

Islamic Tourism Based on Maqasid Syariah As A Mental Well-Being Therapy: Preliminary Study Highlights

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Abstract

The COVID-19 pandemic, which has spread in Malaysia, has resulted in an upsurge of depression and mental health concerns. These challenges stem partly from the stress of job loss and financial instability, as well as the lack of social support from family and friends. Mental well-being, classified as a fundamental need (*daruriyyat*), particularly *hifz al-'aql*, requires our utmost attention and protection. Consequently, this study aims to examine how Islamic tourism, guided by Maqasid Syariah principles, can serve as a therapeutic approach to enhance mental well-being in Malaysia. Employing a qualitative methodology, the study incorporates primary and secondary sources of research. The gathered findings are then analyzed inductively to formulate the predetermined research objectives. The study's outcomes suggest that Islamic tourism activities rooted in Maqasid Syariah can be employed as an effective therapeutic intervention to address depression. Furthermore, engaging in tourism activities can contribute to emotional stability and foster a more receptive mindset when confronted with the challenges posed by the COVID-19 pandemic.

Keywords: Islamic Tourism, Dharuriyyat, Mental health, Maqasid Syariah, Therapy

Introduction

The COVID-19 outbreak, which started in December 2019, has introduced society to new norms, including the adherence to various standard operating procedures (SOPs), practicing social distancing, isolating from family and friends, and facing limited access to healthcare services. Additionally, the pandemic has had adverse effects, leading to job loss and financial instability. Unbeknownst to many, the impact of COVID-19 has generated significant pressures on individuals, reaching concerning levels. Particularly in Malaysia, the global

pandemic has profoundly impacted society, specifically in terms of mental health issues. Human beings are inherently influenced by internal factors such as intellect, emotions, soul, and desires. Disruptions to these elements can impact behavior and actions. This aligns with the Arabic proverb, "*al 'aql salim fil jismi salim*," emphasizing the symbiotic relationship between physical and mental well-being. The proverb highlights the importance of physical health in nurturing mental well-being and cognitive processes. Physical health and mental well-being are interconnected and inseparable. Neglecting mental well-being undermines true health. In fact, mental well-being, emotional stability, personal and character development, physical fitness, and positive social relationships are fundamental to achieving holistic well-being. This phenomenon logically aligns with the World Health Organization's definition of health as "a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity" (Idris, 2010).

In addition, Islam suggests the adoption of a healthy lifestyle, including engaging in the activity of travel, to preserve the mental well-being of its followers. Traveling and embarking on journeys are considered activities that can bring about physical and mental serenity, aligning with the inherent desire of humans for tranquility. The Quran contains numerous verses that encourage individuals to walk and travel in order to observe, gain wisdom, and appreciate the magnificence of Allah SWT, ultimately fostering piety and strengthening faith. Furthermore, according to the principles of Maqasid Syariah, mental well-being is classified as a fundamental necessity (*dharuriyyat*), specifically *hifz al-'aql*, and should be protected and nurtured to the best of our abilities. Therefore, to ensure the preservation of mental well-being, it is essential for individuals to turn to Allah SWT, reestablish connections with family, demonstrate love and compassion towards others, and establish a connection with nature by contemplating and appreciating the beauty of Allah's creation. All these experiences can be attained through the practice of travel. This study focuses on the theory of emotional well-being and, recently, the management of Islamic tourism based on maqasid sharia. It adds new value to existing mental well-being therapy through the injection of religious values. Thus, this study can make a significant contribution to the development of new theories that are suitable to be implemented in current reality.

Literature Review

The COVID-19 pandemic has had a profound impact on various aspects including emotions, physical well-being, spirituality, physical health, morality, knowledge acquisition, and normal international relations (Nurhaziqah et al., 2021). Additionally, an increasing number of tertiary students have been exposed to stress-related problems due to the pandemic, which has affected their academic performance, involvement in extracurricular activities, and roles within society (Asri, 2022). Mental health experts also acknowledge that the COVID-19 pandemic will have long-lasting effects on the mental well-being of the community (Hamzah, 2021). Therefore, it is crucial to adopt and implement suitable approaches to prevent the situation from worsening in society. In relation to this, Islam offers solutions to address these challenges, recognizing the importance of mental well-being as one of the primary focuses among the *daruriyyat al-khams* (five basic needs). The emphasis placed on preserving mental well-being (*hifz al-'aql*) within these needs highlights the significance of a sound mental state in Islam. Consequently, the Islamic tourism therapy approach is viewed as capable of contributing to a comprehensive resolution of these issues.

