



WORLD ISLAMIC SOCIAL SCIENCE CONGRESS
SECRETARIAT

1st WISSCC 2015

WORLD ISLAMIC SOCIAL SCIENCE CONGRESS

PROCEEDINGS

1- 2 December 2015
PICC, Putrajaya,
Malaysia

www.unisza.edu.my/wissc
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Organized by



1ST WORLD ISLAMIC SOCIAL SCIENCE CONGRESS (WISCC)

LIST OF PRESENTERS

NO.	NAME	TITLE	E-MAIL	ID	INFO
1.	Rohana-Norliza Yusof	Professional Competence and Ethical Practices in Accounting Works: An Islamic Worldview	yrohana@uum.edu.my	MRWNY	UUM
2.	Mohammad Golamur Rahman	التعايش السلمي في الإسلام بين النظرية والتطبيق	golamabcd@yahoo.com	SCDCF	UNISSA, Brunei
3.	Suhaila Abdul Hamid, Abdullaah Jalil & Asharaf Mohd Ramli	A Review of Tax Structure for Corporate Waqf in Malaysia	suhaaila@usim.edu.my	BWPED	USIM
4.	Dr. Abdullahi Ayoade Ahmad	Principle of Non-interference and Question of Human Rights Violation: The Case of Rohingyas Minority	abdullahiayoade@unisza.edu.my	DWVMM	UniSZA
5.	Isma Rosila Ismail & Dr. Che Hasniza Che Noh	Dilemma of Muslim Minorities: A study at University Malaysia Terengganu	ismarosila@umt.edu.my	DRLRY	UMT
6.	Noor Hanan Mohd Jafar, YM Prof. Dato' Raja Zahabuddin Raja Yaacob & Laili Mardziah Tajuddin	Ethical and Aesthetic Values in Malaysian Printed Advertising	n.hanan@unisel.edu.my	JXARY	UNISEL

1st World Islamic Social Science Congress (WISSC 2015) Programme Schedule

Day	Time	Activity
Day 1		
01 st December 2015 (Tuesday)	8.00 – 9.15 am	Registration / Arrival of Guests
	9.15 – 9.20 am	Doa' Recitation
	9.20 – 9.30 am	Welcoming Remarks The Honourable Prof. Datuk Dr. Yahaya Ibrahim Vice Chancellor, UniSZA
	9.30 – 9.50 am	Opening Speech The Honourable YB Senator Dato' Dr. Asyraf Wajdi Dato Dusuki Deputy Minister in the Prime Minister Office
	9.50 – 10.00 am	Montage and Souvenir Presentation
	10.00 – 10.30 am	MoU Signing Ceremony (witnessed by the Honourable YB Senator Dato' Dr. Asyraf Wajdi Dato Dusuki)
		Press Conference with the Media
	10.30 – 11.00 am	Tea Break
	11.00 – 11.30 am	Keynote Speaker I The Honourable YB Senator Dato' Dr. Asyraf Wajdi Dato Dusuki <i>Kesejahteraan Masyarakat Islam Berasaskan Wasatiyyah Malaysia</i>
	11.30 – 1.15 pm	Parallel Session I
	1.15 – 2.15 pm	Lunch & Solat Dzuhur
	2.15 – 2.45 pm	Keynote Speaker II The Honourable Prof. Datuk Dr. Yahaya Ibrahim <i>Islam, Ummah and Social Sciences in the 21st Century</i>

	2.45 – 3.15 pm	Keynote Speaker III Dr. Ary Ginanjar Agustian <i>Problema Sosiopsikologi Muslim Nusantara dalam Menghadapi Krisis Global</i>
	3.15 – 5.00 pm	Parallel Session II
		Hi Tea
	5.00 – 5.30 pm	Roundtable Discussion : WISSC Secretariat with Selected Representatives (Secretariat Room)
Day 2		
02 nd December 2015 (Wednesday)	8.00 – 9.00 am	Arrival of Guests
	9.00 – 9.30 am	Keynote Speaker IV Prof. Edy Suandi Hamid (Ketua Umum, APTISI) <i>The Potential and Challenges of Islamic Economy Under Asean Economic Community (AEC) Scheme</i>
	9.30 – 10.00 am	Keynote Speaker V Distinguished Professor Tan Sri Dr. Mohd Kamal Hassan International Islamic University Malaysia <i>Strengthening the Pillars of Theocentric Ethical Societies in Contemporary Muslim Countries Based on the Worldview of the Qur'an</i>
	10.00 – 10.30 pm	Tea Break
	10.30 – 1.00 pm	Parallel Session III
	1.00 – 2.00 pm	Lunch & Solat Dzuhr
	2.00 - 3.30 pm	Parallel Session IV
	3.30 – 4.00 pm	Keynote Speaker VI Prof. Dr. Muhammad Ali Uqlah al-Ibrahim <i>Islamic State (IS)</i>
	4.00 – 4.30 pm	Keynote Speaker VII Distinguished Professor Datuk Dr. Shamsul Amri Baharuddin <i>Masa Depan Muslim di Malaysia dalam Konteks Hubungan Kaum</i>
	4.30 – 4.45 pm	Closing Remarks Prof. Dato' Dr. Mohd Razali Agus Assistant Vice Chancellor UniSZA
	4.45 pm	Hi Tea / Adjourn



