

The Role of Maqasid Shariah and Islamic Religiosity in Tourism Perspectives

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Abstract

Conventional tourism had opened a “window” for Islamic tourism to operationalize which at present is expanded throughout the world. As the Muslim population is rising rapidly, Muslim consumer market should be critically concerned by tourism businesses to satisfy the needs and wants of the consumers. This paper attempts to explain the concept of Islamic tourism in the context of maqasid shariah – protection of religion, protection of intellect, protection of life, protection of wealth and protection of offspring; discusses the role of Islamic religiosity in shaping tourists’ behaviour, as well as tourism industry’s role in applying Islamic tourism according to maqasid shariah, from the tourism industry’s perspective and tourists’ perspective. To date, there is still lack of knowledge and related literature review on the implementation of maqasid shariah in the concept of tourism industry. The ultimate goals of shariah are vital as the platform in the development of Islamic tourism as well as Islamic religiosity among Muslim consumers because it resembles the value of Islamic concept in tourism perspectives.

Keywords: Islamic tourism, maqasid shariah, Islamic religiosity, Muslim consumer market.

1. INTRODUCTION

Tourism industry is extensively visualized into a new concept in Islamic perspectives. According to the study conducted by Committee for Economic and Commercial Cooperation of the Organization of Islamic Cooperation (COMCEC) in 2016, Muslim travellers denoted the travel sector was worth RM121 billion in 2014 and the total number of Muslim visitor arrivals reached to RM116 billion. This figure represents 10.2 percent of the visitor arrivals globally. Travel is seen as beneficial in terms of socialization such as visiting friends and relatives (VFR),

acquiring new knowledge, enrichment of health and to appreciate the majesty of God's creations as mentioned in Qur'an (Oktadiana, Pearce & Chon, 2016). In the expansion of tourism businesses, Muslims are more aware with the valuable of socialization in Islamic tourism, thus they are keen to travel with the adherence of Islamic practises and beliefs. In 2014, Muslim population was comprised of 1.7 billion people globally and is expected to rise to 2.2 billion by the year of 2030 and it continues to increase by 1.5 percent annually (Zailani, Ali, Iranmanesh, Moghavvemi & Musa, 2016). This shows that Islamic tourism is potentially emerged in the market.

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

“Travel through the land and see how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent”.

(Surah Al Ankaabut Verse 20)

Indeed, the verse from Holy Quran elucidated that Islam encourages us to travel to gain knowledge, experience and discover Allah's creatures on earth. Nevertheless, Muslim travelers should comply with Shariah-compliance so that they can earn great experience during the vacation with Allah's blessings. Islamic tourism is flexible where Islam allows Muslims to travel with many purposes such as medical, shopping, sport, religion and visit (Nora'in, Rozian & Shaya'a, 2015). Any activities are permissible as long as Muslim tourists adhere with the Shariah-compliance, for example Halal food consumption, cover "aurat", perform prayers and limit the social interaction among men and women. These will be deeply discussed in maqasid shariah sections on how the implementation of the Shariah goals among Muslim tourists should be applied when travelling.

2. ISLAMIC TOURISM

Islamic tourism is any activity, experience and event undertaken in a state of travel which is in accordance with Islam (Islamic Tourism Centre, 2016). In Islam, exploring the world's creature and travelling can be well-thought-out as 'ibadah and da'wah where 'ibadah is everything that humans do or speak that Allah accepts and loves whereas da'wah means to preach someone into a right way of life in accordance to Islam (Laderlah, Ab Rahman, Awang & Che Man, 2011). Therefore, tourism will turn out to be an 'ibadah if a person travels for the sake of gaining God's blessings and avoiding from illegal or unlawful activities. If a person has

decent manner and knowledge, the person can as well travel with da'wah in order to deliver moral message to the community, which always be practiced by the preachers or da'i. As Muslims have different demand towards Islamic tourism products such as Halal food, separate facilities for men and women, dress code, tourism operators should be more attentive about the consideration in Islamic tourism context. Hence, tourism players should provide their staff with training on how to accommodate and serve Muslim tourists with good wills, and also learn about cross-cultural communication (Eid & El-Gohary, 2015). This is where Islamic religiosity takes place in influencing tourists' demand towards Islamic tourism products and services.

