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Halal Tourism in the Perspective of the Qur'an and Hadith and Maqashid Syari'ah

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Abstract: Tourism has enormous benefits in Islam and even has a positive impact on One's faith. Tourism is a part of "maqashid" syari'ah, which consists of preserving religion, soul, reason, descent (honor), and property. Tourism can even be covering all of these aspects of this "maqashid" because it is supported by the texts of the Qur'an and the Hadith, which show the virtues and benefits of the tour. By conducting a literature study, verifying data, and interpreting the author using a descriptive analysis approach, it was found that tourism is a part of being related to all aspects of sharia maqashid, which have been done by previous peoples. Islam recommends pilgrimages to three places, namely Haram Mosque, Nabawi Mosque, and Aqsa Mosque. Islam also has signs in travel for Muslims and also for non-Muslims who enter Muslim territory. Non-Muslims come to Muslim countries not to commit immoral acts like those done in their countries. Still, they want to enjoy the beauty of nature and know the culture that exists so that Muslims do not need to provide facilities that are prohibited in Islam to support tourism.

Keywords: Al-Qur'an and Hadith, Halal Tourism, Benefits

Abstrak: Wisata mempunyai manfaat yang sangat besar dalam Islam bahkan mempunyai dampak positif terhadap keimanan seseorang. Wisata merupakan bagian dari maqashid syari'ah yang terdiri dari menjaga agama, jiwa, akal, keturunan (kehormatan) dan harta benda. Wisata bahkan dapat mencakup seluruh aspek tersebut karena didukung oleh nash-al-Qur'an dan Hadits yang menunjukkan keutamaan dan faedah wisata tersebut. Dengan melakukan studi pustaka, verifikasi data dan interpretasi penulis menggunakan pendekatan analisis deskriptif maka didapatkan bahwa parawisata merupakan bagian dari terkait dengan seluruh aspek maqashid syariah, yang telah dilakukan umat-umat terdahulu. Islam menganjurkan ziarah ke tiga tempat yaitu masjidil haram, masjid Nabawi dan masjid Aqsa. Islam juga mempunyai rambu-rambu dalam wisata bagi umat Islam dan juga bagi non muslim yang memasuki wilayah muslim. Non muslim datang ke negeri-negeri muslim bukan untuk melakukan perbuatan maksiat seperti yang dilakukan di negeri mereka akan tetapi mereka ingin menikmati keindahan alam dan

mengetahui budaya yang ada dengan begitu, umat Islam tidak perlu menyediakan fasilitas yang dilarang dalam agama Islam demi mendukung pariwisata.

Kata Kunci: Al-Qur'an dan Hadits, Wisata Halal, Manfaat

INTRODUCTION

Many people are mistaken about the concept of halal tourism. Many define halal tourism as a tour in which Islamic law is applied. Or a tour full of elements to "imitate the Arabic style". Is it true?

Of course, that's a big mistake. Do not be trapped by this definition. The concept of halal tourism is a tourism concept that aims to create a Muslim and family-friendly condition.

So the concept is not a tourist concept in which Islamic Sharia is applied as applied in Aceh but rather towards an idea in which creating hospitality for Muslims. The simple form is the availability of places of worship for Muslims that are easily accessible, the provision of halal food, and the separation of illicit foods such as alcohol.

The simple form is the availability of places of worship for Muslims that are easily accessible, the provision of halal food, and the separation of illicit foods such as alcohol (meirison, 2019).

Tourism is the benefit of *mu'tabarah* (recognized by the Syari'ah) in Islamic syari'ah, for the benefit of the present and future servants of God (Syatibi, 2006). This paper aims to describe the benefits of tourism in Islam that supports the benefit of Muslims supported by al-Qur'an and al-Hadith. Travel and tourism are prescribed in Islam based on the words of Allah Al-Mighty:

(وَأَخْرَجُوا بِضُرْبِهِ مِنَ الْأَرْضِ يَنْتَعُونَ مِنْ فَضْلِ اللَّهِ) سورة
المزمل: 20

And those who walk on the earth seek some of God's gifts. (Surah Al-Muzammil: 20)

6
هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ

He is the One who made the earth easy for you, so walk in all directions and eat some of His sustenance. And only to Him are you (returned after) resurrected (al-Mulk: 15).