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1st - 2nd DECEMBER 2015

PUTRAJAYA INTERNATIONAL CONVENTION CENTRE (PICC), MALAYSIA



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PARALLEL SESSION I : MAIN HALL – PUTRA B

DATE	SESSION / TIME	CHAIRPERSON	PRESENTER	TITLE	INSTITUTION
01/12/2015	PARALLEL SESSION I / 11.30 AM - 1.15 PM	DR. LOH ING HOE	AZIZAH MOHD, BADRUDDIN HJ IBRAHIM & SYAFIQAH ABDUL RAZAK	MARRIAGE WITHOUT WALI IN MALAYSIA: A SOCIO LEGAL STUDY ON ITS CAUSES, IMPLICATIONS & SOLUTIONS	INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
			ADEELA REHMAN & RUKHSANA HASSAN	AWARENESS ABOUT HUMAN RIGHTS AMONG POLICE PERSONNEL: A STUDY OF TWIN CITIES (RAWALPINDI & ISLAMABAD)	FATIMA JINNAH WOMEN UNIVERSITY, PAKISTAN
			PROF. DR. PUTERI NEMIE JAHN KASSIM & FADHLINA ALIAS	THE RIGHT TO REFUSE MEDICAL TREATMENT FROM THE MALAYSIAN AND ISLAMIC LAW PERSPECTIVES	INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
			ZUHAIRAH ARIFF ABD GHADAS & HARTINIE ABD AZIZ	THE CONCEPT OF LEGAL ENTITY UNDER SHARIAH AND ITS APPLICATION IN CORPORATION	UNIVERSITI SULTAN ZAINAL ABIDIN
			NADHILAH A.KADIR & PROF. MADYA DR. AZIZAH MOHD	ADOPTION AND KAFALAH OF ISLAMIC LAW: A COMPARATIVE OVERVIEW OF THE LAW AND PRACTICE	INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
			MOHAMMAD SADEGHI & AYOUB ZINALIEE	PUBLIC WELFARE IS LOOKING FOR A PROPOSAL FOR RECONCILING PRIVATE AND PUBLIC LAW	HORMOZGHAN UNIVERSITY, IRAN
			DR. LOH ING HOE & NUR SYAHIRAH GHAZALI	COMMERCIAL SURROGACY: THE CIVIL LAW AND ISLAMIC LAW IN PERSPECTIVE	UNIVERSITI SULTAN ZAINAL ABIDIN
			SITI AISHAH MALIKI, DR. RAHIMAH EMBONG & BERHANUNDIN ABDULLAH	INTEGRATING ESSENTIALS OF ISLAMIC LAW (MAQASID SYARIAH) AS UNDERLYING FOUNDATIONS OF VALUE-LADEN ED	UNIVERSITI SULTAN ZAINAL ABIDIN
			PROF. HJ. SRI SULISTYAWATI & NE'LVITA PURBA	PELAKSANAAN HUKUMAN MATI DALAM KONTEKS UNDANG-UNDANG JENAYAH ISLAM DAN UNDANG-UNDANG HAM DI INDONESIA	UNIVERSITAS MUSLIM NUSANTARA (UMN) AL WASHLIYAH
			OKSEP ADHAYANTO, BISMAR ARIANTO & WINATAWIRA	POLITIK HUKUM DALAM PENYUSUNAN PERATURAN DAERAH PROVINSI KEPULAUAN RIAU TENTANG LEMBAGA ADAT MELAYU	UNIVERSITAS MARITIM RAJA ALI HAJI



