

## *Da'wah bi al-Rihlah: A methodological concept of da'wah based on travel and tourism*

**Ibnu Fikri**

Universitas Islam Negeri Walisongo, Semarang, Indonesia  
email: [ibnufikri@walisongo.ac.id](mailto:ibnufikri@walisongo.ac.id)

JID | 160

### Article

#### Information:

Received:

20 November 2022

Revised:

06 December 2022

Accepted:

29 December 2022

JID  
JURNAL  
ILMU DAKWAH



Jurnal Ilmu Dakwah  
Vol. 42 No. 2 (2022)  
1693-8054 (p)  
2581-236X (e)  
160-173  
<https://doi.org/10.2158/jid.42.2.13591>

#### Keywords:

*Da'wah*, *al-Rihlah*,  
method, travel and  
tourism.

### Abstract

**Objective** This article will examine methodological concepts of science of *da'wah* packed into travel and tourism activities. As it will emerge, *da'wah bi al-rihlah* is an emic term in Islam to describe *da'wah* method of traveling from one place to another.

**Method** The method used in this research is qualitative with a phenomenological approach. While the data collected for review comes from journal articles, books, and cultural records from various sources that are appropriate to the research topic.

**Result** The results of this study argue that the term *al-rihlah* in the context of *da'wah* can be one of the approaches or methods of *da'wah* which is carried out by Muslims as a practical effort to support the dissemination of Islamic teachings in society. The concept of *da'wah bi al-rihlah* which has a concrete meaning of the method of *da'wah* through travel shows that this activity is very identical to the concept of *wisata religi* (religious tourism). This then has a consequence of how to synchronize theory and practice in the field.

**Implication** The methodological conception that has been formed in this study will support the theoretical and practical impact of *da'wah* scholarship which continue to require a development from various perspectives.

**Originality** The study of *da'wah bi al-rihlah* will place its position as an answer to the dynamics of social change to harmonize the scope of other established *da'wah* methods, such as *da'wah bi al-hal*, *da'wah bi al-lisan*, *da'wah bi al-qalam*, etc.



**Kata kunci:**

Dakwah, *al-rihlah*, metode, perjalanan dan wisata.

**Abstrak**

**Tujuan** artikel ini akan mengkaji konsep metodologi ilmu dakwah yang dikemas dalam kegiatan perjalanan dan wisata. Seperti yang akan muncul, dakwah bi al-rihlah adalah istilah emic dalam Islam untuk menggambarkan metode dakwah bepergian dari satu tempat ke tempat lain.

**Metode** metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan fenomenologi. Sedangkan data yang dikumpulkan untuk ditelaah berasal dari artikel jurnal, buku, dan catatan budaya dari berbagai sumber yang sesuai dengan topik penelitian.

**Hasil** penelitian ini berpendapat bahwa istilah al-rihlah dalam konteks dakwah dapat menjadi salah satu pendekatan atau metode dakwah yang dilakukan umat Islam sebagai upaya praktis untuk mendukung penyebaran ajaran Islam dalam masyarakat. Konsep dakwah bi al-rihlah yang memiliki arti konkrit tentang metode dakwah melalui perjalanan menunjukkan bahwa kegiatan ini sangat identik dengan konsep wisata religi (wisata religi). Hal ini kemudian membawa konsekuensi bagaimana mensinkronkan teori dan praktek di lapangan.

**Implikasi** Konsepsi metodologis yang terbentuk dalam kajian ini akan mendukung dampak teoritis dan praktis keilmuan dakwah yang terus membutuhkan pengembangan dari berbagai perspektif.

**Orisinalitas** Kajian dakwah bi al-rihlah akan menempatkan posisinya sebagai jawaban atas dinamika perubahan sosial untuk menyelaraskan ruang lingkup metode dakwah lain yang mapan, seperti dakwah bi al-hal, dakwah bi al-lisan, dakwah bi al-qalam, dll.

## Introduction

In the last few years, I have observed the growing need for people to make a journey in the form of tourism and worship using travel agencies, for example: *ziarah* (pilgrimage), *hajj*, *umrah*, and other religious tours. This situation arises due to the passing of Covid 19 which has stopped community travel and tourism activities for several years. The increasing travel and tourism activities framed by this religious concept, in turn, will bring discourse on the development of *da'wah* to complement and fill methodological spaces. The use of *da'wah bi al-rihlah* term which may have been popular but rarely used, in this paper will be one of the methods and approaches to practice *da'wah* amid contemporary society.

