

In the Concept of Mahram for Women in Long-Distance Travel (in the Perspective of the Hadith of the Prophet)

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ABSTRACT: The concept of mahram for women on long-distance travel is one of the principles in Islamic teachings that aims to protect the safety, honor, and dignity of women. The hadith of the Prophet Muhammad SAW which prohibits women from traveling long distances without being accompanied by a mahram is often the main reference in understanding this law. In Islam, a mahram is an individual who has a blood relationship or legitimate marriage, such as a father, husband, or brother. This law was established to prevent potential threats to women, both physically and morally. However, with the development of the era, technology, and increasingly sophisticated transportation, questions have arisen regarding the relevance of the mahram law in a modern context. A number of contemporary scholars argue that women can travel without a mahram with certain conditions, such as security guarantees and legitimate destinations. The concept of fiqh tahawwulat, or fiqh of change, is relevant to understanding the adjustment of the mahram law in accordance with the development of the era without sacrificing the essence of Islamic teachings. This study examines how the mahram law is applied in the context of women's travel in the modern era, taking into account social, technological, and safety factors. Although there is leniency in the application of the mahram law, the principle of protecting women remains the main basis that must be maintained. Therefore, even though times continue to change, the law of mahram remains relevant by being adjusted to the social context and developments of the times.

KEYWORDS: Adjustment of Islamic Law, Fiqh Tahawwulat, Mahram, Women.

A. INTRODUCTION

Long-distance travel is an essential part of human life, and in Islamic teachings, there are clear guidelines regarding how such travels should be conducted, especially for women. In Islam, long-distance travel, or safar, holds a deeper meaning than just a physical activity of moving from one place to another. Islam provides comprehensive guidelines regarding various aspects of life (Mauliza, T., Mayo, A. C., Az-Zahra, C., Helwena, T., & Wismanto, 2024). In many cases, long-distance travel is not just viewed as a physical activity but also involves deeper social and moral dimensions. Islam, as a complete way of life, not only regulates ritual worship but also social norms, including the rules regarding travel for women.

One of the most emphasized rules in Islam is the obligation for a woman to travel with a mahram (J. Wardiyah, 2021). A mahram is someone who has a legal relationship by blood or marriage, such as a father, husband, or brother. The primary goal of this rule is to protect women from potential dangers that might threaten their safety or dignity during the journey. In a hadith, the Prophet Muhammad SAW said, "It is not permissible for a woman who believes in Allah and the Last Day to travel a distance of one day and night except with her mahram." (HR. Bukhari and Muslim).

The term mahram itself is mentioned in the Qur'an, Surah an-Nisa (verses 22 to 24), and in Al-Qāmūs al-Muhīt it is stated that rahīmun mahramun means muharramun tazawwajuhā, which refers to those who are forbidden to marry. (A.W. Munawwir, 1997) The concept of mahram has been extensively discussed in Islamic thought. The word mahram comes from the Arabic root harām, which means forbidden or prohibited, and it is a form of the ism maf'ūl derived from the verb harama (past tense), or it could also come from harima and haruma, with the plural form being maḥārim. Its meaning is that which is not to be violated (Luís Ma'lú f, 2007).

The rule of mahram in long-distance travel is not merely a restriction or limitation for women but is based on the principle of protection that Islam grants women as part of efforts to preserve their dignity and honor. The Qur'an itself emphasizes the importance of safeguarding honor with great firmness. In Surah Al-Isra (32), Allah SWT says, "And do not approach zina; indeed, it is an immoral act and an evil way." (QS. Al-Isra: 32). This verse reminds us that any behavior that could lower the dignity and honor of an individual, especially women, should be avoided, including potential risks that may arise during long-distance travel

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without the supervision of a mahram. Therefore, the principle of mahram is not only a matter of physical safety but also serves to protect an individual's dignity and honor.

However, in this modern era, with advances in technology and transportation making travel safer and more convenient, questions arise about the relevance of the mahram rule for women traveling long distances. Women are now more active in various fields, such as education, employment, and worship, often requiring them to travel long distances without being accompanied by a mahram.

