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Word Interpretation of “*Sirū*” in Alquran and Its Relevance with Halal Tourism

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Abstract

*Halal tourism is one of the current trends in sharia business trends (State of the Global Islamic Economy 2017-2018). This proves that the term halal which was formerly just something that is permissible in Islam, has now become a necessity and lifestyle for Muslim communities in the country even on the international scene. Because these tours use halal branding that cannot be separated from Islamic sharia, this study aims to explain the concept of halal tourism in the Qur'anic perspective. This research is a qualitative research through research literature sourced from interpretation books both offline and online, journals relating to halal tourism propositions and other primary text sources. This study uses a descriptive analytical approach. The results of the literature review analysis show that the application of halal concepts in tourism is proof of the flexibility of Islamic sharia at a practical level. The argument regarding the command to consume halal products has been written in the Holy Qur'an, Surat al-Baqarah, verses 162 and 172, and looking for something lawful for every Muslim in daily life is to have a law that must be carried out, this is based on the Prophet's words: "looking for the lawful is obligatory for every Muslim" (HR Thabrani). The tourism in the Qur'anic perspective is contained in the following verses: Q.S. Al-Mulk verse 15, Q.S. Al-Ankabut verse 20, Q.S. Ali Imron verses 137 and 191, Q.S. Al-An'am verse 11, Q.S. An-Naml verse 69, Q.S. Al-Mu'min verses 21 and 64, Q.S. An-Nahl verse 36, Q.S. Ar-Rum verse 42. The sentence *سِيرُوا فِي الْأَرْضِ* in the Qur'an other than as a proposition for travel, the sentence instructs people to explore and explore all of Allah's creation, because Allah also likes aesthetics or beauty. The application of the concept of halal on tourism is always accompanied by the implementation of the concept of *thayyib* and does not cause damage, because the combination of the concepts of halal and *thayyib* in travel will result in tourism full of blessings.*

Keywords: *travel, tourism, halal, Qur'an*

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INTRODUCTION

Allah SWT has obliged every Muslim to consume halal food and good quality with enough minerals and vitamins as needed. Both halal and best quality aspects will not only ensure physical health and alertness but will also be a motivating factor that will help improve one's quality of devotion and gratitude towards Allah SWT. This has been clearly stated in the Holy Quran of al-Baqarah verse: 172.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

“O ye who believe! Eat of the good things of blessing we have given you and be grateful to Allah, if it is really to Him you worship.” (Q.S. al-Baqarah: 172).

Although the food is haram (forbidden by Islamic Law) is physically superior in quality and are in demand, consumption is believed to cause a bad or immoral behavior and will cause undesirable effects for himself and his family in this world and hereafter. Reported by Jabir RA Prophet Muhammad Muhammad SAW said:

“And all the meat has grown from the unlawful, fire (hell) are more worthy.” (HR. Ahmad, Darimi, Baihaqi).

That is, unclean food will encourage corrupt, immoral, or bad behavior that will cause an eternal disaster that is unexpected in the afterlife. However, that does not mean that Islam does not give importance to the quality of products. Actually, this is an important prerequisite for the halal concept itself and further strengthened by the presence of the word *thayyib* which means good and pure. In fact, the word *thayyib* is a manifestation of the concepts of “ihsan” and “itqan”. Based on this reasoning, the quality or approximate value of validity or violation of the law (halal or haram) of a problem cannot be assessed separately but it must consider the production process, manners, manner of consumption, and its effects. For example, to make one's life clean and lawful, he must not cheat, lie, be corrupt, accept bribes, deal with usury and other means that are considered as falsehood (*tadlis*).¹

¹ Anas Bin Mohd Yunus, Wan Mohd Yusof bin Wan Chik, Mahani Binti Mohamad, “The Concept of Halalan Tayyiba and Its Application in Products Marketing: A Case Study at Sabasun HyperRuncit Kuala Terengganu, Malaysia”, *International Journal of Business and Social Science*, Vol. 1 No. 3; December 2010, p. 239-240.

Halal in Quranic terms which means permitted or legal. The opposite is haram (forbidden, haram or illegal). According to sharia, all issues concerning Halal or Haram and even all disputes must be referred to the Quran and Sunnah. Halal and Haram is a universal term that applies to all aspects of human life whether it is related to worship or muamalat or mua'syarah. Halal can be defined as an action, object, or behavior in which the individual has the freedom to choose and exercise does not bring a gift or punishment. Halal may have been identified by explicit evidence in the Shari'a or by referring to the presumption of permissibility (ibahah). At the global level, the United Nations Food and Agriculture Organization has prepared general guidelines for the use of halal terms for adoption by member states. ² Halal principles are not limited to strict religion but involve health, cleanliness and security. ³

The halal concept is very useful for human benefit and its service is considered an innovation. The business industry has seen Indonesia as a great opportunity to do business in the frame of halal lifestyle because Indonesia is the only country with the largest Muslim population in the world. At the same time, a constant change in the competitive environment has forced the industrial and business sectors to find new methods to win the hearts of customers, not only better products but also better services. These products and services are wrapped in halalan *thayyiban* frames. ⁴

In the business industry, halal lifestyle can be defined in two meanings, namely halal products and halal services. Not surprisingly, at present, many stakeholders in the industrial sector have adopted halal lifestyles in their business processes such as tourism and hospitality, food and beverages, and entertainment.