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PARALLEL SESSION II : HALL 6

DATE	SESSION / TIME	CHAIRPERSON	PRESENTER	TITLE	INSTITUTION
01/12/2015	PARALLEL SESSION II / 2.45 PM - 5.00 PM	ASSOC. PROF. DR. ENGKU MUHAMMAD TAJUDDIN ENGKU ALI	PROF. DR. AHMAD SHUKRI YAZID, MOHD RASID HUSSIN, ABDUL AZIZ ABDULLAH, PROF. MADYA DR. WAN NORHAYATE WAN DAUD & FAUZILLAH SALLEH	DISASTER RISK REDUCTION (DRR) FRAMEWORK ON FLOOD RISK MITIGATION: A CASE OF MALAYSIA	UNIVERSITI SULTAN ZAINAL ABIDIN
			TENGKU FARIS FAKHRI TENGKU ADNAN & PROF. DR. AHMAD SHUKRI YAZID	COMPARISON OF DISASTER RISK REDUCTION (DRR) FRAMEWORK BETWEEN DEVELOPED AND DEVELOPING COUNTRIES	UNIVERSITI SULTAN ZAINAL ABIDIN
			DR. MOHAMAD ADAM & MU'IZZUDDIN	ISLAMIC VALUES AND PRINCIPLES PROFILE SERTA FINANCIAL LITERACY KARYAWAN PERBANKAN SYARIAH DI PALEMBANG	UNIVERSITY OF SRIWIJAYA, INDONESIA
			MOHAMMAD GOLAMUR RAHMAN	التعايش السلمي في الإسلام بين النظرية والتطبيق	UNIVERSITI ISLAM SULTAN SHARIF ALI, BRUNEI DARUSSALAM
			DR. BASHIR ABULQARAYA	الدور السياسي للمسجد: رؤية نظرية	ZAYED UNIVERSITY, UNITED ARAB EMIRATES
			DR. AKLI ASMA	مقاصد التكافل الاجتماعي في المجتمع المسلم	INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
			DR. ZAMAKHSHARI BIN HASBALLAH THAIB	التعايش الديني في أندونيسيا: المقومات والمعوقات، دراسة تقييمية في ضوء القرآن الكريم	DHARMAWANGSA UNIVERSITY
			DR. MOHAMED MOHIDEEN NAYEEM	تعامل الأقليات المسلمة مع النظم المعمول بها في دار الكفر نظرة فقهية معاصرة	UNIVERSITY TEKNOLOGI PETRONAS
			PROF. ZEINAB ABDELAZIM MOHAMED AHMED	الإسلاموفوبيا في القرن الحادي والعشرين: فرنسا نموذجاً	ZAYED UNIVERSITY, UNITED ARAB EMIRATES
			محمد فتحي محمد عبد الجليل وروحيزان بارو	بين المصالح والمقاصد الشرعية	UNIVERSITI SULTAN ZAINAL ABIDIN
			ASSOC. PROF. DR. ENGKU MUHAMMAD TAJUDDIN ENGKU ALI, ZULKIFLI MOHD, SYED MOHD AZMI SYED AB RAHMAN & DR. MOHD SHAHRIL OTHMAN	THE ROLE OF ZAKAH FUND IN STRENGTHENING DRUG REHABILITATION CENTRES	UNIVERSITI SULTAN ZAINAL ABIDIN
			DR. SYAIFUL BAKHRI	ISLAMIC CRIMINAL SANCTION UNDER INDONESIA MODERN SOCIETIES	UNIVERSITY OF MUHAMMADIYAH JAKARTA



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PARALLEL SESSION II : HALL 6

DATE	SESSION / TIME	CHAIRPERSON	PRESENTER	TITLE	INSTITUTION
			JANJA, M. GUNDA, NOR HAYATI, ALWI, PADZILAH, ABD RAHMAN, STEVEN ERIC KRAUSS @ (ABDUL-LATEEF ABDULLAH) & AZIMI HAMZAH	TRANSCENDING TRANSFORMATIVE AND INTEGRATIVE PEDAGOGICAL CONTENT KNOWLEDGE MODELS: AN ISLAMIC EPISTEMOLOGY	UNIVERSITY PUTRA MALAYSIA

