

Analysis of Takhrij Hadith in the DSN-MUI Fatwa on Halal Tourism: A Critical Study of the Sanad and Matan

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Abstract. DSN-MUI Fatwa No. 106/DSN-MUI/X/2016 regarding halal tourism is a significant reference in Indonesia. This research analyzes the authenticity of the hadiths within this fatwa using a qualitative method with a takhrij al-hadith approach, focusing on the quality of the sanad (chain of narrators) and matan (text). The primary data sources are the DSN-MUI fatwa, hadith collections, and narrator biographies (rijal al-hadith) such as Tahzib al-Tahzib and Tahzib al-Kamal. Findings indicate that two hadiths narrated by Imam Ahmad and Imam al-Baihaqi are classified as dhaif (weak) but may be used for fadha'il al-a'mal (virtues of deeds) if their weaknesses are not severe. Conversely, a hadith narrated by Abd al-Razzaq is deemed sahih (authentic). This study contributes by performing takhrij from Mashadir al-Asliyah (primary sources) on the hadiths of the halal tourism fatwa, an underexplored area.

Keywords: DSN-MUI Fatwa, Hadith Authenticity, Halal Tourism Hadith, *Sanad* and *Matan*, *Takhrij al-Hadith*.

Introduction

Currently, it is known that the global Muslim population has reached 2 billion, making Islam the largest religion in the world, thereby expanding global halal market opportunities. As reported in the State of the Global Islamic Economy, Muslim consumers worldwide spent approximately US\$2.29 trillion in 2022 across various halal sectors, including food, pharmaceuticals, cosmetics, fashion, tourism, and recreational media.¹ These sectors represent core products and services that influence the value of the Islamic economy, which has shown a growth rate of 9.5% per year.

¹ Dinar Standard, "State of the Global Islamic Economy Report," 2023, h. 8, https://halal.unair.ac.id/wp-content/uploads/2023/12/SGIER-2023_compressed.pdf.

The percentage indicates the global halal trend that can contribute positively to the economy, particularly in the halal tourism sector. Halal tourism encourages Muslims to travel using halal concepts, which involve integrating Islamic values into all tourism activities.

According to the latest data from the Global Muslim Travel Index 2024, the global Muslim travel market is projected to surge to approximately 145 million international arrivals in 2023, following the COVID-19 pandemic that resulted in a 90% decrease in demand for halal tourism. Furthermore, the figures recorded for 2023 are predicted by the Global Muslim Travel Index to rise to between 164 and 168 million in the subsequent years, with an estimated expenditure for the halal tourism sector reaching USD 255 billion.² The significant spending and number of international arrivals for halal tourism contribute to the country's foreign exchange earnings, as Budiman, Mustahal, and Basit found. (2022).³ There are four key factors in the GMTI (Global Muslim Travel Index) assessment for determining halal tourism: ease of access to tourism, internal and external communication at tourist destinations, the environment of tourist destinations, and the provision of services at tourist destinations.⁴ Specifically, the IMTI (Indonesia Muslim Travel Index) announced that the top five priority halal tourism destinations in Indonesia for 2023 are West Sumatra (score: 66), West Nusa Tenggara (65), Central Java (65), DKI Jakarta (63), and Riau (62).⁵

Halal tourism is highly encouraged, and this recommendation is mentioned in numerous surahs and verses of the Quran, such as Surah Ali-Imran: 137; Al-An'am: 11; Al-Nahl: 36; Al-Naml: 69; Al-Ankabut: 20; Ar-Rum: 9 and 42; Saba': 18; Yusuf: 109; Al-Hajj: 46; Father: 44; Ghafir: 82 and 21; Muhammad: 10; Yunus: 22; and Al-Mulk: 15,⁶ as well as

² Fazal Bahardeen et al., "BRIDGING JOURNEYS Spotlight on RIDA Framework and Accessible Travel in GMTI 2024," 2024, h.9, <https://www.crescentrating.com/reports/global-muslim-travel-index-2024.html>.

³ Fathan Budiman Fathan, M. Mustahal, and Abdul Basit, "Halal Tourism as a Means of Empowering the People's Economy," *International Journal of Social Science and Religion (IJSSR)*, February 23, 2022, h. 27, <https://doi.org/10.53639/ijssr.v3i1.57>.

⁴ Siti Nur Azizah, *Toward Halal Dinamika Regulasi Produk Halal Di Indonesia* (Jakarta: Mizan, 2022), h. 166.

⁵ Fazal Bahardeen, Tawfiq Ikhtianto, and Denny Andriana, "Indonesia Muslim Travel Index," 2023, h. 36, https://www.crescentrating.com/download/downloadfile.html?file=y1SNzTAI_IMTI_2023_%28Extract%29.pdf.

⁶ Satriana Eka Dewi and Faridah Hayyun Durrotul, "WISATA HALAL: PERKEMBANGAN, PELUANG, DAN TANTANGAN," 2018, h. 39, <https://ejournal.unair.ac.id/JHPR/article/view/10509>.

Surah Quraysh: 2; Al-Maidah: 3; Al-Taubah: 60; Al-Nisa: 100⁷ These verses discuss travel for spiritual, physical, and social purposes. More specifically, they explain one of the strategies for submitting to Allah: to witness firsthand the beauty and blessings of His creations. Psychologically, travelling helps reduce stress and improve health. Similarly, in the books of hadith, many hadiths explain the permissibility of travelling for leisure.

