

# APPLICATION OF NEW ISLAMIC STYLE CONCEPT AT HOTEL NARAPATI INDAH SYARIAH BOUTIQUE & CONVENTION

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## ABSTRACT

Sharia hotels are accommodation services needed by Muslim tourists, which have increased since the government began developing halal tourism. The design of the Narapati hotel refers to Ministerial regulation No. 2 of 2014 concerning guidelines for the operation of the Sharia hotel business with a classification of *Hilal 1*, which consists of several aspects. It is necessary to pay attention to the separation between men and women on each floor or room area, facilities, and circulation of visitors. Applying the latest Islamic concept that combines the classic style (existing hotel) with Islamic architecture (Islamic patterns such as calligraphy, geometric, arabesque, and arch) can present an attractive form with a contemporary, unique, and luxurious feel. The application of colors following the Islamic sunnah can bring blessings. These things are applied to avoid deviant behavior and create a safe, comfortable atmosphere for hotel visitors to generate interest in coming back.

## KEYWORDS

Sharia Hotel  
Interior Design  
Islamic concept  
Classic

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## 1. Introduction

Indonesia's population is predominantly Muslim. The number of Muslims in Indonesia according to the records of the Islamic economic community, "domestic Muslim tourism could increase by 5.8% by 2024. Meanwhile, around 20% of the 14.92 million foreign tourists came to Indonesia in 2019. It has increased since the government began developing halal or Muslim-friendly tourism in 2016 ". One of the destinations needed by Muslim tourists in accommodation services is a hotel that applies Islamic principles, namely sharia hotels.

According to some articles, Bandung is among the most tourist destinations today. But today's tourists do not just expect convenience and comfort in staying; they will look for a different feel with more unique properties and facilities. Because no hotel fully implements the Sharia hotel system. Therefore, the redesign chosen is the Narapati Indah Syariah Boutique & Convention hotel, which will later perfect the sharia principles with *hilal 1* classification and apply the theme of Islamic Architecture in its design. It is made so that the invention can give an Islamic impression. In addition, the Narapati hotel is a thematic hotel with a unique and luxurious classic design style. Therefore, this design concept will combine traditional style and Islamic architecture (Islamic pattern) by presenting the latest nuances.

## 2. Literature Review

### 1.1.1 Hotel Definition

According to the Certificate of the Minister of Tourism, Post and Telecommunications Number KM37 / PW. 340 / MPPT- 86 concerning business regulations and hotel management, a hotel is a type of accommodation used by all or part of a building that provides lodging services, food and beverages for visitors, and other supporting facilities such as fitness centers, swimming pools, and meeting rooms. All are commercially controlled.

The definition of the hotel, according to L Foster in his book "Introduction to Travel & Tourism," says that in a broad sense, hotels can refer to all types of accommodation. If in a narrow sense, a hotel is a building specifically built to provide temporary lodging for visitors by providing food and beverage services.

Based on the definition according to the experts above, the author concludes that hotels must provide primary facilities intended for general customers. Such as accommodation, bedrooms, culinary food, and drinks must be provided either for visitors who spend the night at the hotel or for visitors who only choose to use the additional facilities offered by the hotel for a fee following the services provided. (Yati et al., 2021 ; Baehaqi, 2018)

### 1.1.2 Sharia Hotel

The word sharia contains legal principles in Islam. Sharia Hotel is a hotel business activity that covers all aspects of hotel standards set by government regulation Tourism and Creative Economy number 2 in 2014. In addition, a Sharia Hotel is a hotel that provides services and products that do not violate Islamic law, and all components within the hotel meet the specified standards. Start with small things such as bathroom design, reception services, the hotel room itself, etc. (Yati, Mirza, and Nasution 2021)

### 1.1.3 Interior Design

An interior is the layout and design of a space within a building. It fulfills our basic needs for shelter and protection, influences forms of activity, embodies aspirations, and expresses ideas that accompany our actions. Interior design also influences our worldview, mood, and personality. (Ching and Binggeli 2017; Retno and Ambarwati 2008; Kilmer and Kilmer 2014)

### 1.1.4 Desain Interior Hotel syariah

Islamic Hotel Interior Design has transformed, which will affect the provision of products and types of facilities, forms of service, and use of available facilities. Traditional and Islamic hotels still rely on the primary function of commercial, public buildings.

