

Determination of Key Business Processes and Strategies to achieve Sustainable Sharia Spa

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Abstract

Background- In Indonesia, Muslim women are beginning to seek out spas that adhere to sharia law. However, it is not supported by sufficient research.

Thesis statement- How are the key business processes of sharia spas and what are the strategies to achieve sustainable sharia spas.

Research Method - Performance masalah approach (MaP) which consists of six aspects, namely worship orientation, internal process orientation, talent orientation, learning orientation, customer orientation, and property orientation. Data were obtained through literature studies, observations and in-depth interviews with experts, academics and spa practitioners in Indonesia. Data were analysed by NVIVO.

Problem Analysis and Result- The key business processes of Sharia Spa are determined in each organization's benefit orientation. Each key business has success indicators. Strategies are determined to meet these indicators.

Conclusion- Indicators of worship orientation are praying before working for dhikr while serving, social programs for the community and stakeholder commitment. Internal process orientation indicators are the use of raw materials and processes, spa facilities and services and employment. Indicators of talent orientation are spa certification competence and spiritual competence. Indicators of learning orientation are competency-based training in the field of spa and spa organization learning. Indicators of customer orientation are customer satisfaction and customer complaint handling. Asset orientation indicators are the management of spa operational costs, spa revenue streams and zakat payments. The strategy to achieve a sustainable sharia spa is determined by considering three main factors, namely the business, owner and operator, and environmental factors.

Keywords; Sharia Spa, Maslahah Performance, Indonesia

Introduction

In the Global Muslim Travel Index (2021) Indonesia is in fourth position as well as in the ranking on the Global Islamic Economy Indicator, Indonesia ranks fourth. In the food and beverage sector, Indonesia ranks fourth, in the Islamic finance sector it ranks sixth, in the Muslim-friendly tourism sector Indonesia ranks sixth, in the Indonesian Muslim fashion sector it ranks third, in the Indonesian halal pharmaceutical and cosmetics sector it ranks sixth and in media and Indonesian entertainment is ranked fifth (Dinar Standard, 2020).

The development of halal tourism in Indonesia is supported by the issuance of a fatwa by the National Sharia Council which issued a fatwa regarding guidelines for organizing tourism based on sharia principles, which stipulates provisions regarding matters that must be met as tourism operators, one of the industries being spa (DSN-MUI, 2016). In the Law of

the Republic of Indonesia No. 10 of 2009 concerning tourism it is stated that one of the supporters of the tourism industry is the spa industry as a treatment business that provides services with a combination method of water therapy, aroma therapy, massage, spices, healthy food/beverage services, and exercise physical activity with the aim of balancing body and soul while taking into account the traditions and culture of the Indonesian nation (INDONESIA, 2009).

Research related to sharia spas has been carried out in several countries including Malaysia and Thailand. Marican (2021) explains that in Malaysia the existence of sharia spas is increasingly important, especially as a marketing strategy that attracts customers in the fitness industry, sharia indicators that are applied in Islamic Spa Practices (ISP) in their determination must achieve Maqashid Shariah. In Thailand, the halal spa standard process began in early 2013 at the Halal Institute, Prince of Songkla University, especially in the Indonesia-Malaysia-Thailand Growth Triangle (IMT-GT) region. To determine the need for sharia spa services, Islamic councils or scholars have highlighted this halal spa concept. The Thai Spa Association encourages halal institutes to prepare draft halal spa standards (Noipom, 2019).

In Indonesia, there are many spa salons, especially women's spas, but until now there has not been a standard of service and management of spas that are in accordance with the guidance of Islamic law. The National Sharia Council (DSN) issued a fatwa related to spa, sauna and massage business provisions which currently can become a technical reference for the sharia spa industry (DSN-MUI, 2016). The fatwa must be supported by a government law that has the force of law and binds all sharia spas, because until now there has been no law related to Halal Tourism (Samira et al, 2017).