Halal tourism is a concept of travel designed based on the principles of halal as taught in Islam. This concept encompasses providing halal food, facilities that cater to the needs of Muslim travellers, environments that align with religious values, and respect for Islamic traditions and culture.⁸ There are various theories and approaches related to the implementation of Halal Tourism. One of them is the economic approach, which highlights the potential of Halal Tourism as a profitable business opportunity. This approach is based on the high demand from Muslim travellers who seek travel experiences that meet their religious needs. This includes infrastructure development, service provision, and product development that support those needs.⁹

In the writings of various authors across different scholarly disciplines such as theology (*aqidah*), jurisprudence (*fiqh*), principles of jurisprudence (*Ushul Fiqh*), Quranic exegesis (*tafsir*), Hadith commentary (*Sarah hadis*), Sufism (*tasawuf*), and linguistics many Hadiths are positioned as foundational arguments (*istidlal*) or supporting evidence (*istisyhad*). However, most of these authors often do not adequately perform *takhrij* (tracing and verification) for the Hadiths they cite. They do not always attribute these Hadiths to their original sourcebooks, nor do they frequently clarify the quality of the Hadiths, whether they are *sahih* (authentic), *hasan* (good), or *dhaif* (weak).

About this, the researcher found a Fatwa concerning halal tourism, which includes Hadiths whose quality has not been specified. The researcher intends to investigate the Hadiths contained therein because it is important to ascertain their quality.

⁷ Azizah, *Toward Halal Dinamika Regulasi Produk Halal Di Indonesia*, h. 176.

⁸ Soraya Ratna Pratiwi, Susanne Dida, and Nuryah Asri Sjafirah, "Strategi Komunikasi Dalam Membangun Awareness Wisata Halal Di Kota Bandung," *Jurnal Kajian Komunikasi* 6, no. 1 (2018): h. 81.

⁹ Abdul Kadis Jaelani, "Pengembangan Destinasi Pariwisata Halal Pada Era Otonomi Luas Di Provinsi Nusa Tenggara Barat" 5, no. 1 (2018): h. 57, <https://ejournal.bsi.ac.id/ejurnal/index.php/jp/article/view/3277/pdf>.

Literature Review

Many hadiths explain the permissibility of travelling for leisure. The author identified several previous studies related to this research topic. First is the work of Wahyudin Darmalaksana and Busro, entitled "*Halal Tourism: A Sharia Economic Perspective - A Study of Takhrij Hadith.*" Methodologically, the research has similarities in the use of the hadith takhrij method. However, significant differences exist in the object of the studied hadith and the source of reference used. Wahyudin Darmalaksana and Busro refer to the *Kutub al-Tis'ah*, which is contained in the hadith encyclopedia. In contrast, the author in this study refers to *Mashadir al-Asliyah* (primary sources) as the main basis for performing takhrij hadith. This difference indicates an original contribution regarding the approach and the reference sources used.

Secondly, the author also found a study conducted by Saiful Bahri and Muamar Khadafi titled "The Implementation of DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 on the Muslimah Swimming Pool Business." Although the same data source was used, namely DSN-MUI Fatwa No. 106/DSN-MUI/X/2016, the focus of this research is different. Saiful Bahri and Muamar Khadafi emphasized the fatwa's implementation aspect in the Muslimah swimming pool business context. In contrast, the author of this study focuses on analyzing the hadiths that form the basis of the fatwa. Thus, this research contributes to the novelty of examining the theoretical and normative aspects of the hadiths underpinning the fatwa, which have not been elaborated upon in depth in previous studies. Thus, this research has originality in terms of methodological approach, reference sources, and focus of study, distinguishing it from previous studies mentioned.

Scholars (ulama) agree that both sahih and hasan hadiths can serve as evidence (hujjah) and be practised daily.¹⁰ It is different regarding hadith dhaif, which cannot be used as an argument. However, scholars differ in their opinions regarding the law of practice. Most scholars believe that the hadith can be practised, but with three conditions, as Ibn Hajar explained: first, it has been agreed that the weakness is not severe. So, the hadith of a liar, a person accused of lying or whose many mistakes should not be used, must be included in the general principle (which already exists in the Sharia) so that a hadith that is completely fabricated without any basis should not be used at all,

¹⁰ Mahmud Tahhan, *Taisir Musthalah Al-Hadis* (Riyadh: Maktabah al-Ma'arif, 2010) p. 46.

thirdly, in practice, one should not believe that the hadith came from the Prophet PBUH, so as not to rely on him for something he did not say.¹¹

Research Methods

This type of qualitative research is through library research that focuses on studying the validity of the hadith sanad.¹² The primary method employed is the hadith takhrij method, which utilizes either Maktabah Shamilah or the digital process.¹³ To search for hadith based on keywords contained in the hadith. The primary data source used in this study is DSN-MUI Fatwa No. 106/DSN-MUI/X/2016, which contains hadiths that are the object of the researcher's study. Data related to hadith are obtained from various hadith books and biographies of hadith narrators. The researcher refers to Mashadir al-Asliyah (primary sources) as the main foundation in the process of takhrij hadith. In addition, data on the quality and condition of the narrators of the hadith are taken from books that specifically discuss the study of narrators (rijal), such as Tahzib al-Tahzib and Tahzib al-Kamal, as well as other relevant references in the field of biography of hadith narrators.

