

What is Islamic Hotel? A Simple Additive Weighting Method

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Halal tourism or halal industry is a tourism concept that focuses on the maqosid sharia values in it which are usually divided into: Hifdz Addin (religion), Hifdz nafs (soul), Hifdz aql (reason), Hifdz nasl (offspring), and hifdz Bi'ah (environment). Indonesia was awarded the first rank in the field of the best halal tourist destinations in the world according to the Global Muslim Travel Index (GMTI) 2023 report. The method used in this research uses qualitative methods. In this qualitative method will use the SAW (Simple Additive Weighting) method commonly known as the weighted summation method. This method is carried out with the type of data here carried out qualitatively which makes two research objects namely Noor In and Harris Hotel lodging. In interviews and recording methods through the web, newspapers, and journals, the results of the above research are data on the assessment of maqasid sharia indicators in sentul area hotels. Of these two hotels consist of harris hotel and Noor In inn. We get a reverse comparison of various aspects of maqasid sharia indicators in the fields of hifdz maal and hidz nashl. The first object is the Noor-In inn which has a value of 0.8333 and explains that this value gets the highest accreditation, namely A because it has a value between 0.75 - 1. While the second object is the Harris Sentul hotel which has a value of 0.3889 and states that this value has a maqaosid sharia accreditation of C or Fair maqosid sharia because it has between 0.25 - 0.49.

Keywords: Shariah Hotel; Maqasid Shariah; Simple Additive Weighting

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INTRODUCTION

In this case, tourist destinations influence a major sector in the world economy. The halal tourism sector provides a total value of 9% in world GDP. This tourism has divisions such as education-based tourism and halal-based tourism which is commonly called the halal industry. The halal industry continues to grow as the number of Muslim travelers continues to grow and expand. By 2026 there will be 230 million Muslim tourists in the world who will spend 180 billion US Dollars in traveling using the online system, according to Mastercard-CrescentRating data. (Rusyadiana, Hasib, & Rahayu, 2021).

Based on BPS data, the development of foreign tourist visits rose 312.81% in comparison with January-May 2022. The number of foreign tourist visits is averaged by air travel up to 659,064 thousand visits followed by sea and land routes. This foreign tourist arrival based on the highest nationality comes from Malaysia which is up to 17.89% of tourists and the other 4 largest are Australia, Singapore, China and India. Hotel Room Occupancy Rate (TPK) by classification reached 1.62 per day in year on year (YoY) (Statistics, 2023).

Halal tourism or halal industry is a tourism concept that focuses on the maqasid sharia values in it which are usually divided into: Hifdz Addin (religion), Hifdz nafs (soul), Hifdz aql (reason), Hifdz nasl (offspring), and hifdz Bi'ah (environment). Indonesia was awarded the first rank in the field of the best halal tourist destinations in the world according to the Global Muslim Travel Index (GMTI) 2023 report. This achievement was achieved by defeating 140 countries from various continents. This ranking includes Indonesia's success in winning halal tourist destinations previously obtained by Malaysia which occupies the top position. In addition to getting the first rank in the field of the best halal tourist destinations, Indonesia also received the Stakeholder Awareness Campaign of The Year award given by the National Committee and Sharia Economy and the Indonesian Halal Tourism Association. (Sayuti, 2023).

In the concept of halal tourism, tourism must follow in accordance with Islamic principles, such as the provision of accommodation or sharia hotel accommodation which includes the provision of friendly service facilities, the provision of prayer opportunity facilities, the availability of non-alcoholic halal food and drinks, in public places, cleaning toilets and providing personal services distinguish between men and women. Sharia Hotel is a lodging service that runs on Islamic foundations. The hotel itself has the meaning of an inn

contained in a building or building intended for consumers with the function of staying, food, and drink, as well as additional accommodation or additional facilities provided in the hotel. Sharia hotels are services that offer facilities on a sharia basis such as, no gambling in the hotel, no adultery and negative things that are prohibited in the Al-Qu'an and As-Sunnah. (Maulina & Ayuningtyas, 2023).