So far, the discussion of the *da'wah* method which refers to the verses of the Qu'ran (An-Nahl: 125) mentions three methods: *bi al-hikmah*, *al-mauizah hasanah*, and *al-mujadalah*. This very popular method is considered as a way that can be done in spreading Islamic teachings. Along with the development of theory and knowledge, however, scholars and *da'wah* experts have developed the three methods in the Qur'an into more practical actions. *Da'wah bi al-lisan*, for example, is a *da'wah* method that shows more ways of conveying *da'wah* that are oriented toward religious lectures, which are currently developing into rhetoric disciplines (Faizah et al, 2020). In addition to *da'wah bi al-lisan* (rhetoric), operational *da'wah* developed into *da'wah bi al-kitabah*, a method of *da'wah* through writing books, writings newspapers, magazines, etc. which in other terms is called *da'wah by pen*. Furthermore, *da'wah bi al-hal*, namely *da'wah* leads to efforts to influence and invite individuals and human groups (society) with exemplary and good deeds (Sagir, 2015).

The method of *da'wah* certainly cannot stop by relying on the methods above, but it needs development that is synchronized with social changes and community needs with appropriate academic tools in carrying out effective *da'wah*. This is where *da'wah bi al-rihlah* appears as a method that is relevant to the needs of the community for traveling and tourism, both to local and national destinations.

It is important to develop a dynamic *da'wah* according to the needs, which essentially invites people to change for the better with the term *amar ma'ruf nahi munkar*. Several analyses describing the *da'wah* method strengthen the aspect of conformity among cultures, customs in society, and the challenges of times (Munir, 2009; Aripudin & Azra 2011). In the scientific aspect, efforts to place *da'wah* as a study that must be able to answer the challenges of the times are also required. This research is a scientific design that applies ontological, epistemological, and axiological studies (Sulthon, et al, 2003). By looking at the changing aspects and the times, the construction of the method forces a new concept into a space for concrete methods for *da'wah* activities. Considering that the *da'wah bi al-rihlah* still requires a conceptual framework, efforts to strengthen the methodology and develop comprehensive scientific still need to be explored more deeply.

In this article, the development of *da'wah* is carried out by looking at the definition, reading the scope, and tracing the historical narrative. We will discover how the *da'wah al-rihlah* has strong roots in Islamic tradition and has played an important role in formulating a conceptual framework. Therefore, this article does not only provide added value that is methodologically related to the development of the science of *da'wah*, but also the need for the unification of Islamic knowledge and other sciences (unity of sciences).

## Research Methods

This article is the result of research using qualitative methods to develop the science of *da'wah* from a methodological aspect. The approach used is more phenomenological research, a qualitative methodology that allows researchers to apply their subjectivity and interpersonal skills in the exploratory research process (Alase, 2017). To obtain optimal results, the data presented in this article rely on various literature in the form of journal articles, books and historical records. The literature is then reviewed to obtain a number of appropriate analyses in order to provide comprehensive findings.

## Results and Discussion

The discussion of *da'wah bi al-rihlah* as a method of *da'wah* through tourism activities requires a clear set of definitions. From this definition, a concept will be formed that provides a theoretical framework as the first step in science (Gentner, 1983; Tuomela, 2012). The definition *al-rihlah* in the context of language can be interpreted as journey or traveling. However, the word *al-rihlah* (الرحلة) itself according to Ash-Sha'idi (1998: 17) is an absorption from Arabic which the origin is *irtihal* (إرتيغال) generally means moving from one place to another to achieve a material or immaterial goal.

The popular example of word *rihlah* can be looked at in Ibn Battutah's work entitled *al-Rihlah* which tells his journey to find many things related to the Islamic world today (Dunn, 2012; Gibb, H. A. R. 2017). Nevertheless, long before Ibn Battutah (1304 – 1369), a Muslim traveler, Ibn Jubayr (1145 – 1217) had made a very amazing journey with his manuscript with entitled *rihlah* (Jubayr, 1852; Bonebakker, 1972). Unfortunately, the two works of *al-rihlah* above (Ibn Battuta and Ibn Jubayr) have a serious controversy disclosed by some orientalists. Many have questioned whether Ibn Battutah's journey was merely an imitation of Ibn Jubayr's (Mattock and Nicholas, 1981; Netton 1984; Elger, 2010). Ian Richard Netton, a professor in Islamic studies emphasized medieval Islamic philosophy, even said "If ibn Jubayr's *Rihla* is the prototype, then Ibn Battutah is the masterpiece, plagiarism and fantasy notwithstanding (Netton, 2012)."

A more detailed explanation of *al-rihlah* in lexicons is discussed in Encyclopedia Islam (2003) edited by P. Bearman et al, which states that the root of the word *al-rihlah* is *rahala* (رحالة), which was originally associated with camel farming. While *rahl* (رحل) is a camel's saddle and thus we find phrases like *rahala al-ba'ir* (رحلة البئر [he burdens the camel]). The word *al-rihlah*, thus, connotes the act of burdening one or more camels for a journey or voyage. Meanwhile, people who have expertise in riding camels, or people who often travel as world explorers, are called *rahhal* (رجال) in Arabic or *rahhalā* (رحالة). The derivative of the root *rahala* appears four times in the Qur'an: three times indicating saddlebags, and once indicating actual travel, using from *rihla*.

