

## Sharia Compliance in Halal Homestays: A Case Study of DSN-MUI Fatwa No. 108/2016 in Lembah Harau

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**Abstract** - Indonesia's rapid halal tourism growth has positioned it as a leading global Muslim-friendly destination, with West Sumatra among its pioneers through Regional Regulation No. 1/2020 on Halal Tourism. This study examines sharia-compliant homestays in Lembah Harau and their adherence to DSN-MUI Fatwa No. 108/DSN-MUI/X/2016. Using a qualitative descriptive-analytical approach, all 10 certified sharia homestays among 124 accommodations were studied through interviews with government officials, owners, and tourists, supported by field observation. Seven fatwa-based indicators—moral conduct, halal-certified food, prayer facilities, sharia-compliant attire, service guidelines, and Islamic financial transactions—were assessed. Findings show most homestays meet core sharia standards, yet lack in standardized manuals, promotion, and monitoring. Challenges include limited awareness, inadequate staff training, and weak halal tourism integration. The study recommends stronger regulation, capacity building, collaborative promotion, unified halal homestay standards, expanded digital marketing, and continuous monitoring to position Lembah Harau as a benchmark for rural sharia tourism in Indonesia.

**Keywords** - halal accommodation, halal tourism, Lembah Harau, sharia compliance, West Sumatra

### I. INTRODUCTION

It is evident that the tourism industry specialising in halal experiences has undergone rapid development over the past decade (National Statistics BMI-A Fitch Solutions Company, 2024). It is evident that the tourism industry, with its focus on halal-compliant services, is undergoing rapid expansion, particularly in the domains of food and beverage, as well as accommodation services, encompassing both hotels and homestays. It is estimated that by 2025, the global halal market will reach approximately Rp 20.670 trillion (equivalent to USD 1.3 trillion), representing a substantial increase from the 2018 figures of USD 899.9 million. It is evident that the annual growth rate of the halal industry is approximately 5.2%. The validity of this assertion is further substantiated by data provided by the Ministry of Trade of the Republic of Indonesia, which indicates that the export of halal products from Indonesia amounted to Rp 673 trillion during the period spanning January to October 2024.

In addition to its status as a halal nation, Indonesia has been recognised by the Global Muslim Travel Index (GMTI) as the foremost Muslim-friendly destination of the year for 2024. The accolade bestowed upon the destination was that of the foremost Muslim-friendly destination of 2024, a distinction that was attained amidst a field of 145 competing nations. As a result, Indonesia has gained a reputation for its provision of halal accommodation on a global scale (Abror et al., 2020).

Concomitantly, several provinces in Indonesia have demonstrated a commitment to the development of the halal tourism sector. In 2020, the West Sumatra region promulgated a regulation (Perda) entitled Perda No. 1 of 2020 concerning the organisation of halal tourism. The promulgation of this ordinance is attributable to the status of the province of West Sumatra, a region intimately associated with the cultural ethos of its populace, which is characterised by the doctrine of "Adat Basandi Syarak, Syarak Basandi Kitabullah". As stated in Article 5 of the aforementioned Regulation, the establishment of halal tourism in West Sumatra must adhere to the cultural and religious values of Islam in the region. Nevertheless, it is imperative to undertake a thorough examination to ascertain whether this principle has been implemented in accordance with the established protocol. In addition, the Council for Islamic Banking and Financial Institutions (BI) has issued a practical guide on the establishment of Islamic tourism. The DSN MUI has issued the fatwa No. 108/DSN-MUI/X/2016 concerning the Guidelines for the Organisation of Islamic Tourism Based on Sharia Principles. The establishment of these regulations is intended to provide further clarification regarding the provision of halal tourism services in Indonesia.

The focus of this study is the tourism sector's halal segment, with a particular emphasis on the domain of halal accommodation. This encompasses establishments such as homestays, hotels, guest houses, and other forms of lodging. This study will undertake a comprehensive examination of the principles of sharia that are implemented by several

homestays in Lembah Harau, a tourist area. The examination will be conducted in accordance with the directives set out in Fatwa DSN MUI No. 108 of 2016, focusing specifically on the regulations pertaining to hotel syariah. Kawasan Pariwisaat Lembah Harau termaju pesat setidak-tidak lima tahun terakhir ini, dari sudut pandang perekonomian penginapan, misal homestay, guest house, dan cottage (Anggraini & Diana, 2022). In addition, the Lembah Harau tourist area is located in West Sumatra, a region that has already enacted legislation pertaining to halal tourism. The 2020 regulation of the West Sumatra Provincial Government concerning the organisation of tourism.

