

Dispersion of Islamic Preaching: some Quranic Viewpoints on the Idea of Tourism

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ABSTRACT

The spread of Islamic preaching and all efforts towards this direction should be done in their entirety because this represents the nature of Islam itself. As a result, Islamic preaching should be a part of everyday life as a human being, which is not limited to a person's lifestyle. Islamic preaching requires a great deal of man's power of quality and quantity, excellent spiritual strength, open-mindedness and professionalism. This article seeks to analyze the factors of how Islamic preaching spread across the globe, especially in Nusantara while making tourism one of the most common mediums for preaching. Using a descriptive document analyzing the method and evidence of history, this article reveals the impact of Islamic tourism on the spread of religion on a global scale, as it is crucial to take this result seriously and pay close attention to making Islam the centre of attraction.

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Introduction

The Muslims are now on the geographical landscape of the world on a wide scale. They come from various nations, different races, colours of the skin and speak a variety of languages. Even though the differences are significant, they are all connected with a single node built from a strong bonding of religion, which is Islam (Fadhullah, 2007). This makes it clear that Islam is a national religion, embraced by a majority of people. For example, Muslims who attend mosques or prayer halls in France regularly have been hearing a sermon every Friday for decades. The topics of these sermons, as well as their environment, reveal the characteristics of an Islam transplanted into the Western world (Reeber, 1993). Hence, Reeber's study shows the changes this preaching is subjected to in this situation in the diaspora: changes in the exercise of the

strictly parenetic act and a reinterpretation of the intent of that preaching, which is derived from the changing role of Islamist religion in the Western sense.

However, that does not rule out the fact that some of them protest their existence in this world. Since Prophet Mohammed (pbuh) received his first revelations in the early seventh century of the Modern Era, the desire to "share the religion" through whatever means was at hand in the world of Islam. Although the spread of Islam through Asia, North Africa and the Iberian Peninsula utilizing the sword was not by chance, many peaceful means of bringing persons and communities into the body of Islam usually prevailed. In certain instances, the spread of Islam meant the acceptance of a way of life and religion by merchants, travellers or the eager displacement of the oppressive lordship by the resident communities. While the political and economic rewards of religious spread were not insignificant to the young community, it was the religious or theological aim of making the original message received by Prophet Mohammed (pbuh) about God's uniqueness and the reality of the judgment day known (Smith, 2005). Concerning the facts, this article tries to unravel the factors that become the x-factor of how religion spreads throughout the Nusantara or archipelago through tourism, while investigating the effects of what history has left until nowadays.

This study uses a descriptive qualitative approach which is an attempt to understand various concepts found in the research process, using content analysis techniques and library research. Qualitative content analysis is one of the several qualitative methods currently available for analyzing data and interpreting its meaning (Schreier, 2012). As a research method, it represents a systematic and objective means of describing and quantifying phenomena (Downe-Wamboldt, 1992; Schreier, 2012). For the prerequisite and successful content analysis, the data of this study was reduced to concepts that describe the research phenomenon (Cavanagh, 1997; Elo & Kyngäs, 2008; Hsieh & Shannon, 2005) by creating categories, concepts, a model, conceptual system, or conceptual map (Elo & Kyngäs, 2008; Morgan, 1993; Weber, 1990). While the research library in this research uses the types and sources of secondary data obtained from research results, articles and reference books that discuss topics related to the theme of the research (Creswell, 2010; Iskandar & Aqbar, 2019).

Discussion

Invasion: The Glory Days of Islam and its contribution to the world

Invasion or the beginning of Islam was a crucial factor in allowing the increasingly growing religion to spread more rapidly and quickly across the world. When religion enters a region in which Islam is nobody, it provides the chance to attract more believers and adherents of Islam. Michalopoulos, Naghavi, & Prarolo (2018) inspired by a plethora of historical accounts that

emphasize the importance of trade for Islam, to determine this empirical regularity, construct detailed data on pre-Islamic trade routes. Their study shows that the proximity of the pre-600 CE trading network is a significant predictor of current Muslim membership among Old World countries and ethnic groups. They also show that Islam successfully spread to areas ecologically similar to the birthplace of the Arab Peninsula.

Battle and conquest have become a threat for the West to accuse Islam of spreading violence and power. But even one Quranic verse or any historical moment in the early history of Islam is not based on violence and intimidation (al-Ussairi, 2011). Indeed, this problem has exposed the status of religion to threats as it is exposed to open attacks. This is why they have reached a decision between two options, either letting them go of the crime while becoming weaker and weaker every day or doing what they believe is right, battling and resisting the enemy attacks that are in their way (Dusuki, 1982). This means that Islam has been compelled to engage in the war, to defend religion and in other words to fight for freedom of religion.