Efficiency and comfort aspects must be considered when designing a hotel's interior. These two aspects influence hotel design decisions, taking into account the interests of hotel customers, who are the target of the hotel. The discussion below outlines some essential elements of designing an Islamic hotel interior. (Dienisa, Elsa; Wulandari, Ratri; Firmansyah 2018; Wicaksono and Sarihati 2017)

### 1.1.5 Aspect Theme

The theme relates to forming a character or image (brand image) conveyed through interior design. Commercial buildings with a strong personality and appearance in increasing consumer attractiveness. Designing the interior of Islamic hotels needs to pay attention to things to be avoided, such as the elimination of paintings of living creatures and statues and not presenting an atmosphere identical to the culture or beliefs of a people that are not justified by sharia Herbert Read (1970:56) Quraish.

Islamic art represents the beauty of being from the perspective of Islam, life, and Islam of the people, leading to a perfect encounter between truth and beauty. The precision in bringing out the Islamic form can be seen from the re-selection of geometric ornaments on the decorative elements of the floor, walls, and interior features (Rangga and Sudarisman 2015), (Gumilang, Sumarno, and Sulistiyani 2021). Leaman (2005:121) says that one of the exciting aspects of geometric illustration in Islamic art is its balance, with the resulting shapes having a balanced number.

### 1.1.6 Spatial Aspects

Interior space is an arrangement of components that can facilitate directly effective and productive activities. (Firmansyah et al. 2021). According to (Sholahudin, 2009: 147), an interior designer must have the ability to give life to these spaces. Pile (1988: 95) explains some aspects of interior planning, which include orientation, space planning facilities, and circulation.

Orientation should be considered towards the Qibla (prayer direction). The direction of the building/room facing the Qibla is one of the considerations from the beginning of the facility's construction because it affects the layout's shape, the space's size, and its relationships. The effectiveness of the prayer space in the room or mosque/mushola has a prohibition against facing or backing the qibla direction of the toilet.

The provision of facilities in Islamic hotels generally still refers to conventional hotel standards. Customized facilities include a lobby, lobby lounge, restaurant, coffee shop, bar (non-alcoholic), drug store, and meeting rooms. The types of facilities being discussed and not yet implemented are music rooms, discotheques, fitness rooms in the form of fitness centers, and swimming pools.

In addition, the supporting facilities of Islamic hotels fulfill sharia principles, such as the availability of halal food and beverages, Islamic literature such as the Qur'an and prayer tools in each room, television channels (selected), separate toilets between men and women, the availability of showers or similar tools for *istinja'* with water in the bathroom and forms of entertainment following Islamic entertainment principles. One of the typical facilities of Islamic hotels usually prioritizes mosque facilities as a place of worship during the five daily prayers. (Ariyanto 2012) concluded that what is considered Islamic in an interior environment is that the atmosphere created through the facilities will encourage remembrance of Allah, motivate behavior following the provisions of sharia and encourage all behavior to be by the values of the Qur'an.

The spatial arrangement is carried out efficiently and productively by paying attention to the function of the space according to the existing activity pattern. The hotel can be divided into zones with different structural characteristics and requirements based on its function. The programming scheme of traditional public buildings is based on the principles of effectiveness, accessibility, adaptability, flexibility, and functionality (Ching, 1996: 74).

However, Sharia hotels add the principle of divergence over the hierarchy of space so that Islamic hotel interior design affects the program's shape, which is different from conventional hotels. The circulation concept for Islamic hotels is different from traditional hotel circulation paths. In Islamic hotels, public circulation considers the separation of circulation paths based on the gender of the activity actors. The separation of circulation paths can also be controlled by the receptionist, who provides instructions for directions to a particular room. Site orientation aims to create a comfortable level of privacy (according to sharia) so that the guest path does not intersect with guests of the opposite sex.

In addition, the placement of male and female room zones is controlled by the receptionist so that there are groups of male and female room zones. When planning the interior of an Islamic Hotel, the flexibility of space and access to rooms and the division of access zones according to the gender of users is essential. The shape of the existing circulation plan in Islamic hotels influences the flexibility of site direction. Public circulation has a free movement pattern made by not providing a lot of insulation/partition (open plan).

Differentiating the male and female floors also aims to clarify the function of the space to provide a clear footprint on the facilities in these spaces. Circulation to rooms or other facilities is also separated, such as separating the vertical path (elevator or stairs) so as not to cause cross circulation (cross circulation). (Ariyanto 2012)

### 1.1.7 Sharia Products

The product of the Islamic hotel itself has a classification that already exists following the regulations, namely the Regulation of the Minister of Tourism and Creative Economy of the Republic of Indonesia Number 2 of 2014 concerning guidelines for organizing Islamic Hotel Business. This data concludes that the *Hilal 1* Sharia Hotel criteria have three aspects (Kementerian Pariwisata 2014)

- The product aspect has eight elements and 27 sub-elements:
- the service aspect has six elements and 20 sub-elements.
- the management aspect has two elements and two sub-elements.