Islamic tourism encompasses not only the Muslim community but also welcomes non-Muslims to travel to Islamic countries. It is characterized by its focus on economic, cultural, and religious aspects. From an economic perspective, Islamic tourism is regarded as a means to foster close collaboration among governmental institutions worldwide. Additionally, it enhances tourism activities among Muslims and contributes to the development of new tourism destinations. Culturally, Islamic tourism plays a role in preserving and revitalizing Islamic heritage products that have been gradually neglected, by creating new tourism products that embody Islamic characteristics (Ramli, 2016). According to Mukhtar (2014), Islamic tourism, at its core, is not significantly different from contemporary tourism. The distinction lies in the principles, particularly in terms of adherence to the systems and values established by Shariah. Furthermore, the difference can be observed in the process, where all activities throughout the tourism experience must align with the pleasure of Allah SWT. It goes beyond mere leisure; an essential principle in the concept of Islamic tourism is the impact derived from post-tourism activities. The influence of Islamic tourism lies in its capacity to shape individuals into better versions of themselves compared to before.

According to Al-Zuhaili (1991), the encouragement from Allah SWT to travel signifies that tourism and exploration are forms of intellectual knowledge (*al-ilm al-fikr*) that arise from contemplative thinking. This is because travelers need to embark on their journeys with a mindful approach and open their minds to reflect upon the events and creations of Allah SWT. In essence, such tourism involves not only physical stamina but also mental and spiritual fortitude, ensuring that the activities undertaken are genuinely beneficial and pleasing to Allah SWT (Salleh, 2010). Afiq and Syukri (2020) propose that Islamic psychospirituality can be understood from two angles: the discussion of the five basic needs (*dharuriyyat al-khams*) and the concept of happiness (*al-sa'adah*). Islamic psychospirituality plays a significant role in human development, ultimately aligning with the principles of Maqasid Syariah (Zainal Abidin, 2020). Furthermore, the Prophet Muhammad (SAW) has provided guidance to aid individuals in achieving overall well-being, encompassing both physical and mental health. The hadiths narrated by the Prophet serve as a form of therapy, carrying profound wisdom and insights for humanity. It is evident that sound mental health cannot be attained without a sound spiritual state. Therefore, various practices have been outlined to purify the souls of individuals, including their relationship with Allah SWT, their interactions with others, and their attitudes towards wealth. Taking care of physical health, such as through proper nutrition and lifestyle choices, also contributes to mental well-being (Wazir, 2020).

Research Methodology

This study employs a qualitative approach for gathering and analyzing data. Qualitative research focuses on obtaining non-numerical information (Cresswell, 2013) that provides comprehensive insights into the background of a specific subject. It adopts a naturalistic approach to understand the authentic conditions of a phenomenon within a particular context, without manipulating real situations (Patton, 2002). Three crucial processes are involved in conducting this qualitative study: data collection, data analysis, and ensuring data validity and reliability. The data collection process entails planning and implementing the collection of data using specific research methods to acquire pertinent data and information pertaining to the studied issues and problems. A literature review (also referred as library search), based on documentation methods, is conducted to gain insights from various sources like scientific books, journals, seminar articles, and reports. These obtained sources serve as

a guide for carrying out action research and subsequently preparing a research report for publication as an article or journal.

