

CHAPTER I

INTRODUCTION

1.1 Background of Study

In society, business plays a crucial role in meeting various needs by providing products or services, as well as creating new jobs and improving the well-being of both entrepreneurs and employees. Business is not solely about products and services, but also about financial gain for the entrepreneur or others.¹ However, for Muslims, the aim of doing business is not just to achieve significant financial profit, but also to earn sustenance that is blessed by Allah SWT.²

In Islam, ethical standards for business people must be upheld by every individual in order to achieve well-being in this world and the hereafter.³ In fact, *Surah al-Mulk*, verse 15, explains that Allah SWT has made it obligatory for His servants to seek sustenance through *halal* means. Once this sustenance is obtained, they must not forget to use it wisely. Allah SWT also reminds His servants that worldly wealth is merely entrusted to them by Him.⁴ The Islamic business concept teaches that the wealth acquired by humans in this world belongs to Allah SWT, and humans are merely His trustees. Allah will not allow His servants to legitimise all means in business, such as engaging in fraud, dishonesty, interest (*riba*), and other unethical practices. Engaging in such actions turns the business into a haram one, and Allah does not bless the sustenance obtained through it.⁵

One of the business trends currently growing is the *Sharia* business. *Sharia*-based businesses are obligated to operate within the boundaries of the laws and principles set by Allah SWT. In running a business, it must adhere to the rules of

¹ Zul Rachmat et al, *Pengantar Bisnis*, (Padang: PT. Global Eksekutif Teknologi, 2023), p. 2–8.

² Nita Andriani, “Etika Komunikasi Bisnis Dalam Perspektif Islam,” *Jurnal Al-Hikmah* Vol. 19 No. 01 (2021), p. 14.

³ Ariyadi, “Bisnis Dalam Islam,” *Jurnal Hadratul Madaniyah* Vol. 5 No. 1 (2018), p. 14.

⁴ QS. Al-Mulk : 15.

⁵ Abdillah Mundir, “Etika Bisnis Islam Pada Era Distrupsi,” *Jurnal Mu'allim* Vol. 2 No. 1 (2020), p. 18.

what is *halal* (permissible) and *haram* (forbidden).⁶ The *halal* status of a product must be ensured for all consumers, particularly those who follow Islam. This is because *halal* products guarantee safety, security, comfort, and reliable availability for the people who will consume or use them. However, the development of *Sharia* business extends beyond *halal* products, encompassing a *halal* lifestyle as well.⁷

The fulfilment of a *halal* lifestyle has now become a daily necessity for many people. A *halal* lifestyle has become one of the market components that can contribute to economic growth. As a result, even countries where Muslims are not the majority have begun adopting this *halal* lifestyle.⁸ Businesses that support and implement a *halal* lifestyle are not limited to the food and beverage sector but also include *halal* fashion, *halal* cosmetics, *halal* pharmaceuticals, financial services, *halal* hospitals or medical care, as well as *halal* media and tourism.⁹

Indonesia was awarded the top spot as the best *halal* tourism destination in the world in-2024, among the top 10 countries. This statement is supported by the Global Muslim Travel Index (GMTI) report, which highlights a significant increase in Muslim tourist accommodation in 2024, with destination scores rising by nearly 10% on average. The top positions were held by Indonesia and Malaysia, each with a score of 76, marking an increase of 3 points from 2023. They continue to lead the index due to their consistent focus on improving Muslim-friendly travel facilities, such as the availability of *halal* food, numerous prayer spaces, and specialised tourism services.

⁶ Ayu Bella Aprilia Devi Sampurno, "Pengaruh Implementasi Prinsip Etika Bisnis Islam Terhadap Prefensi Konsumen Salon Dan SPA Muslimah (Studi Di Salon Dan Spa Muslimah Yasna Malang)," *Jurnal Ilmiah Mahasiswa FEB Universitas Brawijaya* Vol. 5 No. 2 (2017), p. 1–2.

⁷ Mirsa Astuti, "Pengembangan Produk Halal Dalam Memenuhi Gaya Hidup Halal (Halal Lifestyle)," *Iuris Studia: Jurnal Kajian Hukum* Vol. 1 No. 1 (2020), p. 14–16.

⁸ Ativa Hesti et al, "Platform Halal Lifestyle Dengan Aplikasi Konsep One Stop Solution," *Falah: Jurnal Ekonomi Syariah* Vol. 4 No. 1 (2019), p. 57–59.

⁹ Hendri Hermawan Adinugraha and Mila Sartika, "Halal Lifestyle Di Indonesia," *An-Nisbah: Jurnal Ekonomi Syariah* Vol. 5 No. 2 (2019), p. 59.

GMTI 2024 Rank	Destination	GMTI 2024 Scores	Change Vs 2023
1	Indonesia	76	+3
1	Malaysia	76	+3
3	Arab Saudi	74	+2
4	Turkiye	73	+2
5	United Arab Emirates (UAE)	72	+3
6	Qatar	71	+1
7	Iran	67	+1
7	Jordan	67	+1
9	Brunei	66	+1
9	Oman	66	+4

Table 1. 1. The Global Muslim Travel Index (GMTI) 2024

Source : Global Muslim Travel index, 2024.

In the GMTI rankings from 2015 to 2024, Indonesia has consistently excelled in managing *halal* tourism. With its attractive destinations and Muslim-friendly facilities, Indonesia frequently ranks at the top, drawing the interest of Muslim tourists to its *halal* tourism offerings. Additionally, Malaysia and the United Arab Emirates (UAE) are also strong competitors in this sector, consistently ranking and demonstrating their commitment to developing *halal* tourism.¹⁰

¹⁰ Master Card CresenBahrain Rating, “Global Muslim Travel Index 2024,” 2024, <<https://www.crescentrating.com/reports/global-muslim-travel-index-2024.html>> accessed on 27th August 2024 at 22.45.

