



Halal Concept About Entertainment In The World Of Tourism (Halal and Haram Studies In Yusuf Al-Qaradhawi's Perspective)

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ABSTRACT: *The community is always spoiled with a variety of entertainment. This can be seen in big cities. All forms of entertainment facilities are available, start shopping casually, there are magnificent malls everywhere. For those who like to watch the latest films, many can come to the cinema. Or want to listen to music, they go to cafes or other places. Entertainment is also presented at home. There is a set of advanced technologies that are ready to serve the needs of their owners. All of that can bring pleasure and joy. Therefore, almost all entertainment facilities are rarely quiet. No wonder the entertainment industry continues to compete to provide new products to attract public attention. Muslims are not spared from this phenomenon. Indeed, seeking entertainment and joy has been attached to the people since the beginning of the birth of Islam. According to Yusuf Al-Qaradawi, at the time of the Prophet Muhammad, hearing poetry, music or playing became a part of life. Joy is not taboo in Islam. At that time the people did not just undergo a routine of worship. They also carry out activities that bring joy. The Prophet himself is not a rigid figure. He is very much in love with joy and anything that can bring joy to it.*

KEYWORDS: *Halal, Concept, Entertainment, Tourism, Perspective*

I. INTRODUCTION

Knowing halal and haram for a Muslim is a necessity in order not to fall for illicit assets. Meat that grows from illicit assets will get a portion of torture in Hell and affect the level of tendency to commit immorality and feel reluctant or feel lazy to worship God. Islam as a perfect teaching does not escape the halal and illicit explanation, especially the problem of muamalah concerning the needs of human life. The existence of halal and haram laws in muamalah is a form of test of life because humans are created for worship and ubudiyah someone is proved by submission to the rules of His Rabb.

Halal comes from Arabic halaal, the opponent is said to be haraam. In Islamic teachings, the word halal means "allowed" or permitted. Usually, halal words are used to refer to foods and beverages that can be consumed according to syar'i. At present, awareness for Muslims in the world to consume products labeled halal is very high.

Indeed, the word halal is not only used to refer to foods and drinks that can be consumed by Muslims. In a broader context, the term halal refers to everything that is permitted or allowed according to Islamic law including activities, behavior, how to dress, how to get sustenance and so on. In the Qur'an, the word halal is called more than 30 times. One of them is the word of God: "O ye who believe, do not forbid anything good that God has forbidden to you, and do not transgress. "Allah does not like those who transgress." (Surat al-Maidah: 87)

The themes around halal and haram are endless to discuss. Along with the development of the times, this problem feels more complex, more interesting, as well as increasingly draining the mind. There are many new things that were not found at the time of the Prophet and his companions. At a glance there is no legal argument that explains these fields. It may be, we consider it halal, but after being investigated, it turns out that the status is illegal. Vice versa. For some people, this problem is very confusing or at least raises doubts.

Actually, our religion has set very clear rules about this illegitimate halal problem. Both are fundamental elements in Islam. The Prophet said: "Indeed, the halal is clear and the illegitimate is also clear, between them there are vague things unknown to most people. He who keeps himself from the vague things, he has safeguarded his religion and pride, and whoever falls into a vague thing, he has fallen into an unclean thing, like a shepherd who wanders around a forbidden area, almost entering it. Know, every king has a ban area. Know that Allah's prohibited area is the things that He forbids.



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"(Narrated by Bukhari Muslim) This hadith shows how great God's love for humans is. Indeed, God does not want harmed humans. Long ago, he, through his messenger, had reported that there would be boundaries that humans should not violate.

II. DISCUSSION

A. Overview of Entertainment in Islam

Every person must have a routine in everyday life. Sometimes feeling tired and bored because of the busyness that just goes away. Nature needs humans to solve boredom. Therefore, Allah as the Creator knows human needs and temperament, does not forbid humans to entertain themselves. Allah revealed the complete rule of life through His noble messenger, the Messenger of Allah. In this case, Islam has provided a solution.

For believers, true entertainment is a calm heart. Peace of heart will be obtained if the faith is in someone. So, the heart of a believer will be comforted if the faith in him thrives and always increases. Allah says: "(ie) those who believe and their hearts are content with the remembrance of Allah. Remember, only by the remembrance of Allah do hearts find satisfaction." (Surat Ar-Ra'd: 28)

In addition to the wisdom of worship that can be an entertainment of believers, in Islam there are also other entertainments that are mateous and worth worship. Because returning to the original goal of creating jinn and humans is to worship, all actions arranged in Islam all lead to worship of Allah. It is not merely entertainment that is pleasing to the heart that is in vain, there is something to forget from obedience, and there is another that is clearly worthy of being munkar.