PARALLEL SESSION II : HALL 7

DATE	SESSION / TIME	CHAIRPERSON	PRESENTER	TITLE	INSTITUTION
01/12/2015	PARALLEL SESSION II / 2.45 PM - 5.00 PM	PROF. DR. AHMAD PUAD MAT SOM	DR. NANI NURANI MUKSIN & MEDO MAULIANZA	MUSLIM ATTRIBUTES ON POLITICAL ADVERTISING "JOKO WIDODO - JUSUF KALLA" TO FACE BLACK CAMPAIGN IN THE PRESIDENTIAL ELECTION 2014	UNIVERSITY OF MUHAMMADIYAH JAKARTA
			DR. MIRA ARIYANI	HOW SHOULD WE UNDERSTAND POLYGAMOUS FATHERS? RETHINKING ON POLYGAMY AND POLYGAMOUS FATHERS ACROSS HOUSEHOLDS	STATE UNIVERSITY OF JAKARTA
			DIAN PRIMA SAFITRI & ERLIZA OKTARI	DO THE "FRONTIER GOVERNANCE" SURVIVE? (STUDY ON THE INCREASING OF HUMAN RESOURCES COMPETENCES)	MARITIM RAJA ALI HAJI UNIVERSITY
			DIAN PRIMA SAFITRI & ERLIZA OKTARI	SURVIVAL STRATEGIES OF LOCAL GOVERNMENT AT THE FRONTIER? (STUDY IN INCREASING OF HUMAN RESOURCES COMPETENCES)	MARITIM RAJA ALI HAJI UNIVERSITY
			SAIFUL ANWAR MATONDANG	CELEBRATING THE HYBRID TRADITIONS OF ISLAM AND MALAY FOR GLOBAL HERITAGE TOURISM	UNIVERSITY OF FRIBOURG & UNIV. MUSLIM NUSANTARA
			ISMA ROSILA ISMAIL & DR. CHE HASNIZA CHE NOH	DILEMMA OF MUSLIM MINORITIES: A STUDY AT UNIVERSITY MALAYSIA TERENGGANU	UNIVERSITI MALAYSIA TERENGGANU
			PROF. DR. AHMAD PUAD MAT SOM & PROF. DATUK DR. YAHAYA IBRAHIM	EMERGING ISLAMIC TOURISM AND SHARIAH COMPLIANT HOTEL SECTOR IN MALAYSIA	UNIVERSITI SULTAN ZAINAL ABIDIN
			MUTIMMATUL FAIDAH	THE SERVICES AND FACILITIES OF HALAL SPA: THE CASE IN SURABAYA INDONESIA	SURABAYA STATE UNIVERSITY
			DR. ABDULLAHI AYOADE AHMAD	PRINCIPLE OF NON-INTERFERENCE AND QUESTION OF HUMAN RIGHTS VIOLATION: THE CASE OF ROHINGYAS MINORITY	UNIVERSITI SULTAN ZAINAL ABIDIN
			ATI KUSMAWATI	A QUALITATIVE : LIFESTYLE AND HAPPINESS OF BEHAVIOR IN ADOLESCENT DELIQUENT AGE 14-15 YEARS	UNIVERSITY OF MUHAMMADIYAH JAKARTA

76.	Saiful Anwar Matondang	Celebrating the Hybrid Traditions of Islam and Malay for Global Heritage Tourism	sammatondang68@gmail.com	TRCVW	University of Fribourg & Univ Muslim Nusantara (UMN) Medan Indonesia
77.	Mido Ester J. Sitorus & Reski Nur Cinta	Perbedaan Penurunan Parameter Bod dan Cod Antara Septic Tank Menggunakan Media Batu Pecah dan Media	estermido_sitorus@yahoo.co.id	QTTDN	Universitas Sari Mutiara Indonesia
78.	Mutimmatul Faidah	The Services and Facilities of Halal Spa: The Case in Surabaya Indonesia	genfida@yahoo.com	JASAV	Surabaya State University
79.	Muhammad Buhari Sibuea	Pengembangan Model Koperasi dalam Meningkatkan Perekonomian Desa di Kabupaten Langkat	buchari65@yahoo.com	QCNJF	Universitas Muhammadiyah Sumatera Utara, Medan
80.	Siti Habiba	Sanad dan Pemahaman Terhadap Hadits Shahih	siti.habiba@gmail.com	GADAN	Universitas Maritim Raja Ali Haji Tanjungpinang Kepulauan Riau Indonesia
81.	Oksep Adhayanto, Bismar Arianito & Winatawira	Politik Hukum Dalam Penyusunan Peraturan Daerah Provinsi Kepulauan Riau Tentang Lembaga Adat Melayu	adhayantooksep@yahoo.com	HFNVY	Universitas Maritim Raja Ali Haji Tanjungpinang

The Services of Halal Spa: The Case in Surabaya Indonesia
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Since 2014, Indonesia has developed four products halal tourism, including hotels, restaurants, travel agents, and halal Spa. This study will describe the application of the concept of Islam on spa services at Alfafa salon and the application of business management in alfalfa spa salon. The research was an descriptive study, data were collected through observations and interviews. Informants in this study is the manager of Spa, therapists, consumers, and ulama'.