The word or term *al-rihlah* is also often identified with the word *safar* (سَفَرٌ) which also means journey. Merely the term *safar* is more specific in nature, where this type of travel is in the form of activities related to *fiqh* (Islamic Jurisprudence), both worship and *muamalah* (transactions). Abd al-Hakam Ash-Sha'idi in his book *al-Rihlah fil Islam* (1996) defines *rihlah* as a habit experienced by the people of Makkah. In addition, *rihlah* is also a term for the journey of human life from birth to death:

The people of Mecca are familiar with traveling and journeying for trading purposes, and their desire to move and travel has increased after the spread of Islam for various purposes, some of which are religious and some of which are social, and based on the texts that recommend it. It is said to remind us that a person is on a continuous journey in this worldly life, from the time he was a fetus until his last breath always in the spirit of continuously fighting and trying. Each stage is the starting point for the next stage. But what is most astonishing is that humans are happy to go through these stages to fulfill their dreams and ambitions (Ash-Sha'idi, 1996).

The term *al-rihlah* in many literatures can be connected to various activities, for example a trip that has a mission of knowledge, a trip to find the necessities of life (migrant worker) or a trip to carry out pilgrimage (hajj), and so on. Whereas in the modern era, *rihlah* gives a familiar meaning to the activities of visiting tourist objects, pilgrimages to the graves of saints, and other similar activities where the purpose is to broaden Islamic knowledge, faith, and piety as a Muslim. The journey of Ibn Bathuthah and Ibn Jubayr, for example, through his journey around the world, is included in the category of spiritual activities which can show how extensive Islamic civilization is from historical, social, and political aspects. To limit this article, I will define *rihlah* more in a modern context, namely a tourist trip that has many benefits, other than only increasing knowledge, it also aims to get closer to God, Allah SWT.

There are several terms of *al-rihlah* in Islamic studies both based on events, activities, and circumstances. The first term is *rihlah ilmiah* (scientific journey) which is generally interpreted as a journey to study or seek knowledge. This wandering is of course looking for a good place to study, looking for a more authoritative teacher, or also a scientist's journey to various places, whether he is formally carrying out academic activities or not (Asari, 2006). The tradition of scientific *rihlah* has been carried out by many Muslim intellectuals such as Abū 'Abdullāh Muhammad bin Idrīs al-Syafī (767-820), Abu Raihan Muhammad bin Ahmad al-Biruni (973- 1048), Abu Ali al-Hassan al-Marrakushi (1276–1282), etc. who traveled from one place to another, or from one country to another to study.

The second term is *rihlah fi thalab al-hadith* (travel in search of hadith) which is actually still within the realm of scientific *rihlah*. However, the term of this *rihlah* focuses on the search for the hadiths of the Prophet Muhammad ﷺ by Muslim intellectuals who are experts on hadith. In fact, the term *rihlah fi thalab al-hadith* itself also became the title of a book written by al-Khatib al-Baghdadi (1975).

The third term is *rihlah al-ibadah* (journey to perform worship). This term will always be labeled on the pilgrimage (hajj) rituals. Considering that the destination is the *baitullah* by traveling with the right preparation and intentions, this *rihlah* is also often called the *rihlah al-muqaddasah* (holy journey). While the fourth term is *rihlah al-da'wah*, namely da'wah activities carried out by scholars visiting certain places or areas to spread Islamic teachings. This last term, then, has been a reference for the *Jamaah Tabligh* which divides tasks among its members to stay in mosques in an area. Some of them were assigned to deliver lectures and advice. Others are assigned to clean the mosque or the place where the congregation stops. The rest were assigned to do *jaulah* (go around) to the houses of the surrounding residents, inviting them to attend and listen to advice and directions where the recitations are held (Zaeny, 2016)

### *Conceptualization of Da'wah bi Rihlah*

After understanding the meaning of *al-rihlah*, we then need to know the definition of *da'wah* to get to the conceptual framework of *da'wah bi al-rihlah*. The word *da'wah* (دعوة) is a term that is closely related to Islamic teachings that seek to spread the teachings of the Faith. The spelling of *da'wah* literally includes meanings ranging from greeting, calling, begging, pleading, and demanding, to worshiping (Walker, 1995; Kuiper, 2018). There have been many definitions of *da'wah* that have been presented through scientific works and scientific forums as well as early intellectuals writing about the formulation of the science of *da'wah*. One popular definition of *da'wah* is to encourage people to do good and follow the (religious) guidance, to call them to goodness and prevent them from doing evil so that they get happiness in the world and the hereafter. But I will quote a very interesting statement from Isma'il al-Faruqi (1976) about the meaning of *da'wah* as an illustration of continuity with the theme to be discussed (Mahfuz, 1979):

