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THE EVOLUTION OF ISLAM IN SRI LANKA: A STUDY OF HISTORY, PRACTICES AND ISLAMIC DA'WAH (PROPAGATION) STRATEGIES, 19TH-21ST CENTURIES

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ABSTRACT

Sri Lanka is a country with a long history and geographically strategic, located in the shipping route of east-west. This made Sri Lanka a meeting point between various religions and cultures. Islam was first intrododuced in Sri Lanka by Arabic merchants. As time passed, Muslims from different countries started to arrived, including the Moor, Malay as well as Muslims from India and Pakistan. Themethod used in this research is library research by using sources from books, journals, seminar proceedings, research report, websites, etc. The approach of social knowledge is used in this research. The result of this research is the history of the arrival of Islam in Sri Lanka and its ddevelopment and the strategy of Muslims in Sri Lanka in doing Da'wa using various methods suitable to today's development of globalisation era.

I. INTRODUCTION

Sri Lanka is a country of multiethnic, multilanguage and multilreligion (Mujahidin 2023). The island country contains such a long history due to its strategic location. Sudharmawathie (2017) mentioned that Sri Lanka had conducted international trades to China since the 6th century. Other sources mentioned that the trade between the two countries have been existed since the first century, marked by trade ships that sailed from

Ceylon to China. It is naturally obvious that trades, colonizations and religious spread in Sri Lanka is varied due to its international shipping route.

Buddhism was the first religion to arrived in Sri Lanka, followed by Hinduism, Islam and Christianity. The Sinhalese ethnic group constitutes the majority of the Buddhist population. Conversely, minority religious groups, including Muslims, expeienced severe discriminatory treatments resulting in horizontal conflict between interreligious and interethnic groups. Despite facing Islamophobia perpetuated by Wester media, the Muslim community in Sri Lanka is able to prove resilience and growth, thus the Muslim minority in Sri Lanka can be said grow significantly. The Muslims in Sri Lanka even conducted various strategies to thrive and contribute significantly to the country's diverse cultural landscape by adhering to Islamic principles.

Numerous studies conducted both by Sri Lankan scholars and international researchers, have extensively explored Sri Lanka's rich cultural heritage. Nevertheless, studies regarding the arrival and growth of Islam is equally interesting to delve more. This research builds upon the work of Klem (2011) and Jones (2015), who have examined the interplay of Islam, politics and ethnicity in Sri Lankan society.

Marzaniar (2022) conducted a comparative study of conflict resolution strategies in Sri Lanka and Aceh. Additionally, Ainurrifqy (2021) explored the application of Islamic law by Sri Lankan Muslims. Futhermore, Ismardi et al. (2018) focused on the Muslim Marriage and Divorce Act (MMDA) among the Malay Muslims in Sri Lanka. These studies, along with other relevant literature, will be used to examine the religious life and da'wah strategies of Sri Lankan Muslims in the context of globalization.

This article will explore the strategies of da'wa employed by Muslims in Sri Lanka in contemporary time to propagate Islam. These strategies include active participation in politics, the development of a robust Muslim economy, the promotion of halal products and tourism and the construction of Mosques as centers of worship and da'wah. Despite being a minority, Muslims in Sri Lanka are able to compete in various fields while developing Islam in Sri Lanka.

II. METHODS

This research used a qualitative descriptive methodology, primarily relying on ibrary research. The sources include books, journals, semianr proceedings, research report and other scientific articles as well as websites. The approach of this research is historical approach and social anthropology approach, used to examine and analyze the sources. This approach, as suggested by Kartodirdjo (2014) is essential for understanding historical social phenomena, encompassing aspects such as daily life, community dynaics, economic systems, social structures, political systems and power relations.

III. RESULT AND DISCUSSION

Muslims in Sri Lanka and Da'wa Strategy During Globalization

Less than 10% of Sri Lanka population are muslims, converting this percentage to the exact number of Muslim in Sri Lanka is 1.700.000 people. From the population, containing several prominent ethnic group of Muslims, including Moor "Moroccan", Malays, Muslims of India and Pakistan. The malayas in Sri Lanka are around 50.000 people and acculturate their culture to the traditions of Moors. However, they still strongly maintain their malay tradition and actively speaking Malay to each other. Sri Lankan Malay Muslims follow Sunni and Syafi'i madzhab, meanwhile Indian and Pakistan Muslims predominantly follow the Hanafi Madzhab.