The results of study were : (1) the application of the concept of Islam on spa services at Alfafa salon have been developed based on the following principles: aims to maintain and grow the gift of God and also for the treatment, not for changing the creation of Allah (fi khalqillah of change); professional care-based actions do not lead to a follow-conformity or sexually explicit; using ingredients and halal cosmetics and safe; there is no ritual that leads to shirk; and maintenance of client privacy; and (2) In terms of business management, Alfafa salon has implemented sharia-based management begins with the pattern of recruitment and employee development, capitalization and business development.

Keywords: Tourism, Spa, Muslim, services, facilities

Introduction

The presence of Spa services are a response to woman need to appear healthy, beautiful, clean, and fit. Spa providing body care, hair and face. SPA (Solus Per Aqua), which means treatment using water. SPA in Indonesia defined as the Wear Healthy Air (SPA) or Tirta Husada. Spa is a traditional treatment that uses water as a medium. Some suggested that the Spa is the name of a city in Belgium which has a hot water bath , place the Roman nobility is often used for relaxation after a long trip (Indonesian Spa Magazine: 2015). The term spa on growing its development extends to the whole of Europe , and used throughout the world for a water therapy .

In the kingdom in Indonesia, Spa usually done by the daughter and the queen in the palace. Each palace has a special bath for the care and pampering of the royal family by using traditional ingredients and the natural resources that exist in the kingdom. Currently , Spa into industry services are spread throughout the country. Spa services become available in hotels, malls, salons, beauty clinics , fitness centers, or special places that provide spa services, such as home spa, griya Spa and more. Spa also be an attraction for tourists both local or international . Indonesian tourism ministry has set Spa syar'i as one of the products of syariah tourism to attract foreign tourists (Riyanto: 2012).

Most people looked Spa services with a negative outlook because common business services spas provide therapeutic services mix between men and women, female therapists provide treatment to male consumers and the opening of female genitalia in the presence of other women. There is also a Spa veiled give services lead to pornographic and sexuality .

Along with the growth of religious passion and the increasing number of upper middle class, at this time, began to develop businesses Spa services are provided for Muslim with services according to the principles of Islam. Specifically, this study discusses the application of the concept of Islam in Muslim Spa services in Surabaya .

Results of this study useful for Spa owner and Spa managers as the Spa services business development model based on sharia to improve the quality of service, at a later stage can increase revenue manager Spa and improved employee welfare. In practical terms, the results of this study provide a practical contribution to the Ministry of Tourism and the National Sharia Council to formulate standarization Spa syar'i. Theoretically, this study gives scientific contribution in the development sector riel sharia Islamic economics and tourism.

Literature Review

1. Basic Concepts Spa

SPA is the traditional health effort that uses a holistic approach, through comprehensive care by using a combination of skills hydrotherapy, massage organized in an integrated manner to balance the body, mind and souls. Doing Spa alternative to relieve fatigue becomes physically, souls, and minds as daily routine. SPA service aims to maintain, improve and restore health in terms of freshness, inner and outer beauty, relaxation to balance the body, minds, and souls. To achieve these objectives, in addition to using natural sources of mineral water, hot water (thermal therapy), the mineral mud is also accompanied by aromatherapy, massag, herbal and doing good condition such as music, as well as the color of the room (1205 / Menkes / PER / X / 2004) .

Spa treatments are often regarded as a form of body massage. Though, the actual spa is a place where people can get body care, from head to toe while restoring freshness of the body after being in a stressful position. Spa treatment consists of cream bath, facial, manicure - pedicure, body scrub, scrub , foot spa and body treatment. SPA service categories according to the purpose of treatment distinguished two categories , namely :

1. Health SPA (Wellness SPA)

Health SPA (Wellness SPA) can be seen from the location and service that is known as Day SPA (City SPA) , Resort SPA, Destination SPA, Residential SPA, SPA and amenities, Mineral Spring SPA and so on. Health SPA is providing improved health services, preventive maintenance and more emphasis on relaxation and beauty of appearance (Rejuvenating).