There are several reasons why the halal lifestyle is very important today. First, the main purpose of Islamic teachings is for *rahmatan lil 'alamin* meaning that Islam aims to

² Surianom Miskam, Norziah Othman, Dr. Nor'Adha Ab. Hamid, Syaripah Nazirah Syed Ager, Marliana Abdullah, Farah Mohd. Shahwahid, Norazla Abdul Wahab, Wawarah Saidpudin, "An Analysis of the Definition of Halal: Shari'ah Vs Statutes". *World Academic and Research Congress 2015 (World-AR 2015)*, Ar-Rahim Hall, YARSI University, Jakarta, Indonesia, 9th-10th December 2015, p. 111.

³ Hussein Elasrag. Halal Industry: Key Challenges and Opportunities MPRA Paper No. 69631, posted 22 February 2016 07:20 UTC 13 January 2016, p. 5.

⁴ Eko Putra Boediman, "Halal Life Style in Marketing Communication and E-Commerce", *International Journal of Pure and Applied Mathematics*, Volume. 117, No. 15, 2017, p. 931.

provide benefits to all humans and the universe, and Islam is universal meaning not only belongs to Muslims. Halal has now become a universal concept.

In the concept of halal lifestyle, Islam provides halal benefits to the industrial and business sectors carried out by humans. Second, the term halal is very specific and detailed. In business activities starting from halal supply chain to the process of sending to end users, namely consumers. The third reason is to create a more wise and dignified human civilization through the implementation of halal concepts in all fields (including halal tourism).⁵ Because essentially every Muslim is commanded by the Prophet for the halal law (looking for the lawful).⁶ As the hadith narrated by At-Thanrani Rasulullah SAW said:

طَلَبُ الْحَلَالِ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ. رواه الطبراني

Meaning: "Searching for halal is obligatory for every Muslim." (HR Thabrani).

Based on the description above, this paper focuses more on how the halal tourism concept in the Quranic perspective can find the relevant epistemological foundation because the meaning of the word "halal" is commonly used in food and beverage products.

DISCUSSION

Halalan Thayyiban Concept According to Sharia Perspective

The word halal in Arabic according to Ibrahim Mustaffa (1989) means something that is permissible. However, from the perspective of Islamic jurisprudence (fiqh), the word halal means choices that are permitted by Islamic law (shariah). Halal is an option to do or not do it. In other words, according to Qutb Mustafa Sanu (2000) the synonym for the word halal with other Arabic words is *mubah*. The opposite of the word halal is haram, which means it is not permitted or prohibited at all. According to Ibn Abd al-Barr (2000) the word haram in the fundamentals of Islamic jurisprudence (*ushul fiqh*) is defined as something that must be avoided in accordance with Islamic law. But both terms are part of the principles of Fiqh. There may be changes according to place, time and situation. However, every difference must be based on the process of ijtihad (decision-making process). Then the word *thayyib* according to Ibn Rajab (1980) based on the definition of

⁵ Eko Putra Boediman, "Halal Life Style,,, p. 932

⁶ M. Shiddiq Al Jawi, "Kewajiban Mencari Harta Yang Halal", *Article*, Quoted from <https://www.academia.edu/10958703>, diakses pada tanggal 12 September 2018, p. 5.

language has traditionally been translated which has pure meaning, good and great. The opposite of the word *thayyib* according to al-Marbawi (1990) is *al-khabist* which means something that is not good, imperfect, bad, rotten and brings danger. This connotes poor quality, imperfection, and impurity.⁷

Halal is a term that is exclusively used in Islam which means permitted or permissible and legalized. No party can claim Halal food without complying with Islamic Law. Halal and non-Halal (haram) cover all spectrums of Muslim life, not limited to food and drink, but also to security, animal welfare, social justice and sustainable environment. Halal and Toyyan which means clean and healthy describe the symbol of intolerance to the cleanliness, safety and quality of food consumed by Muslims.⁸

The words halal and *thayyib* have been mentioned repeatedly in the Quran. However, the understanding of halal by the majority of Muslims is just halal food as long as it does not contain pork. As stipulated in the Quran Al-Baqarah verse 168 and Al-Maidah verse 3.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“O mankind, eat of the lawful and good of what is in the earth and do not follow the steps of Satan. Because actually, the devil is a real enemy for you. (Q.S. al-Baqarah: 168).

حُرِّمَتْ عَلَيْكَ الْمَيِّتَةُ وَالدَّمُ وَلَحْمُ الْخَنَازِيرِ وَمَا أَهْلُ لَغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذُكِّرْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسْقٌ

Halal can also mean justified. His ill-fated opponents who have meaning are not justified according to Islamic law. Whereas *thayyib* means quality and does not endanger health. Based on the above verse, humans are actually required to eat halal and *thayyib*

⁷ Ibrahim Mustafa et.al, *Mu'jam al-Wasit*, Istanbul: Dar al-Dakwah, 1998. Qutb Mustafa Sanu, *Mu'jam Mustalahat Usul al-Fiqh*, Beirut: Dar al-Fikr al-Mu'asir, 2000. Ibn Abd al-Barr, Abu 'Umar, Yūsuf ibn 'Abdullah ibn Muhammad, *Jami' Bayan al- 'Ilm wa Fa'ilihi*, Cetakan 1, Beirut: Dar al-Kutub al-c Ilmiyyah, 2000. Ibn Rajab, Abd ar-Rahman ibn Ahmad, *Jami' al-Ulum wa al-Hikam fi Syarh Khamsina Hadithan min Jawami' al-Kalam*, Qaherah: Dar al-Hadith, 1980. In Anas bin Mohd Yunus, Wan Mohd Yusof Bin Wan Chik, Mahani Binti Mohamad, “The Concept of Halalan Tayyiba and Its Application in Products Marketing: A Case Study at Sabasun HyperRuncit Kuala Terengganu, Malaysia”, *International Journal of Business and Social Science*, Vol. 1 No. 3; December 2010, p. 240