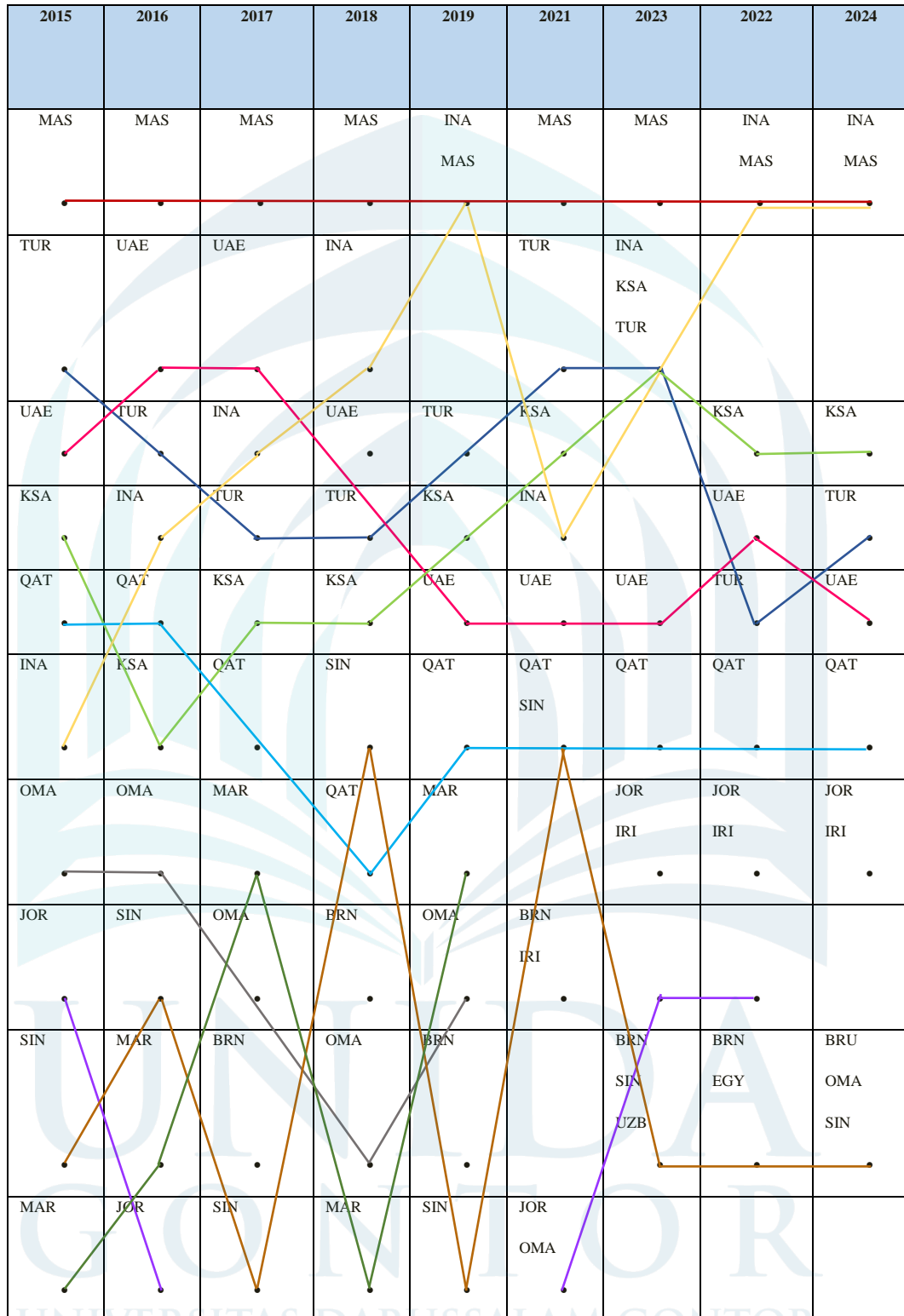


Table 1. 2. The Global Muslim Travel Index (GMTI) rankings from 2015 to 2024

Source : Global Muslim Travel index, 2024.

Women are born with their own unique beauty. Many women take various the steps to appear their beautiful, such as through adornment. In Islam, beauty is viewed not only in terms of appearance but also through skills, intelligence, and devotion to the laws of Allah SWT.¹¹ Allah mentions in the Qur'an that adorning oneself and wearing beautiful clothing is something that Allah SWT has made obligatory, as long as it aligns with Islamic law.¹² In this regard, salons and spas have become a key business in the service sector, providing solutions for women in terms of self-care and beauty.¹³

Spas (Solus per Aqua) have become a popular trend and lifestyle, especially among women. The expansion of the spa and beauty salon business is driven by increasing customer demand for health and self-care experiences.¹⁴ The revenue from the global spa and beauty salon industry is expected to grow at a Compound Annual Growth Rate (CAGR) of 5.3% during the forecast period, rising from IDR 2,100,109 in 2023 to IDR 3,014,570 by 2030.¹⁵ Consequently, spas and beauty salons are now regarded as places that promote health, comfort, fitness, beauty, and body care, offering safe body care products and utilising resources efficiently and effectively.¹⁶

Recently, *Sharia*-compliant salons and spas have experienced growth alongside the *halal* lifestyle that adopted by many Muslims.¹⁷ As a result, Muslimah-specific salons and spas have become an alternative for women to

¹¹ Ellitte Millenitta Umbarani and Agus Fakhruddin, "Konsep Mempercantik Diri Dalam Prespektif Islam Dan Sains," *Dinamika Sosial Budaya* Vol. 23 No. 1 Oktober 2012, p. 116–117.

¹² Q.S. al-A'raf : 32

¹³ Ayu Bella Aprilia Devi Sampurno, "Pengaruh Implementasi Prinsip Etika Bisnis Islam Terhadap Prefensi Konsumen Salon Dan SPA Muslimah (Studi Di Salon Dan Spa Muslimah Yasna Malang)," *Jurnal Ilmiah Mahasiswa FEB Universitas Brawijaya* Vol. 5 No. 2 (2017), p. 1–2.