This literature review holds significance as it allows researchers to gain a clear comprehension of the principles, concepts, methods, data processing, and data analysis relevant to the design of the study being conducted (Roth, 2006). In the present study, this approach is utilized to collect comprehensive information and data from the works of both classical and contemporary scholars pertaining to the concept of Islamic tourism from the perspective of Maqasid Syariah. The collected data is subsequently subjected to inductive analysis to formulate themes that align with the research objectives. According to Neuman (2006), inductive research commences with detailed observations within a broader context and gradually progresses towards the development of more specific perspectives and theories. Inductive research involves a thorough exploration of the research context and the construction of explanations to draw conclusions upon the completion of the study (Bennard, 2011). This approach is employed to describe the issues or phenomena under investigation, and the study's findings will be utilized to establish themes related to Islamic tourism from the perspective of Maqasid Syariah.

The Concept of Islamic Tourism

In Islam, tourism encompasses a wide perspective and can be described using various terms such as *reblah*, *ziarah*, *siyahah*, *umrah*, and *hajj*. While these terms generally refer to tourism, they possess distinct concepts and approaches (Mukhtar, 2014). Additionally, according to Bahrom et al (2010), these terms also serve as encouragement and motivation for individuals as mentioned in the Quran. The Quran and Sunnah explicitly portray Islam's perspective on tourism, exemplified by verses like Al-An'am 11, Al-Naml 69, and Muhammad 10, where Allah SWT encourages people to explore the world. The purpose extends beyond mere wandering, aiming for individuals to contemplate and draw lessons from their encounters and observations. Notably, tourism in Islam is considered an act of worship when undertaken with pure intentions and adherence to prohibited actions. Furthermore, ITC (2012) defines Islamic tourism as a distinct segment within the broader tourism industry, incorporating Sharia principles as guidance. This implies that all activities and plans should align with the requirements of Muslims and operate within the framework of Sharia (Abdul Rahman & Roslan, 2018).

Additionally, in the tourism industry, Islam provides essential guidelines that cater to the innate inclinations and desires of individuals while upholding religious obligations. Furthermore, as stated by Mapjabil (2015), exploration and tourism in Islam serve specific purposes and aim to achieve ultimate goals encompassing physical, social, and spiritual or religious dimensions. This stands in stark contrast to the Western perspective of tourism, which places hedonism at its core and pursues goals through the "4S" paradigm (sun, sea, sand, and sex). Conversely, Islam perceives tourism as a means of experiencing and reflecting upon life, seeking Allah's SWT approval. For instance, Islam prohibits activities like alcohol consumption, prostitution, intermingling of genders, gambling, and similar practices (Mapjabil, 2015).

The Concept of Maqasid Syariah

Maqasid Syariah is a field of study that explores the objectives of Islamic law, aiming to promote benefit (*maslahah*) and prevent harm (*mafsadah*) or damage. It is also a

methodology employed by *mujtahids* during the process of *ijtihad*, where they consider the implications of benefit and harm in relation to specific issues. Consequently, the adoption of the Maqasid Syariah approach enables *ijtihad* to be more focused and aligned with the goals of Islamic legislation. Maqasid Syariah itself is a combination of two terms, namely "*Maqasid*" and "*Syariah*." The term "*Maqasid*" is a plural form derived from "*Maqsad*," which signifies intention, purpose, middle ground, will, and intent (Al-Hasan, 2000). On the other hand, "*Syariah*" is derived from the Arabic word "*syariat*," meaning a source of drinking water or clear guidance (Abdul Majid, 2017). According to al-Qurtubi, *Syariah* encompasses all regulations prescribed by Allah SWT for His servants through the Prophet Muhammad (pbuh) (Al-Qurtubi, 1958). Similarly, Sheikh Yusuf al-Qaradawi defines *Syariah* as everything that Allah SWT has legislated for His servants in matters of religion, encompassing recommended acts and obligatory deeds, such as fasting, prayer, pilgrimage, *zakat*, and all righteous actions (al-Qaradawi, 2001).