⁸ Kasmarini Baharuddin, Norliya Ahmad Kassim, Siti Khairiyah Nordin, Siti Zahrah Buyong, “Understanding the Halal Concept and the Importance of Information on Halal Food Business Needed by Potential Malaysian Entrepreneurs”, *International Journal of Academic Research in Business and Social Sciences*, February 2015, Vol. 5, No. 2, p. 171.

foods, meaning that humans are obliged to consume foods that are in accordance with religious guidance and quality and do not damage health (spiritually and hygienically healthy foods).

On the contrary, according to Sunhadji Rofi'i if humans consume food and drinks obtained in a way that is not halal then it is also not halal spiritually and will have a very negative effect on one's spiritual life. The blood flowing in his body became frightening, it was difficult to get calm, his life became violent, never knowing satisfied, never knowing thankfulness, worship and his prayers were difficult to accept by Allah SWT.⁹

The implementation of halal and haram meaning is not only related to food and beverage issues but also concerns all aspects of human life, including halal tourism aspects.

Interpretation of Verses concerning Halal Tourism in the Quran

Based on the Islamic worldview of God, humans and nature, tourism is part of the region and travel is very important for Islam. Even during the trip, Muslims were asked to respect the basic teachings of Islam. The concept of halal is something that is not only applied to food but also includes products that are in accordance with the Shari'ah ranging from bank transactions to cosmetics, vaccines and in this case, tourism. This means offering tour packages and destinations specifically designed to meet Muslim considerations and answer Muslim needs. Halal tourism integrates more motivational religious conservatives, who try to preserve conservative Islamic lifestyle and underline incompatibility with conventional tourism practices, which dominate the modern tourism industry. Therefore, the life of Muslims is always directed by the holy book of the Quran and Sunnah or Hadith, so that it is feasible to study the Quranic foundation regarding halal tourism.¹⁰ The following are verses relating to tourism in the Quranic perspective:

1) Q.S. Al-Mulk verse 15

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ دَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

⁹ Sunhadji Rofi'i, "Pengertian Halal dan Haram Menurut Ajaran Islam", *Article*, <https://www.halalmuibali.or.id/pengertian-halal-dan-haram-menurut-ajaran-islam/>, accessed on October 24, 2018.

¹⁰ Piangpis Sriprasert, "Understanding Behavior and Needs of Halal Tourism in Andaman Gulf of Thailand: A Case of Asian Muslim", *Journal of Advanced Management Science*, Vol. 2, No. 3, 2014, p. 216-217.

Meaning: “He is the one who makes the earth for you which is easy to explore, so explore in all its corners and eat some of His fortune. And only to Him you (return after) are raised. “

In Tafsir Jalalayn, it is explained by Allah that it has created and made the earth easy for humans to be used to walk on its **surface** (hence walking in all its directions) and humans are instructed to consume part of His fortune which was deliberately created for human life. However, human beings cannot be separated from their responsibility in utilizing the fortune on the day of retribution later.¹¹ Whereas Quraish Shihab interpreted the verse; God is the one who has subdued the earth so that it makes it easier for humans. So, humans are told to explore all corners and are ordered to eat fortune released from the earth. Only to Him will man be raised to be rewarded.¹²

2) Q.S. Al-'Ankabut verse 20

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخُلُقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Meaning: “Say: Walk (face) on earth, so pay attention to how God created (humans) from the beginning, then Allah made it once again. Verily Allah is Almighty over all things.

According to Quraish Shihab This holy verse instructs scientists to walk on the earth to reveal the initial process of creating everything, such as animals, plants and inanimate objects. Indeed, the first creation marks are seen between the layers of the earth and its surface. Therefore, the earth is a record full of the history of creation, from the beginning to the present. Because in essence Allah tells the Prophet to say to the people who mendustaakan Allah, “Go ye in the earth, and see an assortment of God’s creatures in it. And look at the former people before you who were there, after they died and their houses were empty of them. Know that God will return it all by His power in the hereafter with the resurrection, which is the re-creation. So are your circumstances. Verily Allah is perfect in all things.¹³

By traveling on this earth, one will find many valuable lessons both through the creation of God which is wide and varied, as well as from old relics that remain in ruins.

¹¹ See <https://tafsirq.com/67-al-mulk/ayat-15#tafsir-jalalayn>, accessed on October 24, 2018.

¹² See <https://tafsirq.com/67-al-mulk/ayat-15#tafsir-quraish-shihab>, accessed on October 24, 2018.

¹³ M. Quraish Shihab, *Tafsir al-Misbah; Pesan Kesan dan Keserasian Alquran*, Volume 15 (Jakarta: Lentera Hati, 2006), p. 467.

This view of things will lead someone who uses his mind to come to the conclusion that there is nothing eternal in this world and that behind those events and creations, the form of one power and power is the Most Great, the One and only God.

