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Azri Bhari
Editors

Proceedings of the 3rd International Halal Conference (INHAC 2016)
Preface

Malaysia has been acknowledged as the leader in the world’s halal industry. The journey began in 1974, when the Islamic Affairs Division in the Prime Minister’s Office started to issue halal certification letters for products that met the halal criteria during that time. It was followed by the introduction of the first halal standards in 2000, which was the important milestone for Malaysia, as it became the first country to have a documented and systematic Halal assurance system. Since then, the halal industry had been transformed from a traditional cottage industry to a vibrant new economy with an estimated global market value of more than USD2 trillion.

Realizing the huge economic potential of the halal industry, the government had formed the Halal Industry Development Corporation (HDC) under the Ministry of International Trade and Industry (MITI) in 2008 to monitor the industrial capacity and bring in foreign direct investment (FDI) into the country. Today, the Malaysian halal standard is now being used widely by several renowned global multinational companies (MNCs) and its halal portfolio has also expanded beyond food and beverage, venturing into various other sectors such as cosmetics, logistics, pharmaceutical, film, event management, and tourism.

In the meantime, the government and several other institutions have allocated a lot of funds for research and development concerning halal field. This new development has encouraged many local researchers to embark into halal area and conducting several studies to support the industry through their findings and results. The combination of the players of halal industry and researchers have tremendously brought this halal industry to a higher level in the society. The findings and suggestions proposed by the researchers through their research should be presented to reach out the halal players in improving this industry. The International Halal Conference (INHAC) organized by Academy of Islamic Contemporary Studies (ACIS), Universiti Teknologi MARA (UiTM) Shah Alam is one of the efforts to accomplish this noble objective.

This publication comprises of 48 reviewed academic papers from different fields relating to halal issues presented by local and international researchers in the 3rd International Halal Conference (INHAC 2016) held on 21–22 November in 2016.
The conference was organized by ACIS, UiTM Shah Alam in collaboration with the Ministry of International Trade and Industry (MITI), Jabatan Kemajuan Islam Malaysia (JAKIM), World Halal Development (WHAD) and Halal Industry Development Corporation (HDC).

This publication brings a more variety of contemporary and emerging issues, enhancing the discussion made in other publications relating to halal industry, and highlighting results not only from the scientific research studies, but also from the social research studies using the quantitative and qualitative methodology. Papers published in this book cover many areas, including Syariah compliance of halal food and safety, halal slaughtering, animal feed, halal services of cosmetics, logistics, pharmaceuticals, tourism and hospitality, halal financing, packaging, halal business and auditing, halal Standard and Policy and also ethical issues in halal industry. This book is an invitation to more advanced knowledge and discussion in the global field of halal industry.

On behalf of the committee, we would like to express our gratitude to all parties that have offered their relentless support to the success of the conference, and to make this publication a reality, particularly to the UiTM’s top management, the Dean, Prof. Dr. Muhamad Rahimi Osman, all the academic staff of ACIS, the authors and all reviewers for their precious response and feedback. Our appreciation also goes to Springer for the support in publishing these academic papers.

Shah Alam, Malaysia

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Management of Sharia Compliant Hotel in Malaysia: The Experiences of Waqf Hotels

Nor’Azzah Kamri, Suhaili Sarif, Nor Aini Ali, Che Musa Che Omar and Noormuthaah Mohamad Ali Adaha

1 Introduction

Malaysia is one of the most popular tourist destinations in Asia, attracting millions of tourists from various countries. The tourism industry has been growing steadily since the 1990s and has become one of the largest industries in the country (Wan Ibrahim et al. 2012). Tourist arrivals in Malaysia from 2010 through 2015 show a steady increase, despite a slight decline in 2015 (Tourism Malaysia 2015). A closer look at the composition of 25 million visitors in 2015 found that almost 22% of them are Muslims, mainly coming from Indonesia and Singapore, followed by visitors from Middle Eastern countries and Iran.

The Global Muslim Travelers Index (GMTI) and Muslim Travel Shopping Index (MTSI) have recognized Malaysia as a favorite destination for Muslims. GMTI reported in March 2015 that Malaysia has become a Muslim-preferred destination

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over 100 other global places. MTSI in the same year declared that Malaysia was crowned second place for Muslim’s shopping destination after Dubai, United Arab Emirates (UAE). Other report also claimed that the country has been chosen as the best destination with score of 83.8 points (Berita Harian Online 2015). The achievement is due to several reasons including availability of halal food and religious facilities, as well Islamic attractions (religious sites) (Islamic Tourism Centre Malaysia 2016).