Sri Lankan Malay Muslims are called *'Ja Minissu'* meaning Javanese. The reason of this mention is because they are coming from Java island and brought by the Dutch to Sri Lanka during colonization. Most of malay immigrants in Sri Lanka used to be forces made by Ducth colonials to strenghten their stand upon Sri Lanka. Eventually, the arm forces stayed in Sri Lanka. Other malay immigrants from being the detainee of Dutch colonials and nobles also eventually settled (Ismardi et al., 2018; Sukirni, 2017). In 1980, the percentage of Muslims in Sri Lanka were around 5% from the overall number of Sri Lankan Muslims (Ismardi et al., 2018). Even though Sri Lankan Muslims have diverse histories, cultures as well as traditions, but the Sri Lankan Muslims community tends to use the term 'Muslim' as unifying or cohesive term for their minority group, without emphasizing difference in ethnicity, race, tribe, or nation.

The Impact of Politics and Law on Contemporary Islamic Da'wa in Sri Lanka

Abdurrouf dan Moosa (2016) stated that the small percentage of Muslims, less than 8% in Sri Lanka. Muslims in Sri Lanka have their own specific legal framework, the Muslim Marriage and Divorce Act (MMDA), enacted in 1951. As specific law from Sri Lankan Muslim minority, MMDA regulates the community regarding marriage, divorce, maintenance within the Muslim community of Sri Lanka (Ainurrifqy, 2021; Schenk & Hasbullah, 2022). From a political perspective, the existence of MMDA regulation became a commendable existence, showing that Islam is capable to provide comprehensive legal guidelines for its adherents across various domains. The implementation of MMDA is conidered a significant milestone for Sri Lankan Muslims in propagating Islam in the country.

According to Ismardi et al (2018), the origin of MMDA is the intention of Muslims in Sri Lanka to be able to wed based on Islamic tradition and also acknowledged by the country. As social changes, Muslims in Sri Lanka felt like the regulations was not suitable to their condition and era, thus attemptes were made to reform and ammend the regulations on MMDA (Ismardi et al., 2018). Some Muslims had protested the law and calling for changes.

In 2009, the Committee of Marsoof Reformation attempted a reformations to the regulations of MMDA. the commitee involving 19 members, primarily from the judiciary, Muslim women's organization, academics the All Ceylon Jamiyyatul Ulama (AJCU), the National Shoora Council and Jamiah Naleemiah, an institution of higher learning that teaches Islamic studies. However, despite various attempts, the MMDA has yet to undergo comprehensive reform. This is due to Muslim community, paticularly men, who have differing opinion regarding changes in the organization, procedures and implementation (Schenk & Hasbullah, 2022).

The competition among these different movements has placed pressure to the leadership of Muslim community, represented by the Muslim Council of Sri Lanka (MCSL) along with the main Islamic theological body, the All Ceylon Jamiyyatul Ulama (ACJU). ACJU claimed sovereign authority over Muslim's personal law by creating a legal jurisdiction and influencing the appointment of Qazis, who were exclusively male, leading to gender inequality and resistance from Sri Lankan Muslim women. However, despite claiming to be the sole theological authority, ACJU lacked a coherent reach due to the many different approached reading interpreting Islamic texts. This diffciulty was also worsen by the diffeirng attitudes towards Sufism in Sri Lanka and the growing of influence from the leaders of local Muslim community. Local differences in approaches to and leadership variation of the forms of Islam have resulted in informal forms of sovereignty. These informal leaders claimed leadership of the local Muslim community and often implemented Muslim Personal law in a discriminatory manner (Schenk & Hasbullah, 2022).

There are various opinions and differences that have become turning points in the reform and amandment of MMDA and regulations governing Sri Lankan Muslims, making it difficult to reach an agreement. However, from the existing various forms of Islam, the umbrella organizations ACJU and MCSL have collected opinions from their branches and other Islamic movements across the country to consider the amandment of MMDA, also in relation to different approaches to legal reasoning (Schenk & Hasbullah, 2022). The aim of this process is to achieve an agreement by receiving different opinions and feedback from various parties in reforming and amandment to the MMDA, thus leading the regulation to become one of the main weapon of Muslim community to spread Islamic teachings in Sri Lanka.