The use of the past verb form in the word (بَدَأَ) bada'a gives birth to the impression in the form of a question in the mind of Sayyid Qutb, namely whether this means that on earth there is something that can indicate the origin of life and how the beginning of creation or life line of life is like what are archaeologists trying to uncover? How did he start, how spread and how did he develop? What is life, where are these origins, how did the first living creature come into being? Indeed, they haven't revealed it yet. The above verse is the direction of Allah to do research on the origin of life and then make it proof, when knowing about the necessity of the hereafter.¹⁴

Another interpretation expert, Jamaluddin al-Qasimi, writes that: "I have found so many experts who argue that the scriptures command humans to sacrifice a portion of their lives to travel so that they can find old relics, know the news of the previous people so all of that can be a lesson and 'ibrah with which it can be hard tapped with frozen brains'. Whereas Ibn Kathir in his commentary says that, the direction to them is to take lessons with what is in the horizon in the form of signs that can be witnessed through something created by Allah, the various layers of heaven and the objects in them in the form of luminous stars sturdy and several layers of earth and the objects contained in it in the form of valleys, mountains, oases, land, forests, trees, rivers, fruits and oceans. All that is its newness in itself and the Creator who is the Most Doing freely. Ibn Kathir also added that the suggestion that traveling on earth God saw the creation of Allah in the form of a variety of creatures, from animate to non-lifeless, on earth and in space, did they not signify the power of Allah who is vast, who would He who obeys whom He wills among His servants and honors whom He wills, and no one can break away from His Wrath if he wishes, he is on earth or in heaven and neither will he be protected or help.¹⁵

In QS. al-'Ankabut verses 19-20 emphasize that humans need to travel to conduct research on various historical and human cultures. This research can make people aware

¹⁴ M. Quraish Shihab, *Tafsir al-Misbah*,,,, p. 468- 469.

¹⁵ Ibn Katsir, *Tafsir Ibn Katsir Jilid 6*, Translated by M. Abdul Ghoftar, (Bogor: Pustaka Imam asy-Syafi'i, 2006), p. 321.

that it is a mortal creature of God. Everything that is done in the world will be held accountable before God as the Just Justice who aims to meet God. And the civilization that it has produced will become a milestone for the generations that come after it.¹⁶

Equality¹⁷ between verses with one theme, namely halal tourism on the command *وَالْأَرْضِ فَانظُرُوا* or walking which is coupled with the command to see like the word of God in Q.S. Al-'Ankabut verse 20 is also found in the Quran in other verses, as follows:

a) Q.S. Ali-Imron verse 137

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

Meaning: "Verily, it has passed before you are the sunnah of Allah; Because of that, walk on the face of the earth and pay attention to the consequences of those who reject (the apostles).

This verse was revealed regarding the defeat in the battle of Uhud. (قد خلت من قبلكم) means that the ways of God to face the unbelievers ie suspend their destruction and destroy them suddenly (فسيروا) O believers (في الأرض فانظروا كيف كان عاقبة المكذبين) the apostles, means the end of their destiny is destruction.¹⁸ So do not be saddened by their victory, because I am only suspending their destruction until the time comes.¹⁹

According to Al-Maraghi, Walking on the face of the earth to investigate the condition of the previous people in order to know what had happened to them, is the best tool to know the sunnah and take lessons from it. Sometimes lessons like this can be taken from history books that have been recorded by people who have investigated their

¹⁶ Zaki Fuad, 2014, "Pariwisata dalam Perspektif Islam", *Article*, <http://www.acehtourism.info/id/pariwisata-dalam-perspektif-islam/>, accessed on October 24, 2018.

¹⁷ In the context of um ulum Alquran, munasabah means the form of interrelation between one sentence and another in one verse or between one verse and another verse in many verses. It can also mean the connection between one sura and another. Ahmad Faris said, it is useful to know the munasabah is to know the flow of meaning, the miracle of the Qur'an in balaghah, the power of explanation, the regularity of the Kalam, and the beauty of the Uslub. See Manna' al-Qattan, *Mabahith fi 'Ulum Alquran*, (Riyad: Manshurat al-'Asr al-Hadith, tt), p. 97.

¹⁸ In QS. Fathir verse 44 Allah also affirms this, as he said:

أولم يسيروا في الأرض فينظروا كيف كان عاقبة الذين من قبلهم وكانوا أشد منهم قوة وما كان الله ليعجزه من شيء في السماوات ولا في الأرض إنه كان عليما قديرا

Meaning: "Do they not walk on the face of the earth, and see how the end of those who were before them, while those who are greater in strength than them? And nothing can weaken God both in heaven and on earth. Allah is All-Knowing, All-Powerful".

¹⁹ Ibn Katsir, *Tafsir Ibn*,, p. 216.

concerns. These people have seen firsthand the traces of their legacy, so that lessons and advice can be made for generations of religious people.²⁰

Sayyid Qutb also explained that the Quran relates the human past and its present, as well as its present life to its past. So, from the gaps, all of that was signaled by his future. When the Arabs first got this word, their life, knowledge and experience (before Islam) did not tolerate this comprehensive view for them. If it wasn't for Islam (and the holy book of the Koran) with which Allah made them other than others, and made a part of them as the people who led the world, surely they would remain in the belief.²¹

b) Q.S. Al-'An'am verse 11

فَلْيَسِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

Meaning: "Say: walk on the earth, then pay attention to the end of those who reject it".