JID | 165

“... da'wah cannot have an objective for anything but a conscientious acquiescence to its contents on the part of the chosen. This means that if the consciousness of the chosen is in any way vitiated by any of the common defaults or defects of consciousness, the da'wah itself is equally vitiated. Thus, a da'wah that is fulfilled through, or which the fulfillment involves in any way, a lapse of consciousness, a lapse of forgetfulness, a lapse in *ta'qqul* or the intellectual binding of ideas and facts to make a cohesive and consistent whole, or a transport of emotion and enthusiasm, a sort of "trip", is not Islamic da'wah. Da'wah, therefore, is not the work of magic, of illusion, of excitement, of any kind of psychotropic. In such work, the subject is not in control of his power of judgment, and hence, his judgment cannot be properly said to be his "personal free judgment”.

The quote on the concept of *da'wah* in the text above is not only applied to the process of calling or inviting non-Muslims to embrace or convert to Islam but, it can also be a meaningful effort to call on or invite Muslims to become better Muslims through *da'wah* messages. This effort is guided by the implication that adherence to Islamic teachings in the Qur'an and Hadith is the only way to obtain happiness and prosperity with the grace of God (Allah) in this world and the hereafter (see Poston, 1992, Walker, 1995; Van Dijk, 1998; Kerr, 2000; Millie, 2008; Meuleman, 2011; Kuiper, 2018).

If *da'wah* is always related to the commandment *amar ma'ruf nahi munkar* (to maintain what is right and to forbid what is wrong), with which every Muslim is obliged to build harmony in his life, then the meaning of *da'wah* currently requires a dynamic understanding to bring together practical concepts between theological issues in a social context. Nick Hopkins (2011) views *da'wah* as part of the framework for religious studies (which is embodied in the social sciences) which can be a potential source for direct action. Consequently, *da'wah* must always be innovative, critical, and broad-minded because it will always be in direct contact with the social structure of society.

In the context of the definition above, the term *da'wah bi al-rihlah* (دعوة بالرحلة) occupies a methodological aspect that seeks to simplify the way of *da'wah* with the techniques used. Thus, it can be interpreted that *da'wah bi al-Rihlah* is a *da'wah* activity carried out by Muslims in the form of traveling or tourism to obtain happiness in the world and the hereafter. This method will be a bridge to change lives for the better by increasing the understanding of Islamic teachings carried out by individuals from limited to very large forums.

The concept of *da'wah bi al-rihlah* has not been widely studied by most *da'wah* academics. However, in general, some research that is in line with the concept of *da'wah bi al-rihlah* has been carried out by several students in the Faculty of *Da'wah* and Communication (FDK) within the *Da'wah* Management (MD) Program. Thus, the conception of *da'wah bi al-rihlah* methodologically prioritizes two patterns that are very widespread in Indonesia. The first pattern is a travel and a journey undertaken both physically and mentally in search of divine knowledge and spiritual awakening, and from this motivation, the *da'wah* aspect emerges as a concept. The second pattern is religious activities that require long journeys, not just any trips. This trip is a means (method) that will be used to carry out Islamic law such as pilgrimage and *umrah* trips.

Several works that discuss *da'wah bi al-rihlah* show that there is a position between religious studies and general studies. For example, has provided initial guidelines on how this *da'wah bi rihlah* is directed at Hajj activities in which there is a *da'wah* process in this ritual. His analysis of how *da'wah bi al-rihlah* works also have an impact in terms of increasing knowledge and faith for those who travel to Mecca and Medina. Such activity impact is the goal of *da'wah*, therefore, the values of rituals of the pilgrimage are important points for the emergence of *da'wah bi al-rihlah* itself.

From another perspective, Rustandi, et al (2019) emphasize *da'wah al-rihlah* as a way to spread Islamic teaching to society. He described in detail the concept of *rihlah* in the Muhammadiyah *Da'wah* Movement as a missionary safari program to the regions in order to exchange information, train militancy, socialize and consolidate the organization. In the same concept, this kind of mission is also carried out by Islamic activists in the group of *Jama'ah Tabligh* with their *da'wah* action. The *da'wah bi al-rihlah* carried out by *Jama'ah Tabligh* is by leaving the village where they live, to another village. They then live in the mosque and go to people's homes to preach. The model of *da'wah* carried out by *Jama'ah Tabligh* is known as *khuruj*.