So, the believer will place his choice on activities that include both those needs, the heart is entertained but still rewarding and far from the things that are laghwun or in vain. The Prophet said: "Teach your children to ride, swim and archery" (Narrated by Bukhari and Muslim)

Lately, awareness has emerged in the body of Muslims. Instead of looking for entertainment that is laghwun (in vain), several Muslim communities have begun to revive entertainment and games that the Prophet recommended. Aside from being an entertainment, archery is useful in training one's self-confidence and soul leadership from an early age. It is also useful to train emotional and physical to put targets on the target.

Likewise riding, it is useful to shape the character of leadership, self-confidence, courageous spirit, dexterity, self-control, and love for other God's creatures, namely horses. Also swimming is useful for physical endurance. A person who is proficient in swimming will have strong breathing, and will influence intelligence when the intake of oxygen to the brain is adequately distributed.

There are still a lot of actually some maze games that the Prophet has ever done. The Apostle once competed with his wife Aisha as entertainment and teaching for his companions. Aisha recounted this incident in the hadith narrated by Ahmad and Abu Daud. "Rasulullah saw. chasing me, then I chased him. And in a while I continued to excel in each race, so that when my body became fat, then we ran away and he could overtake me. So he said, 'one-on-one '". In Shirah Nabawiyah it is stated that the Prophet once wrestled with someone named Ruqanah. In that match the Prophet was able to defeat him several times.

All entertainment and games taught by the Prophet are good and educational. To refresh the atmosphere, sometimes Raslullah jokes with his friends. One time there was an old grandmother who came and said, "Pray for me for God that God will put me in heaven". So, the Apostle said to him, "O Umm Fulan! Indeed, the old man did not enter the heaven ". Hearing the words of the Apostle, the old grandmother cried so much because she understood what the Apostles were saying as they were. So, the Apostle immediately understood that when he entered heaven, he would turn young and young and there would be no parents in heaven. Then the Apostle read the word of God: "We created them (women of heaven) directly, and We made them virgins, full of love the same age." (Surat al-Waqi'ah: 35-37)

Also jokes the Apostle to Ali's companions narrated by Bukhari. When the Prophet and his companion break their fast, one of the foods presented is dates. Feeling the date palm seeds in front of him the most, Ali, who was still small, then moved the seeds in front of the Prophet and then said, "O Prophet, you eat more dates than me. Look at the date palm seeds piled up at your place. "The Prophet laughed and replied," Ali, you eat more dates. I only eat dates and still leave the seeds. Whereas you eat dates with the seeds. "

The jokes and forms of the game that the Prophet exemplified were examples of his followers who wanted to entertain themselves. However, keep in mind that entertaining and joking are



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perfunctory to refresh the atmosphere, but it will not be good if done too far and too often. Don't joke until you laugh so much that someone loses his authority. Because a lot of laughter can kill the heart. "Don't laugh too much! Actually a lot of laughs will turn off the heart." (Narrated by Tirmidhi)

Also the games above must be arranged in the implementation. Do not be busy in a matter that is changed to neglect of a matter that is obligatory or sunnah. So, as a knowledgeable believer, you should be able to position and arrange the right portion for yourself in this matter.

B. Tourism in the Islamic Perspective

Tourism in an Arabic dictionary is called rihlah, meaning travel activity from one place to another with a specific purpose. Etymology tourism comes from Sanskrit which is composed of two syllables: "pari" and "tour". Pari means many, many times circling, complete. Travel means traveling, traveling. Republic of Indonesia Law No. 9 of 1990 states, among others, in article 1 (1) tourism is a travel activity as a part of these activities which is carried out voluntarily and temporarily to enjoy tourist objects and attractions; further in paragraph (3) tourism is everything related to tourism, including mastery of tourist objects and attractions as well as businesses related to that field. In terms of objectives, there are four categories, namely: (1) take direction (business tourism); (2) rihlah ilmiah (ilmiah tourism); (3) take da'wah (religious distribution tours), and (4) choose diplomacy (state tourism or diplomacy).

In the Qur'an there are many cues to carry out tourism activities. Tourism is one sector that can bring in individual, community income and income for the country. There are even a number of regions or countries that are very dependent on the tourism sector which can generate a lot of income. For example, regions that have a beautiful geographical location, a diversity of arts and culture, transportation and accommodation facilities and infrastructure, rich historical heritage, tourism as a very promising industrial object was developed. In letter al-'Ankabut paragraph 19-20 affirms that humans need to travel to conduct research on various historical and human cultural relics. This research can make people aware that he is a mortal creature of God. Everything that is done in the world will be held accountable before God as the Just Judge whose purpose is to meet God. And the civilization that it has produced will be a milestone for the generations that came after it.