The growing number of Muslim tourist arrivals in Malaysia signifies that demand for facilities which specifically cater to their religious needs will increase. Such facilities include hotels and accommodations that can satisfy their special needs and simultaneously meet the criteria established by Islamic law.

Realizing the huge potential of “Islamic-compliant” type of accommodation and facilities, many players in the hotel industry have responded positively. Hotels considered “Islamic” have been built in many potential areas targeting Muslim guests. Such initiatives have been also taken by religious authorities to build similar hotels, using waqf (endowment) assets entrusted by Muslims for them to manage. The decision of religious authority to involve in the industry is indeed unsurprising as it may generate profit and enable the waqf fund to grow. This may also be perceived as a dakwa (religious call) by encouraging tourists to strongly hold to their religion while traveling.

A waqf fund has never been used to build a hotel before. Traditionally, such funds have been mainly used for building mosques, maintaining Muslim cemeteries, and orphanage houses. Due to current needs, the use of the assets has been expanded to finance long-term socioeconomic projects which benefits general community. Such initiatives show that the religious authorities are aware of the current needs and are prepared to take advantage of any economic opportunity offered by the industry.

Recently, Yayasan Wakaf Malaysia (YWM), through the Department of Awqaf, Zakat and Hajj (JAWHAR), has jointly ventured with number of States Religious Councils to build and manage four hotels across Malaysia (Azlan 2015). The involvement of religious authorities has indirectly helped translate and promote the concept of the Sharia compliant hotel, an emergent Islamic tourism sector in Malaysia.

2 The Concept of the Sharia Compliant Hotel

The Sharia compliant hotel is a rather new concept. There are several terms that similarly referred to such as dry hotel, halal hotel, Islamic hotel, and Muslim friendly hotel. It is, however, found that the term “Sharia compliant hotel” is the most frequently chosen in the academic literatures (Kamri et al. 2015). The following discussion will outline its definitions, criteria, and legal foundation.

A Sharia compliant hotel can be defined as a hotel that satisfies all needs of Muslim guests based on the requirements and principles determined by Sharia. All
hotel operations must strictly adhere to Islamic law in the aspects of food and beverage preparation, design and layout of rooms, facilities, appearance of staff, and any other related service rendered to its guests including its management.

The concept of Sharia compliant hotel has initially evolved around its two biggest elements, namely remaining pork and alcohol-free. This means that any hotel which does not serve non-halal food (mainly containing pork and alcohol) has been understood to be Islamic. Through time, such an understanding has been exposed as inadequate as many believe that “Islamic or Sharia compliant hotels” should not be merely serving halal food—all operations should also be in accordance with Islam. In this context, researchers such as Rosenberg and Choufany (2009), Henderson (2010), Mohd Yusof (2011), and Che Omar et al. (2013) have shown that Sharia compliant hotels should include many other elements such as operations, facilities, and hotel management.

Table 1 summarizes key criteria of a Sharia compliant hotel. The criteria can be classified into four sections based on the general functions of a hotel: food and beverages, front office, support staff as well as facilities and others. All criteria must be met to allow the hotel to be considered Sharia compliant.

The legal status of Sharia compliant hotels has been directly and indirectly stated in numerous Quranic and Hadith. Hotels like any other premises must also be free from prohibited food (containing pork or alcohol), prepare food according to Islamic dietary rules, remain free from gambling activities, and manage finances Islamically. Examples of legal sources for Sharia compliant hotels include the following:

They question thee about strong drink and games of chance. Say: In both is great sin ...

(Surah al-Baqarah. 2: 219)

O mankind! Eat of that which is lawful and wholesome in the earth ...