Islamic scholars have provided various definitions of Maqasid Syariah. For example, Ibn Ashur suggests that Maqasid Syariah encompasses the meanings and wisdoms considered by Islamic law (Ibn 'Asyur, 2009). Al-Raysuni defines Maqasid Syariah as the objectives set by the Shariah to promote human welfare (Al-Raysuni, 1992). On the other hand, Wahbah al-Zuhaili describes Maqasid Syariah as the values and objectives of the Shariah that are inherent in most, if not all, of its laws. These values and objectives are seen as the purpose and underlying principles of the Shariah, established by Allah SWT in every legal ruling (al-Zuhaili, 1986). The diverse nature of these definitions indicates that Maqasid Syariah aims to achieve the overall well-being and interests of humanity, by fostering benefits and preventing harm, both in this world and the hereafter.

Al-Shatibi, a scholar of Usul al-Fiqh, categorized Maqasid Syariah into three groups: *al-Daruriyat* (necessities), *al-Hajiyat* (needs), and *al-Tahsiniyat* (enhancements). The five main principles of Maqasid Syariah, known as *al-Daruriyyat al-Khamsah*, are religion, life, intellect, lineage, and property. These principles serve as the foundational objectives of Shariah, essential for safeguarding the interests of both religion and worldly affairs. Their absence would result in significant harm to individuals in this life and the hereafter (Ali, 2021). *Al-Hajiyah*, on the other hand, refers to things necessary for individuals to avoid hardship and difficulties. While their absence may cause inconvenience and hardship, it does not lead to substantial harm in their lives (Ibn Asyur, 1998). As for *al-Tahsiniyah*, it pertains to matters associated with reputation, good character, or adherence to virtuous customs. Its absence does not pose hardships like *al-Daruriyat* and *al-Hajiyat*, but it leads to an unfavorable way of life in the eyes of rational individuals.

Islamic Tourism Based on Maqasid Syariah As A Therapy For Mental Well-Being

Islam encourages its adherents to employ their intellect (the mind or *al-'aql*) in contemplating the signs of Allah's magnificence (Muhammad Ismail, 2014), and one of the avenues through which this can be done is through tourism activities. This is because tourism is an integral part of human existence, as individuals consistently yearn for serenity, enjoyment, and happiness, while simultaneously appreciating the marvels of Allah's creation. Through the act of traveling, people have the opportunity to behold and savor the splendor of nature, engage in profound reflections on Allah's omnipotence, fulfill their worldly needs, and fulfill their responsibilities as custodians of the Earth. Moreover, traveling can contribute to the enhancement of cognitive abilities by adapting to new environments, thereby fostering

cognitive flexibility (News FMT, 2017). According to the Journal of Personality and Social Psychology, individuals who possess a penchant for travel exhibit more open and emotionally stable minds. Furthermore, as one's journeys and explorations increase, their likelihood of adapting to new cultural systems, manifesting creativity, and achieving success also proportionately rises (News FMT, 2017).

The main objective that Islam seeks to achieve through the legislation of Shariah law is to bring about benefit (*maslahah*) and prevent harm (*mafsadah*) for every individual. These benefits and welfare are focused on five essential elements, namely the preservation of religion (*hifz al-din*), preservation of life (*hifz al-nafs*), preservation of intellect (*hifz al-'aql*), preservation of lineage (*hifz al-nasl*), and preservation of wealth (*hifz al-mal*). These five elements are safeguarded according to three levels of priority, namely necessities (*dharuriyyat*), needs (*hajiyyat*), and enhancements (*tahsiniyyat*) (Shahran, 2018). Therefore, tourism activities based on the Maqasid Syariah, which aim to preserve the benefits related to religion, soul, intellect, lineage, and wealth, play a significant role as a therapeutic means in promoting mental well-being, as follows

a) Hifz al-Din (Preserving of Religion)