Prophet Muhammad S.A.W traveled in hijrah and jihad, hajj and umrah. Narrated from Abu Hurairah, Rasulullah S.A.W said:

Go on a journey you will be healthy and fight you will be rich!

Since God created humans, humans have always moved around and traveled, Allah made it easier for humans to travel:

2
وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

(17:70) *And We have certainly honored the children of Adam and carried them on land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preferences (al-Isra: 70).*

10
يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ -
الحجرات 13

1
(49:13) *O humankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed,*

Allah is Knowing and Acquainted
(Hujurat:13).

Getting to know one another among humans will not be accomplished except by traveling and traveling. With tourism, a Muslim has carried out his obligations in preaching. Scholars have explained the ugliness of alienation and the benefits of cultural friction that results in the transfer of knowledge and sharing of life experiences. The struggle in the path of Allah, patience in the face of trials, training the soul in getting rewards from God will be realized by travel (Ghazzali & Karim, 2016, p. 23/III).

RESEARCH METHOD

By conducting a preliminary study of literature books and comparison of several sources and documents, a descriptive analysis approach based on documents that are a reflection of the research arises the question, does Islam support tourism that Zahir brings with it many? What are the benefits of tourism in Islam? Are there tourist attractions recommended by Islam? Does Islam have standard guidelines for tourism? The novelty of this paper is the treatment of non-Muslims who enter Muslim countries and the attitude of a Muslim in supporting halal tourism.

RESEARCH RESULTS AND DISCUSSION

Islamic Sharia has explained the law of travel, its importance, ease, and relief given to travelers in detail. This is a form of affirmation about the legality of tourism in Islam. Everything that is charged to individual Muslims is a benefit that must be maintained which has three elements:

1. Ad-Dharuriyah is something that must be realized for the benefit of

religion and the world if it cannot be understood; the benefits of faith cannot be established and even will experience destruction. The loss of the interest of living in the world and the punishment of the hereafter. Syari'ah aims to safeguard Dharuriyat al-Khamsa: ad-Din, an-Nafs, an-Nasl, al-Mal (religion, soul, descent, wealth, and aqal). Tourism has a broad scope, which also means Hijrah. Avoiding disturbances that threaten both general and specifically in matters of religion and the world, including tourism such as the words of Allah S.W.T: And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise."(Shafat:99)

Sofyan at-Tsauri traveled due to soaring prices and looked for other places to live with lower prices for basic necessities (Gazali & Umar, 2010, p. 44). Tourism is part of the ad-dharuriyah benefit that will realize maqashid as-syari'ah in the creation of man. Tourism is an essential benefit if tourism is not realized, then the benefit is lost, and damage arises. By maintaining this ad-Dharuriyat, the maqashid syari'ah is implemented in creating the law (Ghazzali & Karim, 2016, p. 231). However, modern tourism that exists today is mostly not included in this ad-dharuriyat element. Part of Hajjyah, the Hajj, is here to clear and give respite after experiencing the narrowness of life. If al-Hajj is not carried out, then we will live in intolerance but not to mention the stage of damage. Most tours are in the position of al-Hajiyat (الغزالي, Ghazzālī, 'Aydārūs, 'Irāqī, & 2010, مصطفى, علي محمد, p. 333).