¹⁴ Maristania Syafira Prameswari and Maspiyah, "Faktor-Faktor Yang Mempengaruhi Minat Konsumen Pada Body Spa Dengan Kosmetika Berbahan Green Tea Di Alesya Salon Dan Spa Muslimah Surabaya," *E-Journal* Vol. 07 No. 3 (2018), p. 102.

¹⁵ *Bisnis Spa dan Salon Kecantikan* <<https://exactitudeconsultancy.com/id/laporan/35481/pasar-spa-dan-salon-kecantikan/>> accessed on 11th September 2024 at 02.20.

¹⁶ Ni Nyoman Kusuma Aditya Dewi and I Gde Ketut Warmika, "Pengaruh Internet Marketing, Brand Awareness, Dan Wom Communication Terhadap Keputusan Pembelian Produk Spa Bali Alus," *E-Jurnal Manajemen Unud* Vol. 6 No. 10 2017, p. 5881–5882.

¹⁷ Mutimmatul Faidah et al, "Exploring Muslim Tourist Needs at Halal Spa Facilities to Support Indonesia's Sharia Tourism," *International Journal of Religious Tourism and Pilgrimage* Vol. 9 No. 1 April 2021, p. 117.

maintain their beauty and appearance while adhering to Islamic principles. Women who wear hijab also seek beauty treatments and body rejuvenation without discomfort or fear of violating Islamic rules. However, some inconsistencies with *Sharia* principles have been found in salons and spas labeled as Islamic, such as services for black hair dyeing, hair extensions, eyelash extensions, eyebrow plucking, and more. This is supported by several studies, including those by Yassin and Raya, which found that many current salons and spas still offer services prohibited in Islamic law, such as eyelash planting at salons in Sape District, Bima Regency.¹⁸ Additionally, in Bandung, there are no clear boundaries separating male and female prayer spaces in some salons and spas.¹⁹ Moreover, in Cipanas, the products used by salons are not always verified in detail due to the large-scale distribution of these products.²⁰

Based on the aforementioned discussion, services that do not align with the Islamic principles should not be offered. For instance, eyelash planting is explicitly prohibited in Islam. Although there are no current legal issues regarding eyelash extensions, there are hadiths that clarify the prohibition of hair extensions.²¹ Additionally, the Qur'an states that Allah commands women not to display their adornments, whether visible or hidden.²²

Regarding the guidelines for the operation of Muslimah spas and salons, they are outlined in the Fatwa of DSN-MUI No. 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Based on Sharia Principles for Spas, Saunas, and Massages.

¹⁸ Muhammad Yaasiin and Raya Sri Rahma, "Tinjauan Hukum Ekonomi Islam Terhadap Praktik Tanam Bulu Mata Palsu (Eyelash Extension) Studi Kasus Di Salon Rianty Lina Kecamatan Sape Kabupaten Bima," *Iqtishaduna : Jurnal Ilmiah Mahasiswa Jurusan Ekonomi Syariah* Vol. 4 No. 4 (2023).

¹⁹ Tia Rahmawati, Encep Abdul Rojak, Intan Manggala Wijayanti, "Implementasi Fatwa Dsn-Mui Nomor: 108/Dsn-Mui/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah Terhadap Penyelenggaraan Spa, Sauna, Dan Massage Di Kota Bandung (Studi Pada Bunda Umar Muslimah Daily Salon & Spa)," *Bandung Conference Series: Sharia Economic Law* Vol. 3 No. 2 (2023).

²⁰ Amrullah Hayatudin, Nunny Triswardani, Asep Ramdan Hidayat, "Analisis Implementasi Fatwa DSN-MUI No : 108 / X / 2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah Pada Penyelenggaraan Salon Dan Spa Di Haura 2 Cipanas," *Prosiding Hukum Ekonomi Syariah* Vol. 6 No. 2 (2020).

²¹ Hadith by Muslim < <https://sunnah.com/muslim:2126> > accessed on 11th September 2024 at 15.54.

²² Q.S an-Nur : 31.

These guidelines stipulate that: Only halal and non-najis (impure) materials certified by MUI should be used, male tourists are only permitted to receive treatments from male therapists in spas, saunas, and massages, female tourists are only allowed to receive treatments from female therapists in spas, saunas, and massages, services must avoid any pornographic actions or content, the dignity of the tourists must be upheld, facilities should be provided to facilitate worship.²³

Cikarang is the largest industrial area in Asia.²⁴ One of the regions in West Java with a relatively older population, directly bordering the metropolitan area of Jabodetabek in Indonesia, is Bekasi Regency. Bekasi is an industrial city developed into a strategic industry that benefits the community and generates high value. Bekasi is also known for its potential as a tourist destination.²⁵ As a result, the number of visitors arriving in Bekasi Regency includes both domestic tourists and those from outside the regency.²⁶

Kirei Salon and Spa Muslimah Bekasi is a salon and spa that employs an Islamic branding strategy, specifically targeting female consumers. With a strong focus on visitor satisfaction, this is supported by research conducted by Regita and Finda, which indicates that the quality of service offered by Kirei Salon and Spa Muslimah is well-executed, and the affordable prices lead to a high level of satisfaction among the majority of private sector employees who visit.²⁷ Kirei Salon and Spa Muslimah has established itself as one of the service-oriented businesses that located in the Cikarang area of Bekasi.

²³ Fatwa Dewan Syariah Nasional Majelis Ulama Indonesia No. 108/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah (Jakarta : DSN-MUI, 2016).

²⁴ Rafi'i and Jamalullail, "Manajemen Komunikasi Pemasaran Pariwisata (Studi Analisis Manajemen Komunikasi Pemasaran Pariwisata Megati Water Park Cikarang)," *Seminar Nasional Pariwisata Dan Kewirausahaan (SNPK)* Vol. 1 (2022), p. 47.

²⁵ Ifti Nada Putri and Fadiarman, "Strategi Pengelolaan Central Park Meikarta Dalam Meningkatkan Daya Tarik Wisata Di Cikarang Pusat Kabupaten Bekasi," *Satwika : Kajian Ilmu Budaya Dan Perubahan Sosial* Vol. 7 No. 2 October 2023, p. 480.