The great potential of the sharia spa business is not only to achieve profits or just to attract the Muslim market. But it takes the role of spa owners and spa operators or employees to ensure that all operational flows run according to Islamic principles. Socio-cultural aspects of both local residents and tourists also need to be considered regarding public perceptions of spas, so awareness must be increased regarding the concept of sharia or Muslim-friendly spas according to sharia spa standards (Chanin, 2016). Another important thing in managing sharia spas is halal certification and supervision. Referring to Chanin (2016), halal certification can help improve the promotion and sustainability of the sharia spa business model.

According to Faidah et al., (2021), spa services must also comply with the principles of sharia business transactions and ensure that spa services are in accordance with maqashid sharia. The level of spa complementary needs can be categorized into three categories: daruriyat, hajiyyat and tahsiniyyat. And there are 14 elements of spa facilities according to the sharia spa concept.

Research conducted by Chanin (2016) provides an overview of the long-term sustainability of the sharia spa industry in Thailand. Yusof, (2016) provides an overview of Islamic practices in the spa industry. Samira, (2017) sees the potential for sharia salons and spas in Indonesia in maintaining the preservation of health tourism. Jamaluddin et al., (2018) presented values in all parts of spa operations in building Muslim-friendly spas. Noipom et al., (2019) examined the roles of various stakeholders in the sharia spa industry, and explained some of the main components of the proposed standard. Marican (2021) applies all elements of sharia compliance that are applied by Islamic Spa Practice (ISP) with a sharia maqashid approach. Faida et al. (2021) found that spa goals must promote *maslahah* which can fulfill *Hifd Al-Aql* and *Hifd Al – Nafs*.

In the *maslahah*-based wealth management process, it can be derived from the cycle of obtaining and utilizing wealth (Firdaus, 2014). Acquiring wealth can be done by fulfilling worship orientation, internal process orientation, talent orientation, learning orientation, customer orientation and wealth orientation. Utilization of wealth can be done by

allocating assets to wealth orientation, customer orientation, learning orientation, talent orientation, internal process orientation, worship orientation. In measuring performance, this research proposes the Maslahah Performa framework as a wealth management system to highlight its contribution to a more comprehensive, rational and realistic answer for measuring the performance of sustainable sharia spas and thereby increase awareness of the Maslahah Performa approach in structuring and developing public policies. product. This research will further discuss the importance of maqashid sharia in sharia spa business processes to achieve sustainable sharia spas, especially in Indonesia by using the performance maslahah approach. Maslahah performance is an approach to analyzing business which includes 6 aspects of orientation, namely worship orientation, internal process orientation, talent orientation, learning orientation, customer orientation, property orientation (Firdaus, 2007). This study aims to analyze key business processes to achieve a sustainable sharia spa and determine strategies to achieve a sustainable sharia spa.

Literature Review

In order to provide guidelines for implementing halal tourism in Indonesia, MUI issued MUI fatwa No: 08/DSN-MUI/X/2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles. The following are the provisions in the fatwa:

Table 1. Provisions for Tourism Based on Sharia Principles

No	Aspect	Provision
1	General Principles	<ol style="list-style-type: none"> 1. Avoid polytheism, disobedience, evil, tabzir, israf, and evil; 2. Creating benefits and benefits both materially and spiritually.
2	Provisions related to Tourists	<ol style="list-style-type: none"> 1. Adhering to sharia principles by avoiding shirk, immorality, evil and corruption (fasad) 2. Keeping the obligation of worship during the tour; 3. Maintain noble character; 4. Avoid tourist destinations that conflict with sharia principles.
3	Provisions for Tourist Destinations	<ol style="list-style-type: none"> 1. Tourist destinations must be directed at endeavors to: <ol style="list-style-type: none"> a. Realizing the common good, b. Enlightening, refreshing and calming; c. Maintaining trust, security and comfort; d. Realizing goodness that is universal and inclusive; e. Maintain cleanliness. preservation of nature, sanitation, and the environment; f. Respect socio-cultural values and local wisdom that do not violate sharia principles. 2. Tourist destinations must have: <ol style="list-style-type: none"> a. Worship facilities that are suitable for use, easily accessible and meet sharia requirements;