2. Tourism is part of at-Tahsiniyah, meaning that it is entertainment for tired souls by playing and refreshing after doing various activities that burden the soul.
3. Tourism is part of *ad-dharuriah*, *al-hajiyah*, and *at-tahsiniyah*. In modern times, most tours are part of al-Hajyah and at-Tahsiniyah. *Masalih* mu'tabarah (recognized by the Syari'ah) that is legal is a benefit that does not mix with the slightest damage (Syatibi, 2004, p. 344/2). Tourism is a legal matter and is permitted because everything is in syara 'allowed. But tourism is related to the intentions and intentions of people who do it. Understanding of travel in the present is to play and have fun. If not fulfilled, it will reduce the performance of someone who makes someone bored to stay in their place with a monotonous job and will experience failure, depression, laziness. Working hard seriously for a long time will make the soul and body become tired and need rest and entertainment, and tourism is one way to refresh the soul that is lethargic and burdened (Ibrahim Mazru'iy, 2008). Therefore Hanzalah was told to the Messenger of Allah that he was afflicted with nifaq disease, then Hanzalah said to the Messenger of Allah, "O Messenger of Allah when we are with you we seem to see heaven and hell before our eyes when we have left we are busy by our wives and children we and merchandise. So that it makes us forget a lot about the afterlife, said Rasulullah, in fact, you don't always remember the afterlife, if you do dhikr, you will be greeted by angels while in bed, on the streets, O Hanzalah all have their own time "(Muslim ibn al-Ḥajjāj al-Qushayrī, Za'ī, Khattab, Khattab, & Abū Khalīl, 2007, p. 154). Ibn Qayim al-Jawziyah said, let us be fair to ourselves by giving the physical and spiritual right to rest to return to be strong in doing worship and

daily activities. The Messenger of Allah let someone entertain himself with songs and music sung by women. The Messenger of Allah said: I heard the Messenger of Allah (ﷺ) say: Allah, Most High, will cause three persons to enter Paradise for one arrow: the maker when he has a good motive in making it, the One who shoots it, and the One who hands it; so shoot and ride, but your shooting is dearer to me than your riding. Everything with which a man amuses himself is vain except three (things): a man's training of his horse, his playing with his wife, and his shooting with his bow and arrow. If anyone abandons archery after becoming an adept through distaste for it, it is a blessing he has ceased; or he said: for which he has been ungrateful (Abū Dā'ūd Sulaymān ibn al-Ash'ath al-Sijistānī & Sa'īdī, 2006/2513).

Scholars argue that the Hadith covers four cases:

The meaning of vanity lafaz (Vain) is the same as getting neither reward nor sin; While the second meaning is mubah, and other purposes are makruh for people who can take advantage of opportunities with better activities. It all depends on One's intentions as said by Rasulullah S.A.W: (The value of) action depends on the purpose behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger (ﷺ) is for the sake of Allah and His Messenger (ﷺ); and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated (Muslim ibn al-Ḥajjāj al-Qushayrī et al., 2007, p. 1907).

Whoever intends to travel to return to worship with enthusiasm and combine it with prayer, preaching, teaching, and teaching activities, then this is the tour recommended by shara, 'and vice versa tourism must be under syari'ah control following shariah norms so as not to slip into immoral acts.

7
 قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ
 النَّشْأَةَ الْأُخْرَى إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Say: "Walk on (face) the earth, then pay attention to how Allah created (man) from its beginning, then Allah made it once again. Surely Allah is the Almighty over all things." [Q.S. al-An'kabuut: 20]

Provisions of Syara 'that must be fulfilled in Tourism (Alizar Sali, 2020):

- a. The realization of sharia maqasid, guarding religion, reason, soul, honor, and wealth and tourism that supports worship, zikr (Mention of God).
- b. Halal food availability at the tourist destination, good community behavior, and not plunge into immorality.
- c. Muslim tourists should be able to show good morals by Islamic values so that they do not become slander for non-Muslim communities.
- d. A Muslim should have priority in tourism; first, he prefers ad-dharuriyat, hajiyat, at-tahsiniyah at the level of individuals, families, and communities, and countries. In this way, the desired balance will be created in the life of a Muslim. Al-hajiyat and tahsiniyat must not damage or ignore al-dharuriyat, nor can al-tahsiniyat not be above al-hajiyat. For example, al-hajiyat and al-

tahsiniyat must not be above al-dharuriyat; that is, one must not travel with borrowing costs. Following the rules said by the jurists, "there are no loans except in emergencies authorized by syara" (لا اقتراض إلا لضرورة معتدة شرعا). A Muslim must not do redundant deeds while on his shoulders, there is a lot of debt.

