



TRAVEL IN ISLAM

(A Study of the Concept of *Sīrū* in the Qur'an)

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Abstract: This paper analyzes the command to travel in the Qur'an, which is understood from the word *sīrū* or *yasīrū* with various accompanying words. The Quranic injunction to travel that uses the word *sīrū* contains orders to contemplate, think, and take lessons from the attitude of the former people who denied the Prophet and Messenger of Allah and the consequences experienced by these people. Productive tourism in the Qur'an is carried out with a good purpose, benefiting oneself, others, and the surrounding environment and maximizing the use of reason, mind, and heart. In the Qur'an, the orientation of travel is very varied, namely, seeing the behavior of the former people, knowing the universe and its contents, adding insight, clearing the heart, softening the mind, and so on. The phenomenon of travel and efforts to develop the tourism sector in various countries are currently very diverse and continue to develop significantly in various means and forms so that they can provide benefits for social, political, cultural, and religious life. The order to travel contained in the word *sīrū* must be actualized in today's modern life by sticking to and being guided by the values in the holy book of the Qur'an.

Keyword: al-Qur'an, travel, *sīrū*, interpretation, verse

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Introduction

ISLAM PAYS excellent attention to the importance of doing tours or traveling. This attention is given because traveling contains a lot of benefits and wisdom that can be obtained from traveling itself. Apart from relieving fatigue and boredom, traveling is also helpful in observing and admiring God's creations spread out in this universe.

God deliberately created this universe so that humans prosper in it and simultaneously get to know their creator closer. As stated by Allah in Qudsi hadith "*I (Allah) am a hidden treasure; I want to*

introduce who I am, so I created creatures. Therefore, I introduce Myself to them so they know me."¹ One way to recognize God's existence is to see God's creations on earth, both in plain sight and in distant places that must be reached on foot or using transportation. The point is to do a tour of this universe.

In essence, traveling is a process of temporarily leaving a person or more to another place outside their place of residence. The impetus for his departure was various interests, whether due to economic, social, cultural, political, religious, health, or other interests such as simply being curious, adding experience, or learning.²

The term travel is closely related to the trip, namely as a change of residence while a person is outside his residence for a reason and not to carry out activities that generate wages. Thus, tourism is a journey undertaken by a person or more with the aim of, among other things, getting enjoyment and fulfilling the desire to know something. It can also be due to interests related to sports activities for health, conventions, religion, and other business needs.

Travel is one of the essential agendas (whatever the purpose) that many highly anticipate. Taking at least one day a month to rest from all kinds of activities and enjoy travel/vacation with family, relatives, and loved ones will directly impact the human being, both psychologically and spiritually. In psychology, travel activities have several functions, including compensating for some daily life/work deficiencies, physical recovery from stress, expanding horizons, and self-satisfaction.³

In the Qur'an, as a guide and guide for humans, several verses explain the importance of traveling. These verses are scattered in various letters in the Qur'an using varied vocabulary, such as the word *riḥlah*⁴, [sightseeing, QS Quraysh (105:2)], *ḍaraba/dhorobtum*

¹ Abuddin Nata, *Akhlak Tasawuf* (Jakarta: Raja Grafindo Persada, 2009).

² Gamal Suwanto, *Dasar-dasar Pariwisata* (Yogyakarta: Andi Offset, 2004).

³ Glenn F. Ross, *Psikologi Pariwisata*, trans. Marianto Samosir (Jakarta: Yayasan Obor Indonesia, 1998).

⁴ Rāghib al-Aṣṣḥānī, *Mu'jam Mufradāt al-Fāṣi al-Qurān*, vol. 105 (Beirut: Dār al-Fikr, n.d.).

[traveling, QS al-Nisā'(4):101]⁵ *beat up*⁶ (*move*) *intasyiru* (spread, QS al-Aḥzāb (33):53, and al-Jumu'ah (62:10) *sīḥu*⁷ [sightseeing, al-Tawbah (9):2], *imshu* [touring, QS Ṣād (38:6 and al-Mulk (67):15], traveling⁸ [traveling/traveler. This word is mentioned seven times in the Qur'an: Surah al-Baqarah (2):184, 185, and 283. al-Nisā' (4):43, al-Mā'idah (5):6, al-Tawbah (9):42, and surah al-Kahf (18:62], *idhhabū* [go, QS Yūsuf (12):87 and 93] and also the word *sīrū* or *yasīrū*.⁹ When these words are examined more deeply, they all return to the same meaning: the ability and orders to leave the house to explore the universe. However, even though they look the same, each word must have an emphasis and difference in each of these words.

In this paper, the researcher does not discuss all of these words but only focuses on the word *sīrū* because apart from this word, the meaning content is closer to this discussion. The word *sīrū*, with its various derivations, is also contained in several verses and letters in the Qur'an. Thus, the discussion related to the concept of traveling in the Qur'an can be explained in depth and accommodate various perspectives.