		<p>b. Halal food and beverages guaranteed to be halal with the MUI Halal Certificate</p> <p>3. Tourist destinations must avoid:</p> <p>a. polytheism and superstition;</p> <p>b. Immorality, adultery, pornography, pornography, liquor, drugs and gambling;</p> <p>c. Art and cultural performances as well as attractions that are contrary to sharia principles.</p>
4	Provisions related to Sharia Tour Guides	<p>Sharia tour guides must fulfill the following conditions:</p> <p>1. Understand and be able to carry out sharia values in carrying out tasks; especially those related to tourism jurisprudence;</p> <p>2. Have a noble character, be communicative, friendly, honest and responsible;</p> <p>3. Having work competence according to applicable professional standards can be proven by a certificate;</p>

Sharia is expressed through a Muslim-friendly tourism icon as rahmatan lil'alam (Djakfar, 2018). In the concept of Muslim-Friendly Tourism (PRM), visitors may not be the target of discrimination by owners of halal tourism businesses. So it can be said that halal tourism and Muslim-friendly tourism are the same concept. It's just that to be more inclusive for all people of all religions and the concept of halal can also be used by the whole community, the concept of Muslim-friendly tourism is used.

The Indonesian Ulema Council (MUI) has issued a fatwa regarding sharia standardization and certification for sharia spa businesses listed in MUI fatwa No: 08/DSN-MUI/X/2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles. In the fatwa, it is explained the provisions for organizing spas, saunas and massages in accordance with sharia. The spa, sauna, and massage that is carried out must meet the following conditions:

1. Using halal and non-odd materials that are guaranteed halal by the MUI Halal Certificate;
2. Avoid pornography and pornography;
3. Maintaining the honor of tourists;
4. Male therapists may only do spas, saunas and massages for male tourists; and female therapists may only do spas, saunas and massages for female tourists;
5. There are facilities that make it easy to worship.

Halal spa services can be a major market segment of the spa industry in Thailand. Spa administrators and religious organizations as well as Thai spa associations, Islamic councils, ASEAN halal trade and tourism associations, ministries of Health must understand and assist each other in developing halal spa standards. So that customers can enjoy spa services without violating sharia principles (Noipom et al., 2019). This also needs to be done in Indonesia where Muslim consumers, sharia salon and spa managers and the government must coordinate to

play an important role in preparing education and training, regulation, accreditation, quality standards, and marketing of sharia salons and spas (Samira et al., 2017).

Halal business and trade as part of the halal economy requires the insertion of maqashid sharia business organizations. It should be underlined that halal business and trade spreads a new paradigm for stakeholders, where maximum profit is not the only goal in business. This should also be followed by initiatives that ensure spiritual attainment. As a business organization, companies that comply with sharia are expected to increase Islamic values in their operations (Rahman et al., 2017).

By prioritizing sharia principles, it is expected to attract tourists, especially Muslim tourists. Convenience is the most important factor that must be owned by the tourism service sector. This has been implemented in the hotel sector which applies the concept of *maslahah* as proven by sharia hotels which have increased profits (Ghufron, 2017).

Performance Maslahah

Organizations are living organisms. Organizations have the same nature and cycles as humans. Organizations are born, grow and die. Organizations must be treated as human beings. The main purpose of creating an organization is the same as the purpose of creating humans. The mission of creating the organization is the same as the mission of creating people. The purpose of forming the organization is to achieve *falah*. The mission of creating the organization is to carry out its duties as Allah's caliph on earth. Organizations must provide benefits to stakeholders and the environment. To realize the goal (*falah*), the organization must be able to meet basic needs (*maslahah*). So, *falah* is the ultimate goal of the organization and *maslahah* is organizational goals (Firdaus & Yusuf, 2014).

MaP is a maqashid sharia-based performance system that focuses on balancing all aspects of *maslahah*, namely religion (*al-din*), soul (*al-nafs*), heredity (*al-nasl*), reason (*al-din*), soul (*al-nafs*), descent (*al-nasl*), mind (*al-'aql*), and wealth (*al-mal*) (Firdaus, 2015). *Maslahah Performa* is a *maslahah*-based organization where the organization has its own *maslahah* characteristics. They are worship orientation, internal process orientation, talent orientation, learning orientation, customer orientation and wealth orientation (Firdaus, 2015).

a. Worship Orientation

Worship orientation is the perspective of preserving and protecting religion in organizations. The worship orientation is the control center for all other orientations. Another orientation circulation center is the worship orientation center. In achieving aspects of worship orientation there are several indicators, namely:

1. Pray before work

All activities begin with saying *basmalah*, so that when someone does something with awareness, that Allah sees and hears what is done and this is an Islamic teaching that regulates the procedure for his relationship with Allah (Faidah et al., 2021)

2. Make remembrance while serving

God's presence in all activities, both when providing services and carrying out business operations, will have an impact on a person that things are done according to God's will, for example using the holy verses of the Koran before starting medical procedures and using "zikirullah" therapy (Yusof, 2016).