- e. Excellent service must be carried out by Travel agents, not harming customers, either intentionally or unintentionally. It must prioritize maximum service to improve the image of Islam in the eyes of the public, especially non-Muslims.
- f. Tourism should not prevent a person from worshiping, because everything has a proportional division according to the instructions of the Prophet PBUH

Benefits of holding to Islamic sharia in travel:

Obedience to Islamic sharia in conducting tourism has many benefits, especially in da'wah. As contained in the verses of the Qur'an: Among these are what is said by some tabiin related to the word of Allah Ta'ala:

12
 التَّائِبُونَ الْعَابِدُونَ الْحَامِلُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ
 الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ
 اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ (سورة التوبة: 112)

"They are people who repent, worship, praise, visit (tourists), bow, prostrate, who order to do ma'ruf and prevent acts of evil and who maintain the laws of Allah. And cheer up those believers." (Qur'an, 112: 112)

Ikrimah said, 'As-Saa'ihuna' they were knowledge seekers. Narrated by Ibn Abi Hatim in his interpretation, 7/429. (Muhammad

Abdul Wahid, 1990, p. 408/2). Although the analysis is correct according to the majority of salaf scholars that what is meant by 'As-Saahin' are people who fast.

Among the aims of tourism in Islam is to take lessons and warnings. In the Qur'an there are orders to walk the earth in several places. Allah says: "Say: 'Walk on the face of the earth, then pay attention to the end of those who reject it.'" (Surat al-An'am: 11) Dalam ayat lain, "Katakanlah: 'Berjalanlah kamu (di muka) bumi, lalu perhatikanlah bagaimana akibat orang-orang yang berdosa.'" (QS. An-Naml: 69)

Al-Qasimi said, "They walked and went to several places to see various relics as advice, lessons, and other benefits." (عبد محمد فواد, الباقى, Ibn' Ali, & Qāsimī, 2003, p. 225/16).

Perhaps among the noblest intentions of travel in Islam is preaching to Allah al-Mighty, and conveying to humans, the light which was revealed to Muhammad PBUH. That is the task of the Apostles and the Prophets and the people after them from among the Companions, may Allah bless them. The Companions of the Prophet PBUH have spread to many parts of the world to teach goodness to humans and inviting them to Islam. We hope that existing tours follow tours that have a noble and great destination (meirison Sali, 2019).

⁸ The last of the understanding of tourism in Islam is traveling to contemplate the beauty of Allah Ta'ala's creation, enjoy the beauty of the glorious nature as an impetus for the human soul to strengthen faith in the oneness of God and motivate to fulfill the obligations of life. Because soul-refreshing is necessary to start a new work spirit. Allah Almighty said:

7
 قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ
 النَّشْأَةَ الْأُخْرَى إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (سورة العنكبوت:
 (20)

Say: "Walk on (face) the earth, then pay attention to how Allah created (man) from its beginnings, then Allah made it once again. Indeed, Allah is Almighty over all things. (Surat al-Ankabut: 20)

Rules of travel in Islamic Fiqh

In the teachings of Islamic wisdom, some laws regulate and direct tourism to maintain the purposes mentioned earlier, not to go beyond the limits, so that tourism becomes a source of badness and a negative impact on society. Among the laws are:

1. Prohibiting traveling (traveling) to glorify certain places except for three mosques. From Abu Hurairah R.A, indeed the Prophet peace be upon him said:

لا تُشَدُّ الرِّجَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ
 وَمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسْجِدِ
 رَوَاهُ الْبُخَارِيُّ، رَقْم 1132 وَمُسْلِمٌ، (الأقصى
 رَقْم 1397

"No travel is permitted except for the three mosques, the Haram Mosque, the Rasulallah Peace be upon him, and the Aqsa Mosque." (Narrated by Bukhari, no. 1132, Muslim, no. 1397)

This Hadith shows the prohibition of tourism promotion called Religion Tourism to other than three mosques, such as the invitation to take a pilgrimage tour, to witness ancient relics, especially relics that are glorified by humans, so that they fall into various forms of destructive features. In Islamic teachings, there is no exaltation of a particular place by performing worship in it so that it

becomes a place that is glorified apart from the three places earlier (Meirison Meirison, Sarmida Hanum, Wisily Wahab, & Rahma Ghania Alhafiza, 2019).