#### *Da'wah bi Rihlah within the scope of Travel and Tourism*

After discussing the discourse of *da'wah bi al-rihlah* as a concept of method, it is time to focus on this method in the field of travel and tourism. The *da'wah bi al-rihlah* discussed in this paper is of course very different from the *rihlah* which refers to the traditions taught by the *Jama'ah Tabligh* or the concept of *da'wah* Muhammadiyah through a safari program to several regions. The concept of *da'wah bi al-rihlah* here practically seeks to bring together elements of *da'wah* in one activity in the form of tourism trips in order to invite tourists to gain *hikmah* (wisdom) by enriching religious insight and experience and deepening spiritual feelings.

This concept will show that tourists, both individuals, and groups, are *mad'u* and at the same time *da'i* itself (subject and object of *da'wah*). While the activity of traveling with all the facilities is a means, method, and even a medium so the *da'wah* process will work. A more concrete understanding of the *da'wah bi al-rihlah* concept never assumes that the people who become tourists (the target of *da'wah*) are empty and static people. They are people who already have a stock of references in their lives. This is what distinguishes *da'wah bi al-rihlah* from classical methods, as if *da'i* is someone who knows everything so *da'i* feels entitled to fill in the blanks with various beliefs, morals, ideology, and truth (Al-Faruqi, 1976; Engineer, 2002). This may be in accordance with what

al-Faruqi (1976) said that *da'wah* must be carried out with awareness and happiness apart from psychotropic induction.

The principle of *da'wah* has nothing to do with psychotropic induction preserving the freedom and consciousness of choice which cannot be affirmed in the case of dilation of consciousness by chemical or mystifying means. It protects the *da'wah* from being conducted for pleasure, happiness, freedom from care, eudaemonia - indeed, for anything but the sake of Allah. Any ultimate motive would vitiate it in both the giver and the recipient. On the other hand, the unconscious conversion of any person who has been tricked into entering Islam is evil; more evil, of course, is the trickster.

Inviting individuals and groups of people to feel happiness is the main goal of tourism activities. According to Spillane (2003), tourists are people who travel from their place of residence to visit other places by enjoying the journey of their visit. The need for tourists is to enjoy a trip so that they will gain enlightenment and experience through the senses that have been felt after enjoying the activity. Thus, the *da'wah* aspect of this *rihlah* activity is in the changes that occur after the tourists end their activities. That is why I often hear sayings that are very popular among Indonesian people. If someone labels an introverted person, the nickname given is *orang kurang piknik* (a person who never goes on a journey or traveling).

In the following discussion, I find many terms in the field of travel and tourism that can connect the concept to the area of *da'wah* that emerge from a global dimension, such as; Islamic Tourism, Halal Tourism, and Sharia tourism (Jamal et al., 2018; Battour & Ismail, 2016; Adinugraha et al., 2021). While in the local area itself, we often see a very general term; *Wisata Religi* (Religious Tourism) or *Ziarah Walisongo* (Pilgrimage to Walisongo Grave) and so on. The presence of tourism activities that brand their products with a religious label seems to give a strong spirit that the discussion of religion is not only limited to *fiqh* (Islamic Jurisprudence) with the topic of heaven and hell or *halal* and *haram*. However, it has expanded by presenting real ideas that always follow the pattern of social change and the development of the times. Even the World Travel and Tourism Council (WTTC) report in 2022 indicated that the contribution of the Muslim-friendly tourism sector to economic growth over the past five years has increased, in line with the tourism industry in general (<https://salaamgateway.com/specialcoverage/SGIE22>).

The basic thing that must be underlined from the rise of terms in the tourism industry will certainly influence fulfilling people's needs to travel by utilizing religion as a marketing spice. However, I will not go too far into discussing how religious capitalism always plays a role in human life, but that the discussion of travel and tourism is a very important study to relate to the spread of Islamic ideas.

### *Practicing Da'wah bi al-Rihlah*

There are several aspects that we will discuss in the last session regarding the practical concept of the *da'wah bi al-rihlah* method, namely aspects of formulation and management. In the aspect of the formulation, *da'wah bi al-rihlah* has three general divisions, the first is *da'wah bi al-rihlah* which is associated with pilgrimages, mainly the hajj and umrah; the second *da'wah bi al-rihlah* associated with the destination; and thirdly *da'wah bi al-rihlah* which has a development path in the form of action such as organizing festivals in temporal tourism activities.



In this first formulation, we definitely agree that Hajj and Umrah are the main courses that are very connected to this topic. Hajj journey in the context of Islam is worship which is recognized as the last obligation of every Muslim. However, in the social context, Hajj and Umrah are tiring journeys where the process must begin with ritual activities. Almost all *Kelompok Bimbingan Ibadah Haji* (Hajj guidance group [KBIH]) spread across Indonesia will carry out pre-Hajj activities, *manasik* rituals (exercise). This is where the prospective pilgrims will receive a lot of provisions and knowledge about the history, benefits, and majesty of God (Allah SWT). All the material for the *manasik* of course invites the prospective pilgrims to change their behavior to be patient and trustful. So, someone who has the title of *mabrur* Hajj may experience changes after returning from their worship. As for when there is a certain case that a part of the prison is filled with people who have title Hajj is a very different discussion.