2. Medical SPA

Medical SPA is a category that provide comprehensive services namely health promotion, prevention, and restoration (revitalization - rehabilitation) .

SPA service standards, based on the type of SPA services can be categorized into three groups:

1. The minimum Categories include SPA treatments using simple hydrotherapy, massage or aromatherapy relaxation and simple and the appearance of beauty themselves manually or with simple tools.
2. Categories currently include SPA treatments using hydrotherapy equipment being relaxation massage with equipment or with moderate aromatherapy and beauty of personal appearance with the equipment being.

3. Main Categories include SPA treatments using hydrotherapy with complex equipment, a relaxing massage with complex equipment and beauty complex personal appearance with complex equipment .

2. Limit Aurat fellow Women in Islam

Awrat in Arabis language comes from “Aara”, appear the derivation of the word “al- 'aurat” are all things that feel embarrassed. Scholars of fiqh gives the definition of nakedness as something that must be covered. Awrat understood as something by someone covered because they feel embarrassed or inferior if something is visible or known to others.

Islam gives a clear boundary between the Aurat of men and women and same-sex, the following conditions :

- a. The Awrat of male is body part between the navel and the knees. Although the navel and the knees is not the nakedness, but it is recommended to covered. the rules of fiqh " What is not mandatory but perfect with it, then it is mandatory " The limit is when men see women *ajnabiyah* (foreign women / girls who are not mahram).
- b. The Awrat of women in public area and in the presence of men *Ajnabi* (not mahram) is the entire body except the face and both hands.
- c . In the presence of non-Muslimah, The Aurat is a limb of the body other than the familiar off when working at home. The part that was born when he was active in the home is the head, face, neck, or hands to his elbows and two feet.
- d . In front of the men and women who become mahram, the aurat is the body between the navel and the kne , as the flesh of men in prayer . Establishment of the Aurat to keep manners and avoid persecution, although above the navel and below the knee is not a shame, but it is advisable closed if it is feared to cause fitnah (Zuhayli, juz 3: 566).

Terms of aurat is based on the verse and the Prophet hadisth follows:

- a. Allah says: "And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women"(QS. An-Nur verse 30-31).
2. Authentic Hadith narrated from Abu Said Ra that the Prophet said, "A man saw the nakedness of another man, nor woman sees another female genitalia. Do not turn a guy's sleeping with other men gathered in a blanket and pour a woman was sleeping with other women gather in a blanket, "(Muslim) (Islamic studies: 2015).

These provisions limit the nakedness of a guide service spa therapists provided to consumers.

Methodology

The research was an descriptive study, data were collected through observations and interviews (Creswell: 2004). Informants in this study is the manager of Spa, therapists, consumers, and ulama'.

Results

1. Spa services in alfalfa salon

Alfafa Muslimah Salon and Spa was founded on 10 April 2011 in the area of Highway 29D Menur Surabaya. Spa building is designed with a minimalist concept, dominated by purple and green as a color identity. Room facilities provided, including: (1) parking for cars and motorcycles; (2) flowerpot on the right and left of the parking area; (3) enabled to lobby and waiting room reservation customers include cosmetic display, shelving books, and refrigerator water dispenser; (4) hair treatment open space without partitions or doors; (5) a body treathmen a steamer and bathup; (6) facial room; (7) Manicure Pedicure room; (8) The mosque has a prayer ablution and equipment; (9) bathroom; (10) a worker; (11) warehouse; and (12) the management office. The top floor is used for washing and drying towels.

Services provided include alfalfa salon, hair care, face and body. The targeted market segment is Muslim middle class. The type of care given is: (1) Hair care, include: dry hair cut plus vitamins, Cream Bath, Hair Spa, Hair mask, hair coloring (henna) with henna; (2) facial treatments include: Facial, Totok Aura, Eye Mask, Ear Care; (3) The queen Body Spa, Body Spa Humaira, Mother Hadijah Body Spa, Body Spa Pre Wedding, milk bath, herb bath, Body massage, Body massage plus time, Hundred V, Reflexology Foot, Breast Care, Treatment Back, Foot Spa , Hand spa, Menicure Pedicure; and (4) special services, Pre Wedding Jewelry Variations cupping / Tibb Nabawi ((Interview with Nurul, June 28, 2015).