So far, much research has focused on halal tourism, which focuses on understanding and implementing sharia principles in tourist destinations, accommodation, and other services required for Muslim tourists. Several studies, such as those conducted by Abdullah,¹⁰ Aswad,¹¹ El-Gohary,¹² Olya & Al-Ansi,¹³ Samori et al.¹⁴,

⁵ al-Ḥusayn ibn Mas'ūd al-Baghawī, *Sharḥ al-Sunnah*, 1st ed. (Dār al-Kutub al-'Ilmiyah, 1992).

⁶ Abū 'Abd Allāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizbah al-Ju'fī al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4th ed. (Dār ibn Kathir al-Yamamah, 1987).

⁷ al-Bukhārī.

⁸ Rāghib al-Aṣfahānī, *Mu'jam Mufradāt al-Fāzi al-Qurān*, vol. 112 (Beirut: Dār al-Fikr, n.d.).

⁹ al-Aṣfahānī, *Mu'jam Mufradāt*, n.d.

¹⁰ Khairul Hafezad Abdullah, "Publication Trends on Halal Tourism: A Bibliometric Review," *Halalpsphere* 1, no. 2 (July 27, 2021): 41–53, <https://doi.org/10.31436/hs.v1i2.29>.

¹¹ Muhammad Aswad, "Halal Industries," *Epistémé: Jurnal Pengembangan Ilmu Keislaman* 17, no. 01 (September 7, 2022): 1–25, <https://doi.org/10.21274/epis.2022.17.01.1-25>.

and Slamet et al.¹⁵ has delved deeper into how the tourism industry can accommodate the needs and preferences of Muslim tourists by offering halal food options, religious facilities, and an environment that complies with Islamic regulations. This research also includes an exploration of the ethics of Muslim tourists and their social responsibilities during their travels.

Another topic that has attracted the interest of researchers is the relationship between tourism and Islamic law. Research conducted by Abdulahanaa,¹⁶ Kamassi et al.,¹⁷ Sanad et al.,¹⁸ and Seckiner¹⁹ discussed how tourism activities can impact legal and ethical aspects of Islam. They explore the role of Islamic law in regulating and guiding tourism practices and investigate the possible social and economic impacts from the perspective of Islamic law.

¹² Hatem El-Gohary, "Halal Tourism, Is It Halal?," *Tourism Management Perspectives* 19 (July 2016): 124–30, <https://doi.org/10.1016/j.tmp.2015.12.013>.

¹³ Hossein G.T. Olya and Amr Al-ansi, "Risk Assessment of Halal Products and Services: Implication for Tourism Industry," *Tourism Management* 65 (April 2018): 279–91, <https://doi.org/10.1016/j.tourman.2017.10.015>.

¹⁴ Zakiah Samori, Nor Zafir Md Salleh, and Mohammad Mahyuddin Khalid, "Current Trends on Halal Tourism: Cases on Selected Asian Countries," *Tourism Management Perspectives* 19 (July 2016): 131–36, <https://doi.org/10.1016/j.tmp.2015.12.011>.

¹⁵ Slamet, Irwan Abdullah, and Nur Quma Laila, "The Contestation of the Meaning of Halal Tourism," *Heliyon* 8, no. 3 (March 2022): e09098, <https://doi.org/10.1016/j.heliyon.2022.e09098>.

¹⁶ Abdulahanaa Abdulahanaa, "A Review of Islamic Economic Law on Religious Tourism Arrangements in South Sulawesi," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (June 30, 2021): 450, <https://doi.org/10.22373/sjhk.v5i1.9088>.

¹⁷ Ahmed Kamassi, Noor Hazilah Abdul Manaf, and Azura Omar, "The Need of International Islamic Standards for Medical Tourism Providers: A Malaysian Experience," *Journal of Islamic Marketing* 12, no. 1 (January 9, 2021): 113–23, <https://doi.org/10.1108/JIMA-03-2019-0051>.

¹⁸ Hassan Saad Sanad, Ayman Mounier Kassem, and Noel Scott, "Chapter 2 Tourism and Islamic Law," in *Bridging Tourism Theory and Practice*, ed. Noel Scott and Jafar Jafari, vol. 2 (Emerald Group Publishing Limited, 2010), 17–30, [https://doi.org/10.1108/S2042-1443\(2010\)0000002005](https://doi.org/10.1108/S2042-1443(2010)0000002005).

¹⁹ Mehmet Hicabi Seckiner, "Analysis of the Concept of Travel (Tourism) from the Quranic Perspective in the Context of Understanding the Freedom of Travel According to Islamic Law" 22, no. 42 (2020): 512–38, <https://doi.org/10.17335/sa-kaifd.775580>.

In addition to tourism management from an Islamic perspective, it is also a significant concern for researchers—research conducted by Handriana et al.,²⁰ Haq & Wong²¹ and Henderson²² has presented an understanding of how tourism destination management can be based on Islamic values and principles. The concepts of Islamic economics, sustainable natural resource management, and community participation in the decision-making process are the topics that are widely reviewed in this research.