(Surah al-Baqarah. 2: 168)

From a broader perspective, the introduction of a halal hotel is part and parcel of the attainment of the objectives of Sharia (Maqasid al-Shariah), i.e., obtaining the good and forbidding the bad. In further detail, Maqasid al-Shariah can be divided into three stages, namely dharuriyyah, hajiiyyah, and tahsiniyyah.

a) Dharuriyyah (Essentials)

Dharuriyyah corresponds to the basic necessities of life including food, shelter, clothes, education, and health care. Sharia scholars are of the opinion that basic necessities are not limited to those designed to secure the Muslim’s physical existence, but encompass those that are key to protect faith (din), progeny, intellect, and property. In general, the assurance of the essentials is one of the first objectives of the religion of Islam.

b) Hajiiyyah (Need)

Sharia aims at facilitating life or removing hardships. All such provisions of Sharia are considered to fulfill hajiyyah. Permission to use halal goods for food
<table>
<thead>
<tr>
<th>Classification</th>
<th>Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food and beverage</td>
<td>Pork and alcohol-free</td>
</tr>
<tr>
<td></td>
<td>Halal food with valid halal certification from authority</td>
</tr>
<tr>
<td></td>
<td>Food wastage management</td>
</tr>
<tr>
<td></td>
<td>Coffee making and mineral water with halal logo</td>
</tr>
<tr>
<td>Front office</td>
<td>Bed position (feet must not point toward Kibla)</td>
</tr>
<tr>
<td></td>
<td>Toilet is not facing Kibla</td>
</tr>
<tr>
<td></td>
<td>Updated prayer schedule in every room</td>
</tr>
<tr>
<td></td>
<td>Prayer kits and Kibla sign in every room</td>
</tr>
<tr>
<td></td>
<td>Ablution facilities in toilet</td>
</tr>
<tr>
<td></td>
<td>Halal toiletries</td>
</tr>
<tr>
<td></td>
<td>Footwear in toilet</td>
</tr>
<tr>
<td></td>
<td>Room cleanliness</td>
</tr>
<tr>
<td></td>
<td>Room reasonably spacious</td>
</tr>
<tr>
<td></td>
<td>Facilities for Islamic hygienical method (istinjat)</td>
</tr>
<tr>
<td></td>
<td>Room privacy</td>
</tr>
<tr>
<td></td>
<td>Personal and room security</td>
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<tr>
<td></td>
<td>Personal belonging security</td>
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<tr>
<td>Support staff</td>
<td>Dressing modestly and covering awra</td>
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<tr>
<td></td>
<td>Well-trained and highly ethical</td>
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<td></td>
<td>Islamic financing</td>
</tr>
<tr>
<td></td>
<td>Paying zakat on business</td>
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<tr>
<td></td>
<td>Charging service reasonably</td>
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<td></td>
<td>Ethical marketing and advertising</td>
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<tr>
<td></td>
<td>Financial generation in halal sector</td>
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<td></td>
<td>Employees welfare protected</td>
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<tr>
<td></td>
<td>Islamic work code of ethics</td>
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<tr>
<td></td>
<td>Limited interaction between genders</td>
</tr>
<tr>
<td></td>
<td>Designated staff overseeing Sharia compliant implementation</td>
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<tr>
<td>Facilities and others</td>
<td>Gambling free</td>
</tr>
<tr>
<td></td>
<td>Islamic and educating entertainment</td>
</tr>
<tr>
<td></td>
<td>Permissible picture/decorations such as Islamic calligraphy</td>
</tr>
<tr>
<td></td>
<td>Prayer room for guests</td>
</tr>
<tr>
<td></td>
<td>Separate designated recreational facilities (for men and women)</td>
</tr>
<tr>
<td></td>
<td>Recreational ethical dress code covering awra</td>
</tr>
<tr>
<td></td>
<td>Clean surroundings</td>
</tr>
<tr>
<td></td>
<td>Peaceful vicinity</td>
</tr>
</tbody>
</table>

*Source* Kamri et al. (2015)

preparation and providing adequate facilities for prayer are examples of Sharia provisions that aim at facilitating or removing hardships in life. The attainment of *hajjyyah* will eventually facilitate the attainment of the essentials.
(c) *Tahsiniyyah* (Complementary)

*Tahsiniyyah* refers to things that can complement and improve the quality of human life and dignity. It is also part of the objectives of Sharia to beautify life and provide comfort. There are several provisions of Sharia which are meant to ensure better utilization, beautification, and simplification of *dharuriyyah* and *hajjyyah*. Examples include permission to use beautiful and comfortable things, eat delicious food, and wear fine clothing. Although it may be important, forgetting it will not bring any harm.