The Stage of body Spa in Alfafa Salon, based on the observation of researchers are described as follows:

Preparation phase, include:

- a. The therapist invites consumers to change clothes with long towel that has been prepared.
- b. The therapist prepares Lenna required
- c. The therapist invited customers into the infirmary.
- d. The therapist let customers store the goods in the lockers provided.

The Stage of treatment in Alfafa Salon, based on the observation of researchers are described as follows:

- a. The therapist invites the client on his stomach.
- b. start the massage therapist begins from the foot to the thigh. Towels opened up the buttocks, the back massage followed by a position shifted towel to cover body parts that have been Massage.
- c. The therapist invites the client and the therapist turned corrected towel cover.
- d. The therapist doing massage on the legs up to the thigh in the supine body position, position a towel to cover the abdomen to the chest, followed by massage the hands, chest, and neck.
- e. The therapist did scrub the client's body as the stage during massage

- f. The therapist invites the client took off the towel and go into a steamer to steam bath for 15 minutes.
- g. After the sauna bath, the therapist invites the client to the body space Spa, clients in the prone position for massage on the back of the body. At the time of granting scrubs, clients only wearing panties without cover. After that, clients are welcome turned, the therapist gave scrub the supine body position, starting from the mask legs, thighs, abdomen, breasts, and neck. The vaginal area is not given scrubs.
- h. After the completion of scrubs, therapists invite clients stand to be cleaned parts of the body there are still remaining attached scrubs. At that time, the client only wearing underwear.
- i. Clients are welcome to move to bathup room with a towel wrapped body wearing thigh limited.
- j. The therapist invites the client bath and provided new towels instead.
- k. Done soaking, the client towards spa space to pack using a towel wrapped around the body of the extent of the thigh (Observation stages spa, 27 June 2015).

The Stage of Pack in Alfafa Salon, based on the observation of researchers are described as follows:

- a. The therapist allow consumers changed clothes
- b. The therapist gives a cup of hot tea and biscuits.

2. Business management Spa

Alfafa salon and spa Muslim women in the management of its business based on the principle of business development syar'i, alfalfa development concept salon is described as follows:

- a. Special Salon Muslimah, Alfafa Salon and Spa Muslimah provide special services for Muslim women who care for self and family. With this service customers become more comfortable
- b. Sharia

Every beauty products that are used in alfalfa Salon and Spa Muslimah already labeled halal by the MUI (Indonesian Ulema Council), the place and and service presented Alfafa Salon and Spa Muslimah selected that meet the quality of sharia. The existence of the mosque in Alfafa Salon and Spa Muslimah enable customers to carry out worship while in the salon.

- c. Complete Care

Alfafa Salon and Spa Muslimah present treatment is needed by the Muslim to perform best in every special occasion. With the affordable prices offered. Treatment syar'i is not allowed is not granted, such as massage V or Spa V.

- d. Service

Served by the therapists who are already certified, skilled and professional. Alfalfa makes Muslimah Salon and Spa beauty solution for Muslim women. The therapists start treatment with basmalah and

- e. Share

Each treatment in Alfafa Salon and Spa Muslim customers have come berinfak for free delivery program of mothers who are less able (in collaboration with the Institute of Management Infak Surabaya)

In general, financial systems applied in Alfafa Salon and Spa Muslimah same as other conventional salon just that there are some interesting, namely:

1. Islamic Bank, Employees Alfafa Salon and Spa Muslim must have an account at one of the Islamic bank. Each month salary will be transferred to the account. Salaries given are net meaning that the salary had been cut by 2.5% which is zakat mal. The application of zakat mal also provide insight into the importance of menginfakkan 2.5% of pendapatana to the disadvantaged or the person entitled mendapatkannya.
- b. ZISWAF account, ZISWAF account is an account that contains employee donations outside of zakat mal issued each month. Its value is usually Rp 10.000,00 per month (Nita, 2014).

Alfafa Salon and Spa Muslimah has several programs for its employees, namely: (a) religious Mentoring; (b) Reading the Koran, every morning comes the earliest should the urge to read the Koran before the salon closed; (c) Muslim dress; and (d) Syariah services.