Based on the phenomenon described above, this study focuses on the experience of women who remove their veil, specifically their understanding of Quranic verses related to veiled command and the concept of piety and religious identity, before and during wearing the veil and after removing the veil. The data was generated by interviewing three women (RZ, DD, and AD) who experienced veiling removal after a certain period of wearing the veil. Specifically, the interviewees are students of state and private Islamic universities who are obligated to wear the hijab. The interview then was analysed using critical discourse analysis offered by Fairclough (1992). First, the interview is analysed from linguistic practice (description). Second, it is analysed from the discursive practice (interpretation). Interpretation "is generated through a combination of what is in the text and what is in the interpreter, in the sense of the members' resource which the latter brings to interpretation" (Fairclough 1989, 141). The third stage is social practice (explanation). This stage focuses on how the discourse practice is reproduced and what is the effect of what the interviewees say (Fairclough 1989, 163). Since the interpretation and explanation often go together, these two steps are merged. However, in this study, the analysis stages are not strictly divided into two phases but instead presented in a holistic narration.

Islam grew wider in every part of the globe and has had an impact on other countries' civilizations. This then shows how Islam has contributed to the development of prosperous countries. Islamic Arts have not only influenced Islamic Culture, but many other civilisations have also contributed. Janson H. W. Hanson, a bachelor of Western Arts in his masterpiece, *Persian Painting at The John Rylands Library* quoted Islamic Arts as having become a major influence on Europeans in the Middle Ages, Arabic Ornamental Influence, Greek Philosophy Reintroduction and Science through Muslim scholarly writings (Manja & Ahmad 1995).

The Renaissance resurrection of the West created a splash in western civilization. The splash of Islamic Art has increased along with religion itself, such as the famous cruise, Andalusia and Sicily (Azizan, 1986). The Westerns duplicated Islamic Architecture Designs and were detected since the 10th Century in a few places in Northern Spain, for example in Lion, Castile, Galicia and Catalonia. It has been proven in Andalusia and Granada that several Islamic architectural designs have been built. One of Granada's renowned buildings was constructed during the Nariyyah Dynasty. Because of the similarities or similarities between Muslims and non-Muslims, the building was constructed between AD 13 and 14. Many of the architecture of *Di Granada* has been based on Islamic architecture, such as the Castle of al-Hambra, a landmark of Islam in Andalusia (Mohd, 2011).

The influence of Islamic architecture has been marked by a couple of signs as we can see in the Church Door of Wastlen-Boulonhous in North France. A similar copy was designed for the *Bāb al-Fatḥ* in Cairo (Manja & Ahmad, 1995). In India, Islam bloomed in the country with its architecture mixing Hindus with Persia, which gave rise to the famous Taj Mahal, which holds a high artistic value and is considered to be one of the seven marvels of the world. The Taj Mahal was made of white, Persian influenced marbles (Sayyed, 1987).

It is believed that in other countries the factor of the dominion (conquest) of Islam has played an important role in the widespread of Islam. With the Islamic Government ruling a nation, the growth of religion in the region will automatically be influenced. Hence, monuments of the former Islamic dynasty, which can be seen today, were made. Islamic Architecture was created based on the combination of various elements from different places in the world. Islamic designs have made a mark through this cycle in Europe, the Far East and Asia. Islamic Arts have also been recognized as a world-class masterpieces.

Trades: An Effort to Polish Islamic Civilization

A big part of Islamic preaching growing in the hearts of humans is through direct trades. International trade has become the trump card in Islam's success. A good trader does not trade in items and money only, they trade in knowledge and share more about Islam from other countries such as China, India, the Far East, etc.

Leur (1960) wrote in his book *Indonesian Trade and Society* that the Arabic and Persian Traders back then went to China through trade. They resided in Canton since the 4th century. Even old Chinese scriptures have mentioned the Arab Traders living in their country in the years 618 and 626. During the period, some of the Islamic Laws were implemented due to their presence in the country. The Arabs also helped maintain the presence of other countries such as Persia, The Jews, Armenia and Nestorian Christians. In the middle of the hectic route of trading

taken by the Muslims back then, settlements were present along the way and one of them is in West Sumatra in the year 674.