Abu Hurairah R.A said, "I went Thur (Mount Tursina in Egypt), then I met Ka'b Al-Ahbar, then sat with him, then he mentioned a long hadith, then said," Then I met Basrah bin Abi Basrah Al -Ghiflary and said, "Where did you come from?" I answered, "From Thur (mountain)." Then he said, "If I see you before you go out there, then (will forbid) you to go, because I heard the Messenger of Allah Sallallahu Alayhi wa Sallam said:" Do not travel except to three mosques, to the Haram Mosque, my Mosque, and the Iliyya Mosque or Baitul Maqdis. (Mālik ibn Anas & Bewley, 2014, p. 108)" (Syamsuddin, Ahmad, Shams al-Din, Ibn Qutlūbughā, & Marghīnānī, 2002)

Then it is not permissible to start the journey to the holy place beside these three places. That does not mean it is forbidden to visit mosques in Muslim countries, because visiting them is permitted, even encouraged. However, what is forbidden is to do traveling with an intention that does not prioritize visiting these three places. If there are other destinations in the traveling, then followed by a visit to (the Mosque), then that is not a problem. Sometimes even required to perform Friday and the congregational prayer in it. It is forbidden to intend to visit the Vatican or a statue of Buddha or something similar (M. Meirison, 2019).

2. There is also the proposition that forbids Muslims travel to a pagan country in general because it adversely affects the religion and morals of Muslims. As a result of mixing with people who do not heed the religion and morals. Especially if there is no need in the traveling, such as for treatment, trading, or similar to him, except just for fun and recreation. Indeed, Allah has made Muslim countries to have the beauty of His creation, so there is no need to go to the countries of infidels. Sheikh Shaleh Al-Fauzan hafizahullah said: "No Traveling may go to an infidel state, because there is concern about the creed, morals, due to mixing and settling among the infidels among them. However, if there are an urgent need and the right destination for traveling to their countries, such as traveling for medical treatment learning, trading that is not available in their country. Be as necessary, then return to the land of Islam. Meanwhile, if traveling is only for tourism, it is not permitted. Because a Muslim does not need that, and there are no equal or stronger benefits compared to the danger and damage to religion and belief (Al-Muntaqa Min Fatawa Sheikh Al-Fauzan, two questions no. 221). There is no doubt that the teachings of Islam forbid tourism to places where there is alcoholism, adultery, various immoralities such as free seaside and free events, and places of immorality (Abdul Latif Hidayah, 2017, p. 88). Forbidden traveling to hold heresy celebrations. Because a Muslim is ordered to stay away from disobedience so don't fall into it and don't sit with the person who did it. The scholars in Al-Lajnah Ad-Daimah said: "It is not permissible to travel to

places of damage for travel. Because it invites danger to religion and morals. Because the teachings of Islam come to close the opportunity that plunged into evil. "(Fatawa Al-Lajnah Ad-Daimah, 26/332)

What about tourism that advocates immorality and disgraceful behavior, then we join in regulating, supporting, and encouraging it? The scholars of Al-Lajnah Ad-Daimah also said: "If the tour contains elements of making it easier for disobedience and ignorance and inviting there, it should not be for a Muslim who believes in Allah and the End Times helps to do disobedience to Allah and violates the commands His. Whoever leaves something because of Allah, Allah will replace something better than that. (Fatawa Al-Lajnah Ad-Daimah, 26/224)

As for visiting the former relics of previous people and ancient sites, if it is a former place where dooms go down, or where a people were destroyed because of their kufr to Allah Al-Mighty, then it is not allowed to make this place as a tourist and entertainment place, but if also want to visit there (AbdelHay, 2016, p. 267).

The Ulama in Al-Lajnah Ad-Daimah was asked, there is the city of Al-Bada in Tabuk province, and there are ancient relics and houses carved in the mountains. Some people say that it is the residence of the Prophet Syu'aib peace be upon him. The question is, is there an argument that this is the place where the Syu'aib live - salute greetings - or is there no proposition about it? What is the law of visiting that ancient place for people who intend to just look around and for those who intend to take lessons and advice?

