

ICEBUSS 2016



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UNIVERSITAS ISLAM MALANG

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Co-hosts :



MAGISTER MANAJEMEN
UNIVERSITAS ISLAM MALANG



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ON ECONOMICS, BUSINESS AND SOCIAL SCIENCES
(ICEBUSS 2016)

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RECTOR'S WELCOME

I am delighted to welcome you to ICEBUSS 2016 in Malang, Indonesia. The Purpose of ICEBUSS is to bring together researchers and practitioners all over the world to share new ideas and present latest development in the theoretical and practical area of Economics, Business and Social Sciences. This year's conference brings together more than 177 presenters and practisioners to discuss the latest issues.

We are honored to have keynote speakers in the conference: Professor Raghavendra Rau from University of Cambridge and we are hoping that all participants of the conference to take time not only for paper and presentation, but also actively engage one another and to take this opportunity to further develop your professional link.

The conference will not be possible to be organized the dedicated effort of many individuals who have contributed to the various process that make up this event. For their dedication , I sincerely convey my appreciation. My sincere gratitude also goes to our institution' partner that provide their support a joint host Global Virtus Center for Corporate Governance Ukraine, cohosts and sponsors in this conference.

Rector
University of Islam Malang

Prof. Dr. H. Maskuri, M.Si

SPEECH FROM DEAN

Nur Diana, SE, MSi

Dean of Faculty of Economics University of Islam Malang

In the Name of Allah, the Most Beneficent, the Most Merciful.

It is with great pleasure that I welcome the participants of the International Conference Economic, Business and Social Sciences 2016. The Prophet Muhammad (peace be upon him) said 'Acquire knowledge and impart it to the people.' (Al Tirmidhi). The quest for knowledge has been from the beginning of time but knowledge only becomes valuable when it is disseminated and applied to benefit human kind. It is hoped that ICEBUSS 2016 will be a platform to gather and disseminate the latest knowledge in economics, business and social sciences.

Academicians, Scientist, Researchers and practitioners of economics, business and social science will be able to share and discuss new findings and applications of economics, business and social sciences. It is envisaged that the intellectual discourse will result in future collaborations between universities, research institutions and industry both locally and internationally.

This is our first ICEBUSS and we shall continue to conduct it every year, wish that research fellow and academicians from universities in Indonesia and in foreign countries take part we would like to express our highest gratitude those who have participated as both presenters and participants.

We would like to express our highest gratitude those who have participated as both presenters and participants. We would also like to extend our sincerest appreciation to all the host University of Islam Malang and Global Virtus Center for Corporate Governance Ukraine and Co-host : Universitas Esa Unggul Jakarta, Universiti Malaya Kelantan , UPN Veteran Yogyakarta, Universitas Islam Madura Pamekasan, Sekolah Tinggi Ilmu Ekonomi ASIA, Universitas Ma Chung, Universitas Darma Persada Jakarta , Universitas Islam Lamongan, Sekolah Tinggi Manajemen Informatika & Komputer ASIA, Universitas Hangtuah Surabaya, Universitas Tama Jagakarsa Jakarta, Sekolah Tinggi Ilmu Ekonomi Widyagama Lumajang and Magister Manajemen UNISMA.

Please accept our deepest apologies for all the imperfection during the seminar. Till we meet again next year. God Willing , Insya Allah.

KEYNOTE SPEECH

"THE GLOBAL PATTERN OF ALTERNATIVE FINANCE"

Professor Raghavendra Rau
Judge Business School University of Cambridge

Although various forms of alternative finance have long existed, the combination of weaker financial institutions following the financial crisis, disruptive disintermediation-Enabling technology and underlying socio-economic as well as cultural shifts is challenging the paradigm of how finance will be provisioned in the future. The UK alternative finance industry alone has raised more than £1.6 billion for individuals, start-ups, small and medium firms, social enterprises and good causes between 2011 and 2015. Several economies, particularly the US, Europe and emerging markets, are already witnessing significant alternative capital formation and financing activities in venture capital, consumer credit, SME finance, high-tech and creative industries, social impact investing, development and renewable energy sectors.