The Role of Islamic Finance in Contemporary Islamic Outreach

As mentioned earlier, Sri Lanka's strategic location in the Indian Ocean, combined with its historical and colonial connections to the British Empire, has made it a pivotal point in global maritime trade routes. This significance was further increased after the emergence of Suez Canal in 1869 (Cole, 1996; Nafees et al., 2018). Sri lanka is one of many countries that economical system is supported by its abundance of natural resources, they also have industrial, agriculture and etc. Sri Lankan Muslim has its unique method in developing the theory and appklying the syaria finance system in Sri Lanka despite being the minority community in Sri Lanka, making it intriguing to study for.

Nashath & Nairoos (2018) stated that as Sri Lanka, as a non-Muslim country, one of the few countries that has successfully implemented Islamic banking and finance system. This achievement can be attributed to the Muslim's community astute ability to sense opportunities, establishing an economic foundation rooted in Islamic principles, they have managed to thrive, despite once being considered as marginalized minority and newcomers to the land. The Sri Lankan Muslim community became one of many successful communities in economic sector, by creating a Sharia-compliant banking system, not only as a mean of economic empowerment but also as a platform for widespread Islamic Da'wah. This innovative approach has attracted the attention non-Muslims, providing them with a unique opportunity to learn about and explore them.

Islamic finance is considered as Sharia-compliant finance because it is developed based on the teachings of the Quran and Islamic scriptures. Islamic law, known as Sharia, is characterized by its prohibition of investment that are socially and morally harmfu, as well as the consumption or borrowing of money based on interest. Such acitivties are considered as detrimental to economic equality. As a result, Islamic finance offers alternative investment and dinancing models based on markup and proft-sharing (Rajapakse & Kaushala, 2016;2017).

Sharia banking systems employ risk management technique to mitigate financial losses among policy holders. By distributing risks and liabilities based on Islamic pricinples of solidarity, brotherhood and mutual assistance. (Akhter & Hussain, 2012). Therefore, in countires with Muslim minorities, such method can serve as a means of da'wah to attract non-Muslims and help them better understand Islam. Nimsith et al (2019) stated that the ultimate purpose of sharia banking is to cultivate both profits and social and economic welfare.

Sharia finance systems or Islamic Micro Finance have been identified as a tool to increase productitvity of low-income popoulation and economic growth. Islamic microfinance is particularly designed for the low-income people with no access to financial credits without having to violate Islamic law in the act of borrowing. Throughout the long journey of Islamic Microfinance in Sri Lanka, a number of Islamic Microfinance programs have been launched targeting rural communities (Nashath & Nairoos, 2018). Most of Sri Lankan Muslims reside in the eastern and northwestern villages, they are also scattered across the island. Many of them are farmers, fishermen, merchants, civil cervant and other professions. Sri Lankan population, both Muslims or non-Muslims are widely interested in Sharia banking systems.

Islamic banking is the fastest-growing financial sector in Sri Lanka. It is one of non-Muslim countries that has enacted lesgislation for the Islamic banking sector. There is now sufficient flexibility for conventional banks to established Islamic banking windows and launch finance systems. Islamic banking is growing rapidly and is facilitated by Islamic scholars and other professionals in Sri Lanka (S. I. Nimsith et al., 2019). Its is also supported by specific regulations for Sharia finance operation, therefore, becoming the reason for banks to provide Microfinance services (Nashath & Nairoos, 2018).

The history of Islamic banking can be traced back to the late 19th century with the establishment of Mit Ghamr, a local saving bank, in 1963 in Egypt. (Mubarak, 2009; Nafees & Ahmed, 2015). Islamic banks are currectly operating in almost all Muslim countries and many non-Muslim nations (Hilmy & Mazahir, 2014). Meanwhile in Sri Lanka, scholars hold different opinions about how and when the concept of Islamic banking emerged. In the 80's, Islamic Service Society, guided by Al-Shaykh Khaliq in Akurana, Kandy district, began thinking wasy to establish Islamic banking in Sri Lanka. However, it was merely discussions and ideas. In reality, islamic banking in Sri Lanka was introduced by Ismail Deen Marikar and Uthman Qasim, scholars with banking experience, in 1993-1995. Al-Syekh Taqi Usmani, a prominent scholar in Islamic finance from Pakistan, was invited to Sri Lanka to deliver lectures on Islamic banking, as Sri Lankan intellectuals actively discussed the topic. Thus, Marikar recommended Islamic banking systems to the Central Bank of Sri Lanka, recognizing the enthusiasm of Sri Lankan Muslims in discussing Islamic financial system (Nafees, 2011; Nafees & Ahmed, 2015; Riyasi, 2009).