The second formulation of *da'wah bi al-rihlah* focuses on tourist destinations. This concept usually develops by utilizing places that are the center of attention because of beautiful architectural buildings, historical values, and cultural symbols in a group of people. So far, the destination of *da'wah bi al-rihlah* leads to mosques, tombs of the Ulama, and Museums as places to explore history. From the destination, we can see that the *da'wah* process will emerge from tourists visiting a destination.

As the subjects and at the same time the objects of *da'wah*, the tourists will have a sense of curiosity through their senses and believe in what they experience, which will eventually give birth to changes in better behavior. Tourists who visit historic mosques will surely be aware of how sacred the place is, so people kneel to worship a God they have never seen, but they can feel His presence with a pure heart. At the destinations of the clerical tombs, most of the tourists are people of a traditional style (namely, the member of *Nahdlatul Ulama* organization so-called *nahdliyyin*). They will read various reading texts that have been available around the grave, such as pocketbooks of *Yasin*, *Tahlil*, and *istighotsah*, etc. Loir and Guillot (2010) discuss many things about *ziarah* to the tombs of saints. They even stated that some pilgrims regard the tomb as a place for their freedom of expression.

When confronting their guardians, society seems to forget the obligatory prayers at the mosque and rediscover all the old forms, including the strangest ones, of approaching sanctity. It continues as long as there is no political or religious power to prevent it. The saint's tomb is a place for the free expression of religious feelings as well as a place for preserving ancient rites. If the charity of praying at the mosque reflects the unity and uniformity of the Islamic world, then the pilgrimage to the saint's grave reflects the diversity of cultures encompassed in the Islamic world (Chambert-Loir and Guillot, 2010).

The activity of tourists (pilgrims) individually or in groups visiting this tomb is a form of self-awareness. This condition consciously becomes a process of how the *da'wah bi al-rihlah* has run as it should. However, the concept of *Wisata Religi* with a *ziarah* formula does not apply to those who do not believe in it by stating that this activity is a form of *tahayul*, *bid'ah* and *kurafat* (superstition, and heresy in Islam). The tourists in this style are better served by visiting a museum that contains the history of civilization and the glory of Islam. Therefore, the destination of *da'wah bi al-rihlah* will adjust the ideological views of various Muslim groups.

The third is the *da'wah bi al-rihlah* which takes the development path of action and is managed professionally, either in the form of festivals or organizing temporary tourism activities. The activity of these tours is indeed almost similar in terms of destinations, but the action of this travel is more inclined to the momentum presented to the people involved. For example, the momentum of holiday season tourism, culinary tourism, or the momentum of holding an Islamic cultural exhibition, and so forth.

The last formulation of *da'wah bi al-rihlah* is broader, because it is separated from the corridors of worship and destinations but aims to add to the spiritual values of the tourists who will be involved. I can mention here that *Dieng Culture Festival* for example is one of the formulas of *da'wah bi al-Rihlah*. It is a cultural activity created to provide social harmonization between the values of local wisdom, religion, and socio-economics in the Dieng Community by packaging the ritual of cutting dreadlocks (Suprobowati, 2021). Another example of the practice of *da'wah bi al-rihlah* which is very realistic with this formula is a tourism activity carried out by Fahmi Basya, a writer and one of the staff members of a university in Jakarta, who offers the concept of historical tours of the Prophet Sulaiman at Borobudur Temple. For some people, it might seem strange if Prophet Sulaiman lived in Yogyakarta, but Fahmi has provided proof of the truth that he has outlined in his book *Borobudur & Peninggalan Nabi Sulaiman* [Borobudur & the Relics of Prophet Sulaiman]. The posters he published, revealed that each event must register at a cost of around 1 to 1.5 million rupiahs.

Finally, after seeing the three practical dimensions of *da'wah* based on travel and tourism, the conceptual framework of *da'wah bi al-rihlah* has provided a concrete space for the establishment of the *da'wah* method with the term *da'wah bi al-rihlah*. This paper will at least give a clear direction for those who do *da'wah* researchers who discuss the *wisata religi* topic.

## Conclusion

In closing this discussion, the emic term of *da'wah bi al-rihlah* has been constructed by understanding a concrete definition and a directed conceptual framework. The findings of this research show that the definition of *da'wah bi al-rihlah* is one of *da'wah* methods carried out by Muslims in the form of a journey or traveling in order to increase understanding of Islamic teachings for better lives. This method will be a bridge carried out by individuals from limited forums to a very large one. This conceptual method, on the one hand, departs from the issue of *da'wah* method used still requires development, and therefore this method will provide convenience in the practice of *da'wah* activities. On the other hand, a social fact that the widespread need for people to journey in the form of *wisata religi*, tourism and worship using travel agencies, more opportunities for the presence of the development of the *da'wah* methods. This social fact must get a positive response by taking advantage of situations with better interests for sustainable benefit.