In the course of the study, preliminary observations were made in the form of a survey of homestays and guesthouses in Lembah Harau. It was determined through the utilisation of Google Maps that there are approximately 124 homestays located within the Lembah Harau tourism zone. It is evident that 10 out of the total number of homestays are operated according to Islamic principles, as evidenced by their explicit designation as 'homestays syariah'. The following homestays are based on the principles of syariah: Sakinah Homestay Syariah Harau, Zhafran Homestay Syariah, CIFA Guest House Syariah, OMARA Homestay Syariah, Kaniak Homestay Syariah, Parmata Homestay Syariah, Homestay Syariah Koernia, EMHA Homestay Syariah, Sarasah Mutiara Homestay Syariah and Homestay Kavizalia Syariah. Subsequently, a comprehensive investigation will be conducted into the implementation of Sharia principles in the aforementioned homestays, with reference to Fatwa No. 108/DSN-MUI/X/2016 concerning the Guidelines for the Management of Tourism. The objective of the field observation was to ascertain the degree to which the homestay in question adhered to the principles of Islamic law.

Previous studies have discussed the phenomenon of halal tourism in Indonesia, with a particular focus on the subject of Sharia-compliant hotels. Research conducted by Winengan (2020) discusses the essence of halal tourism, starting with its definition and origins. A number of terminological options are available for the designation of 'halal tourism', including 'halal tourism' and 'Islamic tourism'. There are discernible distinctions in the connotations of these terms, such as 'Sharia tourism' and 'religious tourism'. The term "Sharia tourism" is employed to denote travel activities that are in accordance with Islamic religious principles, and which are considered permissible provided they do not contravene Islamic legal precepts. Conversely, the concept of religious tourism pertains to travel undertaken for the purpose of visiting locations with a direct association to Islam, including the Hajj, Umrah, and pilgrimages to sites believed to have spiritual significance. Winengan (2020) then outlines several aspects that must be considered for the development of halal tourism to be realised, such as destinations, marketing and promotion, the tourism industry, tourism institutions, guidance and supervision, and financing.

Another study was conducted by the Indonesian Ulema Council (MUI) (2020) in its book, Halal Tourism in Indonesia. The Indonesian Ulema Council (MUI) has asserted that the objective of halal tourism is not to Arabize tourism, but rather to establish a conducive and advantageous tourist environment (2020:18). The pursuit of halal tourism is not solely motivated by the pursuit of economic profit; it is also driven by the objective of fostering public welfare. In order to support halal tourism, the MUI has issued DSN MUI Fatwa No. 108 of 2016, which regulates the implementation of sharia tourism (2020:37). The fatwa contains several specific provisions that regulate tourist destinations, human resource standards, general restrictions on spa, sauna and massage businesses, travel agency regulations, and human resources, namely tour guides.

Another study conducted by Ungkul (2016), which previously discussed the concept of sharia tourism, stated that this is tourism that provides hospitality that meets the requirements of Islamic law. In order to provide a comprehensive overview of the pertinent issues, it is necessary to consider the following aspects: firstly, the issue of Sharia hotels; secondly, the matter of separate swimming pools for men and women; thirdly, the issue of restaurants that must serve halal food and not serve alcohol; and finally, the issue of Sharia-compliant transactions. In addition, he advanced a theory on the establishment of Sharia villages, a concept that necessitates a focus on factors such as aesthetic appeal, accommodation provisions, culinary offerings, regulatory frameworks for spa, sauna, and massage establishments, and the operations of travel agencies that are expected to adhere to Sharia principles.

Subsequent research was conducted by Hikmatullah (2022), who specifically discussed sharia hotels. The concept of Sharia hotels encompasses both religious and universal components, thereby ensuring their accessibility to a diverse clientele. The concept of Sharia hotels is predicated on the provision of comfortable and clean facilities for Muslims to worship and avoid sin. It is imperative that Sharia hotels conduct transactions in accordance with Islamic Sharia principles. One such principle is the use of the ijarah contract, and transactions should be conducted with Sharia financial institutions. A subsequent study by Fadhil (2020) explained that the essence of halal tourism includes supporting aspects of worship, knowledge, transactions, religious propagation, and peace of mind.