Hifz al-Din refers to the act of preserving the sacredness of the Islamic faith by upholding its reverence, practice, and safeguarding it from any form of corruption, while continuously striving to prevent its followers from abandoning Islam. Consequently, protecting the faith entails the preservation of the five fundamental necessities (*dharuriyyat al-khamsah*) (Ibn Ashur, 2007). This is because religion serves as the foundation for safeguarding life, intellect, lineage, and wealth. Imam al-Shatibi divides the preservation of the sanctity of Islam into two aspects. Firstly, ensuring the implementation of Islamic teachings, whether they pertain to individual obligations (*fardh 'ain*) or communal obligations (*fardh kifayah*). Secondly, Islam must be shielded from decline by ensuring that its adherents abstain from minor sins, major sins, and acts of innovation (al-Shatibi, 2006). Consequently, mental well-being can be nurtured through tourism activities rooted in *hifz al-din*, particularly through the therapeutic practices of prayer (*solat*) and remembrance (*zikir*). A study conducted by Azizan and Sa'ari (2009) has established that prayer is a vital means of therapy for the human soul, not only in promoting mental well-being but also in all aspects of an individual's life. Furthermore, within the realm of Islamic tourism, the five daily prayers are obligatory for every Muslim. Islam grants concessions to its followers while traveling, such as the permission to combine and shorten prayers (*solat jamak* and *qasar*), to ensure the fulfillment of the obligation of the five daily prayers in the most suitable manner. Therefore, when individuals perform their worship diligently, they will attain inner tranquility, as the purpose of prayer is to draw closer to Allah SWT. Additionally, prayer serves as a deterrent against engaging in immoral and sinful acts (Farhan, 2022). As Allah SWT states in the Quran:

"And establish prayer. Indeed, prayer prohibits immorality and wrongdoing..."
(Al-'Ankabut, 29: 45)

Furthermore, a hadith elucidates that if prayer is not observed with utmost faith and sincerity, it cannot contribute to the development of a virtuous personality. As the Prophet Muhammad (SAW) stated:

"Whoever's prayer does not deter them from indecency and wrongdoing, their prayer only distances them even more from Allah, without gaining any nearness whatsoever."

(Riwayat al-Baihaqi)

Additionally, prayer goes beyond mere physical movements of bowing and prostrating; it encompasses a broader scope. It has the potential to nurture individuals of high caliber, distance them from any form of wrongdoing, whether major or minor, and ultimately bring about happiness in both this life and the hereafter. Furthermore, adhering to the prescribed etiquettes in Islam is crucial for attaining the goals and objectives of the journey, as taught by the religion. Shafie et al (2019) elucidate that Muslim travelers should exemplify good conduct, politeness, and noble character to uphold the reputation of Islam, indirectly contributing to the economic growth of the tourism sector. Some of the etiquettes and guidelines imparted by Islam to travelers include the practices of supplication and remembrance (*zikir*), performing the voluntary two-*raka'at* prayer before embarking on the journey, and carrying sufficient provisions and necessities. This is because the act of remembrance and supplication holds significance in shaping an individual's mental well-being. In fact, it aligns with the principles of Islamic psychotherapy, which emphasizes the importance of remembrance as a fundamental basis for nurturing the spiritual and physical well-being of an individual (Mokhtar & Noor, 2021). This approach is also supported by a hadith narrated by Ibn Umar (RA), conveying the following message:

"When the Prophet Muhammad (SAW) would mount his riding animal in preparation for a journey, he would utter the takbir (saying 'Allahu Akbar' - Allah is the Greatest) three times. He would express, 'Praised be the Lord who has facilitated this means of transportation for us, which was once beyond our control. Surely, it is to our Lord that we shall return. O Allah! We implore You to make our journey one of righteousness and piety, and may it be deemed as a pleasing deed in Your sight. O Allah! Grant us ease and shorten the distance of our journey. O Allah! You are our Companion throughout the expedition and the Guardian of our loved ones left behind. O Allah! I seek refuge in You from the hardships encountered during travel, distressful sights, and unfavorable outcomes affecting our wealth and family."

(Riwayat Muslim, 1342)

b) Hifz al-Nafs (Preserving of Life)

After religion, the preservation of human life takes precedence and is of utmost importance. However, its safeguarding is also essential in various situations. Ensuring the preservation of the right to life is crucial for the well-being and dignity of individuals (Al-Khadimi, 2001). Therefore, Islam strictly prohibits any actions that may endanger human life, such as murder, causing harm to others, or anything that could adversely affect an individual's health. Allah SWT, as mentioned in the Quran, conveys the following meaning:

"And do not kill the soul which Allah has forbidden [to be killed] except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]."