Results and Discussions

Before the researcher undertakes the takhrij process, they must clarify the definition of Takhrij, its benefits, and its importance to scholars. Al-Takhrij is from the term "*kharraja - yukharriju*." It is an intransitive verb with the meaning "to come out".¹⁴

The *muta'addi* and the transitive part of it: *al-Takhrij* and *al-Ikhraj*, highlighting the thing and making it apparent, such as their saying, "He brought him out in knowledge and literature, he trained him and taught him," meaning he highlighted and demonstrated it. It is also mentioned in the book Lisan al-Arab. *Takhrij* in language has two meanings: *Takhrij* if some places sprout and it does not sprout some of them, and a *Takhrij* that he wrote and left out places in it that he did not

¹¹ Nurrudin 'Itr, *Manhaj Al-Naqd Fi Ulum al-Hadis* (Damaskus: Dar al-Fikr, 1981) p. 293-294.

¹² Saifuddin Sa'dan, "THE QUALITY OF THE CHAIN (SANAD) OF HADITH CONCERNING THE LEGAL GUARDIAN (WALI) OF THE NIKAH," *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 8, no. 2 (November 1, 2023): h. 257, <https://doi.org/10.22373/petita.v8i2.175>.

¹³ Andi Rahman, *Kritik Sanad Dan Matan Hadis* (Tangerang Selatan: Maktabah Darus-Sunnah, 2023), h. 12.

¹⁴ Al-Khalil bin Ahmad al-Farahidi, *Al-'Ain* (Beirut: Dar Maktabah al-Hilal, n.d.), vol. 4. h. 158.

write.”¹⁵

Takhrij terminology indicates the location of the hadith in its sources, from which it was taken out with its chain of transmission. Then, indicate his rank when necessary.¹⁶ No one doubts the leadership of grading, as it is not permissible for a student of knowledge, especially a specialist in hadith, to narrate a hadith without knowing who among the imams narrated it and his rank. Whether or not it is true.”¹⁷

The process of *Takhrij* is fundamental because it is a basis for knowing the Sunnah of the Prophet, upon which the understanding and interpretation of the Qur'an are based, as God Almighty made its explanation to the Messenger, may God bless him and grant him peace, in his saying:

..... وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

{And We sent down to you the Remembrance that you may make clear to the people what was revealed to them} [An-Nahl: 44].

So it is based on it. The course of the rulings and their details, and by them the permissible, is known from the forbidden and other things. The most important fruit of applying the principles of graduation is memorizing the Sunnah and preserving it from distortion, distinguishing between correct and invalid texts and recognizing what is preserved from its deviations and objectionable elements.¹⁸

As for the approach the researcher will follow in this process, as mentioned in the previous chapter, it is the approach of Jamal al-Din al-Zayla'i (d. 762 AH), who collected all the narrations from all their paths, along with an explanation of their locations in the original hadith books. The researcher also follows Mahmoud Tahan's approach in studying the chains of transmission, as his approach is considered complete and integrated. To facilitate his research, the researcher uses the electronic encyclopedia, a comprehensive library, to correct some necessary scientific texts.

¹⁵ Ibnu Mandhur, *Lisan Al-'Arab* (Cairo: Dar al-Hadith, 2003), vol. 3, p. 55

¹⁶ Mahmud Tahhan, *Ushul Al-Takhrij Wa Dirasat al-Asanid* (Riyadh: Maktabah al-Ma'arif, 1996) p. 10.

¹⁷ Abu Yasir Muhammad, Tadwin Al-Sunnah al-Nabawiyyah Nasy'atuhu Wa Tatawwuruha Min al-Qarni al-Awwal Ila Nihayati al-Qarni al-Tasi' al-Hijriy (Riyadh: Dar al-Hijrah li al-Nasyri' wa al-Tawzi', 1996), p. 223.

¹⁸ Abdul Ghafur bin Abdil Haqq, *Ilmu Al-Takhrij Wa Dauruhu Fi Khidmat al-Sunnah AlNabawiyyah* (Madinah: Majma' al-Malik Fahdi li Tab'a'at al- Mushaf al-Sharif, 2004) p.18.

Text Of Hadith

The researcher found a hadith in the fatwa of the Indonesian Ulema Council's National Sharia Council, No. 108/DSN-MUI/X/2016, concerning Guidelines for Organizing Tourism Based on Sharia Principles. The hadith does not provide a complete sanad (chain of narration) or specify its quality, prompting the researcher to investigate it further. Below are the hadiths in question :

1. Hadith Narrated by Imam Ahmad

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا ابْنُ لَهْيَعَةَ، عَنْ دَرَّاجٍ، عَنْ ابْنِ حُجْرَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " سَافِرُوا تَصِحُّوا، وَاعْزُرُوا تَسْتَغْنُوا

This hadith was narrated by Qutaibah, who was narrated by Ibn Lahi'ah, from Darraj, from Ibn Hujairah, from Abu Hurairah, who said: The Prophet ﷺ said, "Travel, and you will be healthy; fight, and you will gain wealth."¹⁹

Table 1. List of Rawi Sanad

| No. | The Narrator of The Chain | Birth/Death | | State | Kunyah | Commentary of The Scholars | |
|-----|--|-------------|-----------------------------|---------------------|----------------------------|----------------------------|--|
| | | B | D | | | - | + |
| 1 | Abu Hurairah (Abdurrahman bin Shahr) ²⁰ | | 57 H | Madinah | Abu al-Aswad ²¹ | | Furthermore, they (the Sahabah) were all righteous people with no ambiguity. ²² |
| 2 | Abdurrahman bin Hujairah | | Muharram 83 H ²³ | Egypt ²⁴ | Abu Abdullah | | An-Nasai said he is: Tsiqah, ²⁵ there is nothing wrong with that person ²⁶ Al-'Ajli said he is: Tsiqah ²⁷ |

¹⁹ Ahmad, *Musnad Ahmad* (Kairo: Muassasah al-Risalah, 2001), vol. 14, p. 507, no. 8944.