²⁶ Iwan Bara Budiman and Sari Ningsih, "Implementasi Kebijakan New Normal Pada Pelaku Usaha Waterpark Transera Di Kabupaten Bekasi," *PANDITA : Interdisciplinary Journal of Public Affairs* Vol. 5 No. 2 (2023), p. 124-125.

²⁷ Regita Aprilia and Finda Findiana, "Pengaruh Kualitas Pelayanan Dan Harga Terhadap Kepuasan Konsumen Kitei Salon Dan Spa Muslimah" *Jurnal Al-Fatih Global Mulia* Vol. 3 No. 2 (2021).

Based on the background provided, there is an interesting aspect to explore and examine, which could serve as the basis for research. This research will investigate whether Kirei Salon and Spa Muslimah, with its Islamic branding, adheres to the principles of *Sharia* as outlined in the Fatwa of DSN-MUI No. 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Based on *Sharia* Principles, which includes compliance with the regulations for operating spas, saunas, and massages. Consequently, the researcher has composed this paper titled “**The Application of Sharia Principles in the Salon and Spa Industry: An Analysis of the Implementation of Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 (A Study on Kirei Salon and Spa Muslimah Bekasi).**”

1.2. Problem Formulation

Based on the background outlined above, the problem formulation is as follows:

1. How are operational of Kirei Salon and Spa Muslimah Bekasi?
2. How is Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 regarding Guidelines for Tourism Based on *Sharia* Principles concerning spas, saunas, and massages implemented at Kirei Salon and Spa Muslimah Bekasi?

1.3. Research Objective

There are several objectives of this research, including:

1. To ascertain the operational of Kirei Salon and Spa Muslimah Bekasi.
2. To evaluate the implementation of Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 regarding Guidelines for Tourism Based on *Sharia* Principles concerning spas, saunas, and massages at Kirei Salon and Spa Muslimah Bekasi.

1.4. Research Benefits

Several benefits can be derived from this research, including:

- 1.4.1. Theoretical Benefits

With a review of Fatwa DSN MUI No. 108/DSN-MUI/X/2016, this research is expected to serve as an important source of information regarding the organisation of *Sharia*-based tourism.

1.4.2. Practical Benefits

This research is expected to contribute to the development of the *Sharia* tourism industry, particularly in the spa and salon sector, as well as to raise public awareness, encouraging them to consider Islamic spas as a preferred choice within the tourism sector.

1.5. Literature Review

An essential effort required for conducting research is the need for the researcher to gather supportive literature from previous studies. The purpose of this literature review is to identify how this thesis differs from and shares similarities with other scientific research on the same theme. Below are various prior studies:

The thesis by Ika Maulidina Winedar, titled “Implementasi Fatwa DSN-MUI NOMOR : 108/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah di Latansa Homestay Kecamatan Kalipuro Kabupaten Banyuwangi” (2022), reveals that Latansa Homestay not only complies with the Guidelines for Tourism Based on *Sharia* Principles issued by Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 but also ensures that the food and beverages served are *halal*.

However, the *halal* certification issued by the Indonesian Ulema Council (MUI) is still lacking, as stated in Law No. 33 of 2014 concerning *Halal* Product Assurance that issued by BPJPH, which has the capability to fully guarantee that the food and beverages served at Latansa Homestay are *halal*. Additionally, the management of Latansa Homestay has not registered for this certification. Although both the management and customers believe that the food and drinks at Latansa Homestay are *halal* due to the absence of pork or alcohol in the preparation and raw

materials, the cleanliness of the premises, and the fact that the cooking is done by the staff themselves there remains a lack of formal certification.²⁸

The difference between the title of the previous research and this study is the Latansa Homestay as the research object, while this study focuses on Kirei Salon and Spa Muslimah Bekasi as the research object. The similarity, however, is that both research subjects relate to Fatwa DSN-MUI No. 108/DSN-MUI/X/2016.

The thesis by Rifati Hanifa, titled “Wisata Halal Ditinjau dari Fatwa DSN-MUI Nomor: 108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata berdasarkan Prinsip Syariah (Studi pada: PT. Cheria Tour Travel)” (2019), found that, according to the review of Fatwa DSN-MUI No. 108/DSN-MUI/X/2016, the implementation of halal tourism at Cheria Tour Travel does not fully comply with the fatwa. Only 30% of the seven provisions discussed met the criteria outlined in the fatwa DSN-MUI, specifically regarding general requirements and law, destination requirements, and tourist requirements.

There are several challenges facing travel agencies, particularly PT. Cheria Tour Travel, such as a lack of public understanding regarding halal tourism. Halal tourism is still met with resistance in some areas of Indonesia, including Bali, Sumatra, Lombok, and others. Additionally, hotel and restaurant partners are still limited in providing Muslim-friendly food and services, domestic flight prices are relatively high, and there is a lack of bank support in providing investment capital.²⁹

The difference between the title of the previous research and this study lies in the discussion of the ninth provision in Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 regarding Guidelines for Tourism Based on Sharia Principles, whereas this study addresses the eighth provision of the same fatwa. The similarity,

²⁸ Ika Maulidina Winedar, “Implementasi Fatwa DSN-MUI NOMOR: 108/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah Di Latansa Homestay Kecamatan Kalipuro Kabupaten Banyuwangi” (Universitas Islam Negeri Kiai Haji Achmad, Jember, 2022).

²⁹ Rifati Hanifa, “Wisata Halal Ditinjau Dari Fatwa DSN-MUI Nomor: 108/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah (Studi Pada: PT. Cheria Tour Travel)” (Universitas Islam Negeri Syarif Hidayatullah, Jakarta, 2019).

however, is that both research subjects relate to Fatwa DSN-MUI No. 108/DSN-MUI/X/2016.