Because of Q.S. Al-'An'am verses 10 and 11 are revealed (asabab an-nuzul) is in connection with the hesitation of the Prophet in dealing with polytheists who deceive and oppose the teachings that are being claimed. This verse was revealed to give tasliyah (tranquilizer) to the Messenger of Allah. Besides that, it is God's promise to the Muslims to give help and happiness to the world and the hereafter (H.R Ibn Abi Hatim from Dhahak from Ibn Abbas).²²

This verse commands people to take "ibraah (lessons) from the final destruction of those who reject the apostle as their fate."²³ This verse also shows that the substance of the meaning of the verse is that Allah SWT encourages humans to travel on this earth in order to find answers and evidence that those who deny the truth of God are afflicted with a

²⁰ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi Jilid 4*, Translated by Bahrin Abu Bakar, (Semarang: Toha Putra, 1993), p. 49.

²¹ Sayyid Quthb, *Tafsir Fi Zhilal Alquran; Di bawah Naungan Alquran*, (Jakarta: Gema Insani Press, 2008), p. 166.

²² A.Mudjab Mahali, *Asbabun Nuzul Studi Pendalaman Alquran Jilid 2*, (Jakarta: CV Rajawali, 1982), p. 72.

²³ See <https://tafsirq.com/6-Al-An%27am/ayat-11#tafsir-quraish-shihab>, accessed on October 24, 2018.

painful punishment. The punishment that has befallen them is in retribution worthy of their disbelief against the verses of their Lord and their lies against His apostles.²⁴

The above verse uses the editor of *ثُمَّ انْظُرُوا*, while the redaction of another verse is *فَانْظُرُوا*. Al-Zamakhshari's commentary expert argues that the word *فَانْظُرُوا* makes nazhar the eye and heart view as a result of the journey, so that the editor is like declaring, take a trip with the aim of thinking, not in a careless state. As for the editors of *ثُمَّ انْظُرُوا*, as the verse above reads, it means that it is permissible to travel on the earth with the purpose of trading or other useful purposes, and also to advise on the obligation to think of old relics that have perished.²⁵

Ibn Al-Munir commented on the opinion by stating that it was better and clearer to say that the intended purpose of the two editors was the same, namely producing thoughts and thoughts. The difference is the editor *فَانْظُرُوا* emphasizes the cause of travel, while the editor of *ثُمَّ انْظُرُوا* intends to underline the importance of reflection and thought in traveling, because that is the main goal. The trip itself is nothing but a way of reflection.²⁶ So that this verse indirectly mentions one of the objectives of the tour, namely to see the end of those who deny religion.

c) Q.S. An-Naml verse 69

Thus the importance of traveling on this earth (traveling) with the aim of seeking lessons and wisdom. Therefore, there is a need to strengthen legality. Allah SWT recounts in a different verse, namely:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

Meaning: "Say: walk (on earth), then pay attention to the consequences of sinners."

The *عاقبة* word is used by the Quran in the sense of good and bad.²⁷ The *عاقبة* word is also found in QS. Ghafir / Al-Mu'min²⁸ verse 21:

²⁴ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*,, p. 102.

²⁵ M. Quraish Shihab, *Tafsir Al-Mishbah*,, p. 28.

²⁶ M. Quraish Shihab, *Tafsir Al-Mishbah*,, p. 29

²⁷ M. Quraish Shihab, *Tafsir Al-Mishbah*,, p. 19.

²⁸ There is a hadith that mentions the name of this letter as Hamiim al Mu'min. Like the hadith narrated by At-Tirmidhi and Ibn Abi Syaibah and Ad Darimi. The name of this letter is spread in the manuscripts circulating in Al Masyriq (the areas of Iraq, Syria, Palestine etc.). The reason for this letter is

أولم يسيروا في الأرض فينظروا كيف كان عاقبة الذين كانوا من قبلهم كانوا هم أشد منهم قوة وآثارا في الأرض فأخذهم الله بذنوبهم وما كان لهم من الله من واق

Meaning: “Why they do not travel on earth, pay attention to the people before them, are they have strength and see the traces (of their heritage), they are doomed by Allah, and no one can protect them except Allah”.

Sentences أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارًا فِي الْأَرْضِ can also be eaten like buildings and buildings (so Allah punishes them) destroys them (due to their sins. And they have no protector from the punishment of Allah) from His torment .²⁹ In verse 69 this letter of an-Naml shows that God encourages humans to travel to find answers and evidence that sinners end up unfortunate. With other languages, tourism or travel actually has a spiritual purpose, namely to increase faith in Allah SWT and acknowledge His greatness.