Consequently, in 1997, Amana Investment Ltd (AIL) was established, a company that is considered a historical milestone for Muslims in Sri Lanka (Nafees & Ahmed, 2015; Rajapakse & Kaushala, 2017; Riyasi, 2009). However, the entire process Islamic banking establishment in had to be done under the sole supervision of the Central Bank of Sri Lanka. Initially, the introduction of Islamic banking in Sri Lanka faced pressure and threats from political groups and the conventional banking community in Sri Lanka (Nimsith et al., 2019). It was caused by the absent of a law governing Sharia governance. Despite the initial challenges, the prospect of Islamic banking system holds great promise in Sri Lanka due to positive supports from the community and government. This is also supported by Sri Lanka's strategic geoghrapical location, the fact that Sri lanka is developing country and the lack of banking facilities for the majority of the Sri Lankan popoulation (Nafees et al., 2018).

Most Islamic banking institutions (IBIs) in Sri Lanka was established in the period of 1990-2005, coinciding withe the global surge of establishment of Islamic banks worldwide. Islamic insurance of Takaful was first intorduced in Sri Lanka in 1999, and has experienced a signifiant growth since 2010 (Ali et al., 2020). Islamic insurance have been employed in many non-Muslim countries, such as Sri Lanka. The system has become one of the most widely used forms of insurance in Sri Lanka, despite the majority of Sri Lankan population being non-Muslim (Mohamed Minaz et al., 2023).

Takaful or Islamic insurance has operated as an independent body or as a window operation in Sri Lanka (Mohamed Minaz et al., 2023). Both Muslims and non-Muslims in Sri Lanka have chosen for Islamic insurance schemes, and the demand for Takaful has been rose vastly. This is despite the fact that initally, a large portion of Sri Lankan populations was unfamiliar with Islamic insurance (Ali et al., 2020). Despite the challenges, Islamic finance has been significant for the Muslim community, even attracting non-Muslims. As a result, the development of Islamic finance has positively impacted the Muslim community in Sri Lanka.

In the other side, the All Ceylon Jamiyyatul Ulama (ACJU), as the Islamic theological council in Sri Lanka, plays a crucial role in developing the Islamic finance system (Mubarak, 2009; Nafees et al., 2019). ACJU provides voluntary serices for the benefit of Muslim communnity in Sri Lanka. According to Hilmy and Mazahir (2014) ACJU organizes seminars, conducts training programs and provides several valuable services related to Islamic finance. This is because developing Islamic finance requires more than just a governance framework. ACJU has a pivotal responsibility to adjust the financial system in Sri Lanka (Hilmy & Mazahir, 2014). Additionally, Islamic movements and other Muslim NGOs also play a significant role in promoting Islamic finance (Nafees et al., 2018). This shows the enthusiasm of Sri Lankan Muslim in introducing Islam in Sri Lanka.

The efforts by Muslim community towards Islamic finance have resulted in positive outcome, proven by the enactment of the Amandment to the Banking Law No. 30 of 1998 and 2005. This amandment allows conventional banks to conduct Islamic banking business until obatining a commercial bank licence and specialized bank license. It is beneficial in offering Islamic financial instrument as a significant step for Islamic banking in Sri Lanka. As a result, government banks and commercial banks may implement Islamic banking. In addition, Islamic Microfinance also offers a range of products, scuh as Murabaha, Mudarabah, Ijarah, Wakal, Musyarakah, Takaful, etc. To develop Islamic banking, Central Bank of Sri Lanka has given the permission to fully open Islamic banks and comprehensive Islamic funds. (Rajapakse & Kaushala, 2016).

