

Sharia hotel management strategies for Halal tourism competitiveness in Padang Lawas, North Sumatra, Indonesia

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ABSTRACT

Introduction

Sharia-compliant hotels play an important role in supporting the development of halal tourism in Indonesia. However, their competitiveness remains challenged by conventional hotels that increasingly provide halal-friendly services, especially in regional destinations outside major tourism centers. In Padang Lawas Regency, North Sumatra, Sharia hotel management faces complex issues related to weak differentiation, limited facilities, uneven implementation of Islamic principles, underdeveloped human resource professionalism, and suboptimal digital marketing.

Objectives

This study aims to analyze the management strategies of Sharia-compliant hotels in facing competition within the halal tourism industry from an Islamic economic perspective. It specifically examines marketing strategy, operational management, human resource management, digital marketing, and the implementation of maqāṣid al-sharī'ah in hotel management.

Method

This study used a descriptive qualitative approach. Data were collected through semi-structured interviews, direct observation, and hotel documentation involving managers, key staff, and supporting personnel of Sharia-compliant hotels in Padang Lawas Regency, North Sumatra, Indonesia. The data were analyzed using the interactive model of data reduction, data display, and conclusion drawing. Data validity was strengthened through source triangulation, technique triangulation, and member checking.

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Results

The findings show that Sharia-compliant hotels have implemented Islamic values through halal food, prayer facilities, modest service norms, ethical communication, and guest regulations. However, these practices have not yet developed into an integrated competitive strategy. Marketing remains largely conventional, operational standards are inconsistent, human resource development is still informal, and digital marketing is not yet used strategically to strengthen halal brand image and consumer trust. The implementation of *maqāṣid al-sharī'ah* is visible in basic religious service attributes but remains limited in broader dimensions such as employee welfare, business sustainability, transparent governance, and community benefit.

Implications

This study indicates that the competitiveness of Sharia-compliant hotels requires substantive differentiation, credible Sharia governance, professional human resources, stronger digital visibility, and *maqāṣid*-oriented management. Regional halal tourism development also requires collaboration among hotel managers, local government, religious authorities, communities, and digital platforms.

Originality/Novelty

This study contributes to halal tourism and Islamic economics literature by integrating strategic management, Islamic marketing, human resource management, digital marketing, Sharia governance, and *maqāṣid al-sharī'ah* into one analytical framework for Sharia hotel competitiveness in a regional Indonesian context.

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INTRODUCTION

The tourism industry in Indonesia has expanded rapidly over the past decade and has become an important driver of national and regional economic development. Tourism contributes not only to recreation and mobility but also to employment creation, service-sector growth, and local business development (Antariksa et al., 2025; Ernawati, 2019). Within this broader transformation, halal tourism has gained increasing scholarly and policy attention because Indonesia has a large Muslim population, diverse destinations, and strong institutional support for Muslim-friendly travel. Recent literature shows that Indonesia continues to occupy a strategic position in the global halal tourism market, supported by halal branding, certification initiatives, destination development, and cross-sector linkages with hotels, restaurants, travel services, and culinary industries (Jailani & Adinugraha, 2022; Rahmawati et al., 2023; Akbar et al., 2023; Wahyudin et al., 2022).

The growth of halal tourism creates significant opportunities for Sharia-compliant hotels as essential infrastructure within the Muslim travel ecosystem. Studies indicate that halal-certified accommodation, Muslim-friendly facilities, human resource development, and digitalization can strengthen the quality and scalability of Sharia-compliant tourism experiences (Harun et al., 2024; Hidayat, 2023; Maulana et al., 2020; Yoshinta et al., 2024). Cases from destinations such as Lombok and East Java further demonstrate that halal tourism can generate regional development when supported by maqāsid-based planning and smart-tourism integration (Bazin et al., 2025; Haerisma et al., 2023; Harun et al., 2024). Nevertheless, the sector still faces structural barriers, including inconsistent halal standards, regulatory gaps, high capital requirements, uneven regional readiness, limited certification uptake, and workforce skill shortages (Alam et al., 2024; Junaidi, 2020; Sarpini & Aziz, 2023).

Despite these opportunities, Sharia-compliant hotels in Indonesia continue to face increasingly complex competition. Preliminary studies in several major tourism destinations show that their occupancy performance remains unstable, partly because conventional hotels have begun to provide halal-friendly services without adopting the formal “Sharia” label (Battour & Ismail, 2016; Adnan, 2023). Such hotels often possess stronger financial resources, more advanced technologies, and broader market reach, enabling them to attract Muslim travelers through halal food, prayer facilities, and Muslim-friendly service attributes (Ramadhani & Rafee, 2024). This trend increases customer switching options and raises service expectations across hotel segments (Almeira et al., 2023; Dinisa & Gayatri, 2024; Soonsan & Jumani, 2024). Consequently, Sharia hotels can no longer depend solely on religious labeling; they must develop credible differentiation rooted in service quality, Islamic governance, and managerial professionalism.

The central research problem lies in the gap between formal Sharia identity and actual managerial practice. Several hotels claim Sharia compliance through visible symbols, such as halal food, prayer facilities, Islamic attire, and restrictions on non-mahram guests, but their marketing, operational systems, and human resource management often remain conventional (Fauzi & Sumirat, 2023). Literature also indicates that Sharia branding may exceed actual service delivery when halal claims, internal procedures, and guest experiences are not consistently aligned (Deliana, 2022; Syara & Fauzan, 2023). This weakens customer trust, reduces differentiation, and limits the competitive advantage of Sharia hotels. Therefore, a general solution requires a comprehensive management strategy that integrates marketing, operations, human resources, digital technology, and Islamic economic values into a coherent framework rather than treating Sharia compliance as a symbolic attribute.

Previous studies suggest that Sharia-based marketing can provide a specific solution to weak differentiation. A strong Islamic image in hotel promotion has been found to increase customer loyalty, perceived value, and consumer appeal when supported by credible halal assurance and consistent service delivery (Fathoni et al., 2021; Almeida et al., 2023; Nizar et al., 2024). Islamic marketing theory emphasizes honesty, trustworthiness, justice, and ihsan, making marketing not merely a



promotional activity but also an ethical commitment to guests (Haryanto, 2023; Sula & Kartajaya, 2006). From this perspective, Sharia hotels need to transform Islamic identity into a distinctive value proposition through certified halal menus, transparent communication, Islamic hospitality narratives, and service attributes that conventional halal-friendly hotels cannot easily replicate.