3. Social programs for the community

The entire set of values and processes that must be handled by an organization, and not only to minimize potential hazards, but also to create social, economic and environmental values, with the implementation of social programs, it can provide the most important contribution to the surrounding environment (Samira et al. al., 2017). According to Szromek & Polok (2022) the potential use of services for social purposes while maintaining the main operational goals.

4. Stakeholder commitment

With so many stakeholders involved in the process of setting up sharia spa service standards, they can ensure that spa services comply with Islamic law (Noipom et al., 2019). The commitment of owners and operators in running the spa business must have Islamic values in accordance with fiqh law in muamalah (Sobari et al., 2019).

b. Internal Process Orientation

Internal process orientation is the perspective of preserving and protecting organizational life. This orientation is how the organization prepares for the future sustainability of the organization both from the aspect of human resources and systems. In achieving the aspect of internal process orientation there are several indicators:

1. Use of raw materials and processes

In the sharia spa business, they must follow the halal concept which leads to business certification and halal supervision of products (Chanin, 2016; Jamaluddin et al., 2018; Yusof, 2016) and the equipment used for spa services must also comply with sharia law (Chanin, 2016). According to Halim and Hatta, (2017) and Samir), in sharia spas what determines the permissibility of spa products is determined by substances or ingredients that are clearly prohibited in Islam. Examples of these items include a clear prohibition against the use of "dead animals, blood, pork offered to other than Allah." (Sura al-Baqarah verse 173). Therefore, sharia spa products and services are prohibited from using parts or derivatives of:

- Dead animal – this means an animal that is considered to be a carcass that has died of natural causes. Besides that, it also means animals that die in a way other than being slaughtered by mentioning the name of Allah s.w.t.
- Blood – includes all types of blood, both from humans and animals.
- Pork – includes all pork derivatives.
- Any meat that is slaughtered without mentioning the name of Allah. This will include all derivatives of these animals as well. This is with the exception of fish and seafood. For now the discussion is still continuing on the explanation of the procedures for taking the law by Muslim jurists.
- The product must not contain unsafe and harmful ingredients in both short term and long term use. There should be no harmful substances in spa products.
- There are no services & treatments that change God's creation (eg, eyebrow shaving, wig maintenance). No hair dye black and no following services are permitted to be performed in the spa such as gambling, karaoke, snooker, dancing, entertainment shows and so on.

Spa products are generally allowed because of the need to maintain cleanliness and promote a healthy lifestyle (Halim & Mohd Hatta, 2017). Although in the results of Yusof's research (2016) the use of halal products was found not to be a significant variable in determining the perception of spa visitors towards the Islamic spa approach.

2. Spa facilities and services

According to Faidah et al., (2021) Muslim tourists want sharia-compliant spa facilities and services that must meet humanistic values and Islamic standard operating procedures related to morals. Separation of women's and men's service rooms must be separate. There is a prayer room for convenience in carrying out worship and there should be no ornate images of humans or animals on display as decorations, beds, toilets and therapy rooms facing Mecca, toilets have a water saving system, ablution facilities are located outside the prayer room (Chanin, 2016 ; Samira et al., 2017) (Marican et al., 2021).

In mandatory services carried out according to sharia, the therapist and customer must be of the same sex. The therapist greets customers by saying "Assalamu'alaikum" (Faidah et al., 2021) For a spa atmosphere there is no music that expresses seductive and controversial messages (Samira et al., 2017). The therapist carries out the consultation stage prior to service related to the customer's condition, for example being asked if you are menstruating? Because if you want hair and nail cutting services, you must follow them during the junub bath. And the therapist must provide information about the type of service, service rates, and hours of service before starting treatment (Noipom et al., 2019; Samira et al., 2017).