²⁰ Jamaluddin Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal* (Beirut: Muassasah al-Risalah, 1992), vol. 34, p. 366.

²¹ Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal*, vol. 34, p. 366.

²² Muhammad al-Atsiubi, *Syarh Al-Atsiubi 'ala Alfiyah as-Suyuthi Fi al-Hadits = Is'af Dzawi al-Wathr Bi Syarh Nazhm Ad-Durar Fi 'Ilm al-Atsar* (Madinah: Maktabah Al-Ghuraba Al-Atsariyah, 1993), vol. 2, p. 184.

²³ Jamaluddin Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal* (Beirut: Muassasah al-Risalah, 1992), vol. 17, h. 55.

²⁴ Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal*, vol. 15, p. 203.

²⁵ Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal*, vol. 17, h. 55.

²⁶ Ibn Hajar al-'Asqalani, *Tahzib Al-Tahzib*, 2nd ed. (Dubai: Dar al-Ber, 2021), vol. 7, p. 10, no. 3592.

²⁷ al-'Asqalani, *Tahzib Al-Tahzib*, 2nd ed, vol. 7, p. 10, no. 3592.

| | | | | | | | |
|---|--|-------------------------|---------------------|-----------------------|--|---|---|
| 3 | Darraj bin Sam'an. It is said that his name is Abdullah, and there is also Abdurrahman bin Sam'an. ²⁸ Furthermore, Darraj is his <i>laqab</i> or his epithet. ²⁹ | 126 H ^{30, 31} | Egypt ³² | Abu al-Samah | in his hadith (narrated) from Abu al-Haytham, he is considered <i>da'if</i> ³³ Imam Ahmad : His ḥadīth is <i>munkar</i> ³⁴ | Yahya bin Ma'in : <i>Tsiqah</i> , Al-Darimi :He is a <i>saduq</i> ³⁵ | |
| 4 | Abdullah bin Lahi'ah ³⁶ | 95/96 H ³⁷ | 174 H ³⁸ | Egypt ³⁹ | Abu Abdurrahman ⁴⁰ | Abu Hafs al-Fallas said: "Whoever wrote down (ḥadith) from Ibn Lahi'ah before his books burned, then those narrations are more sound (<i>asahh</i>), such as (the narrations from) Ibn al-Mubāarak and al-Muqri'. However, he is ḍa'if al-ḥadith and An-Nasa'i said: "He is not <i>tsiqah</i> ⁴¹ | Ibn Hajar in his book : <i>shaduq</i> ⁴² |
| 5 | Qutaibah bin | 149 H ⁴⁴ | 240 H. | Baghlan ⁴⁶ | Abu | | According |

²⁸ Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal*, vol. 35, p. 41.

²⁹ Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal*, vol. 8, p. 477.

³⁰ Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal*, vol. 8, p. 480

³¹ Ibn Hajar Al-'Asqalani, *Taqrib Al-Tahzib* (Damaskus: Dar al-Rasyid, 1986), 201, no. 1823.

³² Ibn Hajar al-'Asqalani, *Tahzib Al-Tahzib*, 2nd ed, vol. 4, p. 200, no. 1915.

³³ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 201, no. 1823.

³⁴ Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal*, vol. 8, p. 478.

³⁵ Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal*, vol. 8, p. 478.

³⁶ Samsuddin Al-Dzahabi, *Mizan Al-I'tidal* (Beirut: Dar al-Ma'rifat, 1963), vol. 2, p. 475.

³⁷ Samsuddin Al-Dzahabi, *Siiyar A'lam al-Nubala* (Kairo: Dar al-Hadis, 2006), vol. 7, p. 125, no. 1174.

³⁸ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 319, no. 3552.

³⁹ al-'Asqalani, *Tahzib Al-Tahzib*, 2nd ed, vol. 3, p. 445, no. 1510.

⁴⁰ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 319, no. 3552.

⁴¹ Samsuddin Al-Dzahabi, *Siiyar A'lam al-Nubala* (Kairo: Dar al-Hadis, 2006), vol. 7, p. 131.

⁴² Al-'Asqalani, *Taqrib Al-Tahzib*, p. 319, no. 3552.

| | | | |
|---|---|--------------------|--|
| Sa'id. "According to Abū Aḥmad ibn 'Adī, He is Yahya ibn Sa'id, and Qutaibah is his <i>laqab</i> or epithet. However, according to al- Ḥāfiẓ ibn Mandah, his actual name is 'Alī ibn Sa'id. ⁴³ | Died at the age of 90 ⁴⁵ | Raja ⁴⁷ | to Ibn Hajar : <i>Tsiqah</i> <i>Tsabat</i> ⁴⁸ |
|---|---|--------------------|--|

Table 1 lists rawi and sanad hadith narrated by Imam Ahmad. There is a table containing the matrix of raw-sanad, year of birth and death, country, chew (calling), and scholars' commentary. This hadith was narrated by six people, from the origin of the sanad (the first rawi), namely Abu Hurairah (one of the companions), to *the mudawin* (the last rawi), namely Imam Ahmad bin Hanbal. According to hadith science, the previous rawi is the first sanad, while the first rawi is the last sanad.⁴⁹ Some narrators have an unknown year of birth. The commentaries of scholars are varied, including negative (*jarh*) and positive (*ta'dil*) assessments.