Operational efficiency and human resource professionalism also provide practical solutions for strengthening Sharia hotel competitiveness. Research on Namira Hotel Syariah Yogyakarta shows that cost efficiency, product diversification, and external partnerships helped maintain business resilience during the COVID-19 crisis (Darajat & Abdurahim, 2022). At the same time, studies on Islamic human resource management emphasize that employees should be treated as amanah and developed through competence, justice, professionalism, and moral discipline (Beekun, 2012; Hasan et al., 2024). However, many Sharia hotels still lack qualified Sharia supervisory structures, systematic training, and operational procedures that translate fatwas and Islamic values into concrete service behavior (Akbar et al., 2023; Rosalina et al., 2022). Strengthening human resources is therefore central to aligning Sharia ideals with daily hospitality practice.

Digital marketing has become another strategic solution because contemporary travelers increasingly search, compare, review, and book accommodation through online platforms. Studies show that online travel agents, social media, customer reviews, influencer credibility, and electronic word of mouth influence brand trust, booking intention, and perceived service quality in halal hospitality (Darmoyo & Sustaningrum, 2022; Dewi & Hidayat, 2024; Lina et al., 2023; Permatasari et al., 2022; Ritonga et al., 2024). Consistent halal e-branding can also strengthen brand image and mediate repurchase intention (Diniati et al., 2022; Haryanti et al., 2023; Poan & Verin, 2024). Nevertheless, previous studies tend to examine compliance, marketing, operations, or consumer behavior separately, while fewer studies develop an integrated Sharia hotel management strategy grounded explicitly in Islamic economic theory and maqāṣid al-sharīʿah.

This study aims to analyze the management strategies of Sharia hotels in facing competition within Indonesia's halal tourism industry from an Islamic economic perspective. Specifically, it examines how Sharia hotels implement marketing, operational, human resource, and digital marketing strategies; what obstacles hinder their implementation; how maqāṣid al-sharīʿah is integrated into managerial practice; and how digital optimization can strengthen competitiveness and halal image. The novelty of this study lies in its holistic integration of strategic management, Islamic marketing, Islamic human resource management, digital branding, and maqāṣid al-sharīʿah into one analytical framework. By focusing on Sharia-compliant hotels in Padang Lawas Regency, this study contributes to the literature on halal tourism and Islamic economics while offering practical recommendations for building sustainable, ethical, and competitive Sharia hotel management.

LITERATURE REVIEW

Strategic Management in Sharia-Compliant Hotels

Strategic management provides an important theoretical foundation for understanding how Sharia-compliant hotels respond to competition in the halal hospitality industry. Porter's competitive strategy framework emphasizes differentiation, cost efficiency, and market focus as key sources of competitive advantage (Porter, 1985). In the context of Sharia-compliant hotels, differentiation is not limited to physical facilities or price positioning but extends to the ability to offer hospitality services grounded in Islamic values. This makes Sharia identity a potential strategic asset, particularly when Muslim travelers seek accommodation that aligns with religious obligations, ethical expectations, and comfort. However, this strategic value can only be realized when Islamic principles are consistently translated into operational systems, service standards, and customer experiences.

Recent studies on halal hospitality show that competitive strategy is increasingly analyzed through the integration of Islamic ethics, Sharia governance, and contemporary business models. Maqāṣid al-sharī'ah has been used as a core theoretical lens because it links hotel strategy to the protection of religion, life, intellect, wealth, and lineage, while also emphasizing maslahah and long-term welfare (Waluyo, 2020; Prasetyo & Rofiah, 2021; Majidah, 2022; Latheef, 2024; Meskovic et al., 2024). This framework broadens the meaning of competitiveness beyond profitability. A Sharia hotel is not merely expected to survive in the market but also to sustain ethical governance, consumer protection, social responsibility, and service integrity.

Strategic positioning in Sharia-compliant hotels is also shaped by the interaction between compliance structures and market expectations. Studies emphasize the importance of Sharia Supervisory Boards, fatwas, certification mechanisms, and DSN-MUI-aligned procedures in translating abstract Islamic norms into operational standards, audits, and service guarantees (Wildana & Kafabih, 2021; Rosalina et al., 2022; Akbar et al., 2023; Mazlan et al., 2023; Soonsan & Jumani, 2024). These governance mechanisms reduce uncertainty and strengthen customer trust. At the same time, they support differentiation in a market where conventional hotels increasingly adopt halal-friendly attributes. Thus, Sharia hotel competitiveness depends on combining managerial efficiency, authentic Islamic identity, and credible institutional assurance.

Islamic Marketing, Halal Brand Image, and Consumer Trust

Islamic marketing theory explains how ethical values shape marketing behavior, consumer trust, and brand loyalty in halal hospitality. Sula & Kartajaya (2006) argue that Islamic marketing is grounded in honesty, trustworthiness, justice, and ihsan. These principles shift marketing from a purely transactional activity into a moral commitment to serve customers responsibly. In Sharia-compliant hotels, Islamic marketing requires that promotional messages, service promises, pricing practices, and guest experiences remain consistent with Islamic norms. This is particularly important because customers



may evaluate Sharia hotels not only through service quality but also through perceived sincerity, halal integrity, and ethical conduct.

The literature indicates that halal brand image and consumer trust are mutually reinforcing. Trust can mediate the relationship between brand reputation, satisfaction, and loyalty, especially when Islamic branding signals halal integrity, religious consonance, and ethical reliability (Alserhan et al., 2023; Wisker et al., 2020; Poan & Verin, 2024; Osman et al., 2024). Halal certification and perceived brand quality further strengthen loyalty among Muslim travelers because they reduce uncertainty and provide assurance that hotel services align with religious expectations (Ratnasari et al., 2020; Azmi et al., 2022). In this sense, halal branding becomes more than a market symbol; it becomes a trust-building mechanism that connects consumer identity, service quality, and religious assurance.

Islamic marketing also contributes to market positioning by enabling Sharia hotels to create distinctive experiences. Halal brand image can influence loyalty through perceived quality, awareness, value, satisfaction, repurchase intention, and advocacy (Ratnasari et al., 2020; Safira & Salsabiliah, 2022; Azmi et al., 2022; Preko et al., 2022). Studies further show that cognitive and affective image dimensions affect loyalty when hotel services correspond to Islamic values and consumer identities (Ratnasari et al., 2020; Yağmur & Aksu, 2020; Wisker et al., 2020). Therefore, effective Islamic marketing requires coherence between brand claims and service realities, including halal-certified food, prayer facilities, ethical communication, modest hospitality, and transparent management practices.