Traveling on earth will reveal to the human soul about parables, history and conditions that contain many lessons. There will be visible doors that illuminate. There are touches to the heart that can awaken and revive them. The Quran directs people to research about permanent and regular laws of steps and rotations. Thus, humans will live with connected relationships and broad, unsupported, isolated, cornered and disconnected insights.³⁰

d) *Q.S. An-Nahl verse 36*

ولقد بعثنا في كل أمة رسولا أن اعبدوا الله واجتنبوا الطاغوت فمنهم من هدى الله ومنهم من حقت عليه الضلالة فسيروا في الأرض فانظروا كيف كان عاقبة المكذبين

Meaning: And indeed We have sent the apostle to each of the people (to call): “Worship Allah (only), and abstain from ‘Thaghut’”, then among those people there are those who are given guidance by Allah and some among them people who have certainly lost their way. So you walk on the face of the earth and pay attention to the end of those who reject (the apostles).

called the letter of Hamiim Al-Mu'min because in this letter it is mentioned the story of a Mu'min from the family of Pharaoh and this story is not clearly stated in other letters. Another name for this letter is Al-Mu'min (only). This letter is also called the letter Ath Thaul based on the word of Allah Ta'ala at the beginning of the letter that He is Dzith Thaul (the One who has the gift). This letter is also called Surat Al-Ghafir because at the beginning of the letter it mentions the nature of Allah Ta'ala, Ghaafirudz dzunuub (the One who forgives sins). This name is spread in the manuscripts circulating in Al Maghrib (around Morocco). See Muhammad Ibrahim Al-Mishri, *1000 Tanya Jawab tentang Islam*, Translated by Chairul Halim, (Jakarta: Gema Insani Press, 1995), p. 26.

²⁹ See <https://tafsirq.com/40-al-mumin/ayat-21>, accessed on October 24, 2018.

³⁰ Sayyid Quthb, *Tafsir Fi Zhilal*,, p. 426.

According to M. Quraish Shihab, this verse entertained the Prophet Muhammad in the face of dissidents from his people. The word (طاغوت) Thaghut comes from the word (طغى) thagha which in the beginning means transgressing. It can also be understood in the sense of idols, because idolatry is something that is very bad and transgresses. In a more general sense, the word includes all attitudes and actions that go beyond the limits, such as kufr to God, violations and arbitrariness against humans.³¹

e) *Q.S. Ar-Rum verse 42*

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ

Meaning: “Say:” Make a journey on the earth and pay attention to how the end of the people before. most of them are people who associate (Allah swt).

The Ministry of Religion in the Koran and its commentary states that in this verse, Allah asked the Prophet Muhammad to convey to the idolaters of Mecca to travel anywhere on this earth in order to witness how the destruction experienced by the disbelievers in Masalampau experienced. They only live in rubble or names without marks. It should be a lesson for them, that God can destroy them if they remain unbelievers.³²

Al-Maraghi in his commentary book also adds that this verse is still related to the previous verse, namely verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Meaning: It has been apparent damage on land and sea because of perbuatan tangan manusi, so Allah feel to them sebahagiandari (due to) their actions, so they come back (to the right path). “

In the Jalalayn interpretation, it is explained that (ظَهَرَ الْفَسَادُ فِي الْبَرِّ) due to the cessation of rain and the depletion of plants (وَالْبَحْرِ) means that in many countries the rivers become dry (بِمَا كَسَبَتْ أَيْدِي النَّاسِ) in the form of immoral deeds (لِيُذِيقَهُمْ) can be read liyudziiqahum and linudziiqahum; when read linudziiqahum means that we feel to them (بعض الذي عملوا) as a punishment (لعلهم يرجعون) repentance of sinful deeds.³³ So they are

³¹ M. Quraish Shihab, *Tafsir Al-Mishbah*..., p. 223.

³² Departemen Agama RI, *Alquran dan Tafsirannya Jilid VII* (Jakarta: Widya, 2011), p. 516.

³³ See <https://tafsirq.com/30-ar-rum/ayat-41#tafsir-jalalayn>, accessed on October 24, 2018..

used as lessons for people who are after them and as parables for the next generation. Then God continues His word in verse QS. Ar-Rum 42.

In the two verses above states that the destruction that occurs on the surface of the earth is due to carelessness and human actions themselves. The content of these verses explains that humans can see the slender destruction in various parts of the world as a result of negative human behavior. The occurrence of natural disasters such as floods, air, water and soil pollution and erosion are the result of unbelieving human actions.³⁴ In the two verses also, there is a message that humans always take lessons from every journey that is carried out and that humans are aware that the whole world and everything in it is God who created and only to Him will humans return.³⁵

Therefore, not only to seek the wisdom of life, tourism is recommended by Islam in order to admire the beauty of nature, so that the soul becomes calm. Tourism in Islam is a *safar*³⁶ or *rihlah*³⁷ to contemplate the beauty of Allah's creation, enjoy the beauty of nature to strengthen faith and motivate yourself to continue fulfilling the obligations of life. Refresing is needed by the soul to always grow new spirit. Halal tourism does not only provide fulfillment of birth pleasure, but also provides inner peace and happiness. This is because, in the shari'ah tour also contained Islamic values that must be considered as one of the important instruments for the development of halal tourism. A concrete example is

³⁴Zaki Fuad, 2014, "Pariwisata dalam Perspektif Islam", *Article*, <http://www.acehtourism.info/id/pariwisata-dalam-perspektif-islam/>, accessed on October 24, 2018..

³⁵Muhammad Salman Arrifqy, "Pariwisata Halal di Indonesia", Quoted from <http://www.ibec-febui.com/pariwisata-halal-di-indonesia/>, accessed on October 24, 2018..