There are five conditions for hadith to be considered saheeh, the first is *ittisal sanad* (the sanad is continuous), the second is *A'dâlatu al-Rawi* (a fair rawi), the third is *Dhabt al-Rawi* (strong memorization), the fourth is *Intifa al-I'llat* (matan hadith is not awkward), the fifth is *Intifa al-Shuzûz* (matan hadith is not flawed).⁵⁰

In Table 1, it is apparent that Darraj ibn Sam'an is assessed as a *ḍa'if* (weak) individual, and 'Abdullah ibn Lahi'ah is assessed as *ḍa'if al-ḥadith* (weak in Hadith narration) and not *tsiqah* (trustworthy). Consequently, the narrators in this chain of transmission (sanad) are not all *'ādil* (upright/just) and *ḍābiṭ* (possessing strong memory/accuracy), which can contribute to the low quality of the hadith.

⁴⁴ Al-Dzahabi, *Siiyar A'lam al-Nubala*, vol. 9, p. 86, no. 1803.

⁴⁶ Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal*, vol. 32, p. 523.

⁴³ Al-Dzahabi, *Siiyar A'lam al-Nubala*, vol. 9, p. 86, no. 1803.

⁴⁵ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 454, no. 5520.

⁴⁷ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 454, no. 5520.

⁴⁸ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 454, no. 5520.

⁴⁹ Wahyudin Darmalaksana, "Kosmetik Halal Sebagai Lifestyle Untuk Kesehatan: Studi Takhrij Dan Syarah Hadis," 2021, p. 223, <https://doi.org/10.30868/at.v6i02.1634>.

⁵⁰ Luqman al-Hakim, *Bulughul Umniyyah*, (Depok: Maktabah AT-Turmusy , 2022), p.11.

Meanwhile, the condition for a connected chain of transmission (sanad muttasil) is *liqā'* (a meeting) between the teacher and the student, which can be ascertained from their periods and locations.⁵¹ The period can be determined from their years of birth and death, and the area can indicate a meeting between the teacher and student in one region. If some narrators' birth and death years are unknown, it can be assumed that they lived to be approximately 90 years old on average. In other words, the chain of transmission of the Hadith in Table 1 can be considered connected.

Ali Mustafa Yaqub suggests that contemporary Hadith studies should ideally encompass four interconnected aspects, each with its research focus. These aspects are: first, mastery of *Mustalah al-Hadis* (Hadith terminology); second, the practice of *Takhrij al-Hadis* with an emphasis on *sanad* (chain of narrators) study; third, the application of *Fiqh al-Hadis* as a method for understanding Hadith content; and fourth, *Difa' 'an al-Hadis*, which is the effort to defend the existence of hadith from the criticisms of Orientalists and those who deny it.⁵² Although all four components are important, this research will specifically focus on the second component, *Takhrij al-Hadis*, as applied to the fatwa issued by the DSN MUI.

Therefore, the researcher assesses this hadith as *da'if* (weak). The statement of a contemporary scholar also corroborates this assessment, Shaykh Shu'ayb al-Arna'ūṭ (d. 2016), who stated that its chain of transmission is weak. 'Abdullah ibn Lahi'ah had a poor memory, while Darraj, Ibn Sam'an Abū as-Samḥ, is a weak narrator known for narrating *munkar* (denounced/rejected) Hadiths."⁵³

2. Hadith narrated by Imam al-Baihaqi

وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْخَافِضُ، ثنا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ، ثنا أَحْمَدُ بْنُ خَالِدٍ أَبُو الْعَبَّاسِ الدَّامَغَانِيُّ بِتَبَسَّاتٍ شَا دَاوُدُ بْنُ رَشِيدٍ، ثنا
يَسْطَاطُ بْنُ حَبِيبٍ، ثنا الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي خَارِزَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " سَافِرُوا تَصْحُوا وَتَعْتَمُوا

Narrated that Abu Abdillah al-Hafizh narrated to us, he said: Abu al-Fadl Muhammad bin Ibrahim narrated to us, he said: Ahmad bin Khalid Abu al-Abbas ad-Damaghani in Naisabur narrated to us, he said:

⁵¹ Wahyudin Darmalaksana, "Kosmetik Halal Sebagai Lifestyle Untuk Kesehatan: Studi Takhrij Dan Syarah Hadis," 2021,p. 224.

⁵² Muhamad Qomarullah, "Pemahaman Hadis Ali Mustafa Yaqub Dan Kontribusinya Terhadap Pemikiran Hadis Di Indonesia," *AL QUUDS : Jurnal Studi Alquran Dan Hadis* 4, no. 2 (November 12, 2020): 392, <https://doi.org/10.29240/alquds.v4i2.1862>.

⁵³ Ahmad, *Musnad Ahmad* (Kairo: Muassasah al-Risalah, 2001), vol. 14, p. 507.