Islamic Human Resource Management and Service Quality

Human resource management is central to Sharia hotel competitiveness because employees act as the primary interface between Islamic values and guest experience. Beekun (2012) explains that human resources in Islamic management are an amanah that must be developed through tawhid, justice, professionalism, and responsibility. This view differs from conventional approaches that may prioritize productivity without explicitly linking work behavior to moral accountability. In Sharia-compliant hotels, employees are expected not only to perform technical duties but also to embody adab, honesty, discipline, modesty, and sincere service (Suhud et al., 2023). These values help transform Sharia compliance from formal regulation into lived hospitality practice.

Recent literature shows that Islamic human resource management integrates Islamic ethics, governance, and maqāṣid al-sharī'ah with mainstream human resource practices. Studies indicate that Islamic HRM embeds devotion, fairness, and professional integrity into recruitment, training, evaluation, and workplace culture, producing disciplined and welfare-oriented staff (Rosita et al., 2021; Dewi & Hidayat, 2024; Mukri et al., 2024). Islamic work ethics are also associated with stronger motivation, engagement, accountability, and service responsibility in Sharia-based organizations (Rashid & Al-shami, 2022; Islam et al., 2024; Abdelwahed et al., 2025). These findings suggest that the professionalism of Sharia hotel employees should be

evaluated not only through efficiency but also through ethical consistency and service reliability.

Service quality in Sharia hotels is therefore closely linked to Sharia-based organizational culture. Studies on Muslim-friendly and Sharia-compliant hospitality services show that Islamic values can be translated into customer-centered care, ethical service standards, and personnel competencies that strengthen trust and loyalty (Mohd Ali et al., 2020; Rosita et al., 2021; Rashid & Al-shami, 2022). Governance structures such as Sharia Supervisory Boards, fatwas, and DSN-MUI guidance may help codify these values into standard operating procedures (Mohd Ali et al., 2020; Mukri et al., 2024; Harun et al., 2024). However, weak training systems and limited Sharia competence among employees may create inconsistencies between formal Islamic identity and actual service delivery.

Maqāṣid al-Sharī'ah as a Framework for Ethical and Sustainable Hotel Management

Maqāṣid al-sharī'ah provides a comprehensive theoretical framework for evaluating Sharia hotel management beyond symbolic compliance. Al-Ghazali's formulation identifies the protection of religion, life, intellect, lineage, and wealth as the primary objectives of Sharia. In the hospitality context, these objectives can guide managerial decisions related to halal integrity, consumer safety, staff welfare, financial transparency, and social responsibility. Recent literature confirms that maqāṣid offers a normative basis for evaluating hotel management, halal tourism, and sustainability because it connects business practice with *maslahah*, ethical governance, and long-term welfare (Akmal et al., 2021; Haetami, 2021; Samsudin et al., 2022; Hilme & Raffi, 2024; Saffinee et al., 2024).

The application of maqāṣid al-sharī'ah in hotel management can be seen in governance, operational design, and performance evaluation. Maqāṣid-based assessments emphasize halal product integrity, staff ethics, consumer protection, and accountability mechanisms aligned with the protection of religion, life, and wealth (Samsudin et al., 2022; Jamaludin et al., 2023; Ahmed, 2024). Case studies in Bandung and Malaysia illustrate how maqāṣid can be translated into policies, standard operating procedures, and service standards in Sharia hotels and Muslim-friendly facilities (Haetami, 2021; Azali et al., 2023; Harun et al., 2024). This shows that maqāṣid is not only a philosophical concept but also a practical managerial compass.

In halal tourism, maqāṣid-based approaches support destination development that prioritizes religious welfare, safety, social equity, and community benefit rather than relying solely on Islamic labels (Akmal et al., 2021; Marican, 2021; Wicaksono et al., 2023; Latheef, 2024). The same logic applies to Sharia hotels, where management must balance profitability with stakeholder welfare and ethical sustainability. Maqāṣid-informed frameworks also support responsible supply chains, halal certification, risk management, and transparent governance (Iskandar et al., 2021; Saffinee et al., 2024; Hilme & Raffi, 2024). Therefore, a maqāṣid-based hotel strategy strengthens both spiritual legitimacy and business resilience.



Digital Marketing and Halal Hospitality Competitiveness

Digital marketing has become increasingly important in halal hospitality because consumer decision-making is now shaped by online searches, social media content, reviews, influencer endorsements, and online travel agents. In Sharia-compliant hotels, digital platforms provide opportunities to communicate halal integrity, service quality, and Islamic identity to wider audiences. Studies show that online travel agents, social media, and influencer content can increase consumer trust through platform credibility, endorsements, and electronic word of mouth (Sarinastiti & Uljanatunnisa, 2020; Darmoyo & Sustaningrum, 2022; Permatasari et al., 2022; Lina et al., 2023; Ritonga et al., 2024; Dewi & Hidayat, 2024; Williady et al., 2025). This makes digital presence a strategic necessity rather than an optional promotional tool.

The literature further indicates that e-branding and social media interaction strengthen halal brand image and influence booking decisions. Consistent halal-brand messaging can mediate repurchase intention and enhance perceived quality when supported by user-generated content, positive reviews, and interactive communication (Sarinastiti & Uljanatunnisa, 2020; Diniati et al., 2022; Permatasari et al., 2022; Haryanti et al., 2023; Lina et al., 2023; Poan & Verin, 2024). In a competitive hotel market, these digital signals help Sharia hotels distinguish themselves from conventional hotels that merely provide halal-friendly services. Digital marketing therefore allows Sharia hotels to convert Islamic values into visible, searchable, and persuasive brand narratives (Fauziyah et al., 2023).

However, digital marketing in Sharia-compliant hotels must also be aligned with Islamic ethical principles. Content quality, influencer credibility, platform transparency, and truthful promotion are essential because misleading halal claims can damage trust. Cross-channel integration among hotel websites, social media, online travel agents, and messaging platforms can improve reach and competitiveness when the message remains consistent with service delivery (Qiu et al., 2021; Diniati et al., 2022; Fahrizal et al., 2022; Pramesti & Rubiyanti, 2023). From an Islamic economic perspective, digital marketing should not only increase bookings but also communicate halal assurance, ethical hospitality, and maqāṣid-oriented value.