This research significantly differs from other research on tourism from an Islamic perspective. The main focus of this research is on an in-depth analysis of the command to travel in the Qur'an, which is understood from the word "*sīrū*" or "*yasīrū*" and the words that accompany it. In addition, this research highlights aspects of contemplating, thinking, and taking lessons from the attitude of the former people who rejected Allah's Prophets and Messengers and the consequences they experienced in the context of travel. Thus, this research contributes to understanding the essence and relevance of travel orders in the Islamic religion and opens up new insights about tourism through Islamic values. Therefore, the fundamental question we want to examine in this article is the actual concept of the Qur'an regarding travel.

The study applied a qualitative research method with the thematic approach (*tafsīr mawḍū'ī*). According to al-Farmawī, there are at least four main methods of interpreting the Koran: the *tahlīlī*, the *ijmālī*, the *muqarran*, and the *mawḍū'ī*.²³ This research uses the *Mawḍū'ī* approach because, according to the author, this is the

²⁰ Tanti Handriana, Praptini Yulianti, and Masmira Kurniawati, "Exploration of Pilgrimage Tourism in Indonesia," *Journal of Islamic Marketing* 11, no. 3 (May 20, 2020): 783–95, <https://doi.org/10.1108/JIMA-10-2018-0188>.

²¹ Farooq Haq and Ho Yin Wong, "Is Spiritual Tourism a New Strategy for Marketing Islam?," *Journal of Islamic Marketing* 1, no. 2 (2010): 136–48, <https://doi.org/10.1108/17590831011055879>.

²² Joan C. Henderson, "Managing Tourism and Islam in Peninsular Malaysia," *Tourism Management* 24, no. 4 (August 2003): 447–56, [https://doi.org/10.1016/S0261-5177\(02\)00106-1](https://doi.org/10.1016/S0261-5177(02)00106-1).

²³ 'Abd Hayy al-Farmawī, *al-Bidāyah fi al-Tafsīr al-Mawḍū'ī: Metode Tafsīr al-Mawḍū'ī*, trans. Suryan A. Jamrah (Depok: Radja Grafindo Persada, 1996).

most appropriate method to study the Qur'anic concepts about traveling.

A thematic approach in this research is intended to comprehensively understand the verses related to travel, in this case (the word *sīrū*), which spread across several letters in the Qur'an. Regardless, verses that use the exact essential words accompanied by additional words contain different meanings, directions, objectives, and uses. So that by understanding each of these verses, we can provide an integral and comprehensive understanding of the meaning of the verse.

The type of this research is library research. At the same time, the data source is taken from two sources: the primary data source, namely the *al-Qur'an al-Karim*, and secondary data sources, which are commentary books that are seen as representative of both classical and contemporary interpretations. To analyze the meaning of certain words and terms from the verses of the Qur'an, we use *al-Mufradat fi Gharaibil Qur'an* by al-Raghib al-Aṣṣafhānī, *Lisān al-Arab* by Ibnu Manẓur al-Anṣārī, *Al-Mu'jam al-Mufahras li al-Fādh al-Qur'ān al-Karīm* by Muḥammad Fu'ad 'Abd al-Baqī', and *Kitab Fathurrahman Lithalib Verses al-Qur'an* by Faydullāh al-ḥasanī al-Maqdisi.

The data collection technique used is documentation through the following stages: first, identifying the verses contained in the word *sīrū*, especially those accompanied by *fi'il amr* (command verb); second, the presentation of the views of scientists about traveling in general; third, describes the interpretation of the mufasir regarding the interpretation of verses related to the words *sīrū* and *yasīrū*. The existing data is then processed by editing, organizing, and analyzing. Meanwhile, data analysis was performed using text analysis and content analysis methods.

Understanding the Word *Sīrū* in the Qur'an

The word *sīrū* comes from the word *sārā-yasīrū-sayran* which means *al-dhihab*, which means going or traveling.²⁴ In *al-*

²⁴ Jamāluddīn Muḥammad ibn Mukarram Ibn Manẓūr, *Lisān al-'Arab* (Cairo: Dār al-Fikr, 1990).

Munawwir's dictionary, the word *sīrū* is *maṣḍar* from *sārā*, which means traveling and traveling.²⁵ This is also in line with the definition in the *al-Munjid* dictionary, which defines the word *sāra* by going, namely going at night (*dhahaba fi al-layl*). The word of Allah in surah *al-Isrā'* verse 1 contains the power of Allah to make the Prophet Muhammad perform his *isra'-mi'raj* at night.²⁶

Moreover, the meaning of the word *sārā* is explained in the *Al-'Aṣri'* Arabi-Indonesian dictionary as follows: *sārā* means walking (*masha*), moving (*taḥarraka*), developing and flowing (*taqaddama*), operating (*ishtaghala*), doing-acting (*salaka*), spreading out (*dha'a*), and stepping (*daraja*).²⁷ From this understanding, it can be understood that the word *sīrū* implies a move made by someone from one place to another.

In connection with this *sīrū* word, two forms of the verb are used in the Qur'an for this term of travel. First, use the command verb, namely *sīrū* itself, and use a verb that means being and will come (*fi'il muḍari'*) *yasīrū*.