Dawud bin Rusyaid narrated to us, he said: Bistham bin Habib narrated to us, he said: Al-Qasim bin Abdurrahman narrated to us, from Abu Hazim, From Ibn Abbas, he said: Rasulullah ﷺ said: 'Travel and you will be healthy and profitable.⁵⁴

Table 2. List of Rawi Sanad

| No | The narrator of The Chain | Birth/Death | | State | Kunyah | Commentary of The Scholars | |
|----|--|--|--|---------------------|-------------------------------|--|--|
| | | B | D | | | - | + |
| 1 | Ibnu Abbas's name is Abdullah bin Abbas ⁵⁵ | He was born three years before the Hijrah ⁵⁶ | 68 H ⁵⁷ in Thaif | | | | Furthermore, they (the Sahabah) were all righteous people with no ambiguity. ⁵⁸ |
| 2 | Abu Hazim's name is Salamah bin Dinar, and his epithet is al-A'raj ⁵⁹ | He was born during the days of Ibn az-Zubayr and Ibn 'Umar ⁶⁰ | Died during Khilafah al-Mansur ⁶¹ | Madinah | Abu Hazim | | Ahmad, Abu Hatim, al-Nasa'i : he is tsiqah ⁶² |
| 3 | Al-Qasim bin Abdurrahman | | 120 H ⁶³ | Kufah ⁶⁴ | Abu Abdurrahman ⁶⁵ | | Ibn Ma'in determined that he was tsiqah based on the number of narrations. ⁶⁶ |
| 4 | Bistham bin Habib | | | | | did not find a biography for him ⁶⁷ | |

⁵⁴ Abu Bakar Al-Baihaqi, *Sunan Al-Kubra* (Beirut: Dar al-Kutub al-Ilmiyah, 2003), vol. 7, p. 165, no. 13589.

⁵⁵ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 309, no. 3409.

⁵⁶ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 309, no. 3409.

⁵⁷ Al-'Asqalani, *Tahzib Al-Tahzib*, 2nd ed, vol. 6, p. 811, no. 3570.

⁵⁸ Muhammad al-Atsiubi, *Syarh Al-Atsiubi 'ala Alfiyah as-Suyuthi Fi al-Hadits = Is'af Dzawi al-Wathr Bi Syarh Nazhm Ad-Durar Fi 'Ilm al-Atsar*, vol. 2, p. 184.

⁵⁹ Al-Dzahabi, *Siiyar A'lam al-Nubala*, vol. 6, p. 254, no. 855.

⁶⁰ Al-Dzahabi, *Siiyar A'lam al-Nubala*, vol. 6, p. 254, no. 855.

⁶¹ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 247, no. 2485.

⁶² Al-'Asqalani, *Tahzib Al-Tahzib*, 2nd ed, vol. 5, p. 255, no. 2607.

⁶³ Samsuddin Al-Dzahabi, *Mizan Al-I'tidal* (Beirut: Dar al-Ma'rifat, 1963), vol. 3, p. 374.

⁶⁴ Al-'Asqalani, *Tahzib Al-Tahzib*, 2nd ed, vol. 10, p. 709, no. 5766.

⁶⁵ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 450, no. 5458.

⁶⁶ Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal*, vol. 23, p. 380.

⁶⁷ Abdul Karim Al-Darini, *Bulugh Al-Amani Fi Tarajim Ar-Rijal Alladhina Lam Ya'rifhum al-Imam al-Albani* (Amman: Darul Atsariyah, 2012), 134, no. 373.

| | | | | | or <i>majhul</i> | |
|---|--|------------------------------|-----------------------|---------------------------|---|--|
| 5 | Dawud bin Rusyaid | 239 H ⁶⁸ | Baghdad ⁶⁹ | Abu al-Fadl ⁷⁰ | | Yahya bin Ma'in : <i>tsiqah</i> , Abu Hatim : <i>Shaduq</i> . ⁷¹ |
| 6 | Ahmad bin Khalid | 288 H ⁷² | Nishapur | | | He was a <i>shaykh tsiqah</i> who undertook many journeys. ⁷³ |
| 7 | Muhammad bin Ibrahim | Shaww al 347 H ⁷⁴ | Nishapur | Abu al-Fadl | | Al-Muzakki, one of the people of <i>hadith</i> ⁷⁵ |
| 8 | Muhammad bin Abdullah bin Muhammad ⁷⁶ | The month of Shafat 405 H | Nishapur | Abu Abdillah al-Hafizh | Al-Dzahabi : Allah loves fairness. The man was not a Rafidi but merely a Shi'i. ⁷⁷ | As for his <i>shaduq</i> and his profound knowledge in this field, scholars have a consensus on this matter. ⁷⁸ |

Table 2 presents a list of narrators and the chain of transmission (sanad) for a hadith narrated by Imam al-Bayhaqi. In this table, it is apparent that this hadith was narrated by nine narrators, from the origin of the chain (the first narrator), namely Ibn Abbas (one of the Companions), to the compiler (the last narrator), who is Imam al-Bayhaqi. The birth and death years of several narrators are unknown. Furthermore, one narrator is entirely unknown (Table 2, no. 4). The scholars' commentaries vary, encompassing both negative (jarh - criticism) and positive (ta'dil - validation) assessments. All scholars provided positive commentary, except for the negative evaluation (jarh) concerning Bistham bin Habib, who is unknown.

In Table 2, it is shown that al-Dzahabi, in his book *Mizan al-I'tidal*, assesses Abu Abdillah as a *rafidhi* (an extremist Shiite) but also states that he was a truthful person. This (assessment of Abu Abdillah) does not affect the quality of his chain of transmission. As the birth and death years of several narrators are unknown, it can be assumed that these

⁶⁸ Al-Dzahabi, *Siiyar A'lam al-Nubala*, vol. 9, p. 164.

⁶⁹ Al-'Asqalani, *Tahzib Al-Tahzib*, 2nd ed, vol.4, p. 150, 1878.

⁷⁰ Al-Dzahabi, *Siiyar A'lam al-Nubala*, vol. 9, p. 163, no. 1844.