Integrated Conceptual Relationship among Key Constructs

The reviewed literature suggests that Sharia hotel competitiveness is shaped by the interaction of several strategic constructs. External pressures, including the growth of halal tourism, consumer digital behavior, and competition from halal-friendly conventional hotels, require Sharia hotels to develop stronger managerial responses. These responses include Sharia-based marketing, operational efficiency, human resource professionalism, digital branding, and Islamic governance. Each construct supports a different dimension of competitiveness: marketing builds brand identity, operations ensure service reliability, human resources create ethical encounters, digital platforms expand market reach, and governance protects Sharia integrity. Together, these elements form a strategic system rather than separate managerial functions.

Maqāṣid al-sharī'ah functions as the moral and theoretical foundation that integrates these constructs. Marketing should protect consumer trust and religious assurance; operations should maintain halal integrity and safety; human resource management should uphold justice and professionalism; and digital marketing should communicate truthfully and responsibly. This relationship reflects the Islamic economic principle that business success is not measured only by profit but also by sustainability, justice, and barakah. Accordingly, Sharia hotel management becomes a practical expression of Islamic economics in modern tourism, where efficiency, innovation, spirituality, and stakeholder welfare can operate together within one competitive framework.

Research Gap and the Significance of the Study

Previous studies have contributed important insights into Sharia-compliant hotels, halal tourism, Islamic marketing, Islamic human resource management, and maqāṣid al-sharī'ah. However, the literature remains fragmented. Many studies examine Sharia compliance, service quality, hotel governance, marketing strategy, or Muslim consumer behavior separately, without integrating them into a comprehensive strategic management framework. There is also limited research connecting maqāṣid al-sharī'ah with digital marketing, brand trust, operational efficiency, and human resource professionalism in Sharia hotel management ([Haetami, 2021](#); [Majidah, 2022](#); [Hilme & Raffi, 2024](#)). This creates a theoretical and empirical gap in explaining how Sharia hotels can compete sustainably in a market increasingly shaped by halal-friendly conventional hotels.

The significance of this study lies in its attempt to bridge that gap by integrating strategic management, Islamic marketing, Islamic human resource management, digital marketing, Sharia governance, and maqāṣid al-sharī'ah into one analytical perspective. This integrated approach is important because Sharia hotel competitiveness cannot be explained by religious labeling alone. It requires the alignment of ethical values, managerial professionalism, technological adaptation, and customer-centered service delivery. By focusing on Sharia-compliant hotels in Padang Lawas Regency, this study contributes to the development of halal tourism literature and Islamic economics while offering practical guidance for hotel managers seeking to build sustainable, ethical, and competitive Sharia-based hospitality services.

METHOD

Research Design

This study employed a descriptive qualitative research design to examine the management strategies of Sharia-compliant hotels in responding to competition within the halal tourism industry from an Islamic economic perspective. A qualitative design was considered appropriate because the study aimed to understand managerial practices, strategic considerations, institutional challenges, and the meanings attached to Sharia-based hotel management rather than to measure variables statistically. Qualitative inquiry allows researchers to explore how individuals



and organizations interpret social and managerial realities in specific contexts (Creswell & Poth, 2017). In this study, the qualitative approach was used to capture how hotel managers and staff understand competition, implement Sharia principles, and negotiate the relationship between business efficiency and Islamic economic values.

The descriptive orientation of the study enabled the researcher to present an empirically grounded account of Sharia hotel management as practiced in the field. This approach is relevant for research that seeks to describe complex organizational phenomena through direct engagement with participants and institutional settings (Cheong et al., 2023). Rather than testing predetermined hypotheses, the study explored patterns of strategy implementation in marketing, operations, human resource management, and digital promotion. The design also allowed the researcher to examine whether the principles of *maqāṣid al-sharī'ah* were applied merely as symbolic compliance or as a substantive managerial foundation guiding service delivery, employee relations, and business sustainability.

Research Site and Context

The research was conducted in Padang Lawas Regency, one of Indonesia's prominent tourism destinations and a region with growing demand for Muslim-friendly and Sharia-compliant accommodation. Padang Lawas Regency was selected because it combines religious, cultural, educational, and tourism characteristics that make it a relevant setting for studying halal hospitality management. The presence of Sharia-compliant hotels in this region reflects the broader development of halal tourism in Indonesia, where hotel businesses are expected to provide services aligned with Muslim travelers' religious needs while also competing with conventional hotels that increasingly adopt halal-friendly attributes.

Two Sharia-compliant hotels were selected as research sites. The hotels were chosen based on several criteria: they had operated for more than three years, explicitly identified themselves as Sharia-oriented accommodation providers, and offered facilities associated with Sharia compliance, including halal food, prayer facilities, and regulations concerning non-mahram guests. These criteria were used to ensure that the selected hotels had sufficient organizational experience and practical relevance to the research focus. The selection of two hotels also allowed the researcher to compare managerial practices across institutional settings while maintaining the depth required in qualitative research.

Participants and Sampling Technique

The study involved 20 participants consisting of hotel managers, key operational staff, and supporting personnel who had direct knowledge of Sharia hotel management practices. Managers were included because they were responsible for strategic decision-making, policy implementation, marketing direction, and operational control. Key staff members were selected because they interacted with guests and translated managerial policies into daily service practices. Supporting personnel were also included to obtain broader insights into how Sharia values were practiced across

different layers of hotel organization. This participant composition enabled the study to capture both managerial perspectives and practical experiences.

Participants were selected using purposive sampling because the research required informants with relevant knowledge, experience, and involvement in Sharia hotel management. Purposive sampling allowed the researcher to identify individuals who could provide rich and context-specific information related to the research questions. Snowball sampling was also used to expand participant access through recommendations from initial informants, particularly when identifying staff or supporting parties who possessed important but less visible knowledge about hotel operations. This technique is suitable for qualitative case-oriented research because it helps researchers reach participants who are connected to the phenomenon under investigation (Valerio et al., 2016).

Data Sources and Data Collection

The data used in this study consisted of primary and secondary data. Primary data were collected through in-depth interviews, direct observation, and internal hotel documentation. Semi-structured interviews were used to obtain detailed explanations from participants while allowing flexibility for follow-up questions. This technique was appropriate because it enabled the researcher to explore participants' views on marketing strategies, operational constraints, human resource practices, digital marketing, Sharia compliance, and maqāsid al-sharī'ah. Brinkmann and Kvale (2018) state that semi-structured interviews are useful because they combine thematic structure with openness to deeper participant interpretation.