According to Arnold (1981), the missionaries or agents of preaching were not labelled as imperialism or war as to what happened in the Middle East, South Asia and South Africa. To flip things over, traders were used as a medium to share their religion, bringing with them a good quality of tolerance and similarities between humans. Traders from Arab, Persia and India, started to open up their market in the Nusantara in the year 8 or 9 AD.

In terms of the Malay Archipelago, history has proven that Islamic Traders played an important role in the preaching movement of Islam. There is a big possibility that Islam was spread in the Malay Region since the early years of Hijrah. This is based on a report that the Arabs were spreading their market of trade in the Malay Region and China as well. Their role in preaching was divided into two. The first was their hard work and effort in spreading Islam to the locals, while the second role was, that they became the mode of transportation for Islamic Preachers to spread Islam along the way, from one dock to another (Arnold, 1974).

Spreading Islam through trading has given a big effect on the movement from 14 AD until 17 AD as we can witness Islam blooming fast as lightning. For example, in Java and Champa, there are signs of Arab settlements. This has been proven with the old tombs from the Arabs that existed around the year 1028 in Java and 1039 in Champa. With the info given, these facts showed that a good bond of relationship and interaction existed between the Arabs and the locals for a very long time (Leur, 1960). Pires (1944) stated that the movement of the preaching of Islam in the Malaya (Malay Region) took place in peace, using trades as a medium, as they settled down with the locals and some even married the locals. The best chance for these Islamic Traders to spread Islam was through these three categories, which is by building a good relationship with the leader of the settlement or labour, the King, or the Local Authorities. Aside from that, they can use marriage as a medium and build strong bond ties with the locals there from different areas.

To tie the knot, it is concluded that the web of connection created by the Islamic Traders which connected Arab, Persia, India and Nusantara has existed a few centuries ago from the year BC until the birth of Islam which was around 8 or 9 AD. With trading as a factor of preaching, the traders back then have successfully converted a lot of locals into accepting Islam through various ways, such as building a good relationship with the local authority and local traders from other countries. Some of them even settled down and lived for some time with the locals, just to convince them that Islam is the way of life. Trading has become a big factor in the medium of preaching globally and internationally.

Marriage: Universal love relations in Islam

Marriage was also a key factor in the spread of Islam, including in the region of Nusantara. These marriages occurred in two ways: Firstly, a marriage between the traders and the local daughters including the country's princess. Secondly, a marriage between Muslim and non-Muslim royal families. In 1414, for example, the King of Malacca, Parameswara (Megat Iskandar Syah), married the Princess of Passai, whereas the relations between the families were not widened, but the whole country of Malacca became Islamic because of marriage. Then, the marriage between the Princess of Champa, with an Arabic Missionary named Ibrahim al-Ghazi bin Jamal Al-Din Hussin, or people like to call him Ibrahim Asmarkandhi; and the birth of a prince called Raden Rahmat (Abdul Rahman, 2000). The birth of Prince Raden led to a wave of change in the Javanese community, which spread Islam rapidly and converted a majority of the community into Islam (Arnold, 1974).

It is concluded that marriage has become an important factor in the spread of Islam. The construction of a bridge between the two countries allowed both countries to accept Islam. When the King and his minister become Muslims, the people of the country will also follow in their footsteps.

Moral Doctrine: an Attraction for the Nusantara People

Islam is an integrated faith of law, discipline and friendliness in all facets of human life (Abdullah, 1992). One of its advantages of itself is that it is very comprehensible, it is always glorious and suitable for all people at any time and place, not without human intelligence. Islam is a religion that highlights the issue of faith (Muhammad, 1998). In addition to the social perspective, Islam teaches that every individual is equal, and that which distinguishes himself from the other is his faith since the nobles of all human beings are the most pious of all to Allah. At the same time, Islam can provide social justice, emphasize human interactions and relationships, support each other, love each other, unite as one another, etc. It is quite appropriate among people everywhere with these ideals, which Islam possesses. Even history proved that many traders at that time were also Sufis and preachers who became the light of Islam.

These are Islamic scholars who hold fast to faith and practice faith without fail. Their attitude and characters became the focal point of attraction and the Nusantara community respected them. In the early years, the Islamic Syariah and Law group fulfilled their obligations by wearing clean clothes and taking good care of their cleanliness, clothing, house and place of worship (Arnold, 1974). The feeling of peace that the scholars and traders who embrace Islam have created has made them an influential community among the local settlers (Auni, 1991).