If the hadith regarding the obligation of having a mahram during travel is understood literally, it could lead to gender inequality. This issue could potentially harm the Islamic teachings, as it may be perceived as restricting the movement of women (Atiyatul Ulya, 2013). The importance of adaptation in the implementation of this Islamic law is also reflected in the fatwas issued by various religious institutions and scholars. For instance, some contemporary fatwas allow women to travel without a mahram under certain conditions, as long as the travel is for a lawful purpose and proper security guarantees are in place. Despite this flexibility in applying the rule, the essence of the Islamic teaching, which aims to preserve dignity and safety, remains the guiding principle.

Therefore, the debate regarding the mahram in long-distance travel is not a rigid issue but is more about how Islamic principles can remain relevant and be applied according to the changes in the times (Mauliza, T., Mayo, A. C., Az-Zahra, C., Helwena, T., & Wismanto, 2024). Hence, there is a need for further study on the application of the mahram law in the context of contemporary developments.

B. RESEARCH METHOD

This study employs a library research method with a qualitative approach. The library research method involves a series of activities, including collecting data from literature, reading and taking notes, and managing research materials (Zed, 2008). The qualitative approach in this study involves analyzing and interpreting literary texts to uncover the meaning of a phenomenon (Sugiyono, 2016). This qualitative approach is used by analyzing relevant literature on psychosufism, counseling guidance, and character development in the educational context. The sources used in this study include scientific journals, reference books, and articles discussing the concept of Sufism in psychology and its application in counseling guidance.

In the data collection process, this study focuses on literature explaining theories of Sufi psychology, spiritual-based counseling models, and empirical studies related to the integration of Sufi values in counseling services in schools. The analysis is conducted using a descriptive-qualitative approach, in which the obtained data is categorized based on key themes such as the concept of psychosufism, the benefits of integration in counseling guidance, and its implications for students' character development (Hadi, 2010).

The research examines various sources of literature, both classical texts such as the Qur'an and authentic hadiths, as well as contemporary fatwas that offer perspectives on the law of mahram for women traveling. Additionally, the study collects different viewpoints from contemporary scholars who have provided more flexible interpretations regarding the application of the mahram law in the modern era. The library research involves collecting and analyzing various literature sources, including the Qur'an, hadiths related to travel and mahram, and classical and modern fiqh books that discuss Islamic law concerning mahram. Furthermore, recent fatwas issued by various religious institutions or scholarly councils will be analyzed to understand contemporary views on mahram in travel. These fatwas are crucial for understanding how Islamic principles are applied amidst social changes and technological advancements that influence modern travel patterns.

The analysis method used is content analysis, where the author explores the meanings of various texts under review to identify key themes related to mahram, travel, and the application of Islamic principles in the modern context. Through this approach, the study aims to provide a more comprehensive understanding of the relevance of the mahram law in today's evolving social context.

C. RESULTS AND DISCUSSION

Classification Of Mahram In Islam 1. Lineage Factor

The classification of mahram in Islam based on lineage includes several family relationships (Muhammad bin Ibrahim Alu asySyaiikh, 2011):

Mother: The mother is the woman who conceives and gives birth to a male child. A mahram relationship exists between the mother and her child. This also applies to the mother of the mother (grandmother), whether through the father or mother's side.

- a. Daughter: The daughter born from a husband and wife pair, whether it is a granddaughter from a son or granddaughter from a daughter. This also includes biological children, stepchildren, granddaughters, and great-grandchildren and their descendants.
- b. Sister: A sister, whether full-sibling, paternal, or maternal.
- c. 'Ammah: 'Ammah refers to the paternal aunt, who is the sister of the father, including the paternal grandmother's sister, whether full-sibling, paternal, or maternal.