However, little academic research is currently available to inform policy makers, regulators, industry players and other stakeholders about why various forms of alternative finance are emerging or how new financing instruments and intermediaries are functioning and evolving. There are a number of unanswered research questions of relevance to these stakeholders. How and why do funders invest, lend or donate through alternative finance channels? From fundraisers' perspective, how do they compare alternative finance instruments and channels with financing alternatives available via the traditional financial system? In a macro-economic context, is alternative finance expanding the existing pool of capital/credits or merely rechanneling it? What is the socio-economic impact of alternative finance in terms of job creation, revenue generation and community engagement at local, regional and national levels? Do some economies have a comparative advantage in enabling alternative finance, and if so, why? How will public policy and regulations affect the trajectories of alternative finance? Are developments in alternative finance a threat or an opportunity for incumbent financial institutions, and how is their response influencing broader change within the financial system?

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Professor Raghavendra Rau (Judge Business School University of Cambridge)

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The Application of Islamic Ethics in The Sharia Hotel: a Case Study

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ABSTRACT: Indonesia became the fourth country as a premier destination for Muslim travelers after Malaysia, UAE, and Turkey. Sharia tourism provides services and facilities to meet the needs of Muslim. Sharia hotel becomes one of accommodation required by Muslim travelers. This study aims to describe the products of Grand Kalimas Hotel that are friendly to the needs of Muslim travelers and describe the services of grand Kalimas Hotel based on sharia principles. This is a qualitative research. Data were collected through in-depth interviews, observation, and documentation. The informants are hotel owners, employees, and customers. To obtain accurate data, researchers conducted interviews to 10 informants and conduct participant observation with a stay at the hotel. The results of this study (1) Grand Kalimas Hotel have been certified halal by the MUI Surabaya. Grand Kalimas Hotel satisfies the criteria of hotel sharia hilal 1, in terms of products and services. The products of this hotel are able to meet the needs of Muslims to practice their religion, even though the facility is relatively simple and (2) the services provided at this hotel based on the principles of Islam, such as halal food, a Selection of guests pairs, the information of prayer time, pray in the mosque and no alcohol and no pornography on the hotel.

Keyword : *Ethic, Hotel, Halal, tourism*

The Background of Study

Nowadays, sharia tourism sector has grown rapidly with the increase welfare of Muslim world community. Muslim consumers become an important market business. Business development based conception of Islam to meet the needs of Muslim travelers rapidly grows, including Muslim friendly destination, halal food, halal spa, halal hotel, and other sectors of life style.

Tourism sector is unseparated from hotel accommodation providers. In the regulation of Minister of Tourism and Economy Creative about the standards of hotel business stated that the hotel business is a daily accommodation provision in the form of rooms in a building, which can be equipped with food and beverage services, entertainment activities and/or other facilities which aims to earn profit. (Act No. PM.53 / HM.001/MPEK/2013). Hotel is classified into several criteria according to large requirements (operation domain) and facility types.

One of growing sharia hotel in Surabaya is Grand Kalimas Hotel. It is located in the area of religious tourism Sunan Ampel grave Surabaya. It didn't introduce itself as sharia hotel when it first established. Since 2013, it has declared as sharia hotel. Furthermore, in

2016, Grand Kalimas Hotel is in a Sofyan Inn hotel management which is a pioneer of sharia hotel in Indonesia.

Surabaya is the second metropolis city after Jakarta. It has many star hotel yet the growing of sharia hotel is limited. Specifically, this work aims to describe friendly hotel's product for Muslim traveler needs and islam-principle-based hotel service. The urgency of this research is not only the limited growing of sharia hotel in Surabaya compared to other cities in Indonesia, but also the concerns of hotel owners that the change status of sharia hotel instead of conventional hotel will reduce hotel's omzet gain because of the declining number of visitors.

Literature Review

A conventional hotel is categorized into two categories which are star and non-star hotels. A star hotel has satisfied the evaluation for hotel classification in one, two, three, four, and five stars, while a non-star hotel is otherwise (Faidah, 2015). In Indonesia, evaluation of star and non-star hotel quality and certificate awarding are conducted by of Enterprises Certification Institution of Tourism Sector (ECI).

ECI will conduct a certification to hotel which satisfies requirements. The basic requirements include (a) Tourism Business Registration Certificate in Accommodation provider for hotel business; (b) The feasibility of building function, including function conformity, building requirements, building structure requirements, safety, healthy, comfort, and convenience in accordance with the related building permission; (c) Healthy eligibility description; and (d) water quality eligibility. Hotel Business Standard Evaluation aspects are product, service, and management with the criteria of absolute and non-absolute (Act No. PM.53 / HM.001 / MPEK / 2013).