The innovation of this Islamic hotel will definitely affect a profit in the business world but has a positive value in terms of religion. This research aims to discuss how an Islamic hotel can apply the values of Maqasid as-Syariah with a case study of Islamic hotels in the Bogor area. This Maqasid as-Syariah application aims to achieve this sharia brand religion with sharia principles from a sharia management, sharia accounting and environment based on the sharia hotel. This needs to be discussed because an Islamic hotel must have the value of fiqh rules that can be practiced entirely, and do not leave some of them so that an activity of muamalah fiqh remains trending with Islamic values without being left behind by its followers. (Muh.Izza, 2018).

LITERATURE REVIEW

Maqasid Sharia

Maqasid sharia according to etymology means the path to the source of water. Maqasid sharia itself can be interpreted as a value that must exist in every determination of the Islamic constitution. So the meaning of maqasid sharia according to terminology is an object that is assessed using Islamic law sharia. The essence of this maqasid value is to get a Maslahah. *Maslahah* has a root word from *shalaha* with the addition of "alif" at the beginning which means "good" with the antonym "damage". This word is masdar from the word *shalahah*, which means "benefit" or "removal from harm".

Maqasid sharia refers to the goals or purposes of Islamic law that underlie the formation of those laws. There are five main maqasid sharia that are often mentioned by scholars, and these are known as "Maqasid al-Shariah" or "Objectives of Sharia." Here are the five maqasid of sharia and their explanations.

First, Hifz al-Din emphasizes the importance of preserving and protecting the religion of Islam. This includes freedom of worship, protecting religious beliefs and values, and ensuring the continuity and preservation of Islamic teachings. Second, Hifz al-Nafs demands the protection of human life. This includes the prohibition of killing, prohibiting suicide, and emphasizing the importance of health and safety. Third, Hifz al-Nasl refers to the protection and preservation of offspring.

This includes the norms of marriage, family, and offspring, as well as prohibiting acts that can damage the family institution. Fourth, *Hifz al-Mal* demands the protection of property and wealth. This includes prohibitions against theft, fraud, and all forms of unfair economic exploitation. Fifth, *Hifz al-'Aql* emphasizes the protection of human reason and rationality. This includes the prohibition against any form of consumption or action that can harm a person's mental and intellectual health. Finally, "*Hifz al-Biah*" is a principle in Islam that emphasizes the protection of individual honor and dignity, prohibiting any form of slander, gossip, or demeaning behavior that could damage a person's image.

The existence of these six *maqasid sharia* is intended to create a just, safe and prosperous society. The enforcement of Islamic laws and norms is geared towards achieving these goals, and the overall concept of *maqasid sharia* becomes the basis for understanding Islamic law in the context of everyday life.

Shariah Hotel

Sharia hotels are hotels that implement a sharia system in their business, not only halal food and drinks, but hotel operations in accordance with finance, ethics, entertainment, appearance and management according to sharia principles and without considering the social side. people who pay zakat, and it is not only intended for Muslims, but for all levels of society, both Muslims and non-Muslims. (Janitra, 2017).

According to (Janitra, 2017), several ethics that must be applied in sharia hotel operations, namely: (1) Sharia Hotel Staff Dress Etiquette, where hotel staff must pay attention to the ethics of dressing, in other words covering the aurat, and female and male staff must wear clothes that cover the aurat; (2) Islamic hotel marketing ethics Basically, people who are assigned to market products must prioritize the ethics of honesty in the sense that what the hotel offers to the public must be in accordance with the conditions of the hotel. The content, design and model of sharia hotel marketing promotional materials must also be considered; (3) Ethics related to the sharia operations of a hotel, especially those that must be owned by hotel staff, such as greeting ethics, eating and drinking ethics, asking permission when entering or cleaning guest rooms, and ethics of respecting guests, providing various things that aim to respect and provide comfort to guests For example, getting an imam for the five daily prayers, scheduling prayer times, obtaining all prayer equipment, and being able to rent Islamic seminar or meeting rooms.