3. Employment

Labor is the spearhead in an industry, therefore sharia spa industry players must follow labor laws in terms of wages and welfare (Noipom et al., 2019). Appearance of therapists and staff according to sharia must cover their genitals using uniforms and identities (Chanin, 2016; Samira et al., 2017). And must arrange service time so as not to neglect prayer times, and adjust working hours during the month of Ramadan (Samira et al., 2017).

c. Talent Orientation

Talent orientation is the point of view of preserving and protecting organizational heredity. For talented employees who are actively involved in managing a business, mastery of worship orientation competencies and organizational competencies is the most valuable asset. In talent orientation there are 2 indicators, namely:

1. Have a spa competence certificate

Sharia spa workers must be qualified and experienced in the spa service industry who are trained and certified workers from the spa industry (Noipom et al., 2019). According to Chanin (2016) it is very important to have a therapist who has good knowledge related to massage and has received proper training. So companies must continue to improve the ability of therapists to become professional and have competency certificates (Faidah, 2021). Government support in developing local expertise and increasing regulation of the spa industry which aims to improve spa quality, develop local spa therapists and reduce dependence on foreign spa therapists (Jamaluddin et al., 2018). Not only for yourself, but also for the environment and other stakeholders, because it is very important for a spa manager to have knowledge of Islamic principles (Noipom et al., 2019).

2. Having spiritual competence

The company's efforts to improve the spirituality of the workforce such as being able to read the Koran so that it can accommodate aqidah, sharia, morals, insight, knowledge, skills, education and experience (Samira et al., 2017)

d. Learning Orientation

Learning orientation is a way of looking at the preservation and protection of organizational intellect. The learning process is carried out with increasing frequency. The course process learning enhances the process of improvement (corrective action). In the aspect of learning orientation there are two indicators, namely:

1. Competency-based training in the field of spa

Every industry is required to have a spa competency-based training schedule so that it can be competitive and can be added value (Faidah et al., 2021). Foreign language training such as English, Arabic and Malay for therapists can explain spa services that elevate cultural heritage and sharia spa services (Chanin, 2016; Faidah et al., 2021). With the ability to communicate, it can overcome customer complaints and this is also a marketing strategy so that sharia spas can be sustainable (Szromek & Polok, 2022).

2. Organizational learning

The learning orientation raises awareness, desire, hope, and motivation to realize organizational goals, hence the importance of training for spa managers on Islamic principles (Noipom et al., 2019). The management style and elements that influence the services of a spa company can leave an effect on all Muslim visitors, who can further spread the word about their excellent experience to other visitors, and they will come back and become loyal customers (Chanin, 2016).

e. Customer Orientation

Customer orientation is a point of view regarding the preservation and protection of customer relationships. Customers function as intermediaries for the provision of sustenance from Allah to businesses. In the aspect of customer orientation there are 2 indicators, namely:

1. Customer Satisfaction

Customers see businesses as providing the value they need. Customer satisfaction with the services provided by halal wellness service providers is positively influenced by the atmosphere of Islamic outlets, humanistic values and Islamic standard operating procedures related to morals (adab) (Faidah et al., 2021).

Providing services exceeding customer expectations can also increase customer satisfaction, especially in fulfilling the overall sharia spa concept. Because it is very important that the owners of the sharia spa industry have strong reasons and commitment to serve customers until their basic human needs are met (Yusof, 2016) (Sobari et al., 2019).