The conventional hotel is managed with the principle of providing product and service that entertain and satisfy consumers. On the other hand, sharia hotel is managed with the principle of sharia. Sharia hotel business is a hotel business that its implementation has to meet Sharia Hotel Business Criteria which has been set out in the regulation of Minister of Tourism and Economy Creative. The Sharia Hotel Business Criteria comprises product, service, and management aspects.

Sharia hotel comprises two categories which are Hilal-1 and Hilal-2 Sharia hotel. Hilal-1 hotel is a category for sharia hotel which satisfies all criteria to serve minimum needs of Muslim travelers. On the other hand, Hilal-2 is a category for sharia hotel which satisfies

all criteria to serve modern needs of Muslim travelers (Regulation of Minister of Tourism and Economy Creative, No 2 Year 2014 for Sharia Hotel Business providing guidance).

Global Muslim Travel Index Year 2016 identifies there are six points of Muslim travelers' basic needs according to their faith, which are (GMTI, 2016:6-7)

1. Halal Food
2. Prayer facilities
3. Ramadhan services
4. Water-friendly washrooms
5. No non-Halal activities
6. Recreational facilities & services with privacy

Methodology

This research is a qualitative descriptive research which describes several situation or study object variables based on what has happened (Bungin, 20015:36). Data is collected through interview to hotel owners, staffs, and visitors to acquire product and service information which provided by hotel. We also conduct observation and documentation about the details of hotel area including praying room, visitor bedroom, visitor bathroom, public toilet, kitchen, restaurant, lobby, interior, and staff room. Acquired data are then analyzed using interactive model through data presentation, data reduction, and data inference (Patilima, 2015:100). Data validity test utilizes triangulation methods and sources (Sugiyono, 2010: 274).

Results and Discussion

Grand Kalimas Hotel's Product

Grand Kalimas Hotel which located in Jl. K.H. Mas Mansyur 151 is established by Wahyudin Husein in 1993 as a conventional hotel. However, this hotel practically implements Islam principles which are trustful (amanah) and provides convenient and safe service for visitors. In line with the emergence of the idea of sharia travel, on October 4, 2013, Grand Kalimas Hotel is launched as sharia hotel by MUI Surabaya. In 2016, this hotel joined Sofyan Inn Hotel management. Sofyan Inn is a pioneer of sharia hotel in Indonesia.

The location of this hotel is very strategic as an ideal starting point to visit Surabaya. Grand Kalimas Hotel declares itself as a "Window of Ampel" because its location is close to religious tourism Sunan Ampel. Sunan Ampel is one of nine revered saints (The Wali Sanga) which spread Islam in Java. Sunan Ampel's grave never be devoid of the pilgrims who come

from various regions in the country. Grand Kalimas Hotel meet the needs of the pilgrims to obtain comfortable accommodation service and reachable from tourist sites. Furthermore, this hotel is near with Perak port, Kembang Jepun trade center, Jembatan merah, Pasar Turi central wholesale, and Pasar Atum. Although applying the concept of sharia, Muslim visitors are still enjoy to stay at this hotel. Grand Kalimas Hoel has become most visited place for foreign tourists, such as Netherlands, France, or Korea which rely on Perak Port (Wahyuni, 2016).

The hotel has 57 guest rooms located on floors 3, 4, and 5. There are four variations of rooms which are standard, deluxe, superior, and executive. Floors 1 and 2 is intended for lobby, restaurant, pantry, prayer room, public toilet, staff room, manager room, and laundry. This paper specifically describes the products offered by Grand Kalimas, in accordance with the standards of hilal-1 sharia hotel, i.e. (1) public rest area; (2) guest bedrooms; (3) guest bathrooms; (4) pantry; (5) staff room; (6) prayer room; (7) swimming pool; (8) Spa (Appendix Regulation of Minister of Tourism and Economy Creative, No 2 Year 2014).

The results of observation are described as follows.

a. Public rest area, there are two toilets for men and women.