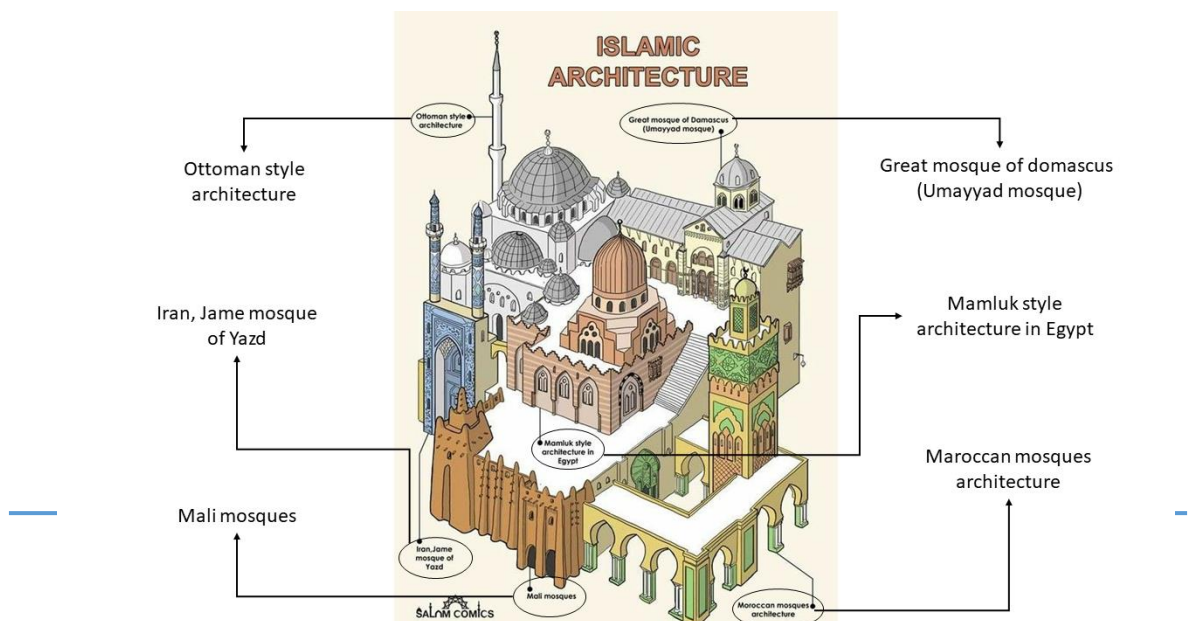
**Table 1:** *Hilal 1* Product Aspect.

No	Aspect	No	Variable	No	Criteria	Checklist
1	Product	1	Public bathroom	1	There is a barrier between one urinal and another urinal to protect the view	A
				2	There are facilities for purification	A
		2	Guest bedroom	3	Prayer equipment available (upon request)	NA
				4	Al-Quran is available	A
				5	There is no entertainment or anything against immoral norms	A
				6	No alcohol in the bar or restaurant	NA
		3	Guest bathroom	7	There is practical equipment in the guest bathroom to wash with water in the urinal and	A

				toilet bowl	
			8	There is a place for ablution in the guest bathroom	A
			9	There is an enclosed bathroom	A
	4	Kitchen	10	A dedicated kitchen for processing halal food and beverages is separate from the general kitchen.	A
			11	The kitchen/pantry processes halal food and beverages	NA
	5	Employee room	12	There is a place to wash in the employee's place	NA
			13	There is a barrier between one BAK place and another	NA
			14	There is an ablution place in the employee bathroom	NA
			15	There is a place to change clothes out of sight in each dressing room	NA
	6	Place of worship	16	Places of worship are clean and holy	A
			17	Male and female prayer areas have divider/separator	NA
			18	Good and well-maintained prayer equipment is available	A
			19	There is good air circulation in the form of a cooling device/ fan	A
			20	There is enough bright lighting	NA
			21	Separate ablution places for men and women are available	A
			22	Clean water installation is available for ablution	NA
	7	Swimming pool	23	The ablution place is clean and holy, with a suitable water drain	NA
	8	Spa and Salon	24	It is in a room protected from the view of the opposite sex.	NA
			25	Separate rooms for male and female guests are provided.	NA
			26	The ingredients used for treatment are excellent and halal.	NA

### 1.1.8 Influence of Islamic Architecture

The prominent Islamic architectural style developed after Islamic culture combined with architectural styles from Rome, Egypt, Persia, and Byzantium. The dominant motifs or patterns in Islamic architecture almost always use continuous repetitive and rhythmic patterns (commonly called Islamic geometric patterns) and circular structures. Islamic architecture is not always identified with the use of domes. Islamic architecture is an architecture that is easily assimilated with local culture. (Yati et al., 2021 ; Fikriarini, 2010)



Islamic pattern is a decorative art formed and developed in Islamic culture until today. Currently, many terms are related to Islamic art, namely Islamic geometric patterns, Arabic geometry, arabesque, Islamic geometry, and so on. Islamic pattern consists of three geometry rules: arabesque geometry (vine), polygon geometry, and calligraphy (khat). (Bawazier et al., 2018 ; Bonner, 2017).