The word *sīrū* is a word in the form of a command (*fi'il amr*) for many people (*jama'*), while the command for singles uses the word *sīrū* (walk). Thus, it can be explained that the word *sīrū* means an order to many people to travel, wander, and explore the universe. The word *sīrū* is found in 7 letters in the Koran, namely: QS *al-Imran*: 137, *al-Nahl*: 36, *al-An'ām*: 11, *al-Naml*: 69, *al-Ankabūt*: 20, *al-Rūm*: 42, and *al-Saba'*: 18. Meanwhile, the word *yasīrū* is also mentioned seven times in six surahs in the Qur'an, namely in QS *Yūsuf*: 109, *al-Ḥajj*: 46, *al-Rūm*: 9, *Fāṭir*: 44, *Ghāfir*: 21, 82, and *Muḥammad*: 10.

The verses above, when viewed from the number of verses that use *fi'il māḍī* (past tense) and *fi'il muḍari'* (present continuous tense), both have seven verses. This indicates that apart from the importance of travel orders according to the Qur'an, it also shows the harmony of the Qur'an itself. To make it easier, several verses

²⁵ Ahmad Warson Munawir, *Kamus al-Munawwir Arab-Indonesia* (Yogyakarta: Pustaka Progresif, 1997).

²⁶ Louis Ma'luf, *Al-Munjid fi al-Lughah wa al-Adab wa al-'Ulūm* (Dar el-Machreq sarl, 2000).

²⁷ Ali Atabik and Ahmad Zuhdi Muhdlor, *Qamus al-'Ashri: Arab-Indonesia* (Yayasan Ali Maksum Pondok Pesantren Krapyak, 1996).

of the Qur'an relating to this tour order can be seen in the table below:

No	Surah Name	Letter	No. Paragraph	<i>Fi'il (verb)</i>		The letter that starts it
		No		<i>Amr</i>	<i>Muḍari'</i>	
1	Āli 'Imrān	3	137	<i>Fasīrū</i>		Letter <i>Fa'</i>
2	Al-An'ām	6	11	<i>Sīrū</i>		
3	Al-Naḥl	16	36	<i>Fasīrū</i>		Letter <i>Fa'</i>
4	Al-Naml	27	69	<i>Sīrū</i>		
5	Al-Ankabūt	29	20	<i>Sīrū</i>		
6	Al Rūm	30	42	<i>Sīrū</i>		
7	Saba'	34	18	<i>Sīrū</i>		
8	Yūsuf	12	109		<i>Yasīrū</i>	<i>Afalam</i>
9	Al-Ḥaj	22	46		<i>Yasīrū</i>	<i>Afalam</i>
10	Al Rūm	30	9		<i>Yasīrū</i>	<i>Awalam</i>
11	Fāṭir	35	44		<i>Yasīrū</i>	<i>Awalam</i>
12	Ghāfir	40	21		<i>Yasīrū</i>	<i>Awalam</i>
13	Ghāfir	40	82		<i>Yasīrū</i>	<i>Afalam</i>
14	Muḥammād	47	10		<i>Yasīrū</i>	<i>Afalam</i>

Traveling in the Qur'an

Commands to travel in the Qur'an can be understood directly from the editorial verses that use the word command (*sīrū*).²⁸ In addition to strengthening the understanding of the commandment, the word *sīrū* is accompanied by the word *qul* (say), namely Allah's command to the Prophet Muhammad to call on his people, especially those who do not believe and deny the truth that he brought to travel on earth so that they know the consequences of the previous people's denial, in the form of a painful punishment, Allah destroys them.²⁹

Four *qul* words accompany the word *sīrū* in the Qur'an, followed by the word *fil arīḍi* afterward, yes, in QS al-An'ām: 11, al-Naml: 69, al-Rūm: 42, and al-Ankabūt: 20. The first three verses

²⁸ 'Abd Allah Muḥammad bin Aḥmad al-Ansharī al-Qurtubī, *Al-Jāmi' li Ahkām al-Qur'ān*, vol. 8 (Muassasah al-Risālah, 2006).

²⁹ Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr al-Suyūṭī, *al-Durr al-Manthūr fī Tafsīr bi al-Ma'thūr*, 6th ed. (Beirut: Markaz Dirāsāt al-'Arabiyyah wa al-Islamiyyah, 2003).

use the same wording, but the ending words are different, ending in the words *mukadhdhibīn*, *mujrimīn*, and *mushrikīn*. These three words have a negative meaning, namely people who lie, criminals, and polytheists whom Allah SWT punishes. While verse 20 of Surah al-Ankabūt ends with "indeed Allah has power over all things" because the content of this verse talks about Allah's commands to walk on earth to pay attention to Allah SWT various creatures, both humans, animals, plants, and so on.

In this context, QS (6:11) explicitly explains that Allah SWT ordered the Prophet Muhammad to tell his people to wander the earth and come to the place where the people who suspected the prophets were destroyed. With this wandering, they can see historical places for themselves, so it becomes material for reflecting on why the former nations perished even though they were mighty nations. After that, let them look at themselves and compare it with those people who have been destroyed.