Service quality & Customer satisfaction

According to the International Organization for Standardization (ISO) 9000, quality is a combination of attributes and characteristics that determine the extent to which production can meet customer requirements. Meanwhile, product (service) quality refers to the extent to which the product (service) meets its specifications (Lupiyoadi & Hamdani, 2011).

The definition of the concept of service quality in a sharia perspective is a form of customer cognitive evaluation of services provided by service organizations, which is based on the moral values of each activity in accordance with sharia explanations." (Agustin, 2017). Othman and Owen introduced 6 (six) dimensions of service quality measurement, which can be used to measure service quality as the foundation of organizations in Islamic institutions, the six dimensions are called the CARTER model, namely Compliance, Assurance, Responsiveness, Tangibles, Empathy, and Reliability.

Satisfaction is a person's feeling of happiness or disappointment that occurs after comparing the performance (results) of the product he is considering with the expected performance (or results). Customer satisfaction in Islamic terms is the level at which expectations of a product, both goods and services that should be in accordance with sharia law are compared with the reality obtained. (Zainal, Djaelani, Basalamah, Yusran, & Veithzal, 2017). Several concepts for measuring customer satisfaction, although there is still no general agreement on one "best" measure of customer satisfaction. However, among the various ways of measuring customer satisfaction, there are similarities in at least six (six) basic concepts of measurement units, namely:

1. Overall customer satisfaction (overall customer satisfaction)

There are generally two parts to the measurement process. First, measuring customer satisfaction with the company's products and/or services. Second, evaluate and compare it to competitors' products and/or services in terms of overall customer satisfaction.

2. Dimensions of customer satisfaction

Usually this process consists of four stages. First, identify the key dimensions (also called "determinants") of customer satisfaction. Second, ask customers to rate the company's products and/or services based on specific factors, such as price, service speed, service capability, or customer service friendliness. Third, ask customers to evaluate competitors' products and/or services based on the same specific product. And fourth,

asking customers to identify the dimensions they consider most important for assessing overall customer satisfaction.

3. Confirmation of expectations (confirmation of expectations)

In this concept, satisfaction is not measured directly, but is determined based on confirmation or instability between customer expectations and the actual performance of the company's products on several important attributes or dimensions.

4. Redemption Period

Customer satisfaction is measured behaviorally by asking whether the customer will buy the same product again or use the company's services again.

5. Willingness to recommend (willingness to recommend)

Customers' willingness to recommend products to their friends and family is an important metric to analyze and deliver.

6. Customer dissatisfaction

Some customer satisfaction experts argue that understanding and measuring customer satisfaction has been based on the perspective of customer dissatisfaction. Some aspects that are often studied to determine customer dissatisfaction are: (1) complaints; (2) product returns or refunds; (3) warranty costs; (4) product recalls (product withdrawals from the market); (5) negative contagion; and (6) customer defection (customers who switch to competitors).

The definition of customer loyalty is a deep commitment of a customer to consistently order or repurchase selected products/services in the future, even though the influence of situations and marketing activities can cause changes in behavior (Hurriyati, 2015). Retaining customers is more difficult than getting new customers. Every company or business will certainly compete in various ways to retain customers so that customers do not move to other places.

METHODOLOGY

The method used in this research uses qualitative methods. In this qualitative method will use SAW (Simple Additive Weighting) method which is commonly known as weighted summation method. The basic format of this method is to add the weights of the indicator ratings on all objects with maqoshid sharia values. This method requires the process of normalizing the matrix of decision results (X) to an indicator that can be compared with the rating of existing substitute elements. (Sukaryati & Voutama, 2022).

This method is carried out with the type of data here carried out qualitatively which makes two research objects namely Noor In Inn and Harris Hotel. The interview with the owner of Noor In was conducted online using the Whatsapp application by calling the owner and interviewing about maqasid sharia indicators. For Harris hotel research is done by recording through the web, newspapers, and journals that discuss Harris hotels. The sources of maqasid sharia research recording in harris hotel are as follows.