Discussion

Sharia compliance in some services, includes three elements: products (services provided), facilities, and management. Three elements must be developed based on Islamic principles. From the facility, Alfaaf Salon has met the standard requirements Muslim consumers, however there are some things that have not been completed by Alfafa salon to respond to the needs of Muslim guests, including:

1. Not available waiting room, a bathroom and a prayer room for male guests.
2. The hair care space that is open to the entire guest access
3. No dry garden in the room to renew the atmosphere
4. There is no distinctive aroma therapy in spa room
5. Not available adequate locker for storage of client

In terms of services, Alfafa Salon provide some constraints, namely:

1. Alfafa salon does not provide services curling, smoothing and rebonding because in the view of the manager, the basic concept Salon and Spa Muslim is to preserve and maintain the beauty of grace that has been given by God, not to make any changes or destruction of the gift of God. Curly, smoothing and rebonding will have an impact on the process of hair damage due to the change in the protein structure of the hair to remove the original form of hair and patterned to form a new (Interview with Eny, June 20, 2015).
3. Spa V Spa V is not given because of the stage of Spa V involves massage and full-blooded in the feminine intimate area which is heavy aurta women.

From the aspect of body therapy given stage Alfafa Salon, there are several things that need to be observed:

1. Preparation Lenna. Lenna given that functioned only a towel to cover the client's body during treatment. Whereas in the treatment process takes some fabric to cover the body so that client privacy is maintained and sustained limit female genitalia with other women. Therefore, it should Lenna consists of three layers, namely: (1) a camisole to avoid the opening of the client's body while turning the body; (2) a small towel to cover body parts that are not treated; (3) and kimono to change before and after the shower at the end treathment.

2. Each room spa should be equipped with a steamer, to ensure client privacy when moving from stage to stage massage sauna. If because of limited facilities, steamer was in a different room, then the client dipersilahkan Lenna minimal wear knee when moving into steam.
3. At the time of treatment, the therapist should be open parts of the body that get treathment, other body parts should be covered with Lenna is based on the provisions of female genitalia boundary with another woman is between the center of the knee.

Every beauty products that are used in alfalfa Salon and Spa Muslimah already labeled halal by the MUI (Indonesian Ulema Council) or made from herbs.

Syari'I Spa services have been developed based on the following principles: (1) aims to maintain and grow the gift of God and also for the treatment, not for changing the creation of Allah (fi khalqillah of change); (2) professional care-based actions do not lead to a follow-conformity or sexually explicit; (3) using ingredients and halal cosmetics and safe; (4) there is no ritual that leads to shirk; and (5) maintenance of client privacy. (6) closing the body part that is not therapy ; (7) initiate therapy with basmalah and end with hamdalah ; (8) does not soak in bathup together ; (6) does not perform Spa together in one room without partition and (8) do not see and touch the weight of female genitalia except for medicinal purposes .

The Muslim Spa facilities were developed based on the following principles: (1) respond to the needs of male guests were ushered customers; (2) guard customer privacy while doing maintenance; (3) the availability of adequate means of worship in the Spa; (4) there is no pornography in the room Spa; (5) safe and comfortable with adequate air circulation and lighting as needed. Syari'I Spa services are developed based on the following principles: (1) aims to maintain and grow the gift of God and also for the treatment, not for changing the creation of Allah (fi khalqillah of change); (2) professional care-based actions do not lead to a follow-conformity or sexually explicit; (3) using ingredients and halal cosmetics and safe; (4) there is no ritual that leads to shirk; (5) maintenance of client privacy; (6) closing the body part that is not therapy; (7) initiate therapy with basmalah and end with hamdalah; (8) does not soak in bathup together; (6) does not perform Spa together in one room without partition and (8) do not see and touch the weight of female genitalia except for medicinal purposes.

Conclusion

1. The applications of syariah concept in spa services at the salon Muslim Alfafa of the existing facilities need improvement is the availability of a decent place for a man, the availability of a prayer room for men, therapy rooms separated according to the type of services provided and the availability of space for all phases of integrated Spa Spa. From the service side there is still an element of fellow female genitalia over the limit, such as the opening part of a woman who does not do therapy. Syari'I Spa services have been developed based on the following principles: (a) aims to maintain and grow the gift of God and also for the treatment, not for changing the creation of Allah (fi khalqillah of change); (b) professional care-based actions do not lead to a follow-conformity

- or sexually explicit; (c) using ingredients and halal cosmetics and safe; (d) there is no ritual that leads to shirk; and (e) maintenance of client privacy.
2. In terms of business management, Alfafa salon has implemented sharia-based management begins with the pattern of recruitment and employee development, capitalization and business development.

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