All Islamic fincancial institutions are required to appoint a Sharia Advisory Council (SAC) to resolves disputes and conflicts regarding Islamic financial system (Nafees & Habeebullah, 2016). Courts and arbitration boards consult the Sharia Advisory Council for its opinion (Gooneratne, 2009). Additionally, to ensure that the system fulfill with the religious requirements, Sharia Supervisory Board (SSB) is needed, consisting scholars who will conduct internal audit in Islamic

Financial institutions and also obligated to comply new financial products before they are launched commercially. Therefore, the Accounting and Auditing Organization for Islamic Financial Institutions has prepared standards for the SSB,its composition, and other related aspectssuch as decisions, reports and so on (Hilmy & Mazahir, 2014:Nafees & Habeebullah, 2016).

The first company established as a medium for Islamic financial system in Sri Lanka was Amana Investment Ltd (AIL). Jahan et al (2020) in his writing stated that AIL is a company that offers Islamic insurance services, initially purposed as at serving Muslim community as a provate operation, but later AIL became a growing financial sector in Sri Lanka (Hilmy et al., 2023). Therefore, many other Islamic banks emerged in Sri Lanka, such as Amana Service Hand (ASH), established in 1998. ASH was not run for profit, instead this company's goal was to raise awareness about the prohibition of giving and receiving interest or riba. Hilmy et al., (2023) also mentioned that the sole purpose of ASH is to help those who are in need, to meet their household needs without being involved in riba. Therefore, ASH became the relevant da'wah medium to attract non-Muslims to invest and understand Islam through Islamic financial system.

Apart from AIL and ASH, Aluthgama Islamic Finance was also established. ALIF is an institution that dedicates to promote Islamic banking business in Sri Lanka. Aside from conventional Islamic banking activities, ALIF actively struggle to alleviate poverty by providing Qardh Hasan 'interest free-loans' to the impoverished. However, the program itself failed due to the lack of commitment from many borrowers, leading ALIF to shift its focus towards Islamic real estate business (Cader, 2008). Furthermore, the Crescent Mawanella Islamic Investment Company (CIIC), located in the Central Province of of Sri Lanka, was founded in 2001. Other well-known financial institutions include ABL Islamic Bank, Islamic Service Society Akurana, AL-Noor Investment Madawela, Kinniya Islamic Service Society and also Al-Barakah Financing Beruwala.

These institutions are registered under various legislations. Some of them are registered as public limited companies, while others are registered as private companies. However, there are also institutions remain unregistered as banks and illegally accept deposits from the public (Nafees & Ahmed, 2015; Zaman, 1995). Despite the regulations framework governing Islamic institutions in Sri Lanka, these institutions aim to attract non-Muslims by highlighting Islamic teachings of fairness and justice through prohibition of interest or riba. Consequently, Islamic financial system benefit all segments of society, particularly the underprivileged. Eventually, the implementation of Islamic finance system is seen as a method to conduct Islamic da'wah among the poor in Sri Lanka.

Interestingly, most of the customers of these institutions are non-Muslim. Non-Muslims are drawn to this field due to several reasons including job opportunities and an intention to learn more about Islamic principles and economic concepts (Ahamed, 2018). Islamic financial system has been employed both by Muslims and non-Muslims, despite the transcending religious boundaries (Sajith & Hilma, 2021). However, non-Muslims often have diversed understanding and perceptions toward Islamic banking (S. Nimsith et al., 2018). Safrin & Nairoos explained that the majority of non-Muslims do not perceive Islamic financial institutions as exclusively for Muslims. This suggests that Islamic finance can serve as a bridge, allowing non-Muslims to gain a deeper understanding of Islam, especially its economic principles.

The long-standing efforts of Sri Lankan Muslim in introducing Islamic finance have succesfully resulted to the widespread interest of Islamic financial system among Muslims and non-Muslims. It has become an awareness regarding the strict regulations of economic system based on riba. In fact, the majority of the customers are non-Muslims. Non-Muslims are intrigued to learn about Islamic financial system due to acquiring emplyment opportunities and Islamic financial knowledge. In his research, (Abdullah et al., 2012) investigated the relationship and perceptions of non-Muslims students of South Eastern University of Sri Lanka toward Islamic banking and finance.