This method has the steps of completion as described in the research:

1. Determine the alternative value, namely A_i
2. Looking for criteria that will be used as a reference in making someone's decision, namely: C_j
3. Gives the value of the suitability indicator in each alternative on each criterion
4. Determine the preference weight or importance level (W) of each criterion. $W = [W_1, W_2, W_3, \dots, W_j]$
5. Create a match rating table of each alternative on each criterion.
6. Create a decision matrix (X) formed from a match rating table of each alternative on each criterion.
7. Normalize the decision matrix by calculating the value of the normalized performance rating (r_{ij}) of alternative A_i on criteria C_j . (Dameria & Nursyanti, 2022).
8. The final preference value (V_i) is obtained from the sum of the multiplication of the row elements of the normalized matrix (R) with the corresponding preference weights (W) of the matrix column elements (W). The results of the calculation of the greater value of V_i indicate that alternative A_i is the best alternative.

The weight of this assessment has a ranking of how maqasid sharia is in lodging or hotels in the Sentul area as follows:

1. Very good Maqasid Syariah 0.75-1 in predicate is A
2. Good Maqasid Syariah 0.50 - 0.74 in predicate is B
3. Fair Maqasid Syariah 0.25-0.49 in predicate is C
4. Less Maqasid Syariah 0.00 -0.24 in predicate is D

The most important thing about this Islamic hotel research is that it has the meaning of maqoshid sharia which can be used as a valuable benchmark for

future Islamic hotel innovation. A qualitative research is explored and deepened from a religious value, hereditary environment, property and soul value within the Islamic hotel object.

Indicators to Assess Sharia Hotels in Bogor" takes data on the characteristics of Islamic hotels that have *maqashid sharia indicators* in this indicator can be seen from the implementation of commodities and services from the hotel, the indicators of the assessment include:

RESULT AND ANALYSIS

In the research "Application of the Simple Additive Weighting Method on Sharia Maqasid

Table 1. Maqasid based Islamic Hotel indicators

Criteria	Indicators	Notes	Sources
Hifdz addin (religion)	1. Qibla direction and Qur'an available	Qibla pointers in hotel rooms	(Mulyani, Saiban, & Munir, July 2, 2022)
	2. Prayer room available	For the implementation of Muslim worship	(Samori & Rahman, 2013)
	3. Hotel staff dressed in Shariah-compliant attire	Keeping your eyes open	(Samori & Rahman, 2013)
Hifdz nafs (soul)	1. No gambling	Anti-gambling policies in hotels can create a safe environment for guests, and gambling is prohibited in Islam.	(Razalli, Yusoff, & Roslan, 2013)
	2. Suhoor and iftar services in the month of Ramadan	Special arrangements to welcome guests who are fasting.	(Mulyani, Saiban, & Munir, July 2, 2022)
	3. Provide facilities that have been verified by bpom and halal	Hotels that provide BPOM (Food and Drug Administration) and halal-certified facilities demonstrate a commitment to the safety and halalness of the products provided to guests.	(Razalli, Yusoff, & Roslan, 2013)
Hifdz aql (reason)	1. Availability of library	"Be knowledgeable before you speak, do deeds, or move." (HR Bukhari).	(Halim et al., 2015)
	2. Entertainment provided is Shariah compliant and does not contain pornography	"Entertainment places for children such as playgrounds and others	(Rusydiana, Hasib, & Rahayu, 2021)
	3. Provide a multipurpose building for Islamic seminars and workshops, etc.	Provide a room or hall for da'wah studies, Islamic activities and positive activities.	(Razalli, Yusoff, & Roslan, 2013)
Hifdz nasl (offspring)	1. Recreational facilities are separated between men and women	Islamic hotels have a policy of separating recreational facilities for men and women,	(Rusydiana, Hasib, & Rahayu, 2021)
	2. No clubbing in the hotel	Sharia hotels adhere to rules that avoid clubbing or entertainment activities that involve elements that may be considered incompatible with the principles of sharia.	
	3. There are conditions for lodging using a marriage card	This is done to ensure that guests staying together are in a legal relationship according to religious rules or local laws.	(Mulyani, Saiban, & Munir, July 2, 2022)