Toilet for men is equipped with a bathroom, a wastafel, and two urinoirs with partition to maintain the view. It is also equipped with equipment for wudlu. The bathroom is relatively simple equipment with traditional equipment including tubs, taps, and scoop. Simplicity can be seen in women's restroom which has two bathroom and one wastafel.

b. Guest bedrooms

Every room is equipped with qibla direction, prayer mats, and Al Quran. Access to pornographic and immoral is unavailable. It has TV with limited to Indonesia and Middle East channels. Each room is provided only mineral water and no alcoholic in minibar.

c. Guest bathrooms

At first, guest bathrooms at the hotel are equipped with bath-up, wastafel, and closet. However, with the consumer demands from several regions who were not accustomed in using bath-up, some rooms are renovated by replacing bath-ups with showers and faucets. There are also hot and cold water and toiletries. Closet position is not facing qibla. In addition, the hotel provides simple equipment for wudlu in bathroom, such as faucets for wudlu and shower for bathing.

d. Pantry

Pantry provides halal food only. In Ramadhan, menu for sahur and ta'jil is provided. Pantry is located behind serving room.

e. Staff room

Most of staffs of this hotel are male. Some female staff is as receptionists and administration staff. Female staffs are only work in morning and afternoon shifts. Staff room is joined with saving room for housekeeping. There is a restroom equipped with closet for staff.

f. Prayer room

Prayer room is situated in floor ground and relatively small size (5 x 4 m²) which accommodates two rows shalat jamaah. Due to limited space, there is no partition between rooms for men and women. It has shalat equipment for men: sarongs and peci as well as mukena for women. However, shalat equipment are limited and are not maintained. Prayer room has fan with sufficient bright lighting. A clean wudlu place is available and is equipped with adequate water installations such as faucets and water drainage yet there is no partition between wudlu place for men and women. In front of prayer room, the hotel provides sandals and slippers to be worn for taking wudlu. It also has waiting chairs in case the queue because the number of faucets is only two. To ensure Jamaah prayer, imam prayer is scheduled to optimize hotel employee.

g. Prayer room

Grand Kalimas Hotel has not completed with a swimming pool.

h. Spa

Grand Kalimas Hotel does not have spa service for guests.

1.1 *Grand Kalimas Hotel Services*

This sharia hotel services refer to hilal-1 sharia hotel standards, including (1) front office; (2) housekeeping; (3) foods and beverages; (4) sports, recreations, and fitness; (5) spa (if exists); and (6) entertainment facilities (Appendix Regulation of Minister of Tourism and Economy Creative, No 2 Year 2014). According to observation and interview, the services provided by Grand Kalimas Hotel are provided below.

a. Front Office

Each guest is welcomed by Salam and friendly smile of receptionists. They select guest couple by identifying ID card. If the couple's status written in ID card is single, receptionist will refuse them politely. Resepsionist will also provide information related to prayer room for shalat scheduling time. Shalat time is starting when adzan which is relied from Ampel mosque is echoed.

b. Housekeeping

Complete shalat equipment is only available in prayer room yet not well maintained. In guest room, there are only prayer mat and Al Quran.

c. Foods and beverages

Grand Kalimas Hotel provides halal food in Jalalabi restaurant. Breakfast menu is variative, which comprises fruits, cereal, milk, porridge, bread, various beverages, and Middle East foods which served in serving room. There are eight breakfast menus which alternately served. Furthermore, guests are allowed to request meals besides breakfast for Indonesia and Middle East foods which also halal guaranteed. Jalalabi restaurant also sells shisha cigarette. During ramadhan, the hotel provide sahur and takjil. In addition, sports, recreation, fitness, and spa services are not available in this hotel.

d. Entertainment

The sounds of Al Quran, religious song and music of desert echoed faintly in the hotel to create a relaxed atmosphere and strong impression as "Window of Ampel".

According six points of Muslim travelers' basic needs according to their faith, which are (GMTI, 2016:6-7)

1. Halal Food
2. Prayer facilities
3. Ramadhan services
4. Water-friendly washrooms
5. No non-Halal activities
6. Recreational facilities & services with privacy

Halal food. Grand Kalimas Hotel provides only halal food. It is the main service of Muslim traveler service because of their food rules as written in Al Quran: "O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy" (Surat Al Baqarah: 168). Halal food is determined from the material (instead of pork, dogs, unclear materials, and other prohibited materials), halal processing, and halal serving. To determine the halal [product, a restaurant is not allowed to

claim that food served is halal according to the perspective of restaurant manager but must involve halal certification institution that appointed by the government. Jalalabi restaurant has received halal certificate from LPPOM MUI Jawa Timur.