In order to support the provision of facilities for halal tourism, several researchers consider the need for a manual on halal accommodation (Abutaleb et al., 2021) (Rhma, 2022), the availability of halal food (Watabe & Ota, 2021) (Mohd Nawawi et al., 2020), proximity to mosques (Abutaleb et al., 2021), and the standardization of sharia hotels (Hussain et al., 2020). In the context of food, halal criteria have evolved beyond the confines of mere compliance for Muslims, encompassing dimensions of food quality and nutrition (Rahman et al., 2018). Research by Basendwah et al. (2024) posits that halal tourism encompasses not only the consumption of halal food, but also the provision of halal goods and services. Consequently, research on halal services, including the availability of halal accommodations such as sharia homestays, is imperative.

Furthermore, when researchers attempted to analyse previous Scopus-indexed research using the keyword "Halal Homestay," they only found three previous articles, written by Lada et al. (2024), Jalasi et al. (2023), and Alim et al. (2023). The following detailed exposition shall elucidate this matter:

Table 1. Previous studies based on the Scopus database

No	Judul	Nama Penulis	Penerbit/ Tahun Terbit	Penemuan dalam Kajian
1	Strategic alternatives for Muslim-friendly homestay in Sabah Malaysia: a SWOT/TOWS analysis	Suddin Lada, Brahim Chekima, Rudy Ansar, Ming Fook Lim, Mohamed Bouteraa, Azaze-Azizi Abdul Adis, Mohd Rahimie Abd Karim, Kelvin Yong	Journal of Islamic Marketing, 2024	This study discusses the strategies that homestay owners should develop in order to provide services that are appropriate for Muslim tourists. The text also provides a series of recommendations on the steps that proprietors of Sharia-compliant homestays should take.
2	Exploring Factors Influencing International Muslim Tourists' Intentions Towards Homestays in Sabah, Malaysia	Azrin Jalasi, Nor Irvoni, Mohd Ishar, Ahmad Rafiki	Strategies and Applications of Islamic Entrepreneurship, 2023	This study examines the low number of Muslim tourists visiting Sabah, despite Malaysia's reputation as a leading destination for Muslims. The reasons for this are insufficient promotion and public awareness, as well as religious values, particularly among halal homestay providers.
3	Halal Tourism in Rural Tourism Context: Field Study in Madura-Indonesia	Mohammad Nizarul Alim, Nur Sayidah, Imam Agus Faisol, Nafisa Alyana	International Journal of International Business Review, 2023	The present study examines halal-based tourism villages in Madura. The findings indicate that supporting village facilities, such as places of worship, is suboptimal.

Source: Processed by the author (2025)

In relation to extant research (Amelia & Latifah, 2022), it is imperative that Sharia homestays are subject to rigorous scrutiny across all dimensions, encompassing services and transactions. For instance, non-halal couples should refrain from using the homestay service. Research by Fachrieza B et al. (2023) also analysed Sharia-compliant homestays, including competent digital services to facilitate consumer use of these homestay services. Research by Ajidin (2019) also analysed Sharia hotels based on the principles of the National Sharia Council (DSN MUI) 108/2016, which analyses at least seven components of Sharia principles. The distinguishing characteristic of this study is its analysis of the standards of Sharia homestays in a particular tourist area, with the objective of ascertaining their conformity with the DSN-MUI fatwa standards. A minimum of ten Sharia-compliant homestays will be examined for their standards, with the aim of providing recommendations for various stakeholders, including local governments, business actors, tourists, and the wider community.

## II. METHODOLOGY

The present research method employs a qualitative approach, utilising a descriptive-analytical method. The present method aims to delve more profoundly into the implementation of sharia principles in the management of sharia-based homestays in the Harau Valley tourist area, as outlined in the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016. The present study was conducted in the Harau Valley tourist area, which consists of areas in Nagari Tarantang and Nagari Harau, Harau District, Lima Puluh Kota Regency, West Sumatra. The data source utilises primary data derived from interviews and direct observations in the field. The population of this study consists of the owners or managers of sharia homestays in the Harau Valley, of which there are 10 out of a total of 124 existing homestays. The total sampling method was employed through a comprehensive examination of all Sharia homestays situated within the Harau Valley tourist area. The data collection process employed a purposive sampling technique, whereby in-depth interviews were conducted with

business owners who possess a high level of expertise on the implementation of Sharia values in Sharia homestays within the Harau Valley area.