Hifdz maal (Wealth)	1. Involving Islamic banking or Islamic financial institutions as a means of payment	This may include the use of Islamic credit cards or bank transfers that comply with Islamic financial principles.	((Samori & Rahman, 2013)
	2. Hotel employee salary through Islamic bank payroll	Employee salaries can be transferred or channeled through Islamic banking products such as Islamic salary accounts.	(Samori & Rahman, 2013)
	3. Have a Sharia ATM nearby	The presence of Islamic bank ATMs in the vicinity of Islamic hotels is beneficial to support financial services	(Mulyani, Saiban, & Munir, July 2, 2022)
Hifdz biah (Environment)	1. Have a halal supervisor	Shariah Compliance: Halal food providers support compliance with the principles of food permitted in Islam, in accordance with halal law.	(Razalli, Yusoff, & Roslan, 2013)
	2. EIA Letter	The application of an EIA may be required depending on the size of the project and the environmental regulations applicable in the region.	
	3. Posters/stickers on the importance of cleanliness	Reflect the principles of hygiene and Islamic values.	(Rusydiana, Hasib, & Rahayu, 2021)

This research uses the maqasid sharia index as a measurement of Sentul area inns, with this measurement it can assess whether the Sentul area inns have sharia hotel standardization points or not. This research was conducted with six indicators, namely: *hifdz addin* (religion), *Hifdz Nafs* (soul), *hifdz aql* (reason), *hifdz nashl* (descent), *hifdz maal* (wealth), and *hifdz biah* (environment).

This research uses information from various six indicators such as examples of *hifdz ad-dinn*, namely: There are Qibla and Al-Qur'an pointers, prayer rooms are available, and hotel staff dress according to sharia. *Hifdz aql*, namely: The availability of a library, Entertainment provided in accordance with sharia and does not contain pornography, Providing multipurpose building facilities as seminars and workshops on Islam etc., *Hifdz biah*: Having a halal supervisor, EIA letter and posters / stickers on the importance of cleanliness. *Hifdz maal*: Involving Islamic banking or Islamic financial institutions as a means of payment, hotel employee salaries through Islamic bank payroll and having a nearby Islamic ATM.

Based on the results of the study, we found that the weight value of the criteria was 1:6 due to the value of the maqasid sharia indicator. For each indicator of the maqasid sharia criteria there are 3 indicators. In the weight of the indicator will be assessed one object has a weight of 0.333333. So in this study we get the results as in the attachment.

The results of the above research are data on the assessment of maqasid sharia indicators in sentul area hotels. These two hotels consist of the harris hotel and

Noor In inn. We get a reverse comparison of various aspects of maqasid sharia indicators in the fields of hifdz maal and hidz nashl. Where hifdz maal in the Noor In Inn uses a sharia system and has sharia payment facilities, while the Harris hotel has not used sharia payment systems and accepts sharia payroll systems.

In this assessment for the Noor-In inn object we get an indicator value of 0.833333333. As seen in the first maqasid sharia point hifdz addin, where the supporting factors of Noor-in itself are available adz-dzikra mosque in front of the inn for worship and there is a musholla in the room for akhwat to worship. Dressing in syar'i is also a regulation of adz-dzikra housing and this has relevance to officers who are at Noor-in lodging must wear clothes covering the aurat or according to syar'i.

Whereas in the assessment for the harris hotel object is very contrary to this Noor-In penginaapn, because the Harris Hotel has a lounge or karaoke place in which there are no restrictions between akhwat and ikhwan. In this case, of course the harris hotel does not have sharia guidelines or maqasid sharia values, so in this assessment the total value of the maqasid sharia indicator of the harris hotel is only 0.388888889 from the accumulated calculation of the value or weight of all indicators.