2. Handling Customer Complaints

Customer communication with Islamic principles is very important. We also need to communicate Islamic principles in the business we run and we also listen to customer needs or complaints so that the sharia spa industry can be sustainable (Szromek & Polok, 2022). More importantly, the community must be given the opportunity to provide feedback on various aspects of sharia spa service standards and practices so that they can be satisfactorily accepted by everyone (Noipom, 2019).

f. Wealth Orientation

Asset orientation is the point of view of preserving and protecting organizational wealth. According to maqasid sharia, the orientation of wealth is essentially a cycle consisting of how to acquire and spend wealth. In the aspect of asset orientation there are 3 indicators, namely:

1. Spa operational cost management

According to Marican et al., (2021) A Muslim may not spend on non-halal and dangerous products that violate sharia, must be wise in spending his wealth on useful activities and products. In the spa industry, spa owners and employees must take care of their assets and wealth. by not committing wasteful acts where the product used must be managed properly. For example, in spa management planning, the number of facilities is determined in advance according to the capacity of how many customers can be reached at one time, so as not to cause a waste of electricity and water supply. These facilities must also be maintained regularly so that they function properly and do not cause waste. According to Szromek & Polok (2022) the use of potential services for social purposes while maintaining the main operational goals, which in this case will reduce the flow of costs.

2. Spa revenue stream

The revenue stream in the spa industry starts from accepting payments, it is not recommended to use a credit card, and needs to be submitted before providing

spa services (Chanin, 2016). The sustainability of the spa industry will depend on the profits earned, realizing the cleanliness of assets and turning the organization into an efficient organization. Halal spa business pricing must be the same as regular spa business. In addition to increasing income by developing spa services for fitness and health (Chanin, 2016; Samira et al., 2017).

3. Payment of zakat

Sharia spa companies make philanthropic donations based on the principles of zakat, infaq and sodaqoh (ZIS) (Chanin, 2016; Samira, 2017). A form of equitable distribution of wealth is through zakat (a religious obligation for all Muslims who meet the required wealth criteria) or infaq (giving some ownership or income) (Faidah et al., 2021). Islamic finance also prohibits interest (riba) because it comes from an unfair economy. In addition, sharia insurance (Takaful) for workers is highly recommended (Jamaluddin, 2018).

In accordance with the *maslahah* performance (MaP), to obtain the wealth of blessings, the main key is to achieve a worship orientation. Worship orientation is a spiritual energy center that transfers positive energy to other organizational *maslahah* orientations. The positive energy of worship orientation has an impact on individuals and organizations that will protect attitudes and behavior in accordance with the demands of *aqidah* and *shari'ah* guidance. Furthermore, the soul and body of the organization must be well developed to achieve success in this world and safety in the hereafter. In addition, one of the obstacles that must be eliminated or avoided is interest. The system of interests can damage and harm (*madarrah*) the ownership system. Purification of the soul can be done if the organization is able to meet the needs of worship orientation. Worship orientation as an energy center for the transfer of positive spiritual energy towards the entire orientation of the organization's benefit. Therefore, all organizational benefit orientations will react to the worship orientation energy. Internal process orientation has the lowest moment of inertia compared to other orientations. Therefore, the response of internal process orientation to worship orientation is the fastest compared to other orientations. Worship orientation increases the spirit of the organization to be more comfortable, gentle, patient, optimistic, so that the internal process orientation will be completed (Figure 1) (Firdaus & Ismail, 2014; Firdaus, 2015).

Research methods

The method used in this research is qualitative method. Research with qualitative methods is in line with the statement (Moleong, 2011) that qualitative research is research that intends to understand the phenomena experienced by research subjects as a whole by means of descriptions in the form of words and language in natural contexts and methods. In particular, the method chosen for the qualitative methodology is interviews. This reasoning is due to the fact that qualitative research interviews try to describe and interpret important themes in the lives of the people being interviewed. This research will focus on analyzing the application of the concept of performance *maslahah* to the sharia spa industry where the sources in this study are experts in the field of performance *maslahah* and sharia spa industry entrepreneurs

In connection with the research to be carried out, in this study using field research (field research), namely conducting field research that examines and reviews and learns directly about the object under study. The subjects in this study were performance *mashlahah* experts and Sharia Spa industry entrepreneurs.

Primary data sources are the main data sources needed in research that come from informants and are the main data sources. Primary data is data obtained directly

from the results of interviews obtained from informants who are considered to have the potential to provide relevant and actual information in the field. The informants in this study were experts in the field of mashlahah performance and entrepreneurs in the Sharia Spa industry.

Secondary data is data that is already available, so we just need to find and collect it. Secondary data can be obtained more easily and quickly because it is already available, for example in libraries, companies, trade organizations, central bureaus and government offices. The documents used in this research are written documents in the form of expert opinions, laws, books, journals, magazines and research reports.