Islamic pattern art, in addition to showing the beauty of a complex form, also has the meaning and value of Islamic philosophy; there is a religious dimension as a form of piety/devotion to Allah SWT by the artist who designed it. (Utaberta, n.d.). In the book *Understanding Islamic Architecture* (2002), Haider explains that architecture can be Islamic if it contains four things: Architectural cosmology contains that nature and humans have a mission to worship Allah SWT. Architecture represents Islamic dynasties' historical values and Islamic mission, politics, and cities. Architecture that upholds the concept of Halal Haram contained in Islamic law. Architecture symbolizes spirituality, such as calligraphic decorations, geometric designs, and arabesques.

Islamic patterns have a religious dimension, where the teachings of the Qur'an and monotheism are the basis of Islamic decorative arts. (Bawazier, Purwoko, and Indrawan 2018). Abstraction. Islamic infinite pattern is an abstract nature that negates naturalism. Modular structure. Islamic pattern consists of different parts or modules combined to form a larger design or whole. Successive combination. The infinite pattern in the Islamic pattern has an uncountable number of focal points. Repetition. The impression of infinity in Islamic patterns is shown through the continuous repetition of modules, modules, structures, and successive combinations. The enhanced abstract appearance will become more prominent. Dynamic. Islamic pattern design is a design that must stand the test of time and must be captured sequentially. Complexity. Intricate details enhance an Islamic pattern's ability to capture the observer's attention and encourage a focus on the presented structural entity.

Calligraphy is the art of writing placed in words and written on paper. This art uses the Arabic script, often in the form of verses from the Holy Quran. Calligraphy is one of the main methods of preserving the Qur'an. Calligraphy is also widely used as wall decoration in buildings such as mosques. (Frisky and Roychansyah 2017)



Image 1. Calligraphy

The polygon geometry model is the most popular. Usually made from repeating triangles, squares, pentagons, hexagons, and octagons, they are further developed with interlocking and repeating methods to create star formations such as hexagrams, trigrams, hexagrams, and so on. (Bawazier et al, 2018 ; Frisky & Roychansyah, 2017)

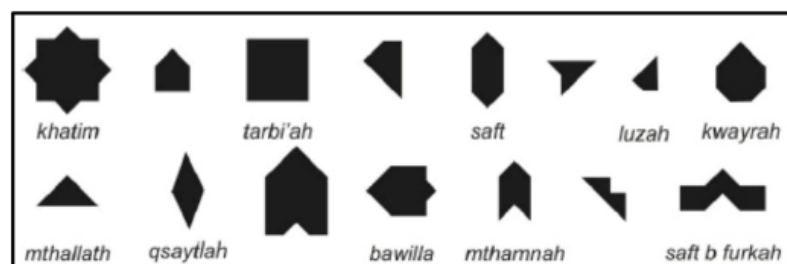











Image 2. Polygon Geometry Model.

Islamic Geometry Pattern, or IGP for short, is based on constructive polygon shapes such as hexagons and octagons. It connects the angles until it takes the form of a star polygon, considered the essential



element of Islamic geometric patterns. It is this fact that makes the first level of IGP classification begin. (El-Said, 1993; Broug, 2008; Embi & Abdullahi, 2012)

6-point Geometrical pattern	8-point Geometrical pattern	10-point Geometrical pattern
 Hexagon	 Octagon	 Decagon
 6-point Star	 8-point Star	 10-point Star
	 8-fold Rosette	 10-fold Rosette

**Image 3.** Types of Islamic Geometric Patterns

Retrieved from (Bawazier, Purwoko, and Indrawan 2018), plant models are also called feminine arabesque models. Usually, the plant patterns are beautifully arranged leaves, stems, or flowers. Arabesque is a denaturalized or modified unitary model. From arts and meaning, the arabesque sequence endlessly illustrates philosophical beliefs of Islam's religiosity.