⁷¹ Al-'Asqalani, *Tahzib Al-Tahzib*, 2nd ed, vol.4, p. 151.

⁷² Kamaluddin, *Bughyat Al-Thalab Fi Tarikh Halab* (London: Muassasah al-Furqan, 2016), vol. 2, p. 157.

⁷³ Kamaluddin, *Bughyat Al-Thalab Fi Tarikh Halab*, vol. 2, p. 157.

⁷⁴ Al-Dzahabi, *Siiyar A'lam al-Nubala*, vol. 12, p. 123, no. 3193.

⁷⁵ Al-Dzahabi, *Siiyar A'lam al-Nubala*, vol. 12, p. 123.

⁷⁶ Al-Dzahabi, *Mizan Al-I'tidal*, vol. 3, p. 608.

⁷⁷ Al-Dzahabi, *Mizan Al-I'tidal*, vol. 3, p. 608.

⁷⁸ Al-Dzahabi, *Mizan Al-I'tidal*, vol. 3, p. 608.

narrators lived to be approximately 90 years old on average. Although Table 2 indicates that some narrators' birth and death years are unknown, and one narrator, Bistham bin Habib, is entirely unknown. Due to Bistham bin Habib being unknown, the researcher assesses this hadith as dhaif.

3. Hadith narrated by Abd al-Razzaq

عبد الرزاق، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: قَالَ عُمَرُ: سَافِرُوا تَصِحُّوا، وَتَزَرُّقُوا.

Abdurrazzaq narrated from Ma'mar, from Ibn Thawus, from his father, he said: Umar (bin Khattab) said: Travel, and you will be healthy and have sustenance.⁷⁹

Table 3. List of Rawi Sanad

| No | The narrator of The Chain | Birth/Death | | State | Kunyah | Commentary of The Scholars | |
|----|---|-----------------------|------------------------------------|---------------------|----------------------------|----------------------------|--|
| | | B | D | | | - | + |
| 1 | Umar bin Khattab | | 23 H | | | | Furthermore, they (the Sahabah) were all righteous people with no ambiguity. ⁸⁰ |
| 2 | Zakwan bin Kaisan and Thawus are his epithet. ⁸¹ | | 101/106 H ⁸² | Yemen ⁸³ | | | <i>Tsiqah Faqih</i> ⁸⁴ |
| 3 | Ibn Thawus is Abdullah bin Thawus ⁸⁵ | | 132 H ⁸⁶ | Yemen ⁸⁷ | Abu Muhammad ⁸⁸ | | Abu Hatim and Nasa'i : <i>Tsiqah</i> . ⁸⁹ |
| 4 | Ma'mar bin Rasyid ⁹⁰ | 95/96 H ⁹¹ | 154 H (58 years old) ⁹² | Yemen ⁹³ | Abu Urwah ⁹⁴ | | <i>Tsiqah tsabat</i> ⁹⁵ |

⁷⁹ Abd al-Razzaq Al-Shan'ani, *Al-Mushannaf* (Jeddah: Dar al-Ta'shil, 2013), vol. 5, p. 350, no. 9599.

⁸⁰ Muhammad al-Atsiubi, *Syarh Al-Atsiubi 'ala Alfiyah as-Suyuthi Fi al-Hadits = Is'af Dzawi al-Wathr Bi Syarh Nazhm Ad-Durar Fi 'Ilm al-Atsar*, vol. 2, p. 184.

⁸¹ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 281, no. 3009.

⁸² Al-'Asqalani, *Tahzib Al-Tahzib*, 2nd ed, vol. 6, p. 203.

⁸³ Al-'Asqalani, *Tahzib Al-Tahzib*, 2nd ed, vol. 6, p. 203.

⁸⁴ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 281, no. 3009.

⁸⁵ Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal*, vol. 34, p. 454.

⁸⁶ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 308, no. 3397.

⁸⁷ Al-Dzahabi, *Siiyar A'lam al-Nubala*, vol. 6, p. 258, no. 857.

⁸⁸ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 308, no. 3397.

⁸⁹ Al-Mizi, *Tahzib Al-Kamal Fi Asma al-Rijal*, vol. 15, p. 131.

⁹⁰ Al-'Asqalani, *Tahzib Al-Tahzib*, 2nd ed, vol. 15, p. 445.

⁹¹ Al-Dzahabi, *Siiyar A'lam al-Nubala*, vol. 6, p. 471, no. 1002.

⁹² Al-'Asqalani, *Taqrib Al-Tahzib*, p. 541, no. 6809.

| | | | | | |
|---|--|---------------------|---------------------------------|---------------------|--|
| 5 | Abd al-Razzaq ibn Hammam ibn Nāfi' ⁹⁶ | 126 H ⁹⁷ | Shawwal, 211 H ⁹⁸ | Yemen ⁹⁹ | <i>Tsiqah Hafiz</i> ¹⁰⁰ |
|---|--|---------------------|---------------------------------|---------------------|--|

Table 3 lists the narrators and the chain of narration (sanad) of the hadith by Abd al-Razzaq al-Shan'ani. This hadith is classified as *mauquf* (attributed to a Companion). The table shows that this hadith was narrated by 5 (five) narrators, starting from the origin of the sanad (the first narrator), Umar bin Khattab (a Companion), to the *mudawin* (the last narrator), Abd al-Razzaq. The death years of all the narrators are known. The scholars' comments are positive (*ta'dil*). Based on the findings of this research, the researcher concludes that this hadith is *sahih* (authentic).