Looking at the criteria of Sharia compliant hotel mentioned above, they can be divided into three groups according to the level of *Maqasid al-Shariah*. The most pressing need for Muslim visitors, such as halal food, prayer space, and safety, can be regarded as necessities and religious duty, and thus must be first met. Any provisions that support the attainment of the necessities such as ablution facilities, special prayer rooms, and well-trained workers are considered *hajjyyah*. The remaining facilities that provide comfort to visitors may be regarded as *tahsiniyyah*.

### 3 Methodology

This qualitative study incorporates library research, interviews, and observation. Library research focuses on the defining Sharia compliant hotel concept in reference to the Quran and Hadith, besides other documents and standards adopted by Sharia compliant hospitality industry, such as the MS1500, MS2610, and Islamic Quality Standard for Hotels (IQS).

As the research is especially focused on hotels built through *waqf* (*waqf* hotels), all four *waqf* hotels in Malaysia have been selected as further discussed in later section. Interviews were conducted with four informants from management level of *waqf* hotels, i.e., one general manager, two sales and marketing managers, and also one housekeeping manager. They were chosen because of their authority and complete information about the hotels' management as a whole. From them, the practical information about the standards and criteria of Sharia compliant hotel from various aspects can be obtained. Apart from that, the researchers also stayed in chosen hotels to experience and witness how the hotels are run. This method of observation is important as to verify the information obtained from earlier interviews. All feedback from the interviews and observation were analyzed through content analysis.

As mentioned earlier, four *waqf* hotels have been built so far through *waqf* funds in Malaysia. The following table shows the details of the hotels (Table 2).

Essentially, the construction of the hotels was financed through *waqf* assets. These are jointly ventured projects between JAWHAR and States Religious Councils (MAINs) (Melaka, Negeri Sembilan, Perak, and Terengganu). In these projects, the main capital layouts have been contributed by JAWHAR, while MAINs have provided suitable *waqf* land under their auspices. Upon completion,
Table 2 Waqf hotels in Malaysia

<table>
<thead>
<tr>
<th>Hotel</th>
<th>Owner</th>
<th>Hotel management</th>
</tr>
</thead>
</table>

Source: JAWHAR (2016). Yayasan Wakaf Malaysia (2016) and Interviews

The hotels have been managed by professional hotel managers on behalf of their owners (MAINs) (JAWHAR 2016). Further details for each of the hotels are as follows:

- **Pantai Puteri Hotel**
  The hotel is located in Tanjung Kling, Melaka, facing the beautiful local beaches. The hotel was built on January 15, 2009 on a piece of waqf land in Mukim Tanjung Kling, and cost MAIM approximately RM 25.6 million to build. Upon completion on October 29, 2011, the hotel has been under the brand of Puteri International Hotels, managed by Restu Ayahbonda Sdn. Bhd. It has 87 rooms ranging from standard rooms to deluxe, superior and suites, and has attracted many local and foreign guests (Pantai Puteri Hotel 2016).

- **Klana Beach Resort**
  Klana Beach Resort was also built on a piece of waqf land with combined funds from JAWHAR (RM 18 million) and MAINS (RM 12 million). Located at Batu 8, Jalan Pantai, Port Dickson, Negeri Sembilan. Its construction started on October 3, 2011 and it officially began operations on January 1, 2012. Erected in front of the hotel, an observatory has an astronomical gallery, hall, prayer room, and equipment to observe moon. Klana Beach Resort has 85 rooms and dedicates a specially designed Islamic floor (level 3) (Klana Beach Resort 2016).

- **The Regency Hotel Seri Warisan**
  The hotel is located on Convent Road, Taiping, Perak. Its construction in 2011 cost approximately RM 19 million and operations began on March 8, 2013. Since then, it has been managed by Sari Budi Hotel & Resort Sdn. Bhd., under the brand of The Regency Hotels and Resorts. The hotel is located in the Taiping city center and is close to the State Religious Council building (MAlIPk). It is a four-story building consisting of 45 rooms which are beautifully decorated with contemporary Islamic motifs (The Regency Hotel Seri Warisan 2016).
• Grand Puteri Hotel
JAWHAR has spent RM 41.69 million to build Grand Puteri Hotel on a waqf land owned by MAIDAM. The seven-story hotel began its operation in May 2013 under the administration of Warisan Ayahbonda Sdn. Bhd. and management of Puteri International Hotels. The hotel, which is located in the middle of Kuala Terengganu, has a total of 180 rooms and is surrounded by city attraction sites such as shopping centers, local markets, and the historical Abidin Mosque (Grand Puteri Hotel 2016).