The thesis by Herliyana Septa Handayani, titled “Implementasi Fatwa DSN-MUI Nomor: 108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Syariah Terhadap Penggunaan Produk Spa, Sauna, dan Massage (Studi Pada Akun Instagram @Muslimah.homespa)” (2021), reveals that, in practice, the products used by @muslimah.homespa have received approval from the Indonesian Food and Drug Authority (Badan POM), indicating that these products are safe for health. However, the halal certification from MUI for the items used at @muslimah.homespa has not yet been obtained. To avoid any actions that are haram as prohibited by *Sharia*, businesses that utilise Islamic branding must explicitly demonstrate the halal status of their products.³⁰

The difference between the title of the previous research and this study in the focus of the investigation, specifically the use of service products at @muslimah.homespa, while this study examines the implementation of Sharia principles at Kirei Salon and Spa Muslimah Bekasi. However, the similarity is found in the research object, which is both the spa and salon sectors.

The thesis by Eka Rahayu, titled “Etos Kerja Karyawan pada Salon Wanita Vivi Spa Banda Aceh Menurut Perspektif Islam” (2020), found that the implementation of employee work ethos at Vivi Spa Banda Aceh has been adequately applied. This is evidenced by their punctuality, honesty, responsibility, sincerity, and maintaining a clean moral character. Employees consistently demonstrate hard work and experience, wear clean and polite attire, exhibit patience and sincerity while providing treatments, and greet incoming clients warmly. Furthermore, it is not permissible for male staff to be present among female clients.³¹

³⁰ Herliyana Septa Handayani, “Implementasi Fatwa DSN-MUI Nomor: 108/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Syariah Terhadap Penggunaan Produk Spa, Sauna, Dan Massage (Studi Pada Akun Instagram @Muslimah.Homespa)” (Universitas Islam Negeri Raden Intan, Lampung, 2021).

³¹ Eka Rahayu, “Etos Kerja Karyawan Pada Salon Wanita Vivi Spa Banda Aceh Menurut Perspektif Islam” (Universitas Islam Negeri Ar-Raniry, Banda Aceh, 2020).

The difference between the title of the previous research and this study lies in the explanation of the work ethos of employees at Vivi Spa Women's Salon Banda Aceh, while this study focuses on the implementation of *Sharia* principles at Kirei Salon and Spa Muslimah Bekasi based on Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 regarding Guidelines for *Sharia* Tourism in Spas and Salons. However, the similarity between the two studies is found in their research object, which is both spas and salons.

The thesis by Zahrina Razali, titled “Tinjauan Ekonomi Islam Terhadap Bisnis Salon Muslimah Kota Medan” (2020), found that Muslimah salons in Medan have been operating in accordance with Islamic law. They manage their businesses honestly, provide trustworthy services, do not employ male staff or accept male clients, avoid procedures that violate Islamic law, and adhere to the principles of Islamic economics in the business world.³²

The difference between the title of the previous research and this study lies in the focus on the business issues of Muslimah salons in Medan from an Islamic economic perspective, whereas this study discusses the implementation of *Sharia* principles based on Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 regarding Guidelines for *Sharia* Tourism in Spas and Salons. However, both studies share a common research object, which is Muslimah salons.

The thesis by Mevianti Nur Rahma, titled “Analisis Pengambilan Keputusan Konsumen Muslim dalam Menggunakan Jasa Salon Syariah (Studi Pada Salon Syariah Rosana Jetis Ponorogo)” (2020), found that Rosana Sharia Salon not only offers general salon services but also provides services that align with Islamic principles. Consequently, Muslim consumers choose to utilize the services of Rosana Sharia Salon for several reasons, including cost, process, location, physical environment, and the services offered by staff.³³

³² Zahrina Razali, “*Tinjauan Ekonomi Islam Terhadap Bisnis Salon Muslimah Kota Medan*” (Universitas Islam Negeri, Sumatera Utara, 2020).

³³ Mevianti Nur Rahma, “*Analisis Pengambilan Keputusan Konsumen Muslim Dalam Menggunakan Jasa Salon Syariah (Studi Pada Salon Syariah Rosana Jetis Ponorogo)*” (Institut Agama Islam Negeri, Ponorogo, 2020).

The difference between the title of the previous research and this study lies in the focus on consumer decision-making in using Sharia salon services, while this study discusses the implementation of Sharia principles at Kirei Salon and Spa Muslimah Bekasi. However, both studies share a common theme of examining the use of Islamic branding in a business context.

The thesis by Eka Murdiana, titled “Mekanisme Kerja Salon Muslimah Ditinjau Menurut Prinsip-Prinsip Ekonomi Islam” (2018), found that the two salons studied operate their businesses by providing services specifically for women, catering to both Muslim and non-Muslim clients. The quality of service and customer comfort are their top priorities. However, challenges such as insufficient privacy in the business premises, difficulty in sourcing halal products in salons, and a high demand from customers for treatments that are not permissible hinder the application of Islamic economic principles.³⁴

The difference from the previous research title lies in the focus of the study, which examines the operational mechanisms of Muslimah salons, while the researcher’s focus is on the implementation of Sharia principles at Kirei Salon and Spa Muslimah Bekasi, based on Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 regarding Guidelines for Organising Tourism Based on Sharia Principles, particularly the eighth provision. However, both studies discuss the principles of *Sharia* in Muslimah salons.

Author	Research Title	Research Method	Similarity	Difference
Ika Maulidina Winedar (2022)	Implementasi Fatwa DSN-MUI NOMOR : 108/DSN-MUI/X/2016	Descriptive Qualitative	Both examine DSN-MUI Fatwa Number: 108/DSN-MUI/X/2016.	Latansa Homestay serves as the research object, while the researcher utilizes Kirei Salon and

³⁴ Eka Murdiana, “Mekanisme Kerja Salon Syariah Ditinjau Menurut Prinsip-Prinsip Ekonomi Syariah” (Institut Agama Islam Negeri, Palangka Raya, 2018).

	Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah di Latansa Homestay Kecamatan Kalipuro Kabupaten Banyuwangi			Muslimah Spa as the research object.
Rifati Hanifa (2019)	Wisata Halal Ditinjau dari Fatwa DSN-MUI Nomor: 108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata berdasarkan Prinsip Syariah (Studi pada: PT. Cheria Tour Travel)	Normative Law	Both examine DSN-MUI Fatwa Number: 108/DSN-MUI/X/2016.	Discussing the ninth provision of DSN-MUI Fatwa Number: 108/DSN-MUI/X/2016 on Guidelines for Tourism Management based on <i>Sharia</i> Principles, while the researcher addresses the eighth provision of DSN-MUI Fatwa Number: 108/DSN-

				MUI/X/2016 on Guidelines for Tourism Management based on <i>Sharia</i> Principles.
Herliyana Septa Handayani (2021)	Implementasi Fatwa DSN-MUI Nomor: 108/DSN-MUI/X/2016 tentang Pedoman Penyelenggaraan Pariwisata Syariah Terhadap Penggunaan Produk Spa, Sauna, dan Massage (Studi Pada Akun Instagram @Muslimah.homespa)	Descriptive Qualitative	Both use the salon and spa as research objects.	Focused on discussing the use of service products at @muslimah.home spa, while the researcher focuses on examining the implementation of <i>Sharia</i> principles at Kirei Salon and Muslimah Spa Bekasi.
Eka Rahayu (2020)	Etos Kerja Karyawan pada Salon Wanita Vivi	Descriptive Qualitative	Both studies use salons and spas as their	The discussion centers on the work ethic of employees at the

	Spa Banda Aceh Menurut Perspektif Islam		research objects.	Vivi Spa Women's Salon in Banda Aceh, while the researcher focuses on the implementation of <i>Sharia</i> principles at Kirei Salon and Muslimah Spa in Bekasi, based on the DSN-MUI Fatwa Number: 108/DSN-MUI/X/2016 concerning Guidelines for <i>Sharia</i> Tourism Operations in Spas and Salons.
Zahrina Razali (2020)	Tinjauan Ekonomi Islam Terhadap Bisnis Salon Muslimah Kota Medan	Descriptive Qualitative	Both studies use Muslimah salons as their research objects.	The discussion addresses the challenges faced by Muslimah salon businesses in Medan from an Islamic economic perspective, while the researcher examines the implementation of

				<p><i>Sharia</i> principles based on the DSN-MUI Fatwa Number: 108/DSN-MUI/X/2016 regarding Guidelines for <i>Sharia</i> Tourism Operations in Spas and Salons.</p>
Mevianti Nur Rahma (2020)	<p>Analisis Pengambilan Keputusan Konsumen Muslim dalam Menggunakan Jasa Salon Syariah (Studi Pada Salon Syariah Rosana Jetis Ponorogo)</p>	Descriptive Qualitative	Both studies discuss the use of Islamic branding in a business context.	<p>The discussion focuses on consumer decision-making in using <i>Sharia</i>-compliant salon services, while the researcher examines the implementation of <i>Sharia</i> principles at Kirei Salon and Muslimah Spa in Bekasi.</p>
Eka Murdiana (2018)	<p>Mekanisme Kerja Salon Muslimah Ditinjau Menurut Prinsip-</p>	Descriptive Qualitative	Both studies discuss the principles of <i>Sharia</i> in	<p>The discussion focuses on the working mechanisms in Muslimah salons, while the</p>

	Prinsip Ekonomi Islam		Muslimah salons.	researcher examines the implementation of <i>Sharia</i> principles at Kirei Salon and Muslimah Spa in Bekasi, based on DSN-MUI Fatwa Number: 108/DSN- MUI/X/2016 concerning Guidelines for <i>Sharia</i> Tourism Operations, specifically the provisions under the eighth principle.
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1.7. Research Methods

1.7.1. Research Design

To obtain the answers and the critical results scientifically, this research employs qualitative research methods, which aim to understand the social phenomena from the perspectives of the individuals participating in the study. In qualitative research, interactive strategies are employed, such as direct observation and participation, interviews, documentation, and other methods. The primary objective of qualitative research is to reveal and describe, while the secondary objective is to explain and illustrate.

Therefore, qualitative research combines the conditions and phenomena being studied.³⁵

According to its nature, this research employs a descriptive research approach, aiming to describe information comprehensively and accurately, with the results of the descriptive research presented clearly.³⁶ This relates to the detailed examination of phenomena or distinguishing them from other phenomena.³⁷ After gathering facts or information from the individuals involved, this data is then collected and analyzed. In this study, the researcher utilizes the triangulation method by Miles and Huberman to analyse the data.³⁸

The researcher directly immerses themselves in the field through the objects within a specific environment or community to obtain the accurate data regarding the implementation of Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 concerning Guidelines for Organising Tourism Based on *Sharia* Principles related to spas, saunas, and massages in the salon and spa industry. This involves identifying essential elements relevant to current issues, research questions, research objectives, and the benefits of the study, which contribute to producing scholarly work. Therefore, the author employs a qualitative research method in this study.³⁹

The researcher employs an Islamic economic approach that encompasses doing business in the service sector within Islam, as well as a phenomenological approach. This phenomenology is a research form that aimed at seeking or obtaining some experiences and situations in life.⁴⁰

³⁵ Sandu Siyoto and M. Ali Sodik, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), p. 14.

³⁶ Asmaul Husna and Budi Suryana, *Metodologi Penelitian Dan Statistik* (Jakarta: Pusat Pendidikan Sumber Daya Manusia Kesehatan, 2017), p. 78.

³⁷ Sandu Siyoto and M. Ali Sodik, *Dasar Metodologi Penelitian...*, p. 11.

³⁸ Donald Samuel Slamet Santosa and Manoto Togatarop, "Evaluasi Metodologi Pembelajaran Berbasis Penelitian," *Prosiding Seminar Pendidikan Ekonomi dan Bisnis* Vol. 3 No. 1, p. 3.

³⁹ Surahman, Mochamad Rachmat, Sudiby Supardi, *Metodologi Penelitian* (Jakarta: Pusdik SDM Kesehatan, 2016), p. 11.

⁴⁰ Dhian Tyas Untari, *Metodologi Penelitian: Penelitian Kontemporer Bidang Ekonomi Dan Bisnis* (Purwokerto: CV. Pena Persada, 2018), p. 5.