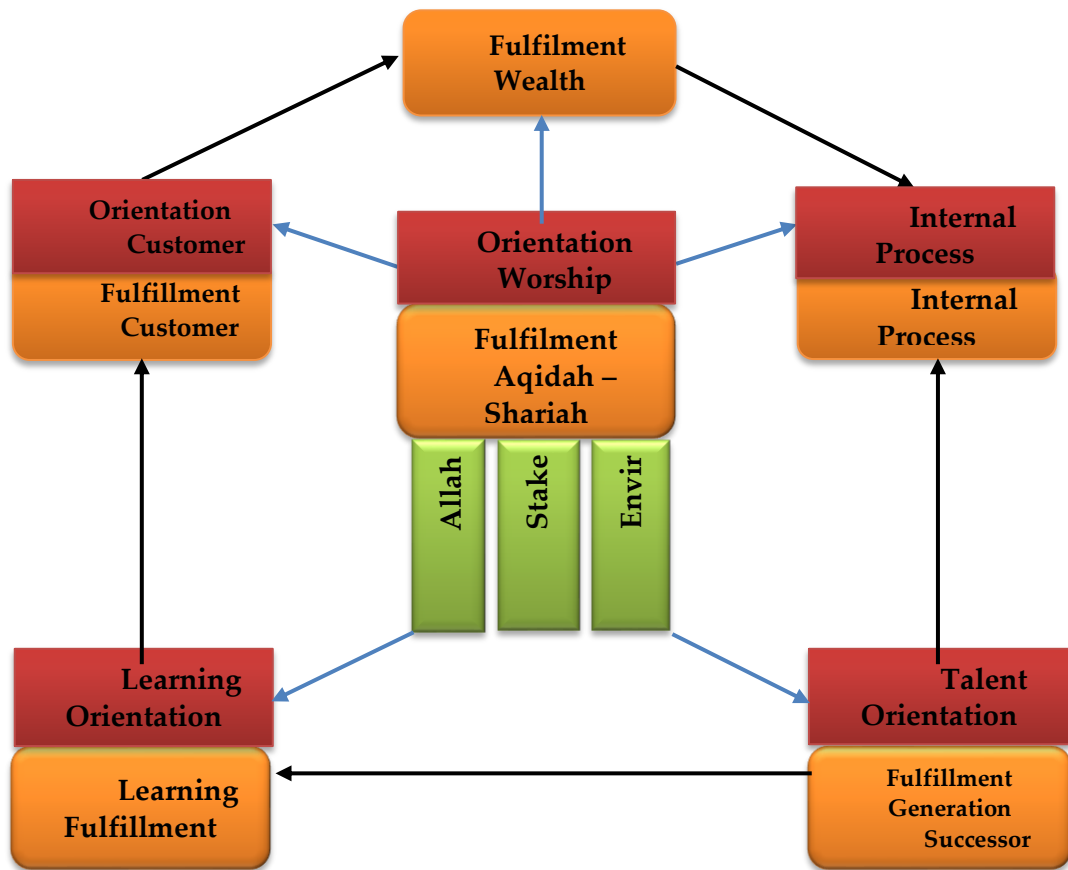


Figure 1. Maslahah Performa Framework

The data in this study were collected in various ways according to the desired information, including by:

a. Interview

The main purpose of the interview is to understand what the interviewee is saying (Kvale, 1996). Interviews are very effective for learning more about participants' experiences. The interviewer can get detailed information about the subject. Interviews may be useful as a follow-up of some of the respondents' questionnaires, for example, to further explore their answers (McNamara, 1999).

This study used a qualitative approach (interviews) while the selection of informants was carried out by purposive sampling. Purposive sampling is one of the most common sampling strategies in which groups of participants are pre-selected based on a specific research question. This study focuses on expert sampling, which is part of purposive sampling.