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- d. Khalah refers to the maternal aunt, who is the sister of the mother or the maternal grandmother's sister, whether from the same or different lineage (full-sibling, paternal, or maternal).
- e. Daughter of a brother: The niece, who is the daughter of a brother, whether full-sibling or stepbrother.
- f. Daughter of a sister: The niece, who is the daughter of a sister, whether full-sibling, paternal, or maternal.
2. Marriage Factors
 - a. Mother-in-law: The mother of a wife, the maternal grandmother of the wife, and so on, both from the mother's and father's sides.
 - b. Stepdaughter: The daughter from a previous marriage of the husband's wife, provided there is a sexual relationship between the husband and the mother of the daughter. This also includes granddaughters from both the paternal and maternal sides.
 - c. Daughter-in-law: The wife of a son, the wife of a grandson, and so on.
 - d. Stepmother: The wife of the father, without requiring sexual relations between the father and the stepmother (H.M.A. Tihami dan Sohari Sahran, 2009).
3. Fosterage Factors:
 - a. Foster mother: The woman who breastfeeds a child, as she acts as the mother for the child being breastfed.
 - b. Mother of the foster mother: The grandmother of the child being breastfed, as she is the maternal grandmother for the child.
 - c. Mother of the husband of the foster mother (mother-in-law of the foster mother): The maternal grandmother for the child being breastfed.
 - d. Sister of the foster mother: The aunt of the child being breastfed.
 - e. Sister of the husband of the foster mother: The aunt of the child from the father's side.
 - f. Descendants of the foster mother: Children of the foster mother, both from the father's side and the mother's side, or from one side alone.
 - g. Foster sisters: The foster sisters of the child, whether from the father's side or the mother's side, or from one side alone (Abd Rahman Ghazaly, 2003).

Several important points about breastfeeding that need to be understood:

- a. The breastfeeding that causes the prohibition of marriage is breastfeeding given to a child who is still receiving nourishment from breast milk.
- b. Regarding the minimum number of times a child must breastfeed for the prohibition to take effect, according to Imam Mālik and Imam Hanafi, there is no specific limit as long as the child is satisfied after breastfeeding. Imam Shāfi'i states that at least five times of breastfeeding are required to bring about the prohibition. According to the views of Tsaur Abu Ubaid, Daud Ibnu Ali al-Zahiry, and Ibnu Muzakkir, at least three times of breastfeeding that satisfies the child is sufficient.

Based on the explanation above, it can be concluded that mahram in Islam is a descriptive explanation regarding the definition of mahram and the relationships included within it, and it focuses primarily on the domain of marriage (munakahat), without addressing broader social implications, either historically or sociologically. If there are social implications, they are merely consequences of the understanding of marriage and family issues.

Legal Basis in Islam Regarding Mahram for Long-Distance Travel

In Islam, the regulation regarding mahram (a male relative whom a woman cannot marry) for women traveling long distances relates to the principle of protecting their honor and safety. One of the most frequently cited hadiths as the legal basis for the obligation of mahram during travel is a hadith narrated by Imam Bukhari and Muslim. The Prophet Muhammad SAW said: "It is not permissible for a woman who believes in Allah and the Day of Judgment to travel a distance of one day and night except with her mahram." This hadith demonstrates that the mahram rule applies in the context of long-distance travel, which, in classical terms, refers to journeys that require more than one day's time.

However, to understand the meaning of this hadith comprehensively, we need to examine the historical and cultural context during the time of the Prophet SAW. At that time, long-distance travel was fraught with risks, both physical and social. Therefore, a mahram served as a protector for women against various threats that could arise during their travels, such as violence, robbery, or even harassment.

Over time, perspectives on this rule have started to change. In modern contexts, such as many women traveling for education or work abroad, some contemporary scholars argue that traveling without a mahram could be permissible, provided there is a guarantee of safety during the journey and the purpose is clear. Some fatwas, such as those issued by Darul Ifta' Al-Mishriyyah, state that women can travel without a mahram as long as they are accompanied by a trustworthy companion and have the consent of their husband or guardian. In this case, safety is considered the primary factor to be met, given the advancements in transportation and communication that make travel safer than in the past.

Islam teaches the principle of *ijtihad*, which refers to reinterpretation of sharia law in accordance with the changing times and needs of the community (Tazlila Tsaniai, Azzahra Shifa, Chadiza Azzahra Lubis, 2024). The concept of *fikih tahawwulat* (jurisprudence of change), for example, offers a flexible approach to adapting to changing times without neglecting the basic

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principles of religion (Sulton, 2024). *Fikih tahawwulat* encourages Muslims to understand and respond to social, technological, and cultural changes, while still holding firm to religious teachings that are relevant to contemporary conditions. In this regard, women traveling without a mahram can be understood as an adjustment to the demands of modern society and education, while still considering the principles of safety and protection.