In the end, *da'wah bi al-rihlah* is a choice for developing *da'wah* method in the field of travel and tourism. Some literature reviewed in this research has confirmed that the real impact of *da'wah bi al-rihlah* activities has worked and is relevant to the culture and social life. To analyze the methodological concepts of *da'wah bi al-rihlah*, the argumentative finding of this research shows how the definition, conceptual framework and the benefits obtained have been explained in detail.

## References

- Adinugraha, H. H., Nasution, I. F. A., Faisal, F., Daulay, M., Harahap, I., Wildan, T., ... & Purwanto, A. (2021). Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective. *The Journal of Asian Finance, Economics and Business*, 8(3), 665-673. <https://doi.org/10.13106/jafeb.2021.vol8.no3.0665>
- Alase, A. (2017). The interpretative phenomenological analysis (IPA): A guide to a good qualitative research approach. *International Journal of Education and Literacy Studies*, 5(2), 9-19. DOI: <https://doi.org/10.7575/aiac.ijels.v.5n.2p.9>
- Al-Faruqi, I. I. (1976). On the nature of Islamic da'wah. *International Review of Mission*, 65(260), 391-409. <https://doi.org/10.1111/j.1758-6631.1976.tb03574.x>
- Al-Khatib al-Baghdadi, Ahmad ibn Ali ibn Thabit (1395H). *al-Rihlah fi Talab al-Hadith*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Aripudin, A., & Azra, A. (2011). *Pengembangan metode dakwah: respons da'i terhadap dinamika kehidupan beragama di kaki Ciremai*. RajaGrafindo Persada.
- Asari, H. (2006). *Menguak sejarah mencari 'ibrah: risalah sejarah sosial-intelektual Muslim klasik*. Citapustaka Media.
- Ash-Sha'idi, A. H. (1996). *Al-Rihlah fi al-Islam*. Maktabah darul 'Arabiyyah Lil Kitab: Cairo
- Basya, K. F. (2012). *Borobudur & Peninggalan Nabi Sulaiman*. Loveable Store.
- Battour, M., & Ismail, M. N. (2016). Halal tourism: Concepts, practises, challenges and future. *Tourism management perspectives*, 19, 150-154. <https://doi.org/10.1016/j.tmp.2015.12.008>
- Bianquis, T., Bosworth, C. E., Van Donzel, E., & Heinrichs, W. P. (2003). *Encyclopaedia of Islam Online*. P. J. Bearman (Ed.). Brill Online. [http://dx.doi.org/10.1163/1573-3912\\_islam\\_SIM\\_6298](http://dx.doi.org/10.1163/1573-3912_islam_SIM_6298) Chambert-Loir, Henri, and Claude Guillot. *Ziarah dan Wali di Dunia Islam*. Penerbit Serambi, 2007.
- Bonebakker, S. A. (1972). Three manuscripts of Ibn Jubayr's Rihla. *Rivista degli studi orientali*, 47(Fasc. 3/4), 235-245. <https://www.jstor.org/stable/41879922>
- Dunn, R. E. (2012). *The Adventures of ibn Battuta: A Muslim Traveler of the Fourteenth Century, With a New Preface*. Univ of California Press.
- Elger, R. (2010). Lying, Forging, Plagiarism: Some Narrative Techniques in Ibn Baṭṭūṭa's Travelogue. *Many Ways of Speaking About the Self: Middle Eastern Ego-Documents in Arabic, Persian, and Turkish (14th-20th Century)*, 71-88.
- Engineer, A. A. (2002). Da'wah or dialogue?. *Journal of ecumenical studies*, 39(1/2), 26-31.
- Faizah, U., Suwandi, S., & Andayani, A. R. (2020). Enhancing Students' Public Speaking through Da'wah. *Journal of Xi'an University of Architecture & Technology*, 12(7), 72-80. <https://www.xajzkjdx.cn/gallery/6-july2020a.pdf>
- Gentner, D. (1983). Structure-mapping: A theoretical framework for analogy. *Cognitive science*, 7(2), 155-170. [https://doi.org/10.1016/S0364-0213\(83\)80009-3](https://doi.org/10.1016/S0364-0213(83)80009-3)
- Gibb, H. A. R. (2017). *The Travels of ibn Battuta, AD 1325–1354*. Routledge.