The Meccan infidels were nomads because they generally lived as traders between regions on the Arabian peninsula. However, in their wanderings as traders, they ignored the remains of people who had been destroyed, such as Noah and Thamud in North Arabia and the 'Ad in South Arabia. How many generations were destroyed and then replaced by a new generation³⁰ All of this should be used as material for studying the nation's history, even though it will take a long time because, from the historical experience of past nations, many lessons have been learned that are useful for future generations.

By traveling on earth, one will find many valuable lessons through God's creations that are spread out and varied, as well as from old remains that remain in ruins. A look at these things will lead a person who uses his mind to conclude that nothing is permanent in this world and that behind these events and creations, there is a manifestation of a power that is the Greatest, the Almighty, namely Allah SWT.³¹

³⁰ Kementerian Agama RI, *Alquran dan Terjemahnya* (Jakarta: Widya Cahaya, 2011).

³¹ M. Quraish Shihab, *Tafsir al-Mishbah* (Jakarta: Lentera Hati, 2002).

The command to walk and the command to see as the word of God, "*sīrū fi al-arḍi fa unzurū*" indicates the need to do pilgrimage tourism. Tafsir expert Fakhruddin al-Rāzī writes that tourism travel significantly impacts the perfecting the human soul. With this journey, humans can experience difficulties and hardships with which the soul is educated, nurtured, honed, and nurtured. He can also meet prominent people to benefit from the meeting and, more importantly, witness the diversity of Allah's creation.³²

Another interpretation expert, Jamāluddīn al-Qāsimī, writes, "I have found many experts who argue that the holy book commands humans to sacrifice part of their lifetime to travel so that they can find old relics, find out the news of the earlier people, so that all can be a lesson and compassion with frozen brains can be knocked hard."³³

Indeed, many people who are fixated in their homes will also be fixated in their minds by the routines and habits that they experience and see. However, if they leave the place, their mind will open, and feelings will be honed to find new things that can lead them to the nature of this being and that God Almighty is behind everything he sees and hears.

The use of the past tense verb in the word *bada'a* in this verse (29:20) creates an impression in the form of a question in Sayyid Quṭub's mind, which means that on earth, there is something that can show the origin of life and how the beginning of creation, or the line the journey of life as archaeologists strive to uncover? How did it start, how did it spread, and how did it develop? What is life, where did this earth come from, and how did the first living thing come about? Indeed, until now, they have not been able to reveal it.³⁴ The verse above is Allah's directive to research the origin of life and then make it proof of the inevitability of the afterlife.

³² Fakhr al-Dīn al-Rāzī, *Tafsīr al-Kabīr aw Mafātīḥ al-Ghayb*, Juz 25 (Beirut: Dār al-Fikr, 1981).

³³ Muḥammad Jamāluddīn al-Qāsimī, *Tafsīr al-Qāsimī al-Musammā Maḥāsin al-Ta'wīl* (Beirut: Dār al-Fikr, 1957).

³⁴ Sayyid Quṭb, *Tafsīr fi Zilāl al-Qur'ān* (Cairo, Egypt: Dār al-Fikr, 1997).

Furthermore, Quthub wrote further on his impression of verse 20 of Surat al-Ankabūt above that the speech partners encountered by this verse needed to be more capable of conducting scientific research as it is known today. They certainly could not achieve what is meant by this verse at that time if the meaning is what the archaeologists are trying to do. If so, indeed, the Qur'an asks them something else within their capabilities and by which they can have a picture of the origin of life according to their abilities. They were asked at that time to pay attention to the beginnings of plant, animal, and human life in every place. Travel aims to awaken their senses and feelings due to the new sights they see while advising them to pay attention and draw lessons from the evidence of Allah's power in creating life, which appears clearly at all times during the night and day.

Finally, Sayyid Quthub concluded that the Qur'an provides its directions in accordance with human life in various generations and the level, context, and means they have. Each implements it according to the conditions of life and his abilities. At the same time, there are opportunities for improvement for the benefit of human life and its development without stopping.

The compiler of *al-Muntakhab's* commentary, which consists of several experts from various disciplines, as quoted by Quraish Shihab commented that "this holy verse (al-Ankabūt: 20) orders scientists to walk on earth to reveal the process of how to start the creation of all things, such as animals, plants and inanimate objects". The traces of the first creation are visible between the layers of the earth and its surface. Therefore, the earth is a complete record of the history of creation, from its beginning to the present day.³⁵

In linguistic studies, in verse regarding the command to travel in the Qur'an, which has been mentioned above, some use the editorial *fa unẓurū* (let see), and some use the editorial *thumma unẓurū* (then see). Why is that? Is there a hidden meaning behind these two different editorials, even though the words accompanying them are the same? Here, there is a difference of opinion among the scholars on this matter.

³⁵ Shihab, *Tafsir al-Mishbah*.