The protection of women during travel is also related to efforts to maintain their honor and dignity. In Islam, women hold a very noble status, and anything that could potentially degrade their dignity should be avoided. One way to protect a woman's honor is by ensuring that she does not travel alone without a trustworthy companion, i.e., a mahram. This research found several findings that emphasize the importance of the principle of mahram during long-distance travel, along with the application of Islamic principles with a more flexible approach (Althafullayya et al., 2024), while taking into account the progress of the times. Based on studies of religious texts, recent fatwas, and views of contemporary scholars, it can be concluded that while times are changing, the principle of mahram remains relevant in safeguarding the honor and safety of individuals, especially women, during long-distance travel. However, there are differing views among scholars regarding the application of the mahram rule in modern contexts (Fatihin et al., 2024), with some scholars proposing adjustments based on social conditions and technological advancements.

Purpose of Long-Distance Travel from an Islamic Perspective

In Islam, every journey undertaken by a Muslim, whether long or short, should consider moral and spiritual principles. Travel in Islam is not merely viewed as a physical movement from one place to another, but should have a purpose that aligns with Islamic teachings, such as seeking knowledge, spreading the message of Islam (dakwah), or performing acts of worship. In this context, women traveling for legitimate purposes are still required to adhere to Islamic principles, including the obligation to be accompanied by a mahram. Long-distance travel for women in Islam can bring positive impacts, such as acquiring knowledge or improving quality of life. However, if such travel is done without a mahram, the potential dangers to the woman's safety and dignity become greater. Therefore, the rule concerning mahram aims to ensure that the woman's journey does not jeopardize her safety or honor.

Application of Mahram in Long-Distance Travel

Islam places great emphasis on the safety and well-being of its followers (M. Asbar, 2021), including in the context of travel. In this regard, the mahram acts as a protector, keeping women safe from undesirable circumstances. The presence of a mahram in a journey also reflects social and family responsibility, as the mahram is considered the most responsible person to protect a woman during a long journey. Beyond the physical aspect, the psychological aspect is also important, as the presence of a mahram provides a sense of security and prevents potential negative impacts that could tarnish the woman's reputation and dignity. In Islamic teachings, the rule regarding mahram for women traveling long distances serves as protection for their honor and safety. Hadiths from the Prophet Muhammad SAW emphasize that a woman should not travel without being accompanied by a mahram, who is typically a close male family member, such as a father, brother, or husband. The principle outlined in these hadiths is crucial for protecting women from various potential threats and disturbances, both physical and social, that may occur during travel. Without a mahram, women become more vulnerable to harassment, exploitation, and other criminal acts, especially during long-distance travel or in unfamiliar places.

It is important to understand that in Islam, the regulation of travel does not only involve the physical aspect but also involves protecting a woman's honor and moral integrity (A. Zubaidi, 2022). Therefore, the rule regarding mahram during travel is closely linked to efforts to preserve dignity and avoid societal harm. The presence of a mahram serves not only to ensure safety but also to create a system that prevents moral corruption that may arise from uncontrolled travel. This principle emphasizes the importance of maintaining social well-being, where women are protected not only from physical threats but also from potential moral and social threats.

Although the hadiths regarding mahram are clear, in recent decades, new views from contemporary scholars have suggested adjustments to this rule. The advancements in transportation technology, which enable quicker and safer travel by means such as airplanes and trains, have led some scholars to argue that the mahram obligation is no longer absolute. For example, in situations where the journey is made with a safe means of transport, equipped with modern security systems, some scholars believe that women may travel without a mahram, as long as they maintain Islamic norms, such as covering their aurat (private parts), not traveling for inappropriate purposes, and ensuring the journey is conducted safely.