Likewise in Sura Yusuf verse 109 explicitly recommends that you explore various countries. This is a sign that humans need to know the culture of society from various parts of the world. The culture of a society cannot be understood holistically without being directly involved in it. This verse also confirms how many previous people have been destroyed by God because of their iniquity in the verses. Therefore humans must use their thinking power to find the truth, and at the same time believe in the truth of the news delivered by the Quran.

The tourism industry is very closely related to products from services, such as transportation, accommodation, hospitality, catering services and even foreign language expertise that can empower human resources as well as natural resources, such as the beauty of natural scenery, as well as historical objects that are part of tourist attractions. For this purpose tourism activities must have clear and effective goals so that they can produce something useful even though the implementation process experiences a variety of experiences, which are profitable or loss.

However, the statement of the Quran explaining tourism ended in the desire of Allah to give awareness to his creatures who were given the mandate as caliphs in order to know the truth and greatness and omnipotence of Allah. With the advancement of technology and globalization has led to a growing number of new awareness of social, economic and environmental problems that are increasingly globalizing in rural villages.

International tourism which only prioritizes commercialism, exploitation of natural resources, sex, the fabric of business service partnerships (travel, transportation, accommodation, entertainment, entertainment) meets a point of saturation. In turn, the satisfaction sought is not limited to fulfilling physical needs, but spiritual / spiritual needs also become separate demands. For this reason, tourism experiences a shift in value from tourism which is synonymous with immorality to be a problem for spiritual fulfillment. By diverting tourism objects to places that are considered sacred in religious beliefs, such as umrah trips plus Palestinian, Turkish, Jerusalem, Bukhara, Jordan or to Egypt, Pharaoh's land.

It is time for the government and all stakeholders to jointly build the tourism industry in Aceh through the concept of tourism development which is directed at (1) alternative tourism oriented to community development, especially in rural areas (rural Community Development); (2) eco-tourism



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in the form of environmentally based tourism development; (3) responsible and sustainable tourism development and (4) spiritual or religious tourism.

This new orientation is very likely to be used as a vehicle to strive for (1) increasing positive interaction between people, between residents from one region to another, even between countries. (2) improve the quality of life of the community (3) improve the quality of the environment both physically and socio-cultural environment, and (4) improve the spiritual values of religious people who can actualize the faith and gratitude to God for the blessings given with all its advantages in the form of understanding the official verses throughout the universe.

From this brief explanation, it will give a little enlightenment on how tourism should be addressed and appreciated while preparing everything needed in all its processes towards perfection.

C. Halal Concepts of Entertainment in the View of Yusuf Al-Qaradawi

There are several kinds of games and entertainment arts which the Prophet (pbuh) prescribed for the Muslims, in order to provide their joy and entertainment. Where entertainment itself can prepare itself to face worship and carry out obligations and more bring agility and desire. Most of the entertainment takes the form of an exercise that can educate them to strong-spirited humans and allow them to advance to the field of *jihad fi sabilillah*.

Among the entertainment are:

1. *Fast Running Race*

The friends used to usually run fast races, while the Prophet himself agreed. Ali is one of the fastest. The Prophet himself held a match with his wife to provide education for simplicity and freshness. Aisha said: "The Messenger of Allah competed with me and I won. Then I stopped, so that when my body became fat, the Messenger of Allah competed again with me and he won, then he said: This victory is for victory." (Narrated by Ahmad and Abu Daud)

2. *Wrestling*

The Prophet once wrestled with a man who was known to be strong, his name was broken. This game is done several times. (Narrated by Abu Daud)

3. *Archery*

At one time, the Prophet once took a walk to meet a group of friends who were holding an archery match, then at that time the Prophet gave them encouragement with his words: "Throw your arrow, I am with you." (Narrated by Bukhari) The archery match is not just a hobby or just playing, but one form rather than preparing strength as God has commanded by His word: "And prepare to face them the strength of whatever you can and from the horses that are added to you fight (with that preparation) you deter the Enemies of Allah, your enemies and those other than those you do not know; while Allah knows it." (Surat al-Anfal: 60) "You must learn to shoot because archery is the best for your game." (Narrated by Bazzar and Thabrani)

But the Prophet warned the players not to make tame animals the target of his training. "Indeed, the Prophet cursed people who made something animate as a target of archery." (Narrated by Bukhari and Muslim) Because there is an element of torturing animals and snatching the soul of animals and allowing them to waste property. That is precisely the Messenger of Allah. prohibit pitting animals.

4. *Riding a Horse*

In the history explained: "Indeed the Messenger of Allah. once held a horse race and gave a prize to the winner." (Narrated by Ahmad) Umar said: "Teach your children to swim and archery and command them to jump on the horses. "

5. *Hunting*

Hunting itself is essentially having fun, sports and work, both by using tools such as spears and arrows or by releasing game animals such as dogs and birds.