(Al-Isra: 33)

Allah SWT created humanity and bestowed upon them the teachings of Islam to ensure the preservation and protection of human life. The ultimate goal of preserving life is to establish and sustain human existence by safeguarding oneself from harm and potential dangers. Islamic tourism places great emphasis on the importance of preserving life in order to maintain the mental well-being of individuals. Consequently, it is essential for every chosen tourist destination to be secure and equipped with comprehensive safety measures. Moreover, it is crucial to avoid visiting hazardous locations that pose risks to life and can disrupt mental well-being. Islam prohibits its adherents from exposing themselves to perilous situations that may jeopardize their lives, such as drowning incidents, landslides, and contagious diseases (Ismail, 2021). In the Quran, Allah SWT reminds believers

"And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, 'My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous.'"

(Al-Baqarah, 2:195)

In addition, it is crucial to prioritize safety and follow standard operating procedures (SOPs) at all times when traveling and taking vacations, particularly in areas affected by the COVID-19 pandemic. This is because Islam not only promotes the well-being of its followers but also aims to protect them from any potential harm. By doing so, the risks of injury, illness, and disasters that could endanger their lives and mental well-being are minimized. Although risks and dangers may still exist, they are actively avoided or prevented.

c) Hifz al-'Aql (Preserving of Intellect/Mind)

The intellect (*al-'aql*) is a divine gift bestowed upon us by Allah SWT. It enables us to acknowledge our Lord and comprehend His commandments and prohibitions. Safeguarding our intellect is of great importance in religion, as Islamic law considers sound intellect as a criterion for individual accountability (*mukallaf*). Furthermore, Allah SWT encourages us to engage in thoughtful contemplation and warns against neglecting the use of intellect in the pursuit of truth. This divine guidance underscores the significance of our thought process in shaping our lifestyle, whether positively or negatively (Wazir, 2020).

Additionally, the intellect functions optimally when nourished with proper knowledge. Hence, Islam prohibits the consumption of alcohol and all intoxicants while urging its followers to seek knowledge. To ensure the preservation of mental well-being during travel, we can apply various methods prescribed by Allah SWT in the Quran. These include *ta'qil* (rational thinking), *tadzakkur* (remembrance), *tafakkur* (profound contemplation), *tadabbur* (reflection), and *tafqiḥ* (understanding) (al-Qardhawi, 2001). In the realm of tourism, focusing on the preservation of intellect (*hifz aql*), the therapeutic approach of *tafakkur* can be employed to nurture mental well-being in individuals. The *tafakkur* therapy approach serves as a fundamental pillar in Islamic psychotherapy, fostering inner serenity within individuals (A'toa'Mokhtar, & Noor, 2021). Undoubtedly, a sound intellect contributes to mental well-being by attaining cognitive excellence in acquiring *ma'rifatullah* (knowledge of Allah). This resonates with the following meaning of Allah SWT's words:

"Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for those who possess intellect. Those who

remember Allah while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and the earth, saying, 'Our Lord, You have not created all this without purpose. Glory be to You! Grant us protection from the torment of the Fire.'

(Imran 3: 190-191)

If Muslim travelers fully embrace the concept of preserving their intellect, all their activities will align with the third objective of Shariah, which emphasizes avoiding anything that impairs rationality. Hence, individuals should abstain from anything that can harm their mental faculties. The prohibition of certain foods and drinks aims to protect the clarity of the intellect. This principle serves as a crucial criterion in establishing Sharia-compliant hotels, as Henderson highlighted, where the presence of alcohol, whether as a beverage or an ingredient, is strictly eliminated (Henderson, 2010). According to Mohd Noor (2018), hotels that uphold the principle of *Hifz al-Aql* do not promote or sell alcohol within their premises. Likewise, dining establishments and cafes abstain from serving alcohol to customers. Additionally, activities like dancing ceremonies or clubbing, often associated with alcohol, are explicitly forbidden. This is because alcohol poses harm and has detrimental effects on religion, life, intellect, lineage, honor, and wealth—essential aspects to preserve in accordance with the objectives of Shariah. It is not surprising, therefore, that alcohol is described as the root of all evils and disorders, as advised by the Prophet Muhammad (SAW):

"Stay away from alcohol as it is the cause of all evils and disorders."