Prayer facilities. The existence of prayer room is absolute in order to guarantee that Muslim travelers can pray fervently and convenient. This is because prayer is the pillars of Islam and must be performed five times a day as mentioned in Quran: “Indeed, prayer has been decreed upon the believers a decree of specified times.” (Surat AnNisa: 103)

Prayer facilities includes prayer room, place for wudlu, and bathroom. Grand Kalimas Hotel attempts to meet the needs of Muslim travelers although very limited. It can be seen from the narrow area of prayer room. As the results, place of wudlu is also narrow and limited availability of shalat equipment because of the limited storage cupboard. In addition, prayer room is situated in ground floor which is less strategic because guests cannot see it directly. A representative prayer room is unnegotiable facility. Prayer room is at least situated in accessible area by guests, well maintained, clean, bright lighting, adequate air circulation, and equipped with well-maintained shalat equipment. Prayer and wudlu areas between men and women becomes an important thing. The clearness of both of them should be maintained. A clean and convenient prayer room gives deep impression on Muslim travelers. Hotel’s concern of condition and procedures of prayer room shows its concern to the primary needs of Muslim travelers.

Guest bedroom is better not only qiblah direction but also shaalat equipment, including clean, holy, and well maintained prayer mats, sarong, and mukena. Mukena is an absolute thing to be provided because Indonesian and other country cultures wear special clothing for shalat and not all travelers bring their own prayer equipment.

Services in Ramadan. Ramadan is a month when Muslims do fasting for a whole month and are asked to do good things. Accordance to that, Muslim travelers needs sahur and takjil services. Furthermore, hotel is expected to hold tarawih in its prayer room and other Islamic studies such that Muslim travelers feel comfort and do not reduce the value of Ramadan although they are in hotel.

The availability of purity water for wudlu. Water and practical equipment for wudlu are primary needs of Muslim travelers. This is to say, before doing shalat, a Muslim whose “small hadas” must perform wudlu with pure water. Otherwise, if he/she has “big hadas”, he/she must take a bath. Not all hotel provides water and friendly place for wudlu.

No non-halal activity. The preventing haram activity in Grand Kalimas Hotel is by selecting couple guests and refusing non husband-wife for couple guests. In addition, there is

no ornament, such as sculpture, painting, or photograph that leads to pornography. Furthermore, hotel does not serve alcohol, place for gamble, and discotheques.

Recreational facilities and services with privacy. Recreation, fitness, pool, and spa must be separated between men and women. The separation of the service can be tricked by rotation time. This is to maintain the privacy and to provide the best service for guests. For this point, Grand Kalimas Hotel does not provide the facility yet.

The aforementioned Muslim traveler needs is categorized into three groups (GMTI, 2016:7), which are described as follows.

- A. Need to have
 - a. Halal food services
 - b. Salat (prayer) facilities
- B. Good to have
 - a. Water-usage friendly washrooms
 - b. Ramadan (fasting) services and facilities
- C. Nice to have
 - a. No non-halal activities
 - b. Recreational facilities and services

According to afore-description, Grand Kalimas Hotel generally satisfies Muslim traveler needs. However, according to the limited prayer facilities and the unavailability recreation facility, spa, swimming pool, it does not optimally provide Muslim traveler needs based services.

Conclusions

According to previous description, we can conclude:

- a. Grand Kalimas Hotel has received halal certificate from MUI Surabaya. According to products and services, this hotel has satisfied hilal-1 sharia hotel. The hotel's products has met the needs of Muslim travelers to perform shalat with simple facility though.
- b. The service provided is Islam principle based, such as halal foods, couple guests selection, shalat time information, shalat jamaah in prayer room, and no pornography in hotel ornament.

Recommendations

According to observation results, we give recommendations as follows.

- a. Since Grand Kalimas Hotel has declared as sharia hotel, it requires redesign for hotel product building to meet Muslim needs for performing faintly and conveniently shalat.
- b. To avoid guests' refusing and misunderstanding, the hotel should have announcement "Not receiving couple who are not Mahram" in receptionist.
- c. To provide convenience and halal food assurance, sharia hotel certificate that is received from "Dewan Syariah Nasional" (National Sharia Legislative) and halal restaurant certificate from LPPOM MUI Jawa Timur should be shown in lobby.

Acknowledgement

Thanks to the research informants (employees and guests of Grand Kalimas Hotel) and the owner of it who gave researcher an opportunity to collect data. Furthermore, gratefulness is also presented to the Directorate Directorate of Research and Community Service (DRPM), which has funded this research.

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