6. *Regarding Playing Dice (including playing cards)*

All games in which there is gambling, the law is *haram*. As for what is called gambling, which is all games that contain profit-loss for the player. If it is not accompanied by gambling, then while there are *ulama* who are illegitimate and some of them look at them. To Muslims who behave negatively, keep this game away because this game has been characterized by negligent people. "Whoever plays dice, it is as if he is dipping his hand in pork and his blood." (Narrated by Muslim) "Whoever plays dice, then he is truly disobedient to Allah and His Messenger." Malik)

7. *Regarding Chess Play*



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According to its original law, everything is corrupt. In the case of chess there is no explicit text that forbids it. And in chess itself exceeds ordinary games and entertainment. Inside there is a kind of sporting brain and educating thinking. Game ability is required by three conditions: i). Because playing, you can't delay prayer; ii). Gambling must not be interfered with; and iii). When playing, the tongue must be guarded from unclean words. If these three conditions cannot be met, then it can be punished illegitimately.

8. *Regarding Watching Movies*

Film or cinema has the same position as other tools, it can be used for good and bad things. Cinemas and films are halal and good if they are fulfilled the following conditions: a). The subjects presented are clean from insanity, wickedness and all things that can synchronize Islamic aqeedah, syariah and politeness; b). Not forgetting religious or worldly obligations. It is not lawful for a Muslim to leave the Maghrib prayer because he will go to the movies; and c). Do not get touch and mix between men and other women, to maintain slander and refuse to be grateful. Even more this performance cannot be done, except in a dark place.

9. *Regarding Singing and Music*

This is permissible with several ties that must be considered in connection with singing: a). The song must be intended for something that does not conflict with the ethics and teachings of Islam; b). The singing method performed by the singer can divert it from a halal environment to an unclean environment; c). Exaggeration in entertainment and spending time entertaining is unclean; d). If the song can arouse lust and cause fitna and animalistic lust, then the song must be shunned; e). Singing accompanied by other illicit acts is haram.

Singing and music are even circumcised in happy situations, in order to give birth to cheerful feelings and comfort to the heart, such as on holidays, marriages, the arrival of people who have not come for a long time, at the time of waking, aqiqah and at the time of birth of a baby. "And from Aisha actually Abubakar had entered her, while beside her were two girls who were singing and beating drums on Mina's day (Eid al-Adha), while the Prophet covered his face with his clothes, then the two girls were driven by Abubakar. Then the Prophet opened his face and said to Abubakar: Let them be O Abubakar, for today is a feast." (Narrated by Bukhari and Muslim)

In this case, Imam Al-Ghazali argues, based on existing traditions, songs and games are not haram. Even if there are traditions that forbid singing, continued Al-Qaradawi, all had disabilities. He revealed, in its development there were many songs and music accompanied by despicable acts, such as drinking wine and other illicit acts. That is what the scholars say is haram".

Al-Qaradawi then quoted the hadith of Bukhari and Muslim history which stated that all acts must be accompanied by intention. Each person will be judged according to his intention. In interpreting this hadith, he asserted, the person who listens to songs or music with the intention of being faithful to God, he is wicked. But, those who have the intention of comforting the heart so that they can continue to worship Allah, then he is a person who obeys and does good, "said the great cleric. In short, singing must be positioned not to conflict with Islamic ethics. Likewise in other types of entertainment, such as watching movies in theaters.

Al-Qaradawi admitted there were still many questions about the Islamic view on cinemas or skits. He argues, films and cinemas can be used for good and bad things. According to him, the bishop himself was not in trouble. Its legal status depends on its use. So, he agreed not to ban Muslims from going to the cinema. As long as the theme of the film is aired cleanly from treats of immorality, wickedness, and all that can undermine faith. Even the people were asked not to forget religious obligations, such as praying five times a day, or not committing immorality while watching in theaters.

III. CONCLUSION

The interpretation that Islam accepts Tourism is by stipulating the demand for fulfillment of the pillars of "Hajj" which is the obligation to make a spiritual journey to the holy land of "Mecca" for Muslims who have fulfilled the requirements and fulfill the provisions of the Koran. Tourism which is a recommendation by Islam is tourism related to spirituality, pilgrimage, and visits to historical places of Islam, visits to the greatness of God's creation, such as natural scenery, volcanoes, lakes and the like.

Islam and Muslims are resistant to all types of tourism which conflict with violations of ethics, and Islamic morality such as; coastal tourism which leads to displaying minimal clothing and



curves, pub tourism or cafes that sell alcoholic beverages, all of which are "Nazisized" by Islamic ethics.

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