Jafari & Scott (2014) stated that Islamic tourism is essentially a new “touristic” understanding of pilgrimage that composed together with religious and leisure tourism. In old days, Islamic tourism is well-connected with pilgrimage where people perform Hajj and Umrah at Makkah but in current days, leisure tourism has emerged into a new dimension of Islamic tourism. In Islam, there is no wrong to have leisure as long as the activities adhere with Shariah-compliance in terms of lodging, food, social interaction, dress code, ‘ibadah and cultural perspectives. Islamic tourism also embraces good values that represent the Islamic values of the products and services. By way of what Islam teaches us, Muslims are encouraged to travel but must comply with Shariah, hence maqasid shariah plays an important role in the implementation of Islamic tourism. Maqasid refers to aim, objective, purpose and goal whereas Shariah refers to Islamic law or rules. Basically, maqasid shariah is defined as the ultimate goals or objectives of shariah. It comprises of five key areas – (1) protection of religion, (2) protection of intellect, (3) protection of life, (4) protection of wealth and (5) protection of offspring. Figure 1 demonstrates the framework of maqasid shariah in Islamic tourism perspectives.

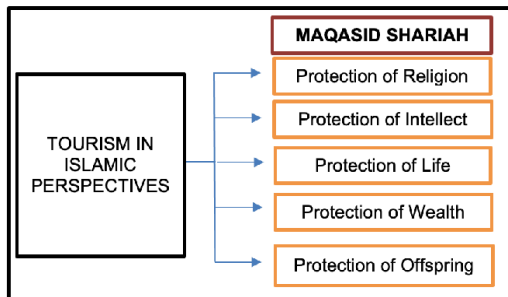


Figure 1: The framework of maqasid shariah in Islamic tourism perspectives

3. MAQASID SHARIAH IN TOURISM PERSPECTIVES

3.1 Protection of Religion (Hifz ad-Din)

Eid & El-Gohary (2015) indicated that religion plays a crucial role in determining consumption experiences including tourism activities and choices among Muslim customers. Thus, it can be realized that religion has a significance influence on people's attitudes, behavior and values.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُوا

“And I did not create the jinn and mankind except to worship Me”.

(Surah Az-Zaariyat Verse 56)

From the Quran verse above, Imam al Qurtubi ordered mankind and jinn to worship Allah as the only God (Tafsir al Qurtubi 17/55). If ones travel with adherence of Shariah compliance, no doubt they can protect their religion because they adhere to Islam. The main objective to travel is to explore and appreciate Allah's creatures, thus no other things that human should worship, only Allah.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“The true religion with Allah is Islam”.

(Surah Ali Imran Verse 19)

Based on the Quran verse above, it is significantly important to portray a good image of Islam because it is a true religion. In the context of tourism activities, religious characteristics are crucial in determining experience when they have options either to travel or not to travel among Muslim customers (Eid & El-Gohary, 2015). This proved that religion affects the customer behavior in order to gain experience when travelling. Protection of religion is compulsory in the Islamic tourism characteristic which led to avoidance of commit immorality or sin to Allah SWT (Fisol, Suid, Saufi & Bahari, 2019). Therefore, Muslim tourists should not neglect the remembrance of Allah SWT when travel such as perform prayers and other obligations which are delegated to Allah SWT. Pertaining to this matter, Islam had provided rukhsah which means alternative to perform prayer in case of travelling or musafir such as sholat Jamak and Qasar. Muslims can shorten the number of rakaat or combine two prayer times into one. Meanwhile, other

rukhsah are tayammum, fasting exception and perform prayer in the transportation (airplanes, trains, buses and others). It is crucial to observe prayer times because in Islam, five times prayer a day is compulsory. Surah Al-Isra' verse 78 mentioned "Establish prayer at the decline of the sun (from its meridian) until the darkness of the night and the Qur'an of dawn". The verse explained that Muslims must perform prayer from the dawn (Subuh) until night (Isyak).

Islam is all-encompassing in societies where religion and culture are related and Shariah law managed what is measured acceptable (halal) concerning leisure travel (Zamani-Farahani & Henderson, 2009). Islam allows people to travel for leisure as long as the activities are not in the contrary with Shariah compliance, for example sightseeing, recreation, educational trip, Hajj and umrah, visit friends and relatives and medical purposes as well.

3.2 Protection of Intellect (Hifz al-'Aql)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

"Verily, We create man in the best conformation".