**Image 4.** Arabesque

The architectural arch is the main structural form of the building and develops into a decorative element of an Islamic building using the arch form. Arches are curved at the top and have many variations at the end of the angle. Arches are significant in Islamic architecture because of their symbolic meaning and how they allow builders to create mosques that reflect the importance of teachings such as unity, beauty, and light in the Muslim faith. The earliest form of arch used in Islamic architecture was the semi-circular arch that characterized Roman and Byzantine architecture (from the influence of western traditions), where it mostly appeared in early Christian churches. (Augustas, 2013; Faiz Toorabally et al., 2016).



**Image 5.** Types of arch forms

However, after the conquest by Islam, a new type of pointed arch began to develop, the horseshoe. A horseshoe arch is one in which the arc starts to curve inward above the level of the capital or impost. Due to the uniqueness of the shape development, the horseshoe arch became a popular feature in Islamic structures. The horseshoe arch was developed in Syria in pre-Islamic times and then further developed by different architectural styles with its characteristic shape. The following images consist of a

Round Arch/Semi-circular Arch, Horseshoe Arch, Pointed Arch, and Keel Arch. (Fikriarini, 2010; Faiz Toorabally et al., 2016)

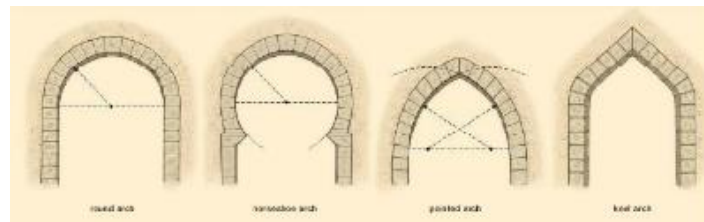


Image 6. Arch Structure.

### 3. Method

This research method uses a qualitative approach of descriptive type to perfect sharia hotels following the standardization issued by the Minister of Tourism and Creative Economy Regulation No. 2 of 2014, organizing sharia hotels (*Hilal 1*).

Data sources in this study are as follows:

1. Direct survey to the design location, namely Narapati Indah Syariah Boutique Hotel, and Convention, located on Jl. Pelajar Pejuang 45 No.31-35, Lkr. Sel., Kec. Lengkong, Bandung City, West Java 40263, conducted direct interviews with the hotel owner Mr. Ahmad Gemma and several staff employees at the hotel.
2. The observations resulted in photos and videos of the Narapati Indah Syariah Boutique and Convention Hotel with existing conditions.

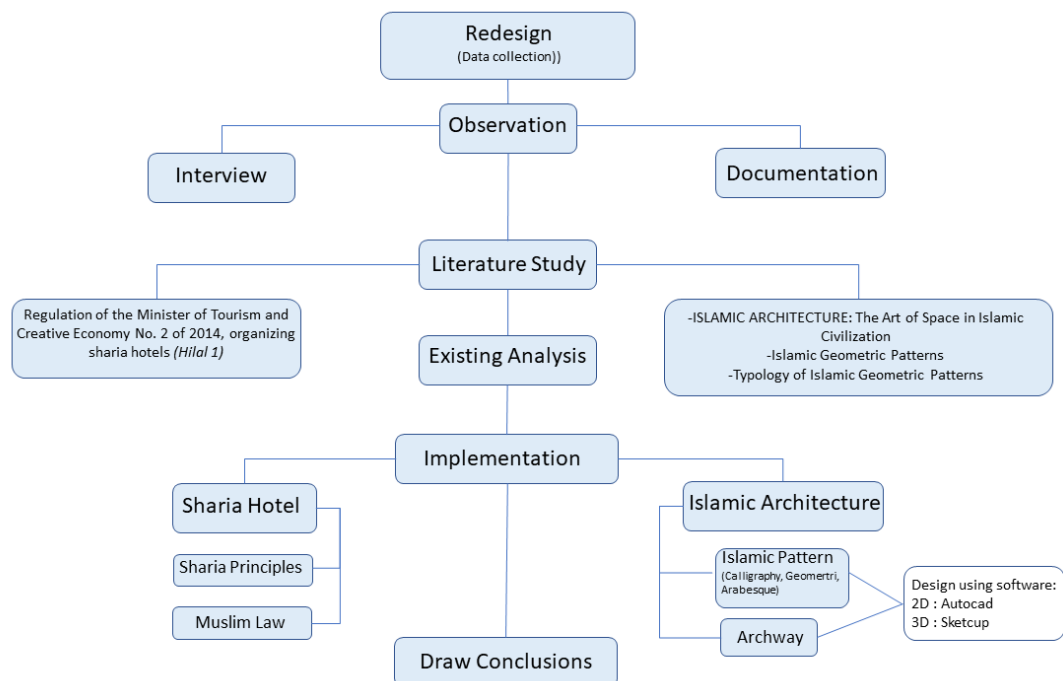


Chart 1. Data Collection

### 4. Results and Discussion

The design concept taken is 'The New Islamic Style'; this concept wants to present a new atmosphere with Islamic nuances but does not eliminate the identity of the hotel (classic style) that follows the times so that visitors can enjoy the latest and not dull atmosphere.