This view aligns with the principle of *ijtihad* in Islam, which allows for reinterpretation of sharia law in accordance with current circumstances and developments. *Ijtihad* enables scholars to provide more flexible solutions without compromising the core principles of Islam. Therefore, while the hadiths regulate the obligation of mahram during travel, in certain situations—such as travel with safe transportation—this law can be adjusted. With the rapid progress of modern times, the concept of *fikih tahawwulat* or *jurisprudence of change* becomes highly relevant for consideration. *Fikih tahawwulat* is an approach in Islam that teaches followers to remain committed to religious principles while adjusting to changes in time and social conditions. In the context of women's travel, a flexible application of *ijtihad* can be implemented, as long as the principles of protection for women remain a priority. Although the mahram law still applies, today's social and technological conditions allow for adjustments in its practice. In

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a world that is increasingly interconnected, many women travel for legitimate purposes, such as studying or working abroad. When done with proper arrangements and the consent of their guardian, their safety and security can still be ensured. Therefore, while the principle of mahram in long-distance travel remains relevant, its implementation should be adapted to the changing realities of modern times. Islam teaches the importance of balancing the core principles of religion with the needs of the times (C. Padila, T. R. Amanah, P. Zulmuqim Safni, 2024), allowing Muslims to live in accordance with religious teachings while employing approaches suited to social and technological advancements.

Relevance and Flexibility of the Application of Mahram in the Modern Era

Since the industrial revolution and the advancement of information technology, every technological progress has influenced various aspects of human life (Ackley, 1986). In the era of globalization, many women now have the opportunity to travel long distances, whether for education, work, or religious purposes. These journeys often require women to travel without being accompanied by a mahram, especially when a mahram is not available, or when the trip is urgent. Advancements in technology have also influenced views on the mahram law. For instance, with the advent of travel tracking apps and real-time monitoring, women's journeys are now safer and more monitored. Some contemporary scholars see this development as a reason to relax the mahram rule, provided that the journey is conducted using safe means of transport and the woman adheres to the guidelines set by Islam. Although technology has brought many advancements, it also presents social and moral challenges. For example, uncontrolled use of technology can lead to issues like the spread of false information, dependence on digital devices, and negative impacts on mental health. Excessive use of social media, for instance, can lead to social isolation, anxiety, and dissatisfaction as a result of frequent social comparisons in the online world. Technology also has the potential to exacerbate social and economic inequalities, given the limited access to technology in some areas or among certain groups. This situation calls for adjustments in managing and utilizing technology. The concept of *fikih tahawwulat* (jurisprudence of change) in Islam teaches the importance of adapting religious teachings to the development of the times. In this case, technology should not be seen as a threat but as a tool that can be used for good if employed wisely. Islam teaches its followers to use technology for the benefit of the community, to uphold moral and ethical values, and to avoid misuse that harms individuals and society. Technological progress also necessitates changes in lifestyle and mindset. For example, with remote work and the flexibility offered by communication technology, society is now faced with the question of how to balance work and personal life. Technology, which allows people to work anytime and anywhere, presents new challenges in time management, prioritization, and its impact on quality of life and social relationships. In terms of social interaction, technology has influenced how we communicate with others. In the past, society relied more on face-to-face interaction, but today, much of communication happens through digital platforms. While this has facilitated communication, digital interactions often reduce the quality of real-life relationships. Additionally, digital communication is often one-sided or limited, which can hinder understanding and engagement between individuals.

It is important to remember that technological advancements are inevitable, but we need to face them wisely. Technology must be managed carefully to avoid disrupting existing social values. One way to address this is by utilizing technology ethically and responsibly, ensuring a balance between progress and moral principles in society. In relation to the application of mahram in long-distance travel, contemporary scholars have varied opinions. Some scholars maintain the traditional view that women must always be accompanied by a mahram on any long journey, as they believe the mahram principle is a protection set by Allah for women. They argue that despite advancements in transportation and technology, no safety guarantee can fully ensure a woman's security without a mahram. However, other scholars take a more flexible approach and argue that in certain conditions, such as when using safe means of transport or in urgent situations, women can travel without a mahram, provided the purpose of the journey is legitimate and in line with Islamic teachings. Some contemporary fatwas from religious institutions in more progressive countries state that women may travel using safe public transport (such as airplanes or trains) even without a mahram.