This hadith is related to marriage, as explained in the book *Al-Mazhab fi Ikhtishar al-Sunan al-Kabir*, where Allah says, "And marry the unmarried among you and the righteous among your male and female slaves. If they should be poor, Allah will enrich them from His bounty." (An-Nur: 32).

From the three hadiths above, the discussion differs greatly from tourism. Imam Shafi'i said this is only a guide, not an obligation, specifically regarding travelling in search of health and sustenance. He also said: The commandment to marry may be mandatory, and in all things, the obligation comes from Allah as a guide.' He continued: Some scholars say that all commands are mubah (permissible) and show to the instructions unless there is evidence that the command means obligation. So anything Allah forbids is haram unless evidence shows that the prohibition does not mean haram.¹⁰¹

Although the two aforementioned hadiths are *ḍa'if* (weak), there is permissibility in using *ḍa'if* hadith for matters of *faḍā'il al-a'mal*

⁹³ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 541, no. 6809.

⁹⁴ Al-Dzahabi, *Mizan Al-I'tidal*, vol. 4, p. 154.

⁹⁵ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 541, no. 6809.

⁹⁶ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 354, no. 4064.

⁹⁷ Abu al-'Abbas Syams ad-Din, *Wafayat Al-A'yan Wa Anba' Abna' Az-Zaman* (Beirut: Dar Shadr, 2010), vol. 3, p. 217.

⁹⁸ Abu Muhammad at-Tayyib, *Qiladat An-Naḥr Fi Wafayat A'yan Ad-Dahr* (Jedda: Dar al-Minhaj, 2008), vol. 2, p. 402.

⁹⁹ Abu Muhammad at-Tayyib, *Qiladat An-Naḥr Fi Wafayat A'yan Ad-Dahr*, vol. 2, p. 402.

¹⁰⁰ Al-'Asqalani, *Taqrib Al-Tahzib*, p. 354, no. 4064.

¹⁰¹ Samsuddin Al-Dzahabi, *Al-Mahzab Fi Ikhtishar al-Sunan al-Kabir* (Riyadh : Dar al-Wathan, 2001), vol. 5, p. 2680, no. 10888.

(virtues of deeds), as Al-Ḥāfiẓ al-Haitamī argues regarding the permissibility of using *ḍa'if* hadith in *faḍā'il al-a'mal* (virtues of deeds) by saying: "The scholars have agreed on the permissibility of acting upon *ḍa'if* hadith in matters of *faḍā'il* (virtues), because if the hadith turns out to be *sahih* (authentic), then he has earned his right (its reward) by acting upon it. Meanwhile, if it is not *sahih*, there is no negative impact because it is not related to *ḥalāl-ḥarām* (the lawful and unlawful) or the rights of others."¹⁰²

The significance of a hadith can be said to pertain to those with a connected chain of narration (*sanad*); thus, it is essential to verify this chain. This underlines the necessity of attributing statements to their original speakers. As noted by Imam Al-Qurthubi in the Muqaddimah (Introduction) of his Tafsir *al-Jāmi' li Ahkām al-Qur'ān*, known as "Tafsir al-Qurthubi," he expresses this principle clearly :

مِنْ بَرَكَةِ الْعِلْمِ أَنْ يُضَافَ الْقَوْلُ إِلَى قَائِلِهِ.

"Among the blessings of knowledge is attributing a statement to its rightful owner."¹⁰³

Conclusion

This study's analysis of hadiths within DSN-MUI Fatwa No. 106/DSN-MUI/X/2016 on halal tourism reveals varied findings regarding their authenticity. Specifically, two hadiths, narrated by Imam Ahmad and Imam al-Baihaqi, respectively, are classified as *half* (weak). The weaknesses in Imam Ahmad's narration are attributed to narrators Darraj ibn Sam'an and Abdullah ibn Lahi'ah. At the same time, the hadith from Imam al-Baihaqi is weakened due to Bistham bin Habib being an unknown narrator (*majhul*). Despite their *dhaif* status, these hadiths may still be applied in *fadha'il al-a'mal* (virtuous deeds), provided their weaknesses are not severe. Conversely, a hadith narrated by Abd al-Razzaq was found to be *sahih* (authentic) following an analysis of its *sanad* (chain of narrators) and *Matan* (text).

This research contributes to the field by examining the hadiths underpinning a significant DSN-MUI fatwa, utilizing the *takhrij al-hadith*

¹⁰² 'Itr, *Manhaj Al-Naqd Fi Ulum al-Hadis* p.293.

¹⁰³ Al-Qurthubi, *Al-Jami' Li Ahkam al-Quran* (Kairo: Dar al-Kutub al-Misriyah, 1964) vol. 1, p. 8.

method focusing on *Mashadir al-Asliyah*, the primary source. This approach distinguishes the study from previous works that may have relied on secondary sources, allowing for a deeper investigation into these foundational hadith's theoretical and normative aspects. However, the study faced limitations, primarily the scarcity of information on certain narrators, such as Bistham bin Habib, which impacts a comprehensive *sanad* assessment. Additionally, while the common practice of assuming an average age for narrators with unknown birth and death dates was employed, this has inherent limitations in establishing *sanad* connectivity.

Future research could extend this analysis to other hadiths related to halal tourism or those used in different DSN-MUI fatwas. Investigating the practical application and impact of these hadiths, both *sahih* and *dhaif*, on the development of the halal tourism sector would also be a valuable endeavour. Furthermore, identifying and analyzing alternative, stronger hadiths could provide a more robust foundation for future fatwas in this domain.

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