Pratiwi et al (2019) stated that the implementation of Islamic banking in Sri Lanka is effective to become the means of da'wah to attract non-muslims. Those who are interested to invest and deposit their money will be exposed to Islamic principles and values. Furthermore, Islamic financial institutions have contibuted a significant number of assets to Sri Lanka. Given that the population of Muslims in Sri Lanka comprises about 10% of the total population, control approximately 30% of the country's businesses (S. I. Nimsith et al., 2019; Thilakaratne, 2008). By conducting businesses, Muslims in Sri Lanka can also utilize their resourcces as a means of da'wah.

Tourism as the Medium of Conducting Da'wah in the Contemporary Era

Sri Lanka, often referred as 'pearl of the Indian Ocean' due to its abundant resources. As cited by De Silva (2022), there are eight landmarks of UNESCO World Heritage Sites, including Buddhist and Hindust temple. This country is a home to 6 out of 300 ancient monuments in the world, 49 sites of unique attractions, 91 rare attractions and 7 world heritage sites (Bhakat et al., 2023). Sri Lanka's stunning natural beauty is evident through the nations' extensive coastline, extenfing arounf 1340 km. Futhermore, Sri Lanka establishes numerous beachfront resorts, which managed by not only locals but also international operators. Other notable resorts such as, Horton Plain National Park, Knuckles Conservation Forest, Sinharaja Rainforest, the Dutch Fort in Galle, Dambulla Golden Temple, The Temple of Tooth Relic in Kandy, Nallur Kandawamy Temple and a temple in Jaffna (Jayasinghe, 2020). Additionally, the country's tea plantations offer breathtaking panoramic views and attract tourists from around the world.

Since the 1990s, Sri Lanka have sold consumption of halal industry, with the sale of halal-certifies consumer goods, halal-ceritified restaurant catering to specific needs and special businesses targeting the Muslim middle class. Eventhough Muslim is a minority in a nation where the governance are less sympathetic toward minority ethnic and religious groups, Sri Lankan Muslim have not only preserved but have also flourished, developing various ideas, concepts and halal products. This can be seen as a strategic move to promote Islam within the country (Haniffa, 2017).

According to Nawarathna et al (2023), tourism in Sri Lanka has increased each year, additionally added several halal tourism sectors (Rodrigo & Turnbull, 2019). Therefore, the development of halal tourism in Sri Lanka is a significant attraction to draw muslim tourists. Besides attracting foreign tourists to boost the economy, halal tourism can also positively impact the existence of the Muslim community in Sri Lanka.

Sri Lanka is currently focusing on tourism and culinary according to Vidanapathirana (2020). Sri Lanka is also actively building diplomatic relations with other countries, including Malaysia, to develop halal tourism. Bernoussi (2021) stated that small Muslim markets in Sri Lanka have drawn the potential of the Halal market more effectively. Consequently, Sri Lanka is able to take over the Halal industry even though the majority of the popoulation is Buddhist (Stewart, 2004). Sri Lanka has generated a number of halal initiatives in areas where the Muslim population is a significant minority (Atmaca, 2022).

Sri Lanka's culinary is rich of various of local foods combined with tropical fruits and the abundance of spices. Sri Lanka has gastronomically assimilated and adapted various culinary influences from India, Arab, Malaya, Europe and China over the centuries. This is due tot he arrival of various ethnicities to Sri Lanka, finally resulting in a fusion of flavors in Sri Lankan cuisine. Additionally, due to the impact of globalization, there are also American influenced dishes. Despite the diverse range of culinary, Sri Lankan generally remain loyal to their local or traditional dishes such as rice and curry in their daily basis.

Furthermore, there are abundant of options to choose for Halal food in Sri Lanka due to the active and big Muslim community existing. Halal food in Sri Lanka can easily be found and accessible in Sri Lanka. Hotels and restaurants have obtained halal ceritifcation from the All Ceylon Jamiyyatul Ulama (ACJU), which is the main halal certification body in Sri Lanka. There are also a number of restaurants that offer Halal cuisine without halal certification. Most of the are Muslim-owned. Therefore, halal tourism can be developed through effective marketing strategies as halal food is a key component of this sector (Muzlifa et al., 2017).

However, it is important to note that the conocept of halal tourism is not limited only to Islamic world. This encompasses services and products designed for both Muslims and non-Muslim travelers (Muzlifa et al., 2017). Halal tourism does not intend to segregate Muslim tourists from general tourist activities or to isolate non-Muslim tourists in certain destination. Rather, halal tourism offers chances and accessibility for Muslims to practice their religion while on vacation or during their leisure time. This is evident in resorts and hotels that provide halal food, have a no-alcohol policy and provide separate pools, spa facilities and recreational areas for women, as well as rooms with prayer facilities.