Qualitative research is a broad and engaging interdisciplinary field that offers a rich intellectual perspective on the construction of knowledge. It utilizes a holistic approach, distinguishing itself from research paradigms that focus on knowledge creation through limited methodologies and specific events.⁴¹

1.7.2. Research Objects

The researcher will conduct the study at Kirei Salon and Spa Muslimah Bekasi, located at Cikarang Pusat District, Bekasi Regency, West Java. The decision to focus the research in Bekasi stems from the observation that Kirei Salon and Spa Muslimah has become one of the popular *sharia*-based spas and salons frequented by both domestic visitors from Bekasi Regency and those from outside the region and employs an islamic branding. It is evident that a significant number of visitors spend their time at Kirei Salon and Spa Muslimah due to the excellent service, affordable prices, and the rule of "No entry for male companions and visitors," which fosters a sense of safety and comfort among the clientele.

1.7.3. Sources of Data

The researcher utilises two data sources in this study: primary data and secondary data.

a) Primary Data

Primary data is obtained through the that words that spoken by subjects or the gestures and behaviours, and it can be in the form of spoken.⁴² This means that the data is collected directly through the observation, interviews, and discussions. The researcher gathers primary data by conducting direct interviews with the management of Kirei Salon and Spa Muslimah Bekasi, the staff, and the visitors.

³⁰ شارلين هس بيرو باتريشيا ليقى, "البحوث الكيفية في العلوم الإجتماعية" (القاهرة: الهيئة المصرية العامة للكتاب ٢٠١١),

ص:٣٨.

⁴² Sandu Siyoto and M. Ali Sodik, *Dasar Metodologi Penelitian...*, p. 28.

Additionally, the researcher conducts the observations at Kirei Salon and Spa Muslimah Bekasi, supported by other documentation.

b) Secondary Data

Secondary data is collected indirectly, the data comes from various printed or electronic documents.⁴³ The researcher obtains the secondary data from books, journals, the Qur'an, and hadith that relate to the issues being studied. Additionally, this data may include information from interviews concerning the profile of the salon and spa, as well as archives and other documents that can support this research.

1.7.4. Data Collection Technique

The research activity that records the events or the information from some or all of the population at the research location is referred to as data collection. This involves covering independent variables and dependent variables to obtain data from respondents or the research site.

The following are the techniques used to collect data in this research:

a. Observation

Observation is a method in collecting research data through the direct observation of an object or process to obtain the information, describe an event, occurrence, or the people behavior, and address the research problem in collaboration with participants. This involves systematically recording the phenomena that occur and noting data as needed.⁴⁴ In this research, the researcher directly observes activities related to the Application of *Sharia* Principles in the Salon and Spa Industry: An Analysis of the Implementation of the DSN-MUI Guideline No. 108/DSN-MUI/X/2016 (A Study at Kirei Salon and Spa Muslimah Bekasi).

⁴³ Asmaul Husna, *Metodologi Penelitian Dan Statistik...*, p. 124.

⁴⁴ Conny R. Semiawan, *Metode Penelitian Kualitatif* (Jakarta: PT Grasindo, 2010), p. 112.

b. Interviews

Interviews are a method for collecting research data orally by asking respondents questions that are recorded and noted. Interviews can be conducted face-to-face or over the phone to gather data through meetings or conversations.⁴⁵ The researcher needs to obtain the data directly from the respondents to ensure the information is accuracy and scientifically accountabled, and to conduct in-depth interviews that aimed to discover facts that align with the reality.⁴⁶ By soliciting the opinions of key informants, these interviews are designed to identify broader issues.⁴⁷

In this case, the researcher conducted interviews with the owner and operator of Kirei Salon and Muslimah Spa Bekasi, Staff Members of Kirei Salon and Muslimah Spa Bekasi, and visitors of the establishment. The researcher opted for the interview method as it allows for the collection of more extensive data from respondents to meet the research requirements.

The table below shows the number of respondents to be interviewed, which is 5 individuals:

No	Respondents	Total (People)
1	Owner and Operator of Kirei Salon and Muslimah Spa Bekasi	1
2	Staff Members of Kirei Salon and	2

⁴⁵ Surahman, Mochamad Rachmat, Sudiby Supardi, *Metodologi Penelitian...*, p. 148-149.

⁴⁶ Tjipto Subadi, *Metode Penelitian Kualitatif*, (Surakarta: Muhammadiyah University 2006), p. 64

⁴⁷ Sugiyono, *Metode Penelitian Pendekatan Kuantitatif, Kualitatif Dan R Dan D* (Bandung : Alfabeta, 2012), p. 320.

	Muslimah Spa Bekasi	
3	Visitors of Kirei Salon and Muslimah Spa Bekasi	2

c. Documentation

Documentation is a data collection technique in research that involves seeking variables that related to the issue at hand through various sources such as books, records, newspapers, transcripts, and more. This method is employed by the researcher to complement the data collected during the study.⁴⁸ It serves as a way to gather additional context and evidence that can support the findings and analysis of the research.