(Surah At-Tin Verse 4)

From the Quran verse above, it is proved that Allah created human in the best figure, He cares about the positive qualities, mental and physical. It is under deliberation of human itself on how they behave and use their intellectual (aqal) in doing activities. Protection of intellect requires human to accomplish good deeds when travelling, such as gain knowledge and avoid from forbidden acts, such as alcohol and drugs consumption (Auda, 2007). Due to religious belief, people find the consumption of alcohol to be nasty and offensive, thus it can damage the intellectual of ones who consumed alcohol. Shariah compliance hotels should include nonalcohol to be served on the premises, practicing Islamic dress codes, banning of gambling and alcohol, instead the hotel should offer Islamic entertainments (Fisol, Suid, Saufi & Bahari, 2019).

Islamic shariah forbids to provide or sell alcohol in a way to perform business which includes tourism and hospitality industry and other sectors, even the Holy Quran stated that consuming alcohol is devil's action (El-Gohary, 2016). It is significant for all Muslims to consume only products that are allowed by Allah and associated under jurisdiction of shariah.

فَلَا تَتَفَكَّرُونَ

“Why you do not reflect (think)?”

(Surah Al An'am Verse 50)

Muslims must stress on using their thought (aqal) wisely in whatever we do in life, even in travelling since Islam teaches us the do's and don'ts when managing any activities. Tourism activities cannot simply be conducted without procedures that need to be adhered. Good planning and implementation are related with the utilization of “aqal” in line with the protection of intellect so that the activities are in accordance with shariah compliance.

3.3 Protection of life (Hifz An-Nafs)

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۗ وَأَحْسِنُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“Spend in the way of Allah and do not cast yourselves into destruction with your own hands; do good, for Allah loves those who do good.”

(Surah Al Baqarah Verse 195)

From the Quran verse above, Allah ordered us to preserve ourselves from conducting any harmful activities that may affect our life. In the context of tourism activities, Muslim tourists should take into consideration to have a safe trip including transportation and accommodation (Fisol, Suid, Saufi & Bahari, 2019). Thus, tourism industry players should develop safety concerns to protect tourists' lives such as encouraging tourists to purchase takaful or insurance as an added value in the Islamic tourism packages.

The application of “protection of life” as one of the maqasid shariah in tourism businesses will strengthen the safety and security of Muslim tourists, hence the awareness should be implemented by the industry players. Knowing the importance of protecting owns life, tourists should avoid dangerous places that might threaten their lives, such as places that exposed to war, terrorism, crimes and infectious diseases.

In line with the current situation where coronavirus (COVID-19) has spread worldwide, it created pandemic that caused the slowdown of the economic activities, including tourism industry. Hence, travelling during this pandemic is prohibited in order to reduce the spreads and save lives. As the life of human is at

risks due to the infection of the coronavirus, the virus has emerged as a substantial threat to human (Hoque, Shikha, Hasanat, Arif, & Hamid, 2020). Thus, it is crucial for the tourists to preserve their lives by avoiding visiting any dangerous places with the concern of hifz an-nafs.

3.4 Protection of Wealth (Hifz Al-Mal)

The protection of wealth is an inevitability for the nourishment revenue with permissible (halal) services and gained Allah's blessings (Fisol, Suid, Saufi & Bahari, 2019). In the context of tourism players as the suppliers, the development of Islamic tourism is important in the global economy as its effectiveness will generate the economy of the business. Islamic tourism needs to be empowered with efficient services and perform competitively in the market in order to fulfil the needs and wants of Muslim customers. By having profits earned from Islamic tourism products and services, this can contribute to the community as well through the distribution of zakat. Hence, Islamic tourism is not only beneficial for local and global economy, but it can indirectly help the needy and poor community so that poverty gap can be reduced in the future.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوا بِهَا إِلَى الْخُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

“Do not eat up one another's property among yourselves by false means (unjustly) nor give bribery to the judges so that you may knowingly eat up a part of the property of others sinfully”.

(Surah Al Baqarah Verse 188)

On the other hand, in the context of preservation of wealth by individual or consumer, it is vital to protect their wealth when travelling. Tourists need to take care of their belongings during vacation. This can be clearly seen when a lot of crime cases such as robbery happened to the tourists due to their negligence of taking care of their belongings. New Straits Times reported two Bangladeshis caught posing as international police robbed tourists in the city of Kuala Lumpur (Nurul Hidayah Bahaudin, 2018). In order to prevent such crimes, tourists should implement the maqasid shariah (protection of wealth) by being extra careful when travelling. This can be done if tourists carry a minimum amount of cash in their wallets and avoid wearing jewellery for women which will attract robbers to snatch those belongings.