In his book *Le Hadhramaut ed lest Aran en Indie*, Van Den Berg said that sayyids and syariffs are the most influential group that played a major role in the preaching of Islam. As a medium, Islam was widely spread among the royal Hindu families in Java and others. Moreover, other Arab Hadhramaut tribes were there, but there was no such influence (Al-Haddad, 2001). In the initial stages, the Hindu monks who use different witchcraft to break the preaching and Islamic influence are said to have opposed them. They did it with His help, with the help of Allah. By that time, more and more people began to believe in Islam. The Sufi had a great influence on the Royal family and ministers during Malacca, Aceh and Demak. For instance, the Scholars were an important asset to the Kingdom during the opening of Perlak, Samudera Pasai, Aceh, Malacca and others. Many Aceh-born scholars, such as Hamzah Fansuri, Nur al-Din al-Raniri, Abdul Rauf Singkel, and Syam al-Din al-Sumatra'i, were great contributors to the spread of Islam (Auni, 1991).

Based on the above explanation, this has shown that this has become a great factor influencing Islam's growth on all sides of the world, making it as an objective and foundation for expanding Islam to a greater extent and a catalyst for other religious institutions in the world.

Literature: Islamic Preaching's Evidence in Nusantara

Writings and pieces of literature are evidence of Islamic preaching in the Nusantara in particular. It was slowly developed, beginning with Islamic preaching by traders and missionaries (Abdul Basir, 2009). Arabic books such as Quranic exegesis, Hadiths, *Tasawuf* and Arabic literature such as poems, poetry and so on have been translated into the local Malay language by the scholars. It is necessary to ensure that during the early stages of preaching, the Malaysians can easily understand and master all the book material. History has shown that the king of Pasai, Sultan Malikuzh Zahir, is fluent in Arabic. He held many academic ceremonies in which many great scholars attended. The Aceh Kings have writings running the Arab leaflets. The House President was appointed *Kātib al-Mulūk*. Legislation between these kingdoms and other countries shall be drawn up in Arabic. Also published in Arabic were all agreements (al-Haddad, 2001).

Eventually, many of the Islamic Figures in writing were eager to create art and literary masterpiece with added Islamic values among the scholars. And we can see how this leaves a big impact both on Arabic translation and Jawi. The compilation process has also been performed in Arabic. It has been proven how the words "*Beginning...*", "*he will/she will...*", "*by him/her*" and most of the words that start with a verb in the sentence (Rosmi & Nurhasma, 2009). This proved once again that Arabic literature has been sound and at the same time towards education in the Nusantara area and attracts interest in the community in learning Islam.

Tourism in Islamic Contexts

Tourism in Arabic is known as *al-siyāḥah*, meaning travelling to another country to explore, visit, revisit, see something that's going on, etc. (Muṣṭafā et. al., 2004). It also means travelling around the world praying and purifying our hearts (Ibn Manẓūr, nd.). Therefore, the language definition of tourism does not involve seeking profits, working or staying in a certain place for a long time.

Al-riḥlah and *al-safar* are other words that may be similar or synonyms for *al-siyāḥah*. *Al-Riḥlah* means to make something with a specific meaning during a journey. This word can be found in Quran in the only verse ('Abd al-Bāqī, 1945), in surah *al-Quraysh* [106] verse 2, which shows the norms of the Quraisy standards for travelling in hot and cold weather. This difference is with the term *al-Safar* which contains the meaning of the journey but more generally (Abur & Mazlan, 2014). The word itself has been repeated eight times in the Quran ('Abd al-Bāqī, 1945). To better understand this subject, it has to be developed into a few travel or tourism purposes in Islam.

The word travelling back in the past was connected to the Earth's surface without a correct destination. It had not been intended for learning, while the community used it back then to travel as if it were torturing itself as a sign of religion and to believe it as a sign of worship (Ibn Jawzī, 1989). Therefore, the Prophet Muhammad (pbuh) said, "There are no travels in Islam." This hadith was intended for travelling, moaning, and creating havoc in people's lives (Ibn al-Athīr, 1979). This is, why is not in keeping with Islamic law, whereas travelling in the Quran was intended to comply with the law such as fasting, learning and war (al-Buhūti, 1982).