(Riwayat al-Nasaie, 8:315)

The reality is that the Shariah and the prohibition of alcohol, particularly for Muslims, have the objective of safeguarding the well-being of human life and society, encompassing physical, mental, and spiritual aspects. This is because the stability of human life, whether on an individual or societal level, relies on the soundness and strength of the intellect. Hence, all intoxicating beverages impair the intellect and deprive individuals of numerous benefits and advantages. They weaken the soul, give way to the dominance of base desires, foster animosity and conflicts among Muslims, resulting in the erosion of brotherhood and the loss of love. Moreover, the consumption of alcohol hinders people from remembering Allah SWT and distances them from His mercy, blessings, and favors (al-Bakri, 2017). In alignment with this, Allah SWT states:

"Indeed, Satan only intends to cause between your animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So, will you not desist?"

(A-Maidah, 5: 91)

In order to ensure that tourism activities contribute to mental well-being therapy, it is important for Sharia-compliant tourist establishments and hotels to actively encourage knowledge acquisition. This can be achieved by offering immediate access to reading centers or mini libraries for visitors. These reading centers can provide information about local tourist destinations as well as general knowledge. A notable example is the Le Meridien Hotel, which is renowned for its library hotel concept and offers books on local culture, architecture, and cuisine (Mak, 2013). Similarly, the Book and Bed hotel in Japan has provided 1,700 excellent books for their guests, emphasizing the importance of knowledge enrichment (The Guardian, 2015; Noor, 2018).

d) Hifz al-'Ard wa al-Nasl (Preserving of Lineage)

To uphold dignity and lineage, Islam has mandated the practice of lawful marriage according to Shariah law for all individuals. This requirement is rooted in the belief that through lawful unions, the resulting offspring will possess a recognized and valid lineage, thus safeguarding their dignity. Additionally, the prohibition of approaching adultery, as outlined in the Quran, along with any actions that may lead to it, serves the purpose of preserving the honor and dignity of individuals. Contemporary scholars, such as Auda (2016), have integrated the concepts of *Hifz al-Nasab* (preserving lineage) and *Hifz Al-'Arad* (preserving dignity) with *Hifz Al-Karamah* (preserving honor) or *Hifz al-Karamah Al-Bashariah* (preserving human dignity), illustrating the interconnected nature of these aspects. Lineage (*nasab*) and dignity (*'arad*) serve as emblematic representations of honor for both individuals and institutions (Noor, 2018).

Therefore, in order to ensure that tourism activities contribute to mental well-being, Muslims are consistently reminded to refrain from engaging in misconduct and actions that contradict Islamic teachings while traveling. This entails avoiding sinful behaviors, excessive indulgence in entertainment, disregarding the boundaries of modesty, and engaging in unrestricted interaction between unrelated men and women. The concept of recreation endorsed by Islam aims to nurture and reconcile the soul, bring tranquility to the mind, and offer respite to both the spiritual and physical aspects, rather than indulging in frivolous pursuits (Ismail, 2021). These principles are based on the words of Allah SWT, which convey the meaning:

"Do you think that We created you without purpose, and that you would not be returned to Us?"
(Al-Mu'minun, 115)

In addition, in order to safeguard dignity and lineage, tourist establishments should refrain from promoting casual relationships between men and women that could lead to adultery. Instead, they should create designated areas that foster modesty (covering the *aurah*), where visitors are expected to dress modestly and maintain appropriate attire. Swimming facilities, for instance, should be segregated for men and women, or hotels could provide "private pool" packages to offer women a serene and private swimming experience without any disturbance from men (Noor, 2018). Therefore, it is crucial to cultivate a sense of modesty within each individual, as it is an integral part of their faith and contributes to the development of their character and conduct, thereby ensuring sound mental well-being. Furthermore, it is important to avoid excessive enthusiasm for sharing photos containing inappropriate content and compromising one's dignity on social media platforms solely for the purpose of seeking attention from netizens, as such actions can lead to mental disruptions such as narcissism. Hence, to ensure that tourism activities serve as a therapeutic experience for mental well-being, every individual embarking on a journey should prioritize the preservation of dignity and lineage.