Direct observation was conducted to examine service practices, facilities, guest management, employee behavior, and operational procedures that reflected Sharia principles. Observation helped the researcher understand how managerial claims were implemented in real settings. Yin (2018) emphasizes that field observation is important for interpreting phenomena within their original context. Documentation was also reviewed, including brochures, internal regulations, promotional materials, and management-related documents. Secondary data were collected from books, journal articles, official reports, and publications related to halal tourism, Sharia hotel management, Islamic economics, and qualitative methodology (Rustamana et al., 2024). These sources were used to support contextual interpretation and strengthen the theoretical grounding of the study.

Data Analysis Technique

Data were analyzed using the interactive model developed by Miles et al. (2014), which consists of data reduction, data display, and conclusion drawing or verification. Data reduction was carried out by selecting, organizing, and simplifying information relevant to the research focus. Interview transcripts, observation notes, and documents were reviewed to identify themes related to Sharia-based marketing, operational management, human resource development, digital promotion, competition, and



Islamic economic principles. Irrelevant or repetitive information was excluded, while significant statements were coded and grouped according to analytical categories.

The second stage was data display, in which the reduced data were arranged in narrative descriptions, thematic groupings, and comparative interpretations across the two hotel cases. This stage helped the researcher identify relationships among managerial strategies, institutional challenges, and Sharia-based values. The final stage was conclusion drawing and verification. Conclusions were developed gradually by comparing data from interviews, observations, and documents with the theoretical framework of strategic management, Islamic marketing, Islamic human resource management, and *maqāṣid al-sharī'ah*. This process allowed the study to generate findings that were empirically grounded and theoretically meaningful.

Trustworthiness and Research Ethics

To ensure trustworthiness, this study applied source triangulation, technique triangulation, and member checking. Source triangulation was conducted by comparing information from managers, key staff, and supporting personnel. Technique triangulation was applied by comparing interview data with observation findings and documentary evidence. [Flick \(2018\)](#) explains that triangulation strengthens qualitative validity by examining phenomena through multiple sources and methods. Member checking was also conducted by confirming the researcher's interpretations with participants to ensure that the findings accurately represented their views and experiences. This procedure supports research credibility because participants are given the opportunity to verify the meanings constructed from their statements ([Nowell et al., 2017](#)).

Ethical considerations were observed throughout the research process. Participants were informed about the purpose of the study, the voluntary nature of their involvement, and their right to withdraw from participation without consequences. Informed consent was obtained before data collection. The identities of participants and hotels were treated confidentially, and all personal information was anonymized. The researcher also ensured that the collected data were used only for academic purposes. These ethical procedures were necessary to protect participants' rights, maintain research integrity, and support responsible qualitative inquiry in the study of Sharia-compliant hotel management.

RESULTS

Overview of Sharia Hotel Management Strategies

The findings indicate that Sharia-compliant hotels in Padang Lawas Regency have adopted several management strategies to respond to competition in the halal tourism industry, although the implementation remains uneven across managerial dimensions. The strategies identified in this study include marketing management, operational management, human resource management, digital marketing, and the application of Islamic economic principles. These strategies reflect the hotels' attempt to maintain their religious identity while adapting to market competition, changing consumer

behavior, and the growing presence of conventional hotels offering halal-friendly services. However, the findings also show that the Sharia label alone does not automatically create competitive advantage. Competitiveness depends on the extent to which Sharia values are translated into visible, consistent, and professional practices in daily hotel management.

Across the two hotels observed, the implementation of Sharia principles was most visible in basic service features, such as halal food provision, prayer facilities, modest service norms, and guest regulations. These elements functioned as the primary markers of Sharia identity. However, the degree of managerial integration varied. Some practices were embedded in formal procedures, while others depended on informal habits and individual staff awareness. This indicates that Sharia hotel management is still in a transitional stage between symbolic compliance and systematic institutionalization. The results further show that the main challenge lies not in the absence of Islamic values, but in the limited capacity to transform those values into structured strategies, measurable service standards, and sustainable competitive practices.

Marketing Management Strategy

The marketing strategies used by Sharia-compliant hotels remain largely conventional. The hotels continue to rely on price promotions, local networks, travel agent relationships, and word-of-mouth communication as their dominant promotional instruments. Although these strategies help maintain short-term visibility, they do not fully communicate the distinctive value of Sharia-based hospitality. The findings show that the “Sharia” label is often presented as an additional identity rather than as the core of a differentiated brand strategy. As a result, potential guests may not clearly understand the specific advantages of staying in a Sharia hotel compared with conventional accommodation that provides halal-friendly facilities.

Nevertheless, the findings also reveal that hotels which communicate their Sharia identity more explicitly receive stronger positive responses from guests. Promotional elements such as halal-certified menus, Islamic dress codes for employees, prayer facilities, family-oriented services, and religiously appropriate guest regulations contribute to greater customer confidence. These attributes help guests perceive the hotel as safer, more trustworthy, and more aligned with Muslim travel needs. However, the use of these attributes in marketing remains inconsistent. In several cases, Sharia identity is visible in hotel operations but not strongly represented in promotional materials, digital channels, or brand narratives. This weakens the ability of Sharia hotels to use Islamic identity as a competitive advantage.

Operational Management Strategy

Operationally, Sharia-compliant hotels have attempted to align service delivery with Islamic principles, but the implementation is not yet uniform. The most common operational practices include providing halal food, preparing prayer spaces, offering information about worship facilities, and applying rules regarding guest eligibility. These



practices show that the hotels recognize the importance of creating a religiously appropriate environment for Muslim guests. However, the findings also show limitations in facility quality, service consistency, and internal operational standards. Some facilities are available but remain modest, while other Sharia-related procedures are implemented informally rather than through detailed written guidelines.

The hotels also face operational challenges related to cost, infrastructure, and standardization. Maintaining Sharia-compliant facilities requires financial commitment, staff discipline, and continuous monitoring. Limited resources make it difficult for hotels to upgrade prayer facilities, improve halal service systems, or develop more sophisticated guest management procedures. To address these limitations, the hotels apply cost-efficiency measures and build cooperation with external parties, including suppliers, local communities, and service partners. These efforts help sustain daily operations, although they have not yet produced a fully integrated operational model. The findings suggest that operational competitiveness depends on the hotels' ability to combine Sharia compliance, efficiency, service quality, and facility improvement.