According to Zamakhshari, the word *fa unzurū* makes *naẓara*, namely the eyes, and heart, the result of the journey, so the editorial is like saying, "Take a trip with the aim of thinking, do not be careless." At the same time, the *thumma unzurū* means that it is permissible to travel on earth with the aim of trading and other practical purposes, as well as a message about the obligation to think about old relics that have perished.³⁶

This opinion could be more pleasing to some commentators' hearts. As quoted by Quraish Shihab, Ibn al-Munir commented on this opinion by stating that it would be better and more precise to say that the trip's purpose, as the two editors meant, was to produce reflections and thoughts. The difference is that the *fa unzurū* highlights the reasons for the journey. At the same time, the *thumma unzurū* intends to underline the importance of contemplation and thought in traveling because that is the primary goal.³⁷ As for the journey itself, it is nothing but a way of contemplation, and there is a difference between means and ends.

In addition to the command to travel using command sentences, the editorial used by the Qur'an to encourage people to travel is to use *fi'il muḍarī'* (*yasīrū*), as listed in the table above. *Yasīrū's* word is often preceded by the prefix (and is not) and *afalam* (then does). The two editorials, although they look different, have the same meaning, namely an allusion to the Meccan polytheists at that time who should have wandered in various areas to find out the consequences of the destruction of previous peoples, such as the destruction of Prophet Noah's people, 'Ād, Thamūd, Saba' and others.³⁸

Allah SWT showed them that anyone who disobeys, disobeys, and does not believe in His messenger will be destroyed even though those before them were superior to them in physical strength and were more successful in material development, as evidenced by the more significant number of their remains on

³⁶ 'Abd al-Qāsim Mahmūd ibn Muḥammad ibn 'Umar al-Zamakhsharī, *Tafsīr al-Kashshāf* (Dār al-Ma'rifah, 2003).

³⁷ Shihab, *Tafsīr al-Mishbah*.

³⁸ Aḥmad Mustafā al-Marāghī, *Tafsīr al-Marāghī*, vol. 24 (Mustafa al-Bāb al-Halabī, 1946).

earth. On the other hand, those who are obedient and obedient to Allah's Apostle will be safe from all dangers, calamities, and punishments in this world and the hereafter.

The Purpose of Traveling in the Qur'an

If you look closely at the verses related to traveling, you will find several purposes and benefits of traveling, including:

First, to see the end of those who deny religion. Pharaoh drowned in the Red Sea while trying to catch up with Prophet Musa. Allah made the Children of Israel as a verse/sign and a lesson for generations to come (QS (6): 11, QS (27:69). Surely, this cannot function optimally unless the legacy is seen with the eyes and the heart, which in turn creates the awareness that no matter how powerful a person is, he will not be eternal nor will be able to resist Allah's power or avoid the decrees and torments.

Second, I want to know the universe with all its art and beauty and to know man and Allah's creation. As stated in the words of Allah, "walk on (the face of) the earth, then pay attention to how Allah created (man) and his beginnings, then Allah made him once again" (QS al-Ankabūt (29: 20).

The journey recommended by this verse and the like, namely, to be carried out for *i'tibar*, which means to take lessons from historical events or natural phenomena, was something new for humanity then. As outlined in the Qur'an, everyone is traveling or sightseeing but without a destination.

By applying the requirements of the holy book, people know not only history in its places, details, and events but also history in the laws that direct it because by looking at and contemplating the background of events, as recommended and directed by the Qur'an, it will be discovered that there are social and historical laws no less definite than the natural laws. There are also general factors that cause the rise and fall of society and the success and failure of man.³⁹ This is what God wants to pick to be used as a guide in this life.

³⁹ Shihab, *Tafsir al-Mishbah*.

Third, to add insight, purify the heart, and refine the mind in order to make the journey to God Almighty a success. This is as stated in the Qur'an Surah al-Hajj: 46.

*"Did they not walk on Persada's land and witness what lay and what had happened there? By seeing and thinking about it, they can have a pure heart and common sense that lead them to understand what they see, or even if their eyes are blind, their ears can hear so they can contemplate and take lessons even though their eyes are blind because it is not their eyes that are blind, but what is blind is the eye of the heart which is in the chest."*⁴⁰

Strengthening the purpose of traveling in the verse above is also explained in a history submitted by Imam Shafi'i that at least five benefits can be obtained from traveling. The following is the history:

*"Leave the country to achieve glory and travel because there are five benefits: getting rid of anxiety, gaining life, knowledge, adab (manners), and friendship with the victorious. If someone says, " In traveling, there is humiliation and trials or difficulties in walking the road and carrying burdens, then know that death is better than life in a despicable land among liars and cowards."*⁴¹

Thus, it is not wrong to assert that religion encourages everyone to set aside a portion of his life, energy, thoughts, and money for traveling because in Imam Shafi'i's continued travels, "he will find a replacement for what he left behind." Not only does the heart need the entertainment to be satisfied, but it can also be more apparent and have broader insights and lessons from natural and historical phenomena that can be known. Moving from one place to another, from one garden to the next, to clear the heart, calm the mind, and teach lessons. He is a prophet who should be emulated (QS al-An'ām: 90).