4 Findings and Analysis

In general, all four hotels were found to have satisfactorily fulfilled almost all criteria of a Sharia hotel as earlier stated. Regarding the preparation of food and beverages, it was found that all four hotels have halal-certified restaurants. In addition, there is no alcohol made available on the hotel premises. From the observation, it is found that coffee filter packets provided in some hotel rooms do not show any halal logo, leading to its status remaining questionable. Responding to the raised issue, the hotel managers assured that the coffee filter packets have been supplied by halal certified suppliers. The absence of halal logo is due to the repackaging process. In terms of food preparation, every hotel has its own experienced chefs who can rightly estimate the amount of food that should be prepared reasonably. Any extra food will then be taken away by hotel staffs to avoid unnecessary waste.

The main counter or front office is one of the important departments in a hotel where the management processes primarily taking place. Of 13 identified criteria that must be observed by front office, all the studied hotels only satisfactorily complied with seven of them: i.e., room cleanliness, room safety, personal security, guest privacy, Islamic hygienical facilities (istinjan), bed and bathroom not facing Kibla, as well as prayer kits and Kibla signs. The hotels also provide copies of Quran with translation or Yasin booklet in every room.

There is, however, still room for improvement. One issue is regarding halal status of toiletries provided by some hotels. All Sharia compliant hotels must only provide halal toiletries to their guests. This may, however, not necessarily be the case as some provided articles have been found to have not shown any halal mark. Again, the hotel managers stressed that they can assure that only halal-certified suppliers have been chosen to supply their products to their hotels.

Apart from toiletries, footwear in the toilet is another important element to be made available by every hotel. Although not as essential as halal food or toiletries, footwear can help guests to keep them clean after taking ablution prior to perform their prayer. In this aspect, only Klana Beach Resort and Pantai Puteri Hotel have taken this initiative, showing that the criterion is less stressed by other hotels.

Other criteria include ablution facilities in bathroom (taps for ablution), updated prayer timetables, and safety box in every room. In this case, only Klana Beach
Resort and Pantai Puteri Hotel provided their guests with updated prayer timetable. The location of the two other hotels nearer to local mosques may be a reason not to provide prayer schedules. The hotels claimed that their guests can easily hear the daily prayer call from the nearby mosques.

On the aspects related to support staff (11 criteria) including employee appearance, ethics, and employee relationship as well as support operations, it has been found that almost all of these criteria have been fulfilled. Findings show that the hotel employees have covered their *awra*, are well-trained, highly ethical, and abstain from mingling unnecessarily with the opposite gender.

An aspect that the hotels should strongly consider is to appoint halal officers to monitor daily activities. This is important as to ensure that there are no impermissible (*haram*) elements that may contaminate the ongoing halal process. Although the informants argued that they have established a Halal Committee for their hotel, this may not be sufficient because the appointed committee may not be able to make daily observations and detailed scrutiny.

Regarding hotel operational management operations such as finances and marketing, it has been discovered that some aspects have been met while the other still needs to be improved. For example, marketing and advertising activities held by most hotels are ethical and meet the customer’s expectation as portrayed in the advertisement. This includes check-in and check-out time, availability of free Wi-Fi, and consistent maintenance activities. All four hotels also committed to paying their zakat on business. Some of them, however, still use conventional banking services to pay their employees, suppliers, and clients, clearly showing that Islamic finance is not always chosen.

As far as hotel facilities are concerned, some equipment or features in an ordinary or conventional hotel may not be suitable for a Sharia compliant one. In this context, as stated in the list, there are eight criteria need to be followed. Five criteria have been fully met by all four hotels: no gambling, no prohibited images, prayer room for guests, hotel cleanliness, and peaceful and well-preserved atmosphere.