e) Hifz al-Mal (Preserving of Wealth)

One of the core objectives of Islamic Shariah, which is closely tied to human life, is to possess, acquire, and preserve wealth. In Islam, wealth can be acquired through legitimate means such as buying, selling, renting, and borrowing. Islam recognizes individual ownership of wealth as a means to seek the pleasure of Allah SWT. Therefore, Islam has established the principles of *al-Adl wa al-Ihsan*, which emphasize justice by prohibiting various forms of oppression, usury,

fraud, bribery, unbalanced monopolies, counterfeiting, intellectual property theft, market manipulation, and any misconduct or questionable practices towards others. Additionally, tourism activities have the potential to contribute to the economic development and growth of a country. In 2019, the tourism sector made a significant contribution of RM86.14 billion, accounting for 13.3% of the country's GDP, with 26.1 million international visitors entering the country. Statistics also indicate that the tourism sector provides substantial benefits to related industries such as retail, transportation, and food and beverages (Damit, 2022).

Therefore, in order for tourism activities to serve as a therapeutic experience for mental well-being, travelers must ensure that the financial resources used for their travel expenses come from lawful (*halal*) sources of income, as Islamic tourism prioritizes seeking the pleasure of Allah SWT. Moreover, shopping activities should be conducted with the intention of supporting sellers and revitalizing economic and business activities. However, it is important to avoid extravagance and overspending, and expenditures should be within one's means. As stated by Allah SWT

"And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully."

(Al-Isra': 26)

In addition, it is important for travelers to embrace the principles of cooperation and charitable giving, as they play a crucial role in the therapeutic aspects of Islam, leading to inner peace and well-being. Moreover, it is undeniable that possessing wealth is considered one of the characteristics of happiness (*sa'adah*). For individuals involved in business, it is essential to avoid any forms of deceit and refrain from taking advantage of others in commercial transactions.

An illustrative hadith narrated by Abu Hurairah (may Allah be pleased with him) highlights this point. In the narration, the Prophet Muhammad (peace be upon him) came across a pile of food and noticed that his fingers became wet when he inserted his hand into it. He asked the owner of the food about it, who explained that the food had been exposed to rain. The Prophet (peace be upon him) advised the man, saying, "Why didn't you place the wet part on top of the food so that people could see it? Whoever deceives is not among those who possess complete faith."

(Riwayat Muslim)

Therefore, Muslims should be mindful during their shopping endeavors and while seeking sustenance, refraining from engaging in activities that are prohibited by Islamic law. Islam encourages its followers to work diligently and strive to earn lawful sustenance, as accumulating wealth is a natural inclination. However, it is crucial that economic activities align with the principles and guidelines prescribed by Islam.

Conclusion

Islam places great emphasis on the importance of mental well-being as part of fulfilling human responsibilities in this world. The Islamic approach to addressing mental health issues is exemplified through the principles of Islamic tourism, which highlight the application of

values and ethics when interacting with the environment. To ensure the effectiveness of efforts in enhancing mental health, it is crucial to integrate and implement both approaches comprehensively, particularly in the aftermath of the COVID-19 pandemic. It is essential for individuals to recognize that the environment entrusted to them serves as a medium for their journey to meet their Creator, while also functioning as a platform for harmony and well-being in their worldly lives. Therefore, it is imperative to utilize the resources provided in this world wisely by engaging in acts of kindness towards fellow beings and preserving the environmental balance bestowed by Allah. Establishing a harmonious relationship between humans and their surroundings is the optimal way to promote sound mental health through the therapeutic approach of Islamic tourism, guided by the principles of Maqasid Syariah. This approach plays a significant role in realizing the objective of human mental well-being and fostering harmonious and effective interactions in life.

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