- Hopkins, N. (2011). Religion and social capital: Identity matters. *Journal of Community & Applied Social Psychology*, 21(6), 528-540. <https://doi.org/10.1002/casp.1120>
- Jamal, A., Griffin, K., & Raj, R. (Eds.). (2018). *Islamic tourism: Management of travel destinations*. CABI.
- Jubayr, I. (1852). *Rilat Ibn Jubayr*. EJ Brill.
- Kerr, D. A. (2000). Islamic Da 'wa and Christian mission: Towards a comparative analysis. *International Review of Mission*, 89(353), 150-171. <https://doi.org/10.1111/j.1758-6631.2000.tb00190.x>
- Kuiper, M. J. (2018). *Da'wa and Other Religions*. London: Taylor & Francis.
- Loir, H. C., & Guillot, C. (2010). *Le Culte des Saints Dans le Monde Musulman*, terj. Anonimous. Ziarah dan Wali di Dunia Islam.
- Mahfuz, S. A. (1979). *Hidayatul Mursidin Ila Thuruq al Wa'zi wa al-Khitabah*. Beirut: Darul Ma'arif.
- Mattock, John Nicholas. 1981. "Ibn Baṭṭūṭa's use of Ibn Jubayr's Riḥla". In: *Proceedings of the Ninth Congress of the Union Européenne des Arabisants et Islamisants (Amsterdam, 1978)*, edited by Rudolph Peters, 209-218. Leiden: Brill.
- Meuleman, J. (2011). Dakwah, competition for authority, and development. *Bijdragen tot de taal-, land-en volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia*, 167(2-3), 236-269. <https://doi.org/10.1163/22134379-90003591>
- Millie, J. P. (2008). 'Spiritual meal' or Ongoing Project? The Dilemma of Dakwah Oratory, in: G. Fealy, & S. White (Eds.), *Expressing Islam: Religious life and politics in Indonesia*, pp. 80 - 94. Singapore: Institute of Southeast Asian Studies
- Munir, M. (2009). Metode dakwah. *Jakarta: Kencana*,
- Monika Arnez (2009) Dakwah By The Pen, *Indonesia and the Malay World*, 37:107, 45-64, <http://dx.doi.org/10.1080/13639810902743040>
- Netton, I. R. (2012). Ibn Baṭṭūṭa in wanderland: voyage as text: was Ibn Baṭṭūṭa an orientalist?. In *Orientalism Revisited* (pp. 249-278). Routledge.
- Netton, I. R. (1984). Myth, Miracle and Magic in the Rihla of Ibn Battūta. *Journal of Semitic Studies*, 29(1), 131-140. <https://doi.org/10.1093/jss/XXIX.1.131>
- Poston, L. (1992). *Islamic Dawah in the West: Muslim missionary activity and the dynamics of conversion to Islam*. Oxford: Oxford University Press.
- Rustandi, H., Machendrawaty, N., & Fakhruroji, M. (2019). Rihlah dalam gerakan dakwah Muhammadiyah. *Prophetica: Scientific and Research Journal of Islamic Communication and Broadcasting*, 5(1), 39-62. <http://digilib.uinsgd.ac.id/id/eprint/30495>
- Sagir, A. (2015). Dakwah bil-hal: Prospek dan Tantangan Da'i. *Alhadharah: Jurnal Ilmu Dakwah*, 14(27), 1-13. DOI: <http://dx.doi.org/10.18592/alhadharah.v14i27.1224>
- Spillane, J. J., & James, J. (2003). *Indonesian tourism: Economic and cultural engineering strategy*. Jakarta Kanisius
- Sulthon, M., Syukur, H. A., & Abdushomad, M. A. (2003). *Menjawab tantangan zaman: desain ilmu dakwah: kajian ontologis, epistemologis dan aksiologis*. Pustaka Pelajar diterbitkan atas kerjasama dengan Walisongo Press.

Ibnu Fikri

Suprobowati, G. D. (2021). DCF (Dieng Culture Festival), Wujud Harmonisasi antara Kearifan Lokal, Agama dan Sosial Ekonomi di Masyarakat Dataran Tinggi Dieng. *Journal of Law, Society, and Islamic Civilization*, 9(1), 22-32. <https://jurnal.uns.ac.id/JoLSIC/article/view/51714>

Tuomela, R. (2012). *Theoretical concepts* (Vol. 10). Springer Science & Business Media.

JID | 172

Van Dijk, K. (1998). Dakwah and indigenous culture: the dissemination of Islam. *Bijdragen tot de Taal-, Land-en Volkenkunde*, 154(2), 218-235. <https://www.jstor.org/stable/27865428>

Walker, P. (1995). Da'wah: Quranic Concepts. *The Oxford Encyclopedia of the Modern Islamic World*, 1, 343-346.

Zaeny, A. (2016). Gerakan Dan Strategi Perjuangan Jama'atut Tabligh. *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam*, 12(2), 1-17. <https://doi.org/10.24042/tps.v12i2.1616>