Human Resource Management Strategy

Human resource management is one of the most critical areas in Sharia hotel management. The findings show that employee behavior strongly shapes the guest experience because staff members directly represent the hotel's Islamic identity. Positive practices were found in the form of polite communication, modest appearance, friendly interaction, honesty, and respect toward guests. These forms of Islamic etiquette create a service atmosphere that distinguishes Sharia hotels from ordinary accommodation. Employees generally understand that service should not only be efficient but also courteous, ethical, and consistent with Islamic manners.

However, the findings also indicate that human resource systems remain insufficiently structured. Recruitment, training, supervision, and performance evaluation are not yet fully designed around Sharia-based competency standards. Many employees learn Islamic service values through workplace habits, managerial instruction, or personal religious understanding rather than through systematic training programs. This creates variations in service quality and limits the institutionalization of Sharia values. The hotels also face challenges in developing staff who are simultaneously competent in modern hospitality management and knowledgeable about Islamic service ethics. Therefore, while Islamic etiquette is already present in daily service, it has not yet been supported by a comprehensive human resource development system.

Digital Marketing Strategy

The use of digital marketing remains limited and has not yet become a fully optimized competitive strategy. The hotels use online booking platforms and social media, but their digital presence is generally functional rather than strategic. Online platforms are mainly used to provide room information, display prices, and receive reservations.

Social media is used to share promotional content, but the content does not always emphasize Sharia identity in a consistent and persuasive way. This indicates that digital channels have not been fully utilized to build a strong halal brand image or communicate the unique value of Sharia-compliant hospitality.

Despite these limitations, the findings show that digital marketing has strong potential to improve competitiveness. Hotels that use Instagram, TikTok, WhatsApp, and online booking platforms more actively are better able to reach younger travelers and digitally oriented consumers. Visual content related to halal food, prayer facilities, family-friendly services, modest hospitality, and Islamic ambience helps strengthen brand recognition. Guest reviews and online interactions also influence trust, especially among potential customers who compare hotel options before making reservations. However, the hotels still need clearer content planning, stronger digital storytelling, and more consistent integration between online promotion and actual service delivery.

Implementation of Islamic Economic Principles

The findings show that Islamic economic principles are present in Sharia hotel management, but their implementation remains partial. The most visible practices include the provision of halal food, facilitation of worship, enforcement of guest rules, ethical communication, and efforts to maintain honesty in service. These practices demonstrate the hotels' commitment to creating an environment that supports Muslim guests' religious needs. They also show that Sharia hotels attempt to operate not merely as commercial accommodation providers but as service institutions guided by Islamic norms.

However, broader Islamic economic values have not been fully institutionalized. Principles such as justice, sustainability, employee welfare, social responsibility, and barakah are acknowledged but not always translated into formal managerial indicators or policies. The findings suggest that *maqāṣid al-sharī'ah* is still more implicit than explicit in hotel management. It appears in service ethics and religious facilities, but less clearly in strategic planning, employee development, financial transparency, community contribution, and long-term business sustainability. Therefore, the implementation of Islamic economic principles requires deeper integration into the hotels' managerial systems, not only into visible service attributes.

Main Managerial Challenges

The study identifies several main challenges that affect the competitiveness of Sharia-compliant hotels. The first challenge is weak differentiation. Many guests still perceive Sharia hotels as similar to conventional hotels that provide halal-friendly services. This occurs because Sharia identity is not always communicated through strong branding, distinctive service design, or consistent customer experience. The second challenge is limited service innovation. Although basic Sharia facilities are available, hotels have not yet developed many innovative products or experiences that reflect Islamic hospitality in a modern and attractive way.



The third challenge is limited human resource capacity. Employees generally demonstrate positive attitudes, but formal training in Sharia-based hospitality, digital marketing, and professional service management remains insufficient. The fourth challenge is the underutilization of technology. Digital platforms are used, but they have not yet been integrated into a comprehensive marketing and branding strategy. The fifth challenge is the partial application of Islamic economic principles. Sharia compliance is visible in several operational practices, but *maqāṣid*-oriented management has not yet become a systematic framework. These challenges indicate that Sharia hotels need more integrated, professional, and value-based management strategies to strengthen their position in the halal tourism industry.

DISCUSSION

Sharia-Based Differentiation and Competitive Positioning

The findings show that Sharia-compliant hotels in Padang Lawas Regency face a fundamental challenge in building a distinctive market position within the halal tourism industry. Their Sharia identity is visible through halal food, prayer facilities, modest service norms, and guest regulations, yet these elements have not been fully transformed into a strong competitive strategy. The hotels still rely heavily on conventional marketing practices, including price promotion, local networking, and general service claims. As a result, the Sharia label tends to function as a formal identity rather than a coherent brand promise. This condition weakens differentiation, especially when conventional hotels increasingly offer halal-friendly services without adopting a formal Sharia hotel model.

This finding is consistent with literature showing that Sharia-compliant hotels in regional halal tourism destinations often struggle to convert Islamic identity into tangible customer value. Studies note that regional hotels face challenges related to limited governance, weak halal infrastructure, underdeveloped supply chains, and insufficient local coordination among government, religious authorities, and business actors ([Akmal et al., 2021](#); [Haetami, 2021](#); [Ayumiati et al., 2024](#)). Other studies also show that halal-friendly conventional hotels can intensify competition because Muslim tourists may compare hotels based on service quality, facilities, price, and religious convenience rather than formal labels alone ([Huda et al., 2022](#); [Alserhan et al., 2023](#); [Wardhani et al., 2023](#)). Thus, the findings support the argument that Sharia-based differentiation must be substantive, not merely symbolic.

Theoretically, this finding strengthens the view that competitive advantage in Sharia hospitality should be understood through the integration of strategic management and Islamic economics. Sharia differentiation becomes meaningful only when religious values are translated into service quality, governance, customer trust, and ethical hospitality. Practically, hotels in Padang Lawas need to develop clearer Islamic value propositions, such as certified halal assurance, family-friendly service design, transparent guest policies, and stronger religious ambience. From a policy perspective, local government and religious institutions should support regional halal

tourism standards, certification facilitation, and coordinated destination branding so that Sharia hotels are not left to compete individually in an underdeveloped regional ecosystem.