In the context of long-distance travel, the application of the mahram rule should not only consider technological advancements and transportation but also the comprehensive safety and protection of women. The changes brought by modernization need to be balanced with a deeper understanding of the fundamental principles in Islam, where technological progress should be seen as a means to improve quality of life without sacrificing the protection and honor that are central to Islamic teachings. Therefore, while the mahram law can be applied more flexibly, it must always focus on ensuring the safety and dignity of women during travel. Most contemporary scholars agree that Islamic law regarding mahram is not rigid and can be adapted to current conditions. Regarding long-distance travel, they suggest that the approach should be more attuned to the existing situation and context. For example, if a woman is traveling for urgent reasons, such as work or religious duties that cannot be postponed, and using a safe means of transportation, then the presence of a mahram may not be absolutely required. However, she must still adhere to Islamic manners and ethics, such as dressing modestly, maintaining her aurat, and avoiding situations that could compromise her safety.

Moreover, safety is the primary consideration in determining whether a woman can travel without a mahram. For example, if the journey occurs in an unsafe or high-risk area, such as a conflict zone or where proper supervision is not available, then the

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presence of a mahram is essential. Therefore, the flexibility in applying the mahram rule greatly depends on the context of the journey, including the purpose, means of transportation, and level of safety.

D. DISCUSSION

Mahram as the Protection of Women's Honor

The concept of mahram in Islam is not only about a companion during travel but also about the protection of a woman's honor. Throughout Islamic history, women have always been seen as beings who need protection from potential threats, both physical and social. During travel, women are at risk of facing various dangers that could tarnish their honor. Therefore, the duty of a mahram during long journeys is not just about permission or prohibition, but about ensuring that a woman's dignity and safety are upheld. In the modern era, even though technology provides a sense of security in travel, challenges for women remain. Threats such as harassment, crimes, or other potential dangers can still occur, despite preventive measures through technological surveillance. Thus, the principle of protecting women must always remain a top priority.

Flexible Application of Mahram Laws in the Modern Era

The application of mahram in a constantly evolving social context has become a very relevant topic in this modern era, given the significant changes occurring in society and culture. In Islamic tradition, the law that prohibits women from traveling far without a mahram aims to protect their honor and safety, as well as to avoid potential threats they might face during their journey. This law is based on the teachings of the Prophet Muhammad (SAW), who emphasized the protection of women. A mahram, typically a close male family member (father, brother, or husband), is considered responsible for ensuring the woman's safety during long journeys.

However, in recent decades, many social changes have influenced the application of this law, particularly concerning advancements in transportation, communication, and safety. For example, with the availability of modern and safer transportation, real-time monitoring of transportation systems, and the ease of communication through mobile phones and tracking apps, long-distance travel has become more organized, and its safety is more assured. Additionally, women are now more involved in education, careers, and other social activities, which require them to travel independently. In this context, a question arises: should the mahram law still be strictly applied, or can it be adjusted to suit modern times? Some more flexible contemporary views suggest that women who travel for legitimate purposes, such as for education or work, and with proper oversight, should be allowed to travel without a mahram. This is based on the fact that many women now travel in groups or in conditions that are far safer than those in the past. From this perspective, the application of mahram law prioritizes women's safety and moral protection, which may be more assured with modern technology and other advancements.

This view is supported by the principle of *ijtihad* in Islam, which allows scholars to reinterpret religious laws according to the needs and circumstances of the times. *Ijtihad* enables legal adjustments that fit the changing social context. In this case, women traveling with modern technology, in trusted groups, or with the permission of a husband or guardian can be accepted as long as the safety and protection factors remain intact. Over time, many scholars have argued that the mahram law can be applied more flexibly, as long as the woman's safety and honor remain the priority. However, despite the more flexible views, the fundamental principle that must always be maintained is the primary purpose of the mahram law, which is to protect the honor and safety of women. Therefore, although the application of this law can be adjusted according to the times, it should not neglect factors such as potential social or moral risks that women may face, particularly in situations with less supervision or protection. Social changes that increase women's mobility must always be balanced with the awareness of protecting them from potential dangers that could threaten their dignity and safety. Furthermore, the application of mahram in the context of changing social circumstances should also take into account cultural factors and evolving social norms in each society. In some Muslim countries, more conservative views on mahram still prevail, while in others, social norms are more open to the active role of women in public life and the workforce. Therefore, while there is room for legal adjustments, it is important to understand that the more flexible application of mahram laws must always prioritize the fundamental Islamic principles regarding the protection, dignity, and safety of women.