1.7.5. Data Analysis Technique

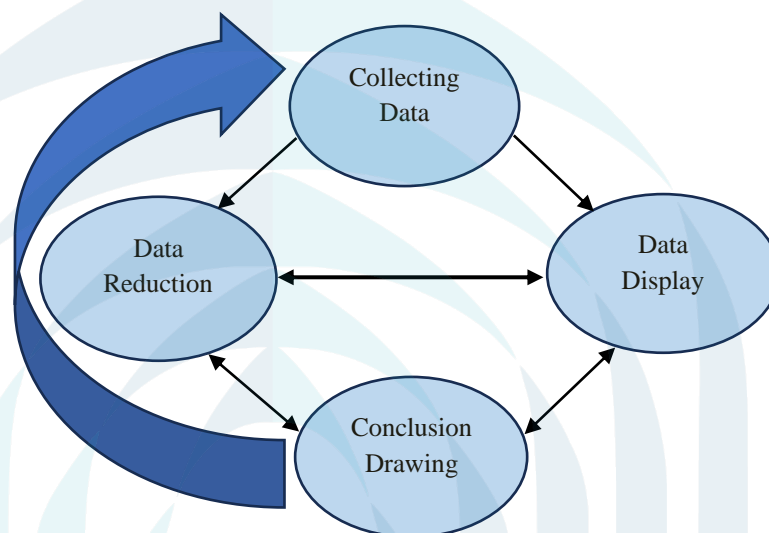
Data Analysis is the process of processing and explaining data to make it easier to understand and useful for generating new information related to the research, ultimately leading to conclusions.⁴⁹ In qualitative research, this process occurs simultaneously with data collection throughout the research period. The reality of the research activities whether focusing on specific questions, issues, or data collection techniques often changes according to the feedback that obtained in the field. In qualitative research, there are no standard procedures; instead, inductive analysis can be employed, where understanding is based on the information or data and facts gathered in the field, which are then compared with existing theories.⁵⁰

⁴⁸ Sandu Siyoto and M. Ali Sodik, *Dasar Metodologi Penelitian...*, p. 66.

⁴⁹ Dhian Tyas Untari, *Metodologi Penelitian: Penelitian Kontemporer Bidang Ekonomi Dan Bisnis...*, p. 44.

⁵⁰ Asmaul Husna and Budi Suryana, *Metodologi Penelitian Dan Statistik...*, p. 191.

Therefore, the researcher uses the qualitative analysis method developed by Miles and Huberman, which consists of three stages:⁵¹



a. Data Reduction Stage

In this stage, the researcher engages in creating the objective notes, storing data, summarising findings across the different locations, and condensing data from the direct interactions with the individuals. In qualitative research, the data comprises words, texts, or actions, which are ultimately synthesised into conclusions.⁵²

This reduction process and make the researcher to filter through the vast amount of information collected, on the most relevant data that directly addresses the research questions. It involves the identification of key themes, patterns, and significant details that emerge from the data. So, the researcher can effectively

⁵¹ Mary Anne Lauri, "Triangulation of Data Analysis Techniques," *Papers on Social Representations* Vol. 20 No. 2 (2011), p. 20.

⁵² Abdul Latif Rizqon, "Manajemen Pendistribusian Dana Zakat BAZNAS Kota Yogyakarta Berdasarkan Undang-Undang Nomor 23 Tahun 2011 Pasal 25 dan 26 Tinjauan Maqasid Syariah" (UII Fakultas Ekonomi dan Bisnis Yogyakarta 2018), p. 15.

manage the data, making it easier to analyse and draw meaningful insights in subsequent stages of the research.⁵³

b. Data Presentation Stage

In this stage, the researcher presents the information that has been collected. The data is displayed in various formats, such as charts, graphs, diagrams, or concise the descriptions. This visual representation aids in clarifying the findings and helping to illustrate patterns, relationships, and trends that have emerged the data analysis.⁵⁴

Furthermore, these patterns are supported by the data presented in the final research report. By showcasing the effectively data. So, the researcher can communicate the insights and conclusions which drawn from the study in a clear and comprehensible manner, enabling readers to grasp the significance of the findings. This stage is crucial as it transforms raw data into a structured format that can facilitate the discussion and the interpretation in the subsequent sections of the research.⁵⁵

c. Conclusion Drawing Stage

In this stage, the presented is summarised. The conclusions drawn in qualitative research may take illustrations, hypotheses, theories, or descriptions. The researcher should remain the feedback and additional insights during this process, as it allows for a more nuanced data understanding of the data.⁵⁶

⁵³ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology." *Qualitative Research in Psychology* Vol. 3 No. 2 (2006), p. 77-101.

⁵⁴ Abdul Latif Rizqon, "Manajemen Pendistribusian Dana Zakat BAZNAS Kota Yogyakarta Berdasarkan Undang-Undang Nomor 23 Tahun 2011 Pasal 25 dan 26 Tinjauan Maqasid Syariah" (UII Fakultas Ekonomi dan Bisnis Yogyakarta 2018), p. 15.

⁵⁵ John W Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, (Amerika : Sage Publications, 2013), p. 179.

⁵⁶ Donald Samuel Slamet Santosa and Manoto Togatarop, "Evaluasi Metodologi Pembelajaran Berbasis Penelitian"..., p. 3.

This stage is crucial as it encapsulates the essence of the research findings, helping to clarify the study implications and significance. The conclusions should reflect the core themes and insights which are derived from the data analysis, providing a comprehensive overview that can inform the future research and practically in the field. By being receptive to new information, the researcher can enhance the reliability and depth of the conclusions drawn from the study.⁵⁷

1.8. Systematics of Discussion

To facilitate understanding and explanation of the issues under investigation, the author employs a systematic approach in the writing of this thesis, structured into several chapters. The author will divide these chapters into interconnected sub-chapters, including:

CHAPTER I : INTRODUCTION

In this chapter the author will describe the background of study, problem formulation, research objectives, research benefits, literature review, research methods, and systematics of discussion.

CHAPTER II : THEORETICAL FRAMEWORK

In this chapter, the author will explain the concept of islamic adorning oneself, the definition of halal tourism industry, and the meaning of the Fatwa of the National Sharia Council.

CHAPTER III : DATA PRESENTATION AND DISCUSSION

In this chapter, the author will provide an overview and history of Kirei Salon and Spa Muslimah Bekasi, followed by an analysis of the operational of Kirei

⁵⁷ John W Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, (Amerika : Sage Publications, 2013), p. 179.

Salon and Spa Muslimah Bekasi. Additionally, the chapter will discuss the implementation of Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 regarding the Guidelines for Organising Tourism Based on Sharia Principles in relation to the spa, sauna, and massage services at Kirei Salon and Spa Muslimah Bekasi.

CHAPTER IV : CLOSING

In this chapter, after understanding and studying the theories related to this research, the author will present several conclusions drawn from the research findings, which serve as the culmination of the study, and provide recommendations.