With the issue, Islam has improved its understanding of the term travelling in Islam, such as:

1. Worship, which in certain months requires a journey to fulfil one of the religious demands, such as *ḥajj* and *'umrah*. Thus, when someone comes to see the Prophet Muhammad (pbuh) and asks for permission to travel, based on old meaning, with meaning based on religious words, or for tormenting itself, the Prophet Muhammad (pbuh) would give them a better significance for travelling, which he said: "The tourism of my people are doing jihad on the road of Allah, performing *ḥajj* and *'umrah*." (Ibn Bashrān, 1993). It was clear that it is necessary to stress the need to make sacrifices in tourism, whether in terms of time, money, hardship or otherwise.
2. Seek knowledge until it is clear that, at the beginning of Islam, knowledge travel has been highly recognized and shared. Well-known scholars such as al-Khaṭīb al-Baghdādī (d. 463/1071) have written a book called *al-Riḥlah fī Ṭalab al-Ḥadīth* (The Journey of Knowledge for Hadith) that discussed the stories of an individual who has travelled all over the place to get or even to win a hadith. In Surah *al-Tawbah* [9] verse 112 shows that

- tourism means a trip to information searching (al-Shawkānī, 1993). Even though most of the Quranic commentators decided this verse would be designed for those who in fasting.
3. Exploration, as stated in Surah *al-An'ām* [6] verse 11, which shows that Allah has commanded all men to walk the earth to learn new knowledge and morals from visited places. Al-Qāsimī (1994) claimed that the main reason for tourism is to explore and provide a piece of moral advice to others, to explore ruins and artefacts that have left history. This is why Islam has developed tourism as a way of stopping and thinking about the beauty of Allah's existence, creating the imam in the hearts of his followers for Allah and inspiring them to fulfil their obligations to Allah.
 4. Islamic preaching, as to how the Prophet Muhammad (pbuh) and his companions have received guidance and pursue the straight path across thick and thin Islam across the world.

Based on the explanation above, this study proposes a conceptual framework to develop the idea as in Figure 1:

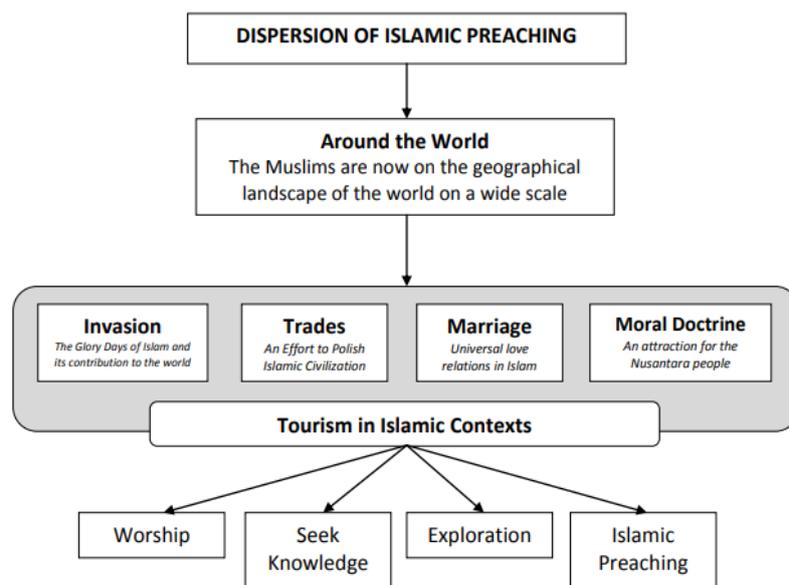


Fig. 1: Dispersion of Islamic Preaching in Nusantara

Visiting the old tombs will prove the relationship between preaching and tourism. Shihab (1992) has given some advice on what should be stressed during the visit because it has moral values:

- a. The visit should not be against religion and culture, under the conditions of Islamic law, in particular for those who are fascinated with it, because it may have *shirk* or 'association' with God in Islamic thought.
- b. Tourists should give the tomb owner a token of gratitude as they lived their lives until the end.
- c. Universal principles should be taken from the tomb and their contributions from their past lives recognized.

Hence, one of the implications of the person in charge is the quality of the workers, who are knowledgeable and able to explain not just the history, condition and location, but also to touch and make the heart of the tourist knowledgeable and realize the true meaning of life.

Conclusion

Based on the above fiction and facts, the factors of preaching by conquest, trade, marriage, religious doctrine and literature have played an important role in the generation of effective preaching on the global scale of Islam. It was the foundation and basis for the spread of Islam all over the world. Also, tourism was one of the activities promoted in Islam. In addition to contributing economically and financially to the country, it has been one of the common media for preaching Islam. Preaching should not restrict itself to outsiders and visitors, but also to the local society and the people because through the same platform they can know more about Islam and more closely than they believe.

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