3.5 Protection of Offspring (Hifz An-Nasab)

In Islam, it is important to preserve the progeny as it is one of the goals of shariah (maqasid shariah) to create a healthy community and portray a good image of Islam. Allah SWT said in al-Quran:

لَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

“Do not approach adultery! Surely it is an indecency and evil way”.

(Surah Al Isra' Verse 32)

In Islamic tourism concept, Muslim travellers are prohibited from travelling to any destination that can lead to adultery because it might cause the birth of children out of wedlock's (Fisol, Suid, Saufi & Bahari, 2019). As industry players, tourism suppliers such as hotels should consider to provide separate facilities for men and women, for example separate swimming pools and other recreational facilities. Some of the Muslim-friendly hotels such as Grand Blue Wave Hotel in Shah Alam has provided such facilities; the hotel provides swimming pool and gyms only for female use and also a women-only level located on the 17th floor of the hotel. This effort is clearly seen as protecting the community from shameful deed like zina. Thus, the development of Islamic tourism should be in line with what has been written in al-Quran and as-Sunnah, so that Shariah principles can be implemented well. Indeed, al-Quran is the best guidance. Besides, Muslim women should aware on how to protect their dignity, such as covering their “aurat” to avoid bad intention from men, not to forget men also should embrace their faith or “iman” as well. This can avoid adultery which lead to the birth of child out of wedlock. This is where faith in Islam takes place among Muslims to avoid such forbidden acts.

4. ISLAMIC RELIGIOSITY

Religiosity refers to the degree to which an individual adheres to her or his religious values, beliefs and practices that they perform in their routine life (Abdul Shukor & Jamal, 2013). Religiosity also reflects the quality or to what extent a person is religious. For instance, an individual may consider himself or herself being connected with Islam, however, the degree of religiosity may differ from other Muslim if the person does not truthfully adhere with the teaching of Islam. The spiritual values that a person owns might contribute to the religiousness of him or her. Undoubtedly, religious beliefs influence and inspire Muslim tourists to travel to certain destinations and the Islamic beliefs can give influence to their behavior and attitudes, emotions and also perceptions at the destinations, where Islamic

belief is a part of Islamic religiosity (Eid & El-Gohary, 2015).

Hence, the level of Islamic religiosity is related to the attachment of Allah when travelling to any destination. Muslims should realize that the level of religiosity is not judged by other people, but only judged by Allah, however only the person knows his or her level of religiousness whether they are attached, overly attached or less attached to religion. Religiosity is judged based on the religious activities that been performed while travelling and how attached a person to his or her religion to Allah, with the adherence of Holy Quran and Sunnah. Thus, Islamic religiosity plays a vital role in shaping tourists' behavior to ensure that the implementation of Islamic tourism is well structured.

5. CONCLUSION

The ultimate goals of shariah (maqasid shariah) in which protection of religion, protection of intellect, protection of life, protection of wealth and protection of offspring should be the platform for the development of the Islamic tourism concept. Leisure tourism is permissible with the accordance of shariah-compliance as Islam encourages Muslims to travel. Islamic travel has become an alternative to hedonic concept of tourism since it is not restricted only for pilgrimage but also leisure tourism. Maqasid shariah is one of the interesting sub areas falls under Islamic tourism which it is related to Islamic law or rules. In Islam, virtue and morality are the basis for modesty and happiness, where virtue is associated with values and morality as well (Mohsin, Ramli & Alkhulayfi, 2016). Since there is a demand in Islamic tourism, more researches need to be conducted in order to improvise the products and services for Muslim tourists in adherence to Shariah-compliance.

Islamic religiosity is the focal point of religion in expressing one's life in accordance with religious role prospect and the concepts about the way to live that are reflecting the values and attitudes of the individual and community (Eid & El-Gohary, 2015). In Islamic tourism context, Islamic practices and beliefs of Muslim tourists portray their religiousness towards the religion. Tourism players should be conscious of this value because the level of Islamic religiosity affect the purchase decision of Muslim consumers towards tourism products and services. Islamic religiosity is crucial in determining the Muslim behavior and satisfaction in experiencing Islamic tour. Future research may focus on the Islamic attributes that affect the Islamic religiosity of Muslim travelers and their satisfaction.

Eid & El-Gohary (2015) indicated that knowledge related to Islamic perspective on tourism is still lacking in the literature although Muslims are one of the largest tourist markets in the world. Hence, current research intends to contribute in

the literature to assemble the theoretical Islamic tourism thoughts in line with conventional tourism paradigms. The application of the Islamic tourism concept will be more organized with the accomplishment of the maqasid shariah and Islamic religiosity among Muslim consumer market.

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