³⁶*As-Safar: (Travel) found in Qs. al-Baqarah (2): 184,185,283, Qs. An-nisa '(4): 43, Qs. al-Maidah (5): 6. In some of the letters and paragraphs above it is explained about the condition of people who are in a trip given ease and relief in worship, such as worshipping and praying as well as being allowed to break the fasting. See Al-Raghib al-Alashfihani, Mu'jam al-Quran Li Alfaz al-Quran, (Dar Fikr, Beirut, 1989 M), p. 105. In Johar Arifin, "Wawasan Alquran dan Sunnah tentang Pariwisata", *An-Nur Journal*, Vol. 4 No. 2, 2015, p. 149.*

³⁷*Rihlah: (Travel) is found in Qs. Qurays (106): 1-4 explains The custom of the Qiraish tribe to travel business / trade in the winter to Yemen and the summer to the land of Sham. In this case, the Prophet encouraged his people to travel to three mosques, as in his words:*

لا تُسَنَّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: المسجد الحَرَام ، ومسجد الرسول صَلَّى الله عليه وسلم ، ومسجد الأقصى الأقصى

Meaning: "You are not recommended to travel but to three mosques, al-Masjid al-Haram, Masjid al-Rasul, and Masjid al-Aqsa".

that all products that are consumed are halal certified, may not damage the environment, pay attention to cleanliness and discipline, including discipline in worship on the way.³⁸

3) QS. Ali Imran: 191

Among the forms of completeness of the Koran are the existence of motivation and information about travel. Among the Quranic verses that describe this are:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Meaning: “(They are) those who remember Allah, standing, sitting or in keadan reclining, and consider the creation of the heavens and the earth (saying):” Our Lord, You have not created this in vain, Glory to Thee then keep us from the punishment of hell.

In Jalalayn’s exegesis explained (الَّذِينَ) being na’at or badal for the previous one³⁹ (الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا) means that in any case, according to Ibn Abbas, praying in that state is in accordance with the ability (وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ) to conclude proposition through both will power of God, they say: (ربنا ما خلقت هذا) means creature we saw this (باطلا) be the opposite of all this be proof of perfection in power (سبحانك فقنا عذاب) it is not possible you will do it Then protect us from the torments of hell, and give us taufik to obey Allah’s commands.⁴⁰

4) QS. Al-Mu’min verse 64

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Meaning: “Allah is the one who makes the earth for you a place to stay and the sky as a roof, and shapes you and splits your face and gives you fortune with a good portion. That is the God of your God, the Supreme God, the Lord of the worlds.

³⁸ Khairuddin Tahmid, 2017, “Halal Life Style”, *Article*, Quoted from <http://mui-lampung.or.id/2017/05/17/halal-life-style/>, accessed on October 24, 2018.

³⁹ It has become a characteristic of Ulul al-Albâb that they always contemplate the majesty and greatness of God in their hearts wherever they are, in a state of sitting, standing and lying down. They always contemplate the creation of heaven and earth, and the uniqueness contained in them. See <https://tafsirq.com/3-ali-imran/ayat-191#tafsir-quraish-shihab>, accessed on October 24, 2018..

⁴⁰ See <https://tafsirq.com/3-ali-imran/ayat-191#tafsir-jalalayn>, accessed on October 24, 2018..

In the Jalalayn interpretation, the Word of God: *اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا* “It is God who makes the earth for you as a flat and unfolding place of residence. On it you seek life, engage in activity and walk on its surface, and He is firm with the mountains so as not to shake you “ *وَالسَّمَاءَ بِنَاءً* “And the ceiling as a roof, that is the sky as a guarded roof of nature”. *وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ* “and shape you and make your appearance clear, then he creates you in the best of shapes and bestows you with the most perfect form in the most beautiful form”. *وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ* “and provide fortune with a good portion of various foods and drinks in the world”.⁴¹ Whereas in the Quraish Syihab interpretation, the interpretation of QS. Al-Mu'min verse 64 is only God who made the earth in a stable condition, worthy of life, and made the sky a solid building. Then He created you in the best possible form, and gave Fortune, in the form of various kinds of halal pleasures. The many favorers are Allah, the Lord of all of you. He is the Most High, Ruler and Sustainer of all nature.⁴²

Verily Allah has prepared everything that is needed by humans on this earth for their benefit. Humans can work on it, make buildings on it, travel and live there. Namely as a roof for the earth occupied by humans. God has made in the sky something that humans can take advantage of, such as light and signs used by signs in the darkness of night on land and sea. Therefore, there are no living things in the world that are better in shape than humans as explained in QS. At Tiin: 5.⁴³ If humans want to know how good and perfect their form is Allah Ta'ala will give His wisdom, then they should pay attention to their limbs one by one. The good fortune includes food, drinks, weddings, clothes, sights, sounds that are pleasant to hear, and other good things that God makes easy for His servants and Allah also causes them, and God avoids they are bad things that contradict him; which endanger their body, heart and religion. Indeed, only God regulates affairs and grants various favors to humans. Namely Allah the Most Great and Most of His kindness and ihsan who take care of the universe with His favors.⁴⁴

⁴¹ See <https://tafsirq.com/40-al-mumin/ayat-64#tafsir-jalalayn>, accessed on October 24, 2018.

⁴² See <https://tafsirq.com/40-al-mumin/ayat-64#tafsir-quraish-shihab>, accessed on October 24, 2018.

⁴³ *ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ* Meaning: “Then We return him to the lowest place (hell)”.

⁴⁴ See <https://tafsirq.com/40-al-mumin/ayat-64#diskusi>, accessed on October 24, 2018..