In this study, the seven indicators will be examined in accordance with DSN-MUI Fatwa No. 108/DSN-MUI/X/2016, which stipulates the following: a. the absence of pornography or immoral acts; b. the non-provision of facilities that may lead to sin; c. the provision of halal-certified food and beverages; d. the availability of prayer facilities for Muslims; e. the wearing of sharia-compliant clothing by managers and employees; f. the existence of guidelines for sharia-compliant homestay services; and g. the utilisation of sharia financial institutions as a means of transaction. In addition to conducting interviews with relevant parties, the researcher also undertook direct field observations to verify the data obtained from the interviews.

To support the systematic implementation of this research, the researcher will use the "Bulak Sumur Framework," a concept developed by Akhmad Akbar Susamto (2020) to analyze the phenomenon of sharia homestays. This framework is an analytical method for general Islamic economic studies (Putra, 2021). Within this framework, the researcher has four quadrants to analyze the phenomenon of sharia homestays in the Harau Valley tourist area, aligned with the relevant DSN-MUI fatwa.

Briefly, the first quadrant contains the ideal concept of sharia homestays according to DSN-MUI fatwa No. 108 of 2016. The second quadrant contains field facts regarding the condition of sharia homestays, whether they meet fatwa standards or not. The third quadrant compares the ideal concept and the reality of sharia homestays in the Harau Valley tourist area. Then, in the fourth quadrant, the formulation and strategies that can be recommended to support sharia homestays in the Harau Valley so that they truly comply with the ideal standards according to the DSN-MUI fatwa.

### III. RESULTS

Sharia homestays have become one of the businesses run by locals in the Harau Valley tourist area in recent years. This business has grown due to the large number of visitors who come to Harau Valley for vacations on weekdays and national holidays. Another factor the author found that boosted tourism in Harau Valley is the presence of an Islamic boarding school there, with students from various regions. When the parents of these students arrive, they naturally need a place to stay. This factor contributes to the large and consistent number of visitors each year.

The findings of this study reveal that out of 124 homestays in the Lembah Harau tourist area, only ten explicitly operate under sharia-compliant principles. These establishments generally uphold the seven indicators outlined in DSN-MUI Fatwa No. 108/2016, including the prohibition of immoral acts, provision of prayer facilities, and modest dress codes. Nevertheless, implementation remains uneven, with several indicators applied informally and without standardized operational guidelines. This reflects both the commitment of local owners to Islamic values and the lack of institutional support to translate these commitments into uniform practices.

The initial survey was conducted on sharia-compliant homestays in the Harau Valley. Of the 124 homestays identified using Google Maps, 10 were identified as sharia-compliant. Further field research revealed that only 7 of the 10 sharia-compliant homestays were still operating. A review of the status of these sharia-compliant homestays can be seen in the following table:

No	Sharia Homestay Name	Homestay Status
1	Sakinah Homestay Syariah Harau	Still Operating
2	Zhafran Homestay Syariah	Still Operating
3	CIFA Guest House Syariah	Still Operating
4	OMARA Homestay Syariah	Not Operating
5	Kaniak Homestay Syariah	Still Operating
6	Parmata Homestay Syariah	Still Operating
7	Homestay Syariah Koernia	Not Operating
8	EMHA Homestay Syariah	Not Operating
9	Sarasah Mutiara Homestay Syariah	Still Operating
10	Homestay Kavizalia Syariah	Still Operating

Table. 1. Sharia Homestay Status

The field survey identified a total of ten homestays explicitly designated as *sharia-compliant* in the Lembah Harau tourism area. Among these, seven homestays were still actively operating at the time of the study, while three had ceased operations for various reasons. The active homestays include Sakinah Homestay Syariah Harau, Zhafran Homestay Syariah, CIFA Guest House Syariah, Kaniak Homestay Syariah, Parmata Homestay Syariah, Sarasah Mutiara Homestay Syariah, and Homestay Kavizalia Syariah. These establishments serve as the backbone of halal accommodation in the valley, providing lodging facilities aligned with Islamic values and cultural traditions.

Conversely, OMARA Homestay Syariah, Homestay Syariah Koernia, and EMHA Homestay Syariah were found to be no longer in operation. According to interviews with local stakeholders, the main causes of inactivity included declining occupancy rates during the pandemic, limited marketing strategies, and financial challenges that made sustaining operations difficult. This reflects the vulnerability of small-scale hospitality businesses to external shocks and highlights the need for more resilient business models and stronger institutional support.