Such is the religious drive to travel that all trips that do not aim at committing a sin or immorality receive a dispensation from Allah, such as fasting being suspended (QS al-Baqarah: 183 and 185) *zuhur* and *'asr* prayers can be combined (in *jama'*), also *maghrib* and *'ishā'* both *jama' taqdim* and *jama' ta'khir* even the four

⁴⁰ Departemen Agama RI, *Alquran dan Terjemahnya* (Jakarta: Pustaka Amani, 2010).

⁴¹ M. Quraish Shihab, *Kumpulan 101 Kultum tentang Islam* (Jakarta: Lentera Hati, 2016).

prayer groups can be shortened (*qashar*) to become two cycles (QS al-Nisā' : 101).

Fourth, practical and pragmatic goals. The purpose or motivation why people travel, according to Mc. Intosh and Murpy as quoted by Wahyu Khalik can be grouped into four major groups : (1) physical or physiological motivation, namely motivation that is both physical and physiological, including for relaxation, health, comfort, tranquility; (2) cultural motivation, namely the desire to know about culture, customs, traditions and other regional arts, including interest in various objects of cultural heritage ; (3) social motivation or interpersonal motivation, such as visiting friends and family, meeting work partners, doing things that bring prestige, making pilgrimages, and so on; and (4) fantasy motivation, namely the fantasy that in other areas a person will be able to escape from the monotonous daily routine and ego-enhancement which gives psychological satisfaction. Moreover, this is also called status or prestige motivation.⁴² Of the four objectives above, one can add one more motivation for someone to travel: tourism and religious motivation such as studying and preaching.

Spillane also stated that the purposes of the tour are holiday tours, familiarization tours, educational tours, scientific tours, religious tours, special mission tours, special program tours, and hunting tours.⁴³

Whatever the purpose of the trip stated above, it can be understood that traveling is essential to refresh the mood, mind, body, and soul. Fulfilling this can provide balance in a person's life so that they can carry out activities to the fullest, both activities related to humans and transcendent activities with Allah SWT.

Contextualization of the Meaning of *Sīrū* in the Modern Era

In the world of tourism, there are several types of tourism, namely religious tourism, marine tourism, nature tourism, halal

⁴² Gede Yoga Kharisma Pradana, *Sosiologi Pariwisata*, ed. Denok Lestari (Bali: STPBI Press, 2019).

⁴³ Pradana.

tourism, *star's* tourism, sharia tourism, and so on.⁴⁴ Whatever the type, tourism activity is one activity that many people favor. From the past until now, traveling has been carried out for various purposes, as previously explained, from various perspectives and, more specifically, the perspective of the Qur'an.

In Islam, travel that is justified by religion is a trip that does not result in sin. Even those who travel will get relief in religious obligations, such as being allowed to postpone their fast or combine and shorten their prayer cycles. However, what is commendable about a tour is the positive nature of both the way and the purpose of the tour, as emphasized in the verses of the Qur'an, which instructs to make a tour.⁴⁵

Travel trends in the Qur'an, especially the editorial word *sīrū* or *yasīrū*, tell about orders to do tours to take a closer look at the portraits of the lives of people who lived in the past, especially people who denied the Prophets and Apostles sent by God and the salvation that was obtained for those who obeyed. Moreover, obey the Prophets and Messengers.

Humans travel so that they can take compassion and wisdom for events that have been experienced by people who lived before. They travel using simple means of transportation, such as donkeys, camels, horses, and elephants [read: QS (105): 1]. It differs from today's, which uses luxurious, magnificent, and sophisticated means of transportation: land, sea, and air. So, with the rapid development of this technology, one can easily and smoothly travel to explore the universe. Not only on earth but can also explore other planets in space [see QS (55): 33].

The phenomenon of travel has started since the start of human civilization. This is marked by the movement of people who make pilgrimages, religious trips, and others. As a modern phenomenon, historical milestones in travel can be traced from the journey of Marcopolo (1254-1324), who explored Europe, to China, then back to Venice (1451-1506), and Vas Co da Gama (late XV

⁴⁴ Winengan, *Industri Pariwisata Halal: Konsep dan Formulasi Kebijakan Lokal* (Mataram: UIN Mataram Press, 2020).

⁴⁵ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1994).

century). However, as an economic activity, tourism only developed in the early 19th century, and as an international industry, tourism began in 1869.⁴⁶

Today's tourism has become one of the mainstay industries in generating foreign exchange in various countries. Tourism is quite promising as the belle of "exports" because of its positive characteristics. In an atmosphere of sluggish community trade, tourism still shows an increasing trend. Data on the development of world tourism shows that when the oil crisis occurred in the 1970s and during the world recession in the early 1980s, tourism continued to grow, both in terms of the number of international tourists and foreign exchange earnings from the tourism sector.