#### 4.1 Application of Sharia Principles

The following is the application of sharia principles and Islamic architecture to the design. The existing shape of the hotel greatly influences the separation of zones—separate zones with three different categories based on visitors, such as family groups, men, and women. The male and female floor levels are separated. The women-only area is pink; therefore, men are not allowed to enter the room, and vice versa. The men-only area is blue; therefore, women cannot enter the site. Separating facilities such as the spa & gym are also categorized according to gender.

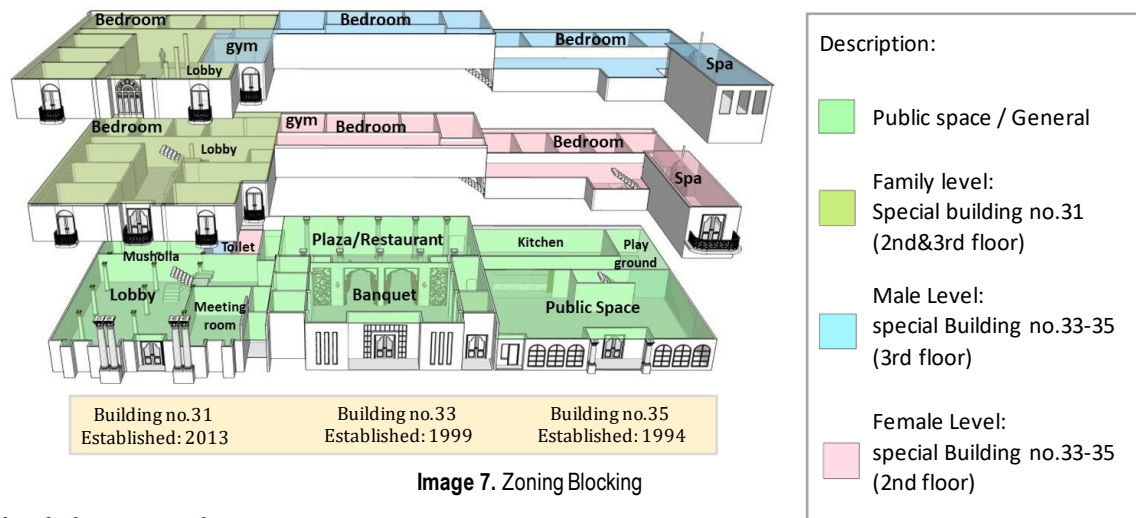


Image 7. Zoning Blocking

#### 4.2 Circulation separation

Pay attention to public circulation by considering the separation of circulation paths based on the gender of the perpetrator of the activity (Sumarno and Indarto 2018). At Narapati Hotel, there are two vertical paths (stairs) in building no 31 & no.35. The author separates the family path that blends with men and unique courses only for women.

Table 1. Table 2: Visitor Circulation

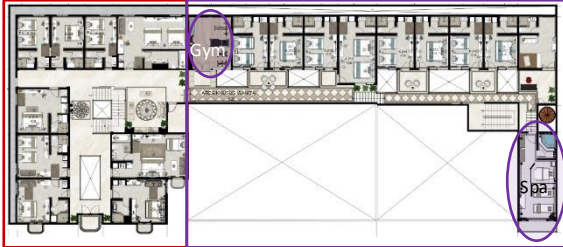
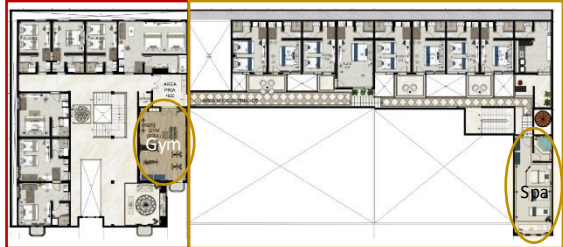
Women Only Circulation	Men Only Circulation
<p>● Keluarga ● Wanita</p>	<p>● Keluarga ● Pria</p>
The difference on the 1st floor is in the vertical circulation (stairs); the particular path for women is in building no.35	The difference on the 1st floor is in the vertical circulation (stairs); the particular path for men and family is in building no.35



### 4.3 Supporting facilities

It added additional sports, recreation & spa facilities that still pay attention to the orientation towards sharia principles by separating these facilities according to gender so as not to deviate.