Operational Constraints and Sharia Governance

The results indicate that the operational implementation of Sharia principles remains uneven. Basic facilities such as halal food, prayer spaces, and guest regulations are available, but their quality and consistency vary. Some practices are embedded in daily routines, while others depend on informal staff awareness rather than written operational standards. This shows that the main operational problem is not the absence of Sharia values but the lack of institutionalized procedures that ensure consistent implementation. In Padang Lawas, where halal tourism infrastructure is still developing, these limitations become more significant because hotels must build credibility while also dealing with resource constraints, limited market scale, and weaker supporting ecosystems.

This finding corresponds with previous studies emphasizing that Sharia hotel operations require more than visible religious facilities. Maqāṣid-based planning must be translated into enforceable operational guidelines, certification procedures, halal procurement systems, and service standards ([Akmal et al., 2021](#); [Ayumiati et al., 2024](#)). Literature on Islamic economic governance also stresses that Sharia Supervisory Boards, fatwa alignment, and harmonized certification are needed to reduce gharar and strengthen trust in hotel practices ([Maulana et al., 2020](#); [Wibowo & Khoiruddin, 2020](#); [Akmal et al., 2021](#); [Haetami, 2021](#)). However, the evidence from this study suggests that such governance mechanisms remain limited at the regional hotel level, particularly in operational monitoring and standardization.

The implication is that Sharia hotel management must move from compliance-as-appearance toward compliance-as-system. Theoretically, the findings support maqāṣid al-sharīʿah as a practical governance framework for protecting religion, life, and wealth through halal integrity, safety, transparency, and service responsibility. Practically, hotels need written standard operating procedures for halal procurement, guest screening, worship facilities, employee conduct, and complaint handling. At the policy level, Padang Lawas Regency requires stronger institutional support through halal certification assistance, technical guidelines, partnerships with religious authorities, and destination-level Sharia governance. Without this support, regional Sharia hotels may continue to experience inconsistency between their Islamic identity and operational delivery.

Human Resource Professionalism and Islamic Service Ethics

The findings show that human resource management plays a decisive role in shaping the credibility of Sharia-compliant hotels. Employees are the direct carriers of Islamic hospitality values because guests experience Sharia identity through communication, attitude, modesty, honesty, and service behavior. In the hotels studied, Islamic etiquette, or adab, appears in polite interaction, respectful treatment of guests, and moral



awareness in service delivery. However, these positive practices are not yet supported by systematic recruitment, structured training, Sharia-based performance evaluation, or professional competency development. This creates a gap between individual ethical behavior and institutional human resource management.

This finding is supported by studies showing that Islamic human resource management should integrate fairness, professionalism, welfare, motivation, and moral responsibility into organizational practice (Dewi & Hidayat, 2024; Ramly et al., 2024; Abdelwahed et al., 2025). Literature also indicates that Sharia-based hospitality requires employees who understand not only technical service standards but also the ethical objectives of Islamic business (Sarinastiti & Uljanatunnisa, 2020; Hariani & Hanafiah, 2024). In this regard, the study's findings align with previous research but also reveal a persistent regional weakness: Islamic service values are often practiced informally, while formal training and organizational culture systems remain underdeveloped.

Theoretically, this reinforces the argument that Sharia hotel competitiveness depends on human capital as much as on facilities and branding. Islamic economic principles require that employees be treated not merely as labor inputs but as stakeholders whose welfare, competence, and moral agency must be developed. Practically, hotel managers need to design regular training on Sharia hospitality, halal service ethics, digital service communication, and guest relationship management. From a policy perspective, local tourism offices, Islamic educational institutions, and hotel associations in North Sumatra could collaborate to provide certification-based training for Sharia hotel employees. Such programs would strengthen professionalism while preserving the ethical character of Islamic hospitality.

Digital Marketing, Halal Brand Image, and Market Reach

The study finds that digital marketing remains underutilized by Sharia-compliant hotels in Padang Lawas. Although hotels use online booking platforms and social media, these tools are mostly used for basic reservation information and general promotion. They have not yet become strategic channels for building halal brand image, communicating Sharia values, or strengthening consumer trust. This limitation is significant because contemporary hotel customers increasingly rely on online reviews, social media visibility, electronic word of mouth, and platform credibility before making booking decisions. Without a strong digital presence, regional Sharia hotels may remain less visible than conventional hotels with more active online marketing.

This finding is consistent with empirical studies showing that digital marketing, social media, online travel agents, and electronic word of mouth influence consumer trust, brand image, and competitiveness in halal hospitality (Yanasari, 2021; Lubis et al., 2022; Wahyudin et al., 2022; Musthofa et al., 2023; Mazlan et al., 2023). Other research indicates that transparent halal signaling, online reputation, and e-branding help strengthen legitimacy and differentiate Sharia hotels from halal-friendly conventional competitors (Sumaryadi et al., 2020; Nekha & Ratna Kartikawati, 2022; Aisya et al., 2023; Berakon et al., 2023; Rachmiatie et al., 2024). The findings therefore confirm that weak

digital marketing can intensify competitive disadvantage, especially for hotels located outside major tourism centers.

Theoretically, this finding extends the discussion of Islamic marketing into the digital sphere. In Sharia hospitality, digital marketing should not be limited to promotion but should communicate trust, halal assurance, ethical service, and maqāṣid-oriented value. Practically, hotels in Padang Lawas need to develop consistent content strategies featuring halal food, prayer facilities, family-friendly services, Islamic ambience, guest testimonials, and local religious-cultural attractions. Policy implications are also important. Regional tourism authorities should support digital capacity building, halal destination branding, and integration with online travel platforms. Such efforts would allow Sharia hotels to reach broader markets while positioning Padang Lawas as an emerging regional halal tourism destination.

Maqāṣid al-Sharī'ah, Sustainability, and Regional Halal Tourism Development

The results show that Islamic economic principles are present in Sharia hotel practices, but their implementation remains partial. Hotels provide halal food, worship facilities, ethical communication, and guest regulations, yet broader maqāṣid al-sharī'ah dimensions such as employee welfare, business sustainability, transparent governance, social responsibility, and community benefit are not yet fully institutionalized. This indicates that maqāṣid is still applied mostly through visible religious service attributes rather than as a comprehensive management framework. In Padang Lawas, this limitation is important because Sharia hotels operate within a regional tourism ecosystem that requires long-term coordination, stakeholder participation, and sustainable destination development.