Likewise, after more or less three years (2019-2021) being hit by the COVID-19 outbreak, the tourism sector had weakened and even experienced a sharp decline, but after Covid-19 passed, tourism began to grow and revive. Now is the right time to actualize the tourist order (*sīrū*) in the verse of the Qur'an to package and develop various tourism activities to positively impact the nation's social, cultural, and economic situation. Currently, in many developing countries, several tourism trends have been developed, including:

First, trend-cultural immersion is tourism activities where tourists come to places very different from where they live. The purpose of this tour is to absorb, know, and learn the local community's culture. They can interact and follow the activities of residents. This style of tourism can make visiting tourists feel new experiences and gain a lot of knowledge because each tourist area will provide different experiences in the form of natural scenery, culture, or local crafts.

Second, trend- wellness tourism aims to maintain and improve personal health, starting from the physical, mental, spiritual, and environmental aspects. Wellness tourism is quite popular because many people know the importance of spiritual health. With the development of this tourist style, there are more vacation choices,

⁴⁶ Sedarmayanti, *Membangun dan Mengembangkan Kebudayaan dan Industri Pariwisata (Bunga Rampai Tulisan Pariwisata)*, trans. Dinah Sumayyah (Bandung: Refika Aditama, 2014).

and, of course, they are helpful. It is not just about enjoying tourist attractions or eating local food, but also getting experiences that impact physical and mental health.

Third, *trend* - work from destination. Since the Covid-19 pandemic attacked the world, many things have changed people's lives. Life at home and office habits have also changed a lot. When Covid-19 was rampant, almost all community activities were advised to be done at home, including work, which is known as work from home (WFH). Even though it is now running normally again, the WFH office style is still widely practiced by the community. Now, it has developed into a work-from-home destination.

Fourth is the trend of off-grid travel. This tourism trend is widely favored because it offers vacation tours in the wild, but tourists do not have to be reliable to survive. This tourism trend will present new experiences for tourists to clear their minds and release fatigue by enjoying nature without the need to be afraid of being in nature. This tourism trend is predicted to be popular in 2023 because it brings many benefits. Travelers will focus more on their well-being during off-grid travel without thinking about jobs in urban areas.⁴⁷

The four tourist trends must be appropriately managed and maximized to attract tourists from abroad. Tourism management in the context of today's modern world must be able to integrate or combine the application of modern management with the principles of Islamic teaching with the limitations outlined in the Qur'an, such as:

- a. The aim is directed at strengthening faith and fostering *al-Karimah* morals
- b. Its implementation does not practice anything contrary to religious and moral values.
- c. The objects presented are natural or cultural wealth that is permissible and lawful to display.

⁴⁷ Traveloka, "Prediksi Tren Wisata Pariwisata Indonesia 2023 yang Banyak Digandrungi," Traveloka, 2023, <https://www.traveloka.com/id-id/explore/destination/pl-tren-pariwisata-indonesia-2023/212518>.

- d. Tourism facilities and infrastructure can be used as a medium of *da'wah*.
- e. The management of tourist objects should keep the functions of nature and the existing ecosystem intact.

Therefore, making tourism an effort to improve the community's economy or as a contributor to the income of certain areas is permitted by Islam as long as it does not violate halal-haram boundaries. This is by the word of Allah in QS al-Jumu'ah (62): 10:

"When the prayer has been carried out, then scatter you on the earth; seek Allah's bounty and remember Allah a lot so that you will be successful."

In this verse, Allah explains that after completing Friday prayers, Muslims may scatter, tour, travel around the world to carry out worldly affairs, and try to find halal sustenance after fulfilling what is beneficial for the hereafter. In addition, people should remember Allah SWT as much as possible in carrying out his business by avoiding cheating, fraud, and others because Allah knows all hidden things, especially those seen.⁴⁸

This is where the true meaning of the *sīrū* is implemented. Realizing God's commands to explore and wander on the face of the earth to get benefits that can be felt by themselves, other people, and the surrounding environment. All forms and types of activities, including tourism activities, must be based on *dhikr* (remembrance) of Allah. The balance of happiness in this world and in the hereafter can be achieved if someone balances the power of *dhikr* and thought within him.

Conclusion

The word *sīrū*, with its various forms of derivation, is one of the words used by Allah in the Qur'an to instruct humans to travel in this universe. The condition of the previous people who were destroyed because they disobeyed the Prophets and Apostles sent by God became a tourist attraction in the past, so they are expected to take *i'tibar* from this incident. Travel orders contain many benefits and wisdom for human life. In addition to providing

⁴⁸ Kementerian Agama RI, *Alquran dan Terjemahnya*.

physical satisfaction for tourists, traveling can also increase one's spirituality after observing and thinking about the various forms and types of creations and phenomena that occur in this universe.

Travel can be done in various ways, both simply and by utilizing the sophistication of science and technology that is currently developing. As viewed by the Qur'an, travel brings goodness and benefit to tourists, other people, and the surrounding environment. On the other hand, traveling to commit immorality and bring sin is not what was ordered. Travel becomes more meaningful when a foundation of faith accompanies it by maximizing the functions of the mind, mind, and heart in humans.

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