CONCLUSION

Maqasid sharia has a positive influence to determine whether this hotel uses sharia principles or not. This is shown through the assessment of 6 kinds of

maqasid sharia which are divided into 3 indicators per maqasid sharia point which has a value of 0.33333333 ... and also has a value of 0.166666667 for the criteria weight of one maqasid sharia variable. This shows that the higher the maqasid sharia value, the higher the accreditation point for the sharia hotel itself. The first object is Noor-In Inn which has a value of 0.833333333 and explains that this value gets the highest accreditation, namely A because it has a value between 0.75 - 1. While the second object is the Harris Sentul hotel which has a value of 0.388888889 and states that this value has maqasid sharia accreditation, namely C or Sufficient because it has between 0.25 - 0.49.

The thing that causes the harris hotel and sharia lodging to have inversely proportional values is a matter of environment or place, one of which is where the harris hotel has a market value for the sentul community and where Noor-in has a market in the adz-dzikra area or Muslims who worship at the adz-dzikra mosque. And one of the reasons Noor-in has the highest accreditation is that Noor-in uses the name Noor-in sharia lodging and is proven and applied through the data studied by researchers that Noor-in uses the name sharia not because it sells market value but uses sharia principles in its services. For this reason, suggestions for further research can use the same research methodology but more assess hotels that have sharia names and can prove the sharia name through data as above and design for Islamic hotel development strategies in the field of Halal Tourism.

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APPENDIX

No	Maqosid Sharia	Criteria Weight	Indicator	Indicator Weight	Hotel		Hotel Rating			
					Noor In	Harris	Noor In	Total	Harris	Total
1	Hifdz addin	0.166666667	Qibla direction	0.333333333	There is	There is	0.333333333	0.166666667	0.333333333	0.111111111
			availability of musholla	0.333333333	There is	There is	0.333333333		0.333333333	
			Hotel staff dressed in syar'i	0.333333333	There is	None	0.333333333		0	
2	Hidz Nafs (Soul)	0.166666667	there is gambling	0.333333333	None	None	0.333333333	0.166666667	0	0.055555556
			Suhoor and iftar services in the month of Ramadan	0.333333333	There is	There is	0.333333333		0.333333333	
			Provides facilities that are bpm verified and halal	0.333333333	There is	None	0.333333333		0	
3	Hifz Aql (Intellect)	0.166666667	Availability of library	0.333333333	There is	There is	0.333333333	0.111111111	0.333333333	0.111111111
			Entertainment provided is Shariah compliant and does not contain pornography	0.333333333	There is	None	0.333333333		0	
			Provide facilities for a multipurpose building as a seminar	0.333333333	None	There is	0		0.333333333	
4	Hifdz Nasl (Descent)	0.166666667	Recreational facilities are separated between men and women	0.333333333	There is	None	0.333333333	0.166666667	0	0
			Clubbing in the hotel	0.333333333	None	There is	0.333333333		0	
			There are conditions for lodging using a marriage card	0.333333333	There is	None	0.333333333		0	
5	Hifz Maal (wealth)	0.166666667	Involving Islamic banking or Islamic financial institutions as a means of payment	0.333333333	There is	None	0.333333333	0.111111111	0	0
			Hotel employee salary through Islamic bank payroll	0.333333333	None	None	0		0	
			Have a Sharia ATM nearby	0.333333333	There is	None	0.333333333		0	
6	Hifdz Biah (Environment)	0.166666667	Have a halal supervisor	0.333333333	None	None	0	0.111111111	0	0.111111111
			Amdal Letter (Environmental Impact Analysis)	0.333333333	There is	There is	0.333333333		0.333333333	
			Posters/stickers on the importance of cleanliness	0.333333333	There is	There is	0.333333333		0.333333333	
	TOTAL	1						0.833333333		0.388888889