The active homestays demonstrate diverse management styles. Some are family-run, emphasizing warmth, personal interaction, and trust-based guest selection, while others are transitioning toward more professionalized operations, integrating online booking platforms and structured service systems. Interestingly, several of the active homestays reported that their primary source of guests came from parents visiting nearby Islamic boarding schools, creating a relatively stable demand segment compared to purely leisure-based tourism. This finding underscores the interconnection between Islamic education, local culture, and halal tourism in Lembah Harau.

Overall, the coexistence of active and inactive sharia homestays highlights both the opportunities and challenges of developing halal accommodation in rural destinations. On one hand, the continued operation of the majority of these establishments reflects the strong cultural and religious foundation of the Minangkabau community, rooted in the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*. On the other hand, the closure of some homestays illustrates the fragility of small-scale halal enterprises without adequate financial, promotional, and regulatory support. Strengthening the resilience of these homestays through standardized sharia compliance, collective branding, digital marketing, and access to Islamic finance is essential for ensuring their sustainability and for positioning Lembah Harau as a benchmark for halal rural tourism in Indonesia.

Furthermore, based on Fatwa of DSN-MUI No. 108/DSN-MUI/X/2016 concerning Sharia Hotels, there are 7 main criteria for a hotel to be categorized as sharia-compliant. These sharia hotel standards include: the absence of pornography or immoral acts, the non-provision of facilities that may lead to sin, the provision of halal-certified food and beverages, the availability of prayer facilities for Muslims, the wearing of sharia-compliant clothing by managers and employees, the existence of guidelines for sharia-compliant homestay services, and the utilization of sharia financial institutions as a means of transaction.

In detail, the criteria include the following:

**1. Absence of Pornography or Immoral Acts**

All homestays consistently enforce restrictions against immoral acts. Guests who are couples must show proof of legal marriage, and unmarried male and female visitors are prohibited from sharing a room. This policy reflects strong commitment to Islamic values, although the enforcement is not standardized across all homestays. Instead of written SOPs, the policy relies on the discretion of owners, which may cause inconsistencies. Nevertheless, the practice contributes to protecting *hifz al-nasl* (protection of lineage) and supports the moral credibility of halal tourism.

**2. Non-Provision of Facilities Leading to Sin**

None of the homestays provide entertainment facilities such as nightclubs, alcohol, or gambling equipment that may encourage sinful activities. In this regard, the establishments show compliance with sharia standards. However, some homestays still lack alternative facilities, such as Islamic recreational content, which could enhance the religious tourism experience. The absence of harmful facilities is a minimum standard, but halal tourism development requires the creation of positive Islamic value-added experiences.

**3. Provision of Halal-Certified Food and Beverages**

Only four out of ten homestays use halal-certified suppliers, while the others depend on local markets without certification. This creates challenges for consumer trust, especially among international tourists who seek visible halal assurance. Previous research (Watabe & Ota, 2021) has stressed that certification functions not only as a religious guarantee but also as a marketing advantage. Therefore, the lack of certification weakens the competitiveness of Lembah Harau as a global halal tourism destination.

**4. Availability of Prayer Facilities for Muslims**

All homestays provide basic prayer amenities such as prayer mats, mukena, and qibla direction signs. Nonetheless, proximity to mosques remains limited, with only two homestays within walking distance. Prayer reminders and accessible musholla facilities are needed to enhance guest experience. This criterion is among the strongest indicators of compliance, as it directly supports *hifz al-din* (protection of religion) by facilitating worship during travel.

**5. Wearing of Sharia-Compliant Clothing by Managers and Employees**

Managers and staff at the homestays generally dress modestly, with most female staff wearing hijabs. Despite this positive practice, there is no standardized dress code policy, leading to inconsistent appearances and varying levels of professionalism. Research by Rhama (2022) highlights that professional service standards in attire play a vital role in creating a strong brand for halal accommodation. This finding suggests that formal guidelines and training are required to improve staff professionalism.

**6. Existence of Guidelines for Sharia-Compliant Services**

None of the homestays possess formal written manuals on sharia service operations. Instead, service delivery is based on cultural values and the owners' personal understanding of Islam. This lack of standardization results in diverse experiences for guests and reduces operational consistency. Abutaleb et al. (2021) emphasize that clear service manuals are crucial in ensuring compliance and professional service delivery. The absence of guidelines is thus one of the most critical gaps identified in this study.