**Table 3:** Special Visitor Zone

Special Visitor Zone Women	Special Visitor Zone Men
 <p>● Keluarga    ● Wanita</p>	 <p>● Keluarga    ● Pria</p>
Added gym on the 2nd floor of building no.33 & spa on the 2nd floor of building no.35	Added gym facilities on the 3rd floor of building no.31 & spa on the 3rd floor of building no.35

### 4.4 Musholla

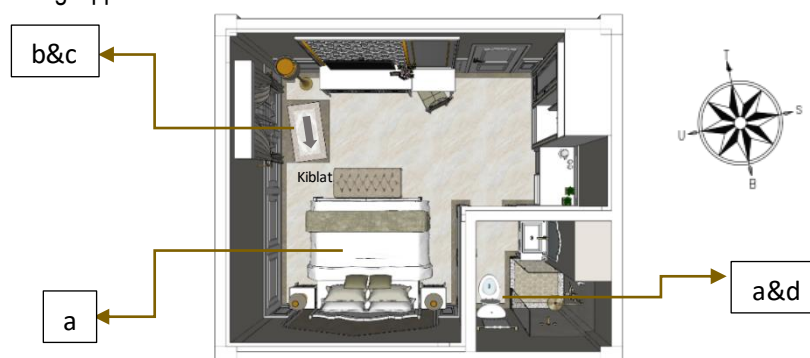
Expanding the prayer room is to accommodate more people than before. Besides, there are space separations for women's & men's *wudhu* (washing body parts before prayer) and providing *shaf* (row) boundaries for prayer. The cream-colored men's *shaf* includes one *imam* or leader and two shafts of worshippers, and the green-colored women's *shaf* only contains one *shaf*.



**Image 8.** Plan & Perspective of Musholla

### 4.5 Orientation

The orientation towards the main Shariah principles is quite evident in every part of the hotel rooms and includes the following applications:



**Image 9. Bedroom Plan**

The direction of the mattress and toilet should not point towards the Qibla. Still, it is allowed in the opposite direction (Qibla) or, better facing south as the Prophet Muhammad SAW recommended, so the Qibla is in the right-side position. To have a position that is comfortable enough to pray, the prayer position with the Qibla should not face the bathroom. The closet has a partition between the place for ablution / in the shower box. If there is a bathtub, the facility adds a faucet for ablution separately. There is a Qibla direction sign on the ceiling. There is a set of prayer tools for visitors (such as a mukena (praying robe for women), sarong, prayer mat, prayer beads & Al-Quran). No paintings or shapes are like living creatures (humans/animals).










**Image 10. Bedroom & Bathroom Perspective**

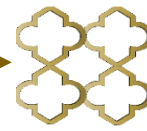
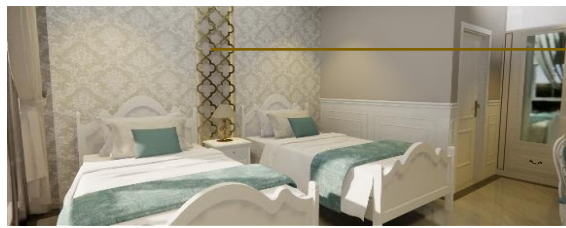
#### 4.6 Application of Islamic Architecture

Islamic pattern has 3 Islamic decorations: calligraphy, geometry, and arabesque. For Islamic geometric shapes, several patterns are combined and arranged repeatedly. Scholars agree that these patterns have no special meaning and significance unless they are ornate with calligraphy. The importance comes from the calligraphic phrases, not the geometric patterns.

**Table 2. Islamic Shape Combination Pattern**

No	Form	Explanation	Applied
B1		A pattern combination forms khatim, salf, kwayrah, mthallath, and bawalla.	They are applied to ceiling and wall ornaments.
B2		A combination of the salf and round pattern forms.	They are applied as wall ornament decoration/bed/tv backdrobe.
B3		A combination of mthamnah, kwayrah, and hexagon/polygon pattern forms.	They are applied as wall ornament decoration/bed/tv backdrobe.
B4		A combination of khatim, salf/mthamnah, and mthallath pattern forms.	They are applied as wall ornament/mattress backdrobe decoration.
B5		A combination of khatim, bawilla, luzah, kwayrah, and square pattern shapes.	They are applied to the ceiling ornament with a repetitive arrangement of modules.
B6		The archway is a semi-circular shape with more modern curves.	They are applied as entrance/door circulation and wall/backdrobe decoration.
B7		Calligraphy is a form of decoration that has meaning and meaning following the sentences/words of the Al-Quran	They are applied as wall decoration.