The global halal ceritification system, Crescent Rating, is driving the expansion of halal tourism overall. This will aslo benefit for both muslims and non-muslim tourists in Sri Lanka (Muzlifa et al., 2017). The halal tourism process can help Muslim tourists and also attract non-Muslims to learn about Islam. Therefore, the Halal tourism sector in various countries is widely used as a medium for contemporary Islamic da'wah. In addition, the influence of social media is also an important point in targeting tourists, so that the positive influence of Halal tourism can be spread easily and have a significant impact on both Muslim and non-Muslim.

Mosques and Its Benefit in Islamic Contemporary Da'wah

From the moment of Islamic arrival in Sri Lanka, Muslims have constructed mosques in various residential areas as places of worship. This assertion has been proposed by Zulkiple & Jazeel (2013), Throughout Islamic history, mosque has become the heart and center of Muslim commmunities, with homes and buildings are built around the mosque. In Sri Lanka, a number of famous old mosques that witnessed the development of Islam in the country, as documented by Zaid (2023) in the following below.

Firstly, the Abrar Mosque in Beruwala, is the oldest mosque in Sri Lanka, constructed in 920 AD. However, its original form has been altered due to renovations. Secondly, The Great Mosque of Colombo which had been extensively renovated in the 1900s. Other sources mentioned that Muslims build a grand and impressive mosque, with a unique design resembling a palace and featuring layered colors. This is the most notorious mosque in the Sri Lankan capital, Colombo, and has been a landmark of the city since its completion since 1909. The mosque is called Jami' Ul-Alfar Mosque or also known as Pettah Mosque or Saman Kotal in Sri Lanka. Thirdly, Ketchimalai Beruwala Mosque which is built along the Colombo-Galle road, right on the coastline, offering breathtaking views. The mosque was built in the 12th century according to the local folklore. The mosque feature a blend of ancient Arab architecture and Moor ethnic architecture, with a gradient of white color against the backdrop of Galle coastline.

Muslims in Sri Lanka have built magnificent and spectacular mosques. Furthermore, they also considered the location of the mosques. Muslims built mosques in central urban areas or scenic spots. One of the primary example is Ketchimalai Mosque, located along the coastline, offers a breathtaking view and has become a popular tourist destination. Jami' Mosque in Colombo with its grand renovations to attract visitors. Several other mosques have been constructed with equally imoressive architecture.

Mosques in Sri Lanka is open to all, including non-Muslims. This method is a powerful tool for mass da'wah. Non-Muslim visitors can observe firsthand and create their own opinion about Islamic activities and worship. More importantly, non-Muslims can also experience the treatment they receive from Muslims. Given the negative stereotype about Islam and Muslims often perpetuated in the media, this exposure may help to change their views and perceptions. Mosques thus serve as effective platforms for introducing Islam to the world.

IV. CONCLUSION

Islam was introduced toSri Lanka primarily through Arab merchants who have been conducting trade arounf Indian Ocean for centuries. This prior engagement allowed Muslim traders to possess a deep understanding of the local geography and cultures, facilitating a relatively peaceful and widespread dissemination of Islam. In fact, these merchants forged significant trade relationships with the rulers of Sri Lanka, paricularly during the Kotte and Sitawaka kingdoms.

During the Kandyan Kingdom period, Moorish ethnic arrived in Sri Lanka island for trade purposes but decided to settle. Coincidently, European powers, particularly Portuguese sought to establish a trade relation with the Kandyan Kingdom. However, this commercial interactions soon evolved into unilateral Portuguese colonization, marking as the beginning of a colonial era in Sri Lanka.

After gaining independence, Sri Lanka experienced internal conflicts and ethnic tensions. The Muslim minority was also affected by these conflicts, leading to Islamophobia. However, the Sri Lankan Muslims were able to recover and thrive in various fields, such as economics and politics. In this era of globalization, Sri Lankan Muslims also developed halal products, cuisine, restaurants more, even initiating Halal tourism. Such developments can serve as a productive contemporary method of da'wah in this globalized world.

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