## 7. Utilisation of Sharia Financial Institutions

Only three homestays conduct financial transactions through Islamic banks, while the majority use conventional financial institutions. Owners cite limited access to Islamic banks and convenience of conventional services as the main reasons. This situation shows that sharia-compliant accommodation has not been fully integrated into the broader Islamic financial ecosystem. Hikmatullah (2022) argues that true sharia hotels must integrate both operational and financial practices with Islamic principles. Without this, compliance remains partial.

From the seven indicators, the strongest areas of compliance are moral conduct, prohibition of sinful facilities, and provision of prayer amenities. Meanwhile, the weakest indicators are the lack of halal-certified food, absence of written service manuals, and low use of sharia financial institutions. These findings highlight the dual reality of sharia homestays in Lembah Harau: a strong cultural and religious foundation, yet insufficient institutionalization and professionalization. To address this gap, collaboration between owners, government, and Islamic institutions is essential to achieve full compliance with DSN-MUI standards.

No	Homestay Name	Sharia Criteria based on the DSN MUI Fatwa						
		No Pornography	No sinful facilities	Halal Food Certified	Worship Facilities	Islamic Clothing	Halal Guide	Sharia Payment
1	Sakinah Homestay Syariah Harau	V	V	V	V	V	X	X
2	Zhafran Homestay Syariah	V	V	V	V	V	V	V
3	CIFA Guest House Syariah	V	V	V	V	V	X	X
4	Kaniak Homestay Syariah	V	V	V	V	V	X	X
5	Parmata Homestay Syariah	V	V	X	X	V	X	X
6	Sarasah Mutiara Homestay Syariah	V	V	X	V	V	X	X
7	Homestay Kavizalia Syariah	V	V	V	V	V	X	X

Table. 2. Sharia Homestay Condition according to Fatwa of DSN MUI No. 108

The table demonstrates that all seven operating sharia homestays consistently comply with the first two indicators of the DSN-MUI Fatwa, namely the absence of pornography or immoral acts and the prohibition of facilities that may lead to sin. This finding highlights the strong cultural and religious commitment of the Minangkabau community in safeguarding moral values. In addition, compliance with sharia-compliant attire is also evident across all establishments, showing that modesty in staff appearance is already embedded as a norm.

On the other hand, areas of weakness are evident in three main indicators: halal-certified food, written service manuals (halal guide), and use of Islamic financial institutions. While four out of seven homestays provide halal-certified food, the remaining three rely on uncertified local sources, which reduces credibility among international Muslim travelers. Moreover, only Zhafran Homestay fully complies with all seven standards, including service guidelines and Islamic banking transactions, making it the strongest model of sharia compliance in Harau Valley. Other homestays, despite showing strong informal practices, lack institutional support and standardization, which prevents them from achieving comprehensive compliance with DSN-MUI standards.

Homestays such as Sakinah, CIFA, Kaniak, Sarasah Mutiara, and Kavizalia show partial compliance, while Parmata Homestay demonstrates the weakest compliance, particularly due to the absence of worship facilities and halal certification. Overall, these findings suggest that while Harau Valley homestays are grounded in strong Islamic values, greater institutionalization—through halal certification, formal guidelines, and integration with Islamic finance—is needed to achieve comprehensive compliance with DSN-MUI standards.

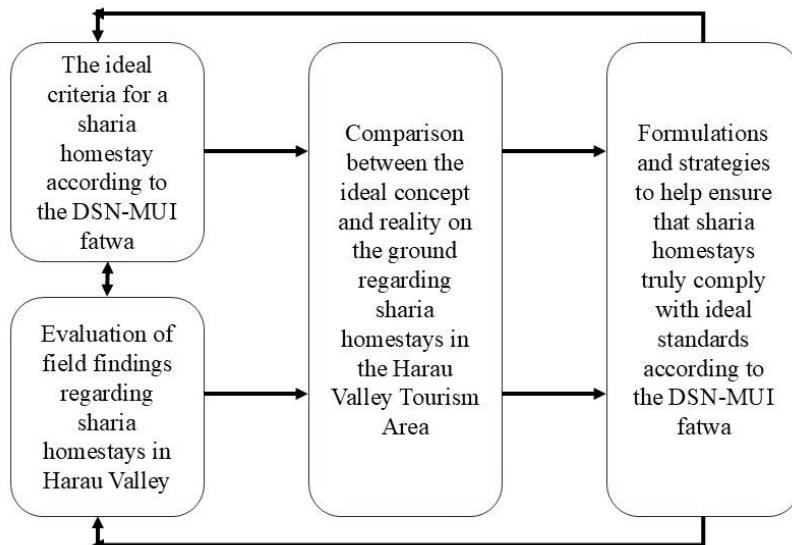
An interesting fact was discovered: homestay owners use the sharia label on their homestays to refuse guests who are not mahram (a Muslim compliant) according to Islam, such as unmarried couples. By using the sharia label, they can refuse such guests without having to explain further details to them. This is the primary basis for labeling their homestays as sharia or halal, not based on awareness of the Indonesian Ulema Council (MUI) fatwa.