Table 2. List of Respondents

No	Respondents	Position
Association		
1	Dr. Anang Sutono CHE	Rector STPP Bandung
2	<u>Dr. H. Sapta Nirwandar, S.E</u>	Chairman of Indonesia Halal Lifestyle Center
3	<i>M. Asyhadi S.E., M.Pd.</i>	Dewan Pengurus ASPI Wellness & SPA
Praktisi		
4	dr. Syafrudin alun	Director Muslimah Beauty Care Padang
5	Fiza Smith dipl. Cidesco dipl. Cibtac	COO Aquina Salon Day SPA Semarang
6	Julianti, SKep, MKM	Director Ebsco Indonesia
7	Sari sukresno	Director Spa Muslimah Sari Soekresno
8	Sri Ida Mulyani, Dipl.Cidesco, Dipl.Cibtac	Director Kirana Spa Tangerang Selatan
9	Verawati Amir	Director Latifa Indonesia

b) Observation

Observation is a data collection technique that not only measures the attitudes of respondents but can also be used to record various phenomena that occur (Sujarweni, 2015). Observations made from 2022 on existing social media.

c) Document Study

Documents are a qualitative data collection method with a large number of facts and data stored in material in the form of documentation. Most of the data is in the form of letters, diaries, photo archives, results of meetings, souvenirs, activity journals and so on. Documentary materials are divided into several types, namely autobiographies, personal letters, books or diaries, memorials, clippings, government or private documents, data on servers and flash drives, data stored on websites, and others (Sujarweni, 2015). This type of data has the main characteristic of being unlimited in space and time so that it can be used to extract information from the past.

Data analysis

Data analysis in this study was carried out by following the steps proposed by Miles et al, (1994), namely: 1) categorizing and reducing data 2) compiling data into narratives 3) interpreting the data that has been obtained 4) concluding existing data based on previously compiled data at this stage researchers have been able to get answers to the problems studied 5) verify and draw conclusions. After that, two text mining approaches were used, namely the human intelligence approach and the computer-based approach (Beik et al, 2020).

NVIVO Data Analytics

Stage 1: Information Retrieval.

The author uses the "Text Search" feature of NVivo 12 Plus to retrieve information from the literature to be reviewed. In doing this, the document is first imported into the NVivo software. The author then uses non-transliterated Arabic and language keywords related to maqosid. This keyword is considered important based on the author's reasons for extracting information that best describes maqosid sharia from large, bilingual and unstructured textual data (Hudaefi & Beik, 2020)

Stage 2: Information Extraction and Qualitative Coding.

The NVivo 12 Plus' "Code" feature is further used to encode information that is automatically retrieved using the "Text Search" feature above. The authors engage with both inductive and deductive coding procedures, which are referred to as mixed or abductive approaches (Alvesson & Kärreman, 2007)

Stage 3: Visualization.

Once the relevant information is extracted and encoded in the author's node, the analyzed information can be visualized through the NVivo 12 Plus' "Word Frequency" feature displayed with a word cloud.

Stage 4: Knowledge discovery.

After retrieving, extracting, coding, and further visualizing information from the unstructured sample word literature, relevant knowledge is subsequently discovered. The "Crosstab" feature from NVivo 12 Plus can be used to explain the information that best describes the theme raised.

Data Credibility Test

The process of data analysis in order to obtain the validity of the data that has been collected uses triangulation analysis, namely analyzing the answers from research subjects by examining the truth with other data sources. Triangulation is a form of checking the validity of data that utilizes something other than the data for the purpose of checking or comparing the data (Patton, 2002). There are 4 kinds of triangulation, namely data or sources, methods, theories, researchers.

This study uses data or source triangulation, namely by using various data or sources related to the application of the concept of masalah performance in the sharia spa industry in Indonesia.

Table 3. Table of Triangulation Types

No	Triangulation	Definition
1	Data or sources	Researchers' efforts to access more varied sources in order to obtain data with the same problem
2	Method	The researcher's efforts to compare the findings of the data obtained using certain methods, for example field notes made during transcripts from in-depth interviews, regarding an issue and from the same source. In this case, the researcher tries to test the level of validity and reliability of the data using different methods

3	Theory	The use of various theoretical perspectives in interpreting the same data
4	Researcher	When two or more researchers work in a team researching the same problem. In this connection, data findings from one researcher can be compared with data findings from other researchers, and researchers can then carry out an analysis together and provide explanations regarding findings that may differ from each other.

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