The literature supports the relevance of maqāṣid al-sharī'ah as a holistic framework for interpreting Sharia hotel management. Maqāṣid emphasizes the protection of religion, life, intellect, lineage, and wealth, while maslahah provides a normative basis for welfare-oriented business decisions (Wibowo & Khoiruddin, 2020; Marlinda et al., 2021; Hadiasali et al., 2022; Slamet et al., 2022; Aisya et al., 2023; Suryanto et al., 2024). Studies also show that maqāṣid can guide marketing, operations, human resource management, stakeholder welfare, sustainability, and transparent governance (Haetami, 2021; Iskandar et al., 2021; Almeida et al., 2023; Yoshinta et al., 2024; Bazin et al., 2025). The present findings are consistent with this literature but reveal incomplete translation into managerial practice.

Theoretically, the study confirms that maqāṣid al-sharī'ah can function as an integrative framework linking strategy, ethics, governance, and sustainability in Sharia hotel management. Practically, hotel managers should adopt maqāṣid-based performance indicators, including halal integrity, employee justice, customer protection, responsible finance, and community engagement. From a policy standpoint, Padang Lawas Regency needs a regional halal tourism roadmap that connects hotels, halal food suppliers, religious institutions, local communities, and digital promotion. This would help transform Sharia hotels from isolated accommodation providers into strategic actors in regional Islamic economic



development, where competitiveness is pursued alongside welfare, trust, and sustainability.

CONCLUSION

This study concludes that Sharia-compliant hotels in Padang Lawas Regency, North Sumatra, face multidimensional challenges in developing competitive management strategies within the halal tourism industry. The main findings show that Sharia identity is already visible through halal food, prayer facilities, modest service norms, ethical communication, and guest regulations. However, these features have not yet been fully transformed into a systematic competitive strategy. Marketing remains largely conventional, operational standards are not uniformly institutionalized, human resource development is still informal, and digital marketing has not been optimized to strengthen halal brand image and consumer trust.

The discussion confirms that the competitiveness of Sharia-compliant hotels cannot rely only on religious labeling. It requires substantive differentiation through credible Sharia governance, consistent service quality, professional human resources, digital visibility, and *maqāṣid*-oriented management. The study also shows that regional Sharia hotels operate within a less mature halal tourism ecosystem, where limited infrastructure, weak stakeholder coordination, and insufficient policy support constrain managerial innovation. Therefore, Sharia hotel development must be approached not only as an internal business issue but also as part of broader regional halal tourism planning involving hotel managers, local government, religious authorities, communities, and digital platforms.

This study contributes to the literature by integrating strategic management, Islamic marketing, Islamic human resource management, digital marketing, Sharia governance, and *maqāṣid al-sharī'ah* into one analytical perspective. Its significance lies in demonstrating that Sharia hotel competitiveness is both managerial and ethical: it depends on efficiency, innovation, trust, employee welfare, customer protection, and public benefit. Future research may extend this study by comparing Sharia-compliant hotels across different Indonesian regions, using mixed methods, or developing measurable *maqāṣid*-based indicators for evaluating hotel performance, digital branding, human resource practices, and stakeholder welfare in halal hospitality.

Limitation of the Study

This study has several limitations that should be considered when interpreting its findings. First, the research was conducted in Padang Lawas Regency, North Sumatra, which represents a regional halal tourism context outside Indonesia's major tourism centers. This location provides valuable insight into the realities of Sharia hotel management in a developing regional ecosystem, but the findings may not fully represent Sharia-compliant hotels in more established destinations such as Jakarta, Yogyakarta, Lombok, or Bali. Differences in infrastructure, tourist flows, government support, digital adoption, and halal certification ecosystems may influence how Sharia hotel strategies are implemented in other regions.

Second, this study used a descriptive qualitative approach based on interviews, observations, and documentation. This design allowed for an in-depth understanding of managerial practices and Islamic economic values, but it did not measure the statistical relationship among variables such as digital marketing, customer trust, service quality, occupancy rate, and loyalty. The study also focused mainly on internal managerial perspectives from hotel actors. Although this approach is suitable for exploring strategy implementation, it provides limited direct evidence from hotel guests, local government, halal certification bodies, online travel agents, and community stakeholders.

Recommendations for Future Research

Future research should expand the geographical scope by comparing Sharia-compliant hotels in different Indonesian regions, especially between major halal tourism destinations and emerging regional destinations such as Padang Lawas. Comparative studies would help identify whether challenges related to differentiation, operational consistency, human resource professionalism, digital marketing, and Sharia governance are general issues or context-specific problems. Longitudinal research is also recommended to examine how Sharia hotel strategies evolve over time, particularly after improvements in halal certification, regional tourism policy, digital promotion, and stakeholder collaboration.

Future studies should also use mixed-method or quantitative designs to test the relationships among halal brand image, digital marketing quality, Sharia service quality, customer trust, satisfaction, loyalty, and hotel competitiveness. In addition, researchers may develop *maqāsid*-based performance indicators for Sharia-compliant hotels, covering halal integrity, employee welfare, customer protection, transparent governance, environmental responsibility, and community benefit. Further research involving hotel guests, local government, religious authorities, halal certifiers, and online travel platforms would provide a more comprehensive understanding of how Sharia hotels can become competitive, ethical, and sustainable actors in regional halal tourism development.

Author Contributions

Conceptualization	R.A.H. & H.'U.H.	Resources	R.A.H. & H.'U.H.
Data curation	R.A.H. & H.'U.H.	Software	R.A.H. & H.'U.H.
Formal analysis	R.A.H. & H.'U.H.	Supervision	R.A.H. & H.'U.H.
Funding acquisition	R.A.H. & H.'U.H.	Validation	R.A.H. & H.'U.H.
Investigation	R.A.H. & H.'U.H.	Visualization	R.A.H. & H.'U.H.
Methodology	R.A.H. & H.'U.H.	Writing – original draft	R.A.H. & H.'U.H.
Project administration	R.A.H. & H.'U.H.	Writing – review & editing	R.A.H. & H.'U.H.

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Informed Consent Statement

Informed consent was obtained before respondents answered questions for this study.

Data Availability Statement

The data presented in this study are available on request from the corresponding author.

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Conflicts of Interest

The authors declare no conflicts of interest.

Declaration of Generative AI and AI-Assisted Technologies in the Writing Process

During the preparation of this work the authors used ChatGPT, Grammarly, and PaperPal in order to translate from Bahasa Indonesia into American English, and to improve clarity of the language and readability of the article. After using these tools, the authors reviewed and edited the content as needed and take full responsibility for the content of the published article.

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