Overall, confirms that while moral standards and worship facilities are consistently maintained, halal certification, financial integration, and standardized service guidelines remain underdeveloped. These areas represent the main challenges for strengthening halal homestay compliance in Lembah Harau.

#### IV. DISCUSSION

Despite the existence of formal regulations in the form of West Sumatra Regional Regulation No. 1/2020 concerning halal tourism, its implementation in the Harau Valley remains weak. Monitoring and evaluation by the local government is minimal, resulting in homestay owners receiving no guidance or regular supervision. This indicates a gap between regulations and implementation on the ground. As Fadhil (2020) stated, halal tourism regulations will only be effective if accompanied by control mechanisms, technical guidance, and incentive support.

To better understand the development of sharia-compliant homestays in Harau Valley, it is important to map the relationship between the ideal standards outlined in the DSN-MUI fatwa and the actual conditions observed in the field. The following framework illustrates how the study evaluates compliance, identifies gaps, and formulates strategies to strengthen halal tourism practices. This diagram provides a step-by-step overview of the process, beginning with the definition of ideal criteria, continuing through field evaluation and comparative analysis, and culminating in the formulation of actionable strategies to ensure full alignment with sharia principles.



Picture 1. Ideal Conditions for Sharia Homestays using the Bulaksumur Framework

The explanation of the chart can be reviewed as follows, presenting a systematic flow of analysis that begins with the formulation of ideal criteria for sharia-compliant homestays based on the DSN-MUI fatwa. It then progresses through the evaluation of field findings, the comparison between established standards and actual practices, and concludes with strategic formulations to enhance compliance within the context of halal tourism in Harau Valley.

##### 1. The Ideal Criteria for a Sharia Homestay According to the DSN-MUI Fatwa

The DSN-MUI Fatwa No. 108/2016 provides seven core indicators for sharia-compliant accommodation. These include the absence of pornography and immoral acts, prohibition of facilities that may lead to sinful activities, provision of halal-certified food and beverages, availability of prayer facilities, sharia-compliant attire for staff, written service guidelines, and the use of sharia-compliant financial institutions. These principles create a holistic framework that ensures the spiritual, moral, and social dimensions of Islamic law are respected in the tourism sector.

In the context of Harau Valley, these criteria are not merely legal requirements but also align with the local Minangkabau philosophy of “*Adat Basandi Syarak, Syarak Basandi Kitabullah*.” This cultural and religious foundation makes the DSN-MUI standards especially relevant. They serve as both a moral compass and a professional benchmark for homestays, ensuring that services offered to tourists uphold Islamic values while also creating trust among domestic and international Muslim travelers.

##### 2. Evaluation of Field Findings Regarding Sharia Homestays in Harau Valley

From the 124 identified homestays in Harau Valley, only 10 were labeled as sharia-compliant, and among them, 7 are currently operating. Field observations revealed strong compliance in certain areas, particularly the enforcement of moral conduct, prohibition of sinful facilities, and the provision of basic prayer amenities. For instance, homestays required proof of marriage for couples and prohibited unmarried male-female guests from sharing rooms, thus reinforcing Islamic

ethical values.

However, significant weaknesses were also observed. Only four homestays sourced halal-certified food, while the majority relied on uncertified local markets, undermining consumer trust. Furthermore, none of the homestays had standardized written service manuals, leaving operational practices inconsistent. In terms of financial practices, only three used Islamic banking, while the rest continued with conventional institutions. These findings highlight that while cultural values are strong, institutionalization and professionalization remain limited.