Implications of Verses with Halal Tourism

The word *فِي الْأَرْضِ* contained in the verses above explains that the earth is entirely one and is the stage of human life. The earth and life in it are open books that can be read by the eyes of the head and the eyes of the heart.⁴⁵ This implies the need to do what is termed a pilgrimage tour. The expert interpretations of Fakh Ad-Din Al-Razimenulis that tourism has a huge impact in order to perfect the human soul. With that journey humans can get difficulties and difficulties with which the soul is educated and built, directed and cared for. He could also meet prominent people so that he could benefit from his meeting and more importantly he could witness the variety of God's creations. This is in line with what was revealed by Al-Maraghi, he explained that walking on the earth to investigate the condition of the previous people in order to know what had happened to them, was the best tool to know the sunnah and take lessons from it. Sometimes lessons like this from history books can also be taken by people who have investigated them. They have seen first hand the remains of the relics, so that lessons and advice can be made for the generation of religious people. Ali Ash Shobuni also explained that the sunnah of Allah had passed to the people of the past with destruction and destruction, due to their disputes over their prophets. The command to search for various news and information of people who belied His apostles and what was inflicted on them, was aimed at making humanity learn from their traces.⁴⁶

From these verses, it contains how many meanings in nataranya are tourism objects, tourist destinations and various types of tourism in the Quranic perspective. Tourist attraction; When God calls *سِيرُوا فِي الْأَرْضِ* "walk on the earth", that means God reminds us of this nature, so that there is a natural tour. Many things in this nature can be used as tourist objects, because Allah created this nature with different characteristics. Tourist Destinations; When God tells us travel destinations like seeing the signs of Allah so as to add faith to always expect the blessings God by following what is lawful him.⁴⁷ As stated in Q.S. Az Zumar (39: 52):

⁴⁵ M. Quraish Shihab, *Tafsir Al-Mishbah*..., p. 167.

⁴⁶ See Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*..., p. 49.

⁴⁷ Raden Roro Azka Nadhira, "Potensi Industri Halal di Indonesia", Quoted from <http://www.ibec-febui.com/potensi-industri-halal-di-indonesia/>, accessed on October 24, 2018.

أولم يعلموا أن الله يبسط الرزق لمن يشاء ويقدر إن في ذلك لآيات لقوم يؤمنون

Meaning: “And do they not know that God expands fortune and narrows it to whom He wills? Verily, in that, there are signs of the power of Allah for the believers.

Various types of tourism in the Koran are historical tours, when God commands people to see historical places to learn from them. Revealed there is a historical tour. There are also natural attractions, religious tours, such as orders to go to Mecca, to carry out Hajj or Umrah, ⁴⁸ and there are also halal tours. Regarding halal tourism, the scholars of Al-Lajnah Ad-Daimah also said: “If the tour contains elements that make it easy to do disobedience and mischief and invite there, then it is not permissible for a Muslim who believes in Allah and the Last Day helps to commit disobedience to Allah and violate His command. Whoever leaves something because of Allah, then Allah will replace the better than that. ⁴⁹

Halal tourism is a new concept in the tourism industry. ⁵⁰ Thus, there is a need to develop more halal tourism products and services to meet this dynamic and growing market. Halal tourism is actually not enough if it does not cause goodness and benefit as God has given goodness in getting fortune *وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ*.

Adopting a halal life style is not only important for Muslims, but also for all humanity. Because law provides subconscious awareness of hygiene and health and safety and security. Therefore, halal is an ethical choice of society in a life style without coercion and discrimination to guarantee and manage the morality of bad behavior. The concept of halal also fits in any conditions and situations and is also suitable in every time and place (*solihun li kulli zaman wa makan*).

The concept of virtue and benefit in halal tourism, which not only covers the needs of sharia, but also the concept of sustainability of aspects of its products and services. Such

⁴⁸ Safrijon Azwar, 2009, “Perspektif Islam tentang Wisata”, in <http://tazkiyahpyk.blogspot.co.id/2009/06/wisata-dalam-islam.html>, accessed on October 24, 2018.

⁴⁹ Fatawa Al-Lajnah Ad-Daimah, 26/224.

⁵⁰ The term tourism in the Law of the Republic of Indonesia is a travel activity or part of the activity that is carried out voluntarily and is temporary to enjoy the object or attraction. Meanwhile, tourism is everything that is related to tourism, including the exploitation of tourist objects and attractions as well as businesses related to the field. See Law No. 9 of 1990 concerning Tourism.

as cleanliness of objects and lodging, sanitation and safety, providing places of worship, halal food and drinks and others that can be accepted by halal tourist visitors.

CONCLUSION

Halal tourism is a tourism that prioritizes the values and principles of Islamic teachings. Halal tourism emphasizes the urgency of the implementation of halal products, such as food / munitions, cosmetics, fashion, including tourism. The word *سَيَرُوا فِي الْأَرْضِ* in the Quran does not always emphasize tourism in the sense of travel or *ziyarah* alone, but more than that is to explore and explore (*tafakkur*) all God's creations (*لَا إِلَهَ إِلَّا اللَّهُ*), because Allah also likes aesthetics (beauty). The application of the concept of halal tourism is always accompanied by the concept of goodness (*الطَّيِّبَاتِ* dan) and does not conflict with sharia, because the combination of halal and *thayyib* concepts will produce the concept of blessing. Tourism in Islam is also a matter of change, Islam provides freedom in the field of mu'amalah as well as the rules of *fiqh* *الأصل في المعاملات الحل والإباحة إلا بدليل*.

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