They replied: "According to historians, it is well known that the Madyan people

who were sent to them the Prophet Syu'aib peace be upon him are in the southwest of the Arabian Peninsula, which is now called Al-Bada and its surroundings. God knows the truth. If that is true, it is not permitted to visit this place just to look around. Because the Prophet peace is upon him when passing through Al-Hijr, which is the residence of the people of Thamud (who was destroyed) he said: crying condition (Yahya, 1999, p. 377). Then he bowed his head and walked quickly until it crossed the river "(Narrated by Bukhari, no. 3200 and Muslim, no. 2980)

Ibn Qayyim May God have mercy on him commented when explaining the benefits and laws taken from the events of the Tabuk war, including those who passed in the places of those whom Allah was angry and sentenced to doom, he should not enter it and settle in it. Still, he should speed up his path and cover his face until through. I cannot enter it except in the condition of crying and taking lessons. With this foundation, the Prophet Peace be upon him hastened the road in the wadi (river) of Muhassir between Mina and Muzdalifah because in that place God destroyed the army of elephants and their people (ابن قيم الجوزية، محمد بن أبي بكر، 2005, p. 560/3).

Al-Hafiz Ibn Hajar May God have mercy on him said in explaining the Hadith earlier, "This includes the land of Thamud and other countries of the same nature even though the cause is related to them." (Abd al-Baqi, 2004, p. 380/6).

As for arranging tours for infidels in Islamic countries, provenance is permissible. Unbelievers, if permitted by the Islamic government to enter, are given security until they leave. But its presence

in an Islamic country must be bound and respectful of Islam, the morality of Muslims and their culture. He was forbidden from preaching his religion and did not accuse Islam with vanity. They also cannot go out except with a polythene appearance and wear clothes that are suitable for an Islamic state, not with the clothes he wears typically in his country openly and without clothes. Nor are they spies or espionage for their country. The latter is not permitted to visit the two holy sites; Mecca and Medina (Maliki, Muhammad Alawi, 2009, p. 89).

CONCLUSION

It is obvious to everyone that tourism (siyaahah) nowadays mostly involves sin, immoral deeds, and transgression of the sacred limits, such as deliberate, wanton display and nakedness, permissive mixing, drinking of alcohol, promotion of corruption, imitation of the Infidels and introduction of their customs and ways, and even their diseases, let alone a waste of money, time and effort. All of that happens in the name of tourism. We remind everyone who is concerned about his religion, morals, and Ummah not to help to promote this evil kind of tourism; rather he should fight it and fight against the culture that it supports; he should be proud of his religion, culture, and morals, for they will protect him against all evils, and give him an alternative in the conservative Muslim lands.

We have already discussed tourism and the terms of syara 'in conducting the tour and conclude (khan 1985):

- a. Tourism in Islam is the da'wah and exchange of experience, knowledge, and trade, and many other benefits obtained from the tour.
- b. Tourism is about to strengthen humanitarian relations between Muslims and as media to improve the image of Islam. They were enhancing the image in the eyes of the world as practiced by Muslims in the past.
- c. Muslim countries must increase the potential for halal tourism that will rebuild the da'wah of Islam and the economy of the Ummah.

Traveling for a Muslim is permissible or lawful. In terms of tourist destinations, the country should ensure that the tourist objects to be visited by tourists are genuinely halal. This means that the state or local government must not facilitate the development of tourist sites that contain polytheism. They even with the pretext of local cultures such as traditional ceremonies (throwing) food and agricultural products into the sea or river that is accompanied by dances and various rituals that support polytheism. The state must also make regulations that guarantee, First, the provision of adequate religious facilities so that wherever a Muslim is located, it will be easy to fulfill his prayer obligations, which are his obligations. Second, ensure that all tourist attractions are free from illicit food and drinks. Not just giving a halal label on specific products and leave illegal products to remain. Third, ensure that the tourist attractions are not places to do sordid, areas of adultery. The state must not allow the door of immorality through the tourism sector. Although tourism can be one source of foreign exchange, tourism is not the primary source of the country's economy. Because Islam has established fixed economic resources (meirison

Meirison, 2018), these sources are halal agriculture, trade, industry, and services. This is certainly different if a country makes tourism as a source of its economy. Then anything will be done in the interests of the economy and business. Although it must tolerate the development of various disobedience

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