### 3. Comparison Between the Ideal Concept and Reality on the Ground

When compared against the DSN-MUI standards, Harau Valley homestays demonstrated uneven compliance. Strengths are visible in maintaining moral standards and eliminating facilities that encourage sinful activities, which shows a deep-rooted cultural commitment to Islamic principles. Similarly, prayer amenities are generally available, ensuring that guests can perform their religious obligations with relative ease. Staff also tend to wear modest clothing, reflecting cultural alignment with sharia guidelines.

On the other hand, compliance falters in areas that require formal certification, written documentation, and financial integration. The lack of halal-certified food sources and standardized service manuals weakens both credibility and competitiveness in the global halal tourism market. Moreover, the limited use of sharia-based financial services indicates that integration into the Islamic economic system remains incomplete. This gap between strong informal compliance and weak formal institutionalization illustrates the challenges of transforming cultural values into structured, professional practices.

### 4. Formulations and Strategies to Help Ensure Compliance

To bridge the gap between ideals and practice, several strategies can be formulated. First, local government and Islamic institutions should introduce standardized service manuals and provide training programs for homestay owners and staff. This would ensure consistency in service delivery and professionalization while maintaining cultural authenticity. Additionally, collaborations with halal certification bodies can make it easier for homestays to source certified food and beverages, strengthening both compliance and marketability.

Second, promoting the use of Islamic financial institutions through incentives or partnerships will enhance integration into the sharia economy. Digital marketing campaigns highlighting Harau Valley as a halal-friendly rural destination could also increase visibility and attract both domestic and international tourists. Regular monitoring, community capacity building, and stronger government involvement are essential to institutionalize these practices. With such strategies, Harau Valley can transform its cultural strengths into standardized excellence, positioning itself as a benchmark for rural halal tourism in Indonesia.

#### Strategies for Strengthening Halal Homestay Management

##### a. Community Awareness and Capacity Building

The government should conduct regular *awareness campaigns* and training sessions for homestay owners and community members to emphasize the economic and spiritual benefits of halal tourism.

##### b. Facilitating Sharia Financial Inclusion

Simplify the process for homestay operators to open accounts in Islamic banks by partnering with local branches to provide mobile registration services.

##### c. Enhancing Worship Facilities

Provide clear guidelines for homestay operators to ensure adequate worship facilities, such as prayer mats, qibla indicators, and separate ablution areas.

##### d. Digital Marketing and Promotion

Maximize the use of digital platforms by training homestay operators in social media marketing, search engine optimization, and online booking systems.

##### e. Collaborative Tourism Promotion

The government should actively promote Lembah Harau as a halal tourism destination through campaigns targeting Muslim-friendly travel markets in Indonesia, Malaysia, Brunei, and the Middle East.

The implementation of sharia homestays significantly contributes to the achievement of the maqasid sharia, particularly in safeguarding religion (hifz al-din), lineage (hifz al-nasl), and wealth (hifz al-mal). Guest selection protects morals and lineage, worship facilities support religious observance, and Islamic transactions maintain the blessings of wealth. However, aspects of protecting the soul (hifz al-nafs) and mind (hifz al-‘aql) remain underimplemented, for example in drug prevention, the provision of halal lifestyle education, and the provision of healthy Islamic entertainment.

Despite its advantages and disadvantages, the Sharia-compliant homestays in Harau Valley have significant potential

to become a role model for rural halal tourism development in Indonesia. The combination of Minangkabau local wisdom based on "Adat Basandi Syarak, Syarak Basandi Kitabullah" (traditional customs and traditions in accordance with the Book of God) and Sharia-compliant service standards could make Harau Valley a leading halal tourism destination. However, this potential can only be realized through service standardization, integration of Sharia finance, increased human resource capacity, and strong synergy between the government, community, and business actors.

## V. CONCLUSION

Sharia compliance in sharia homestays within the Lembah Harau tourism area has generally aligned with the criteria stipulated in DSN-MUI Fatwa No. 108 on Sharia Hotels. Out of the seven criteria applied to the seven sharia homestays studied, it was found that only some have been consistently implemented, namely the absence of content leading to pornography within the homestay area, the prohibition of activities considered immoral in Islam, and employees dressing modestly in accordance with Islamic principles. However, other criteria have generally not yet been fulfilled, such as the specific provision of halal-certified food and beverages, the use of Islamic banks for transactions, the availability of written halal guidelines for guests, and the complete provision of worship facilities. Among the seven homestays examined, it was found that Zhafran Homestay Syariah is the only one that meets all of the criteria.

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