As an Islamic hotel, entertainment must also suit religious instruction. Entertainment for guests should not be merely for enjoyment but also for edification to bring someone closer to Allah. The studied hotels, however, seemed do not give much attention to Islamic entertainment and popular songs were still aired most of the time. Even so, the Grand Puteri Hotel took the initiative to recite *dua* every morning before operation. The Regency Hotel Seri Warisan also airs Quranic recitation in the hotel lobby and in every room (with adjustable volume). Klana Beach Resort also did similarly where continuous Quranic recitation can be heard on Islamic floor.

A swimming pool is a significant facility, although it may not necessarily be available in every hotel. The Regency Hotel Seri Warisan is the only hotel which does not provide such a facility. Although the other hotels do have a facility, some deficiencies can still be observed. Pantai Puteri Hotel provides only a small backyard pool which can only accommodate children. Only Klana Beach Resort and Grand Puteri Hotel have pools for children and adults for which two separate
pools accommodating respective different gender have been provided. There are also dress code made available for pool users to follow. In sum, all the studied waqf hotels have given a strong commitment to meet the criteria of Sharia compliant hotel.

Regarding the categories of need, elements of dharuriyah such as halal food, prayer space and zakat payment have been fully complied. Thus, hotel guests are no longer having any problem to perform their religious duty and meet their religious dietary rules. There are however some criteria under the hajiyah and tahsiniyah categories which may not be fulfilled in total, such as updated prayer schedule as well as ablution taps and footwear in toilet. As for the swimming pools, it is sufficient for the hotel to remind guests to abstain themselves from unnecessarily mingling with their opposite gender.

5 Conclusion

Maintaining halal behavior is a religious duty in which Muslims must ensure that their actions always conform with the religious principles. Thus, the increasing demand for halal products and services in the tourism and hotel industry is a manifestation of rising awareness and commitment of Muslim guests locally and internationally. In this case, the positive response from religious authorities to satisfy the demand is a commendable action which may be considered a dakwa strategy.

As mentioned earlier in the above findings and discussion, it has been clearly demonstrated that waqf hotels have to a great extent tried to satisfy the special needs of Muslim guests as required by Islam. Although what have been achieved so far is rather satisfactory, there are indeed rooms for improvement need to be seriously taken into consideration by hotel industry. The following are some suggestions that may be considered to accelerate the growth of Sharia compliant hotels in Malaysia:

1. Multiplying Sharia compliant hotel models
   As a new emerging industry, Sharia compliant hotels need more “living models” and prototypes. The proliferation of such “prototypes” will give a greater number of guests the opportunity to experience and understand what is really meant by “Sharia compliant hotel.” At this stage, the definition of “halal” or “Sharia compliant” may be translated variously to the extent that some may not be suitable with Islam. These are the normal challenges that a growing industry should face. As the industry grows more rapidly over time, hotels are suggested to give a greater attention on how to strongly maintain its halal standard. It is highly recommended that special halal officers be appointed by the hotels. This will help to ensure that all the daily hotel activities adhere to all religious requirements.
2. Coordinating accreditation system and standards

To ensure high-quality service, Sharia compliant hotels need to be regulated. As the Sharia compliant hotel industry comprises a large number of operators and entrepreneurs, accreditation and certification systems might be more practical. There are few “Islamic” hotel rating systems already available such as Crescent Rating, IQS, and Muslim Friendly Hospitality Services Standard. There has not, however, a special logo or a certificate been introduced so far for Islamic hotels. This system can be initiated to complement the existing accreditation systems. Multiple accreditation or certification systems must, however, be monitored closely and well coordinated, preferably by the government. In Malaysia, coordination by the government can be realized as religious matters are still strongly managed by the state and federal government.

In conclusion, although the industry has made an excellent progress thus far, it still has a long way to go as the concept of “halal” (in the hotel industry) itself has yet to be fully translated into practical form. Should the ecosystem continue to grow, then the “living models” will also likely multiply, leading to a stiffer competition in the industry. Ultimately, hotels need to distinguish themselves against competitors and strive to be seen as more “Islamic” than the other. This research has suggested characteristics and criteria that must be conformed to should a hotel desire to be considered as Islamic. The criteria outlined can be a basic guideline for further study in the future or general reference to develop a more comprehensive halal hotel standard. All of this suggested information can eventually help the government to monitor and regulate the industry and ensure that only the real “Islam” will eventually prevail.

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