#### 4.7 Wall decoration



Adding geometric (Islamic pattern) elements [B2] as an aesthetic element decoration on the wall

**Image 11.** Bedroom Perspective



**Image 12.** Type Executive Perspective



**Image 13.** Type Standard Perspective

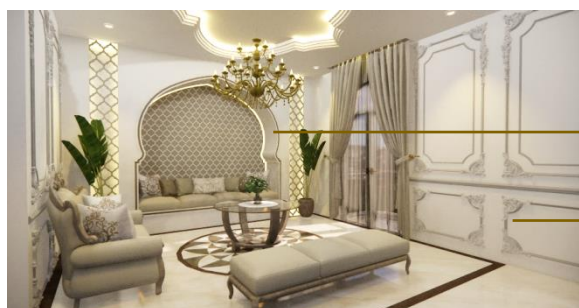
The application of the arch shape on the tv backdrop [figure 12] is inspired by the arch shape on the Iran Jame mosque of Yazd. In comparison, the arch shape on the mattress backdrop [figure 11] is inspired by the arch shape in Morocco mosque architecture. Morocco itself was taken to bring out a more identical Islamic impression. (Nugraha and Isfiaty 2017)



**Image 14.** Plaza/Restaurant Perspective



Combination of arch (mamluk) form, [B1] & [B6] and Brown mirror glass



**Image 16.** 3rd Floor Lobby Perspective

Characteristic arch shape on the sofa that is applied to the lobby lt2 & 3 is applying typical of marocco mosques architecture.








Detail list profile on all walls applying vine shape (arabesque).

Islamic patterns are applied, becoming a focal point in each area. Generating attractive, unique, luxurious shapes and warm, white-colored lights make the atmosphere feel warmer. According to Islam, excellent and good color choices are some colors that come from or are discussed in the Quran, and some color symbols are considered exceptional. Following the sunnah, selecting Islamic colors can bring blessings in their use. Among them is the application of paint to the Narapati Hotel and its meaning as follows:

**Table 3.** Application of color



Color	Explanation	Applicability
	White is the most-favored color by the Prophet because white symbolizes purity. White psychologically can also be interpreted as a color that is identical to clean, free, simple, peaceful, emptiness, innocence and much more (Hana, Rachmawati, and Farida 2020).	They are applied to the entire wall of public areas, such as the lobby, restaurant/plaza, and banquet. As well as the application of color to furniture.
	Golden yellow color is a color that is often worn in the Prophet's clothes, yellow clothes with wars, and <i>z'a'faran</i> or golden color. The use of yellow shows a positive form and cheerful energy.	They are applied to the details of classical and Islamic pattern ornaments as a touch of sweetener.
	Brown/beige: this is one of the colors of the earth element and has an impression that can make it comfortable, safe, and warm. The meaning of this color is also the foundation of life. And the dominant color used in building design in the Arabian Peninsula is the color embodiment of the desert design.	They are applied to the walls of private and semi-private spaces, such as meeting rooms, prayer rooms, manager's rooms, and staff and visitor rooms.
	Dark/light blue: psychologically, blue means calm, refreshing, safe, and protective (Hana, Rachmawati, and Farida, 2020). And in the Islamic perspective, blue is represented through water which is partly a blessing for humans, and the sky is a reminder of the greatness of Allah's creation, which is also written in the Quran (surah Al-Anfal verse 11).	They are applied as a touch in women-only rooms (light blue) and men-only rooms (dark blue).
	Green: psychologically, green means representing the color of nature, leaves, freshness, coolness, and calm. The green color in Islam is considered sacred because it is used by Sufis (writers of the holy book) as a cover for the Koran, and the Prophet Muhammad SAW often used green robes.	They are applied as a touch in the family room area (green army gold); besides, the green color appears in the application of plant colors.

## 5. Conclusion

From the discussion described above, it can be concluded that hotels that apply sharia principles with *Hilal 1* classification, such as paying attention to the separation between men and women on each floor or room area, facilities, and road circulation. And for the room section provides space for worship, water taps for washing, and pays attention to the orientation of the mattress and toilet so that it does not point toward the Qibla. This is applied to avoid deviant behavior and create a safe, comfortable atmosphere for hotel visitors to generate interest in coming back. Combining concepts between classical style and Islamic touches (such as calligraphy, geometric, arabesque, and arch) can present a pretty exciting atmosphere with attractive, luxurious shapes. The color selection used follows the Islamic sunnah, which can bring blessings in its use.

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