(4), 863-881. <https://doi.org/10.1108/JIMA-12-2016-0105>
- Hazami, F., & Ayuningtyas, R. D. (2020). Strategi Marketing Mix Perspektif Ekonomi Islam pada Hotel Semesta di Kota Semarang. *AKSES: Jurnal Ekonomi dan Bisnis*, 13(2), 87-91. <http://dx.doi.org/10.31942/akses.v13i2.3261>
- Ishak, M. S. B. H., & Abdullah, O. C. (2012). Islamic perspective on marketing mix. *International Journal of Business and Management Studies*, 4(1), 121-131. Reterieved from <https://dergipark.org.tr/en/pub/ijbms/issue/26066/274647>

- Janitra, M. R., (2017). Hotel Syariah: Konsep dan Penerapan. Depok: Rajawali Pers.
- Kavanillah, D., & Ridlwan, A. A. (2018). Pengaruh bauran pemasaran jasa terhadap keputusan menginap di Hotel Andita Syariah Surabaya. *IQTISHODUNA: Jurnal Ekonomi Islam*, 7(2), 146-164. Retrieved from <https://ejournal.iaisyarifuddin.ac.id/index.php/iqtishoduna/article/view/230>.
- Kertajaya, H., Sula, M. S. 2008. Syariah Marketing. Bandung: Mizan Media Utama.
- 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. Retrieved from <https://e-jurnal.unisda.ac.id/index.php/adilla/article/view/2993>
- Ul Mardiyah, A. (2018). Marketing Syariah Perspektif Muhammad Syakir Sula (Doctoral dissertation, Universitas Islam Negeri Sumatea Utara Medan). Retrieved from <http://repository.uinsu.ac.id/4469/>
- Moleong, Lexy J. 2000. Metodologi Penelitian Kualitatif. Cet. 18. Bandung: Remaja Rosdakarya.
- Naser, K., & Moutinho, L. (1997). Strategic marketing management: the case of Islamic banks. *International Journal of Bank Marketing*, 15(6), 187-203.
- Oktavia, L. S., & Yulianda, H. (2021). Strategi Pemasaran Dalam Meningkatkan Daya Tarik Tamu di Grand Bunda Hotel Syariah. *i-Tourism: Jurnal Pariwisata Syariah*, 1(1), 30-42. <http://dx.doi.org/10.31958/i-tourism.v1i1.4632>
- Olifia, N. W. M. J., & Mahaputra, I. I. D. R. (2018). Strategi Bauran Pemasaran (Marketing Mix) dalam Menarik Minat Pelanggan Umah Hoshi Villa di Desa Sebatu, Kecamatan Tegallalang. *Jurnal Ilmiah Manajemen dan Bisnis*, 3(1), 25-34. Retrieved from <https://journal.undiknas.ac.id/index.php/manajemen/article/view/2109>
- Padli, R. (2018). *Implementasi Bauran Pemasaran Pada Hotel Syariah Dalam Perspektif Ekonomi Islam Studi Sofyan Inn Hotel Unisi Yogyakarta* (Master's thesis, Universitas Islam Indonesia). Retrieved from <https://dspace.uui.ac.id/handle/123456789/7198>
- Pratiwi, R., & Latif, M. I. (2020). Sharia marketing mix terhadap minat menginap kembali di hotel grasia semarang. *Magisma: Jurnal Ilmiah Ekonomi dan Bisnis*, 8(1), 28-33. <https://doi.org/10.35829/magisma.v8i1.129>
- Rifa'i, M. N. (2018). "Model Pemasaran Pada Guest House Syariah Di Kota Malang." Theses. UIN Maulana Malik Ibrahim Malang. Retrieved from <http://etheses.uin-malang.ac.id/view/year/2018.default.html>
- Satria, A., Sitompul, D., & Zen, Z. (2019). Analysis of the Influence of Marketing Mix on Decision to Stay at Grand Jamee Syariah Hotel. *International Journal of Research and Review*, 6(7), 295-304. Retrieved from <https://shorturl.at/ajdRw>
- Suprpto, H. (2019). Analisis Strategi Pemasaran Dalam Menghadapi Persaingan Antar Jasa Penginapan Di Kota Lamongan (Studi Pada Hotel Mahkota Lamongan). *JPIM (Jurnal Penelitian Ilmu Manajemen)*, 4(3), 1049-1060. <https://doi.org/10.30736/jpim.v4i3.271>
- Sobari, N., Kurniati, A., & Usman, H. (2022). The influence of Islamic attributes and religious

commitments toward halal wellness services customer satisfaction and loyalty. *Journal of Islamic Marketing*, 13(1), 177-197.

Sofyan. (2011). *Bisnis Syariah Mengapa Tidak? Pengalaman Penerapan Pada Bisnis Hotel*. Jakarta: PT. Gramedia Pustaka Utama.

Sulaiman, Z. A., Iranmanesh, M., Foroughi, B., & Rosly, O. (2022). The impacts of Shariah-compliant hotel attributes on Muslim travellers revisit intention: religiosity as a moderator. *Journal of Islamic Marketing*, 13(10), 2108-2125.

Suprpto, H. (2019). Analisis Strategi Pemasaran Dalam Menghadapi Persaingan Antar Jasa Penginapan Di Kota Lamongan (Studi Pada Hotel Mahkota Lamongan). *JPIM (Jurnal Penelitian Ilmu Manajemen)*, 4(3), 1049-1060. <https://doi.org/10.30736/jpim.v4i3.271>

Widyarini, W. (2013). Pengelolaan hotel syariah di Yogyakarta. *Ekbisi*, 8(1), 1-13. Retrieved from <https://ejournal.uin-suka.ac.id/syariah/Ekbisi/article/view/341>