Thus, the application of the mahram law in long-distance travel can be more flexible when viewed from the perspective of technological advancements, the development of women's social roles, and the changing times. However, this flexibility must still be framed within the context of not neglecting the primary Islamic principles regarding the protection of women, their moral integrity, and their safety under all circumstances.

Changes in Social Structure Affect the Application of Mahram Principles in Long-Distance Travel

In a society that is more open and provides opportunities for women to be active in various sectors of life, including education and careers, the issue of mahram rules has become increasingly important. In many Muslim countries, women now more frequently travel without a mahram for purposes such as studying, working, or worshiping. In these conditions, many women require adjustments to traditional rules due to the unavoidable social and economic demands. However, although there is leniency in applying the mahram rule in certain conditions, the fundamental principles taught in Islam remain unchanged. Every concession given always comes with its limits. Therefore, the application of mahram laws in long-distance travel must still focus on the goal of

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protecting women from harm, preserving their honor, and preventing them from being exposed to fitnah (slander) and corruption. Here is a reference related to the issue of mahram in long-distance travel and the application of Islamic principles in light of changing times: Surah An-Nur Ayah (24:31). Translation:

"And tell the believing women to lower their gaze and guard their private parts and not to display their adornment except that which [ordinarily] appears thereof and to wrap a portion of their headcovers over their chests and not to display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, the sons of their brothers, the sons of their sisters, their women, those their right hands possess, male attendants having no physical desire [for women], or children who are not yet aware of women's nakedness. And let them not stamp their feet to reveal what they conceal of their adornment. And repent to Allah, all of you, O believers, that you might succeed." (An-Nur 24:31)

This verse contains Allah's command to believing women to protect their modesty and the boundaries of their interactions, including who can see their private parts or interact closely with them. In the context of mahram, this verse explains who can be a mahram to a woman, both in daily life and during long-distance travel. Regarding long-distance travel, Islam recommends that a woman traveling far be accompanied by a mahram, someone with a close blood relationship who cannot marry her, such as her father, brother, or husband. This principle serves to safeguard the woman's safety and honor during her journey and to prevent potential dangers and fitnah. Even though times have changed, basic Islamic principles such as safeguarding modesty, preserving honor, and ensuring safety during travel remain relevant. Amid technological advancements and social freedoms, the principle of mahram in travel serves as a reminder to consider factors that could affect both physical and moral safety for both men and women. Thus, although times are evolving, the application of the values found in this verse remains relevant and important in daily life, including in matters of travel and interactions between men and women.

E. CONCLUSION

From the discussion above, it can be concluded that the principle of mahram in long-distance travel remains relevant to be applied in modern contexts, although it must be adapted to the conditions of the times. Some scholars still adhere to traditional views that require women to be accompanied by a mahram during long-distance travel, while other scholars propose more leniency, as long as the journey is conducted safely and for a lawful purpose. The application of this principle of mahram is not only to impose limitations but also to protect women. By considering the developments in time, technology, and social situations, Islam continues to teach the importance of safeguarding the safety and dignity of women without neglecting the essence of religious teachings. Therefore, it is crucial to continually update our understanding of mahram, while maintaining the fundamental principles of Islamic law, so that its application remains relevant to the evolving challenges of modern times. The application of the mahram law in long-distance travel for women in Islam aims to maintain the safety, dignity, and integrity of women. Traditionally, women who wish to undertake long-distance journeys must be accompanied by a mahram, who functions as a protector against potential dangers and social risks that may occur during the journey. This rule is based on the teachings of the Prophet Muhammad (SAW), who emphasized the need for protection for women so that they would not be exposed to physical or moral disturbances. However, with the advancements in time, technology, and social changes, the application of this mahram law has undergone various adjustments. Technological progress in transportation, communication, and safety, such as more organized and monitored transportation systems, as well as ease of communication during travel, allows women to travel more safely without a mahram. Furthermore, more and more women are involved in education and the workforce, which often requires them to travel long distances. In this regard, some contemporary viewpoints suggest that the mahram law can be more flexible, as long as the journey is safe, guaranteed, and with the consent of the husband or guardian. However, flexibility in the application of this law must still adhere to the fundamental principle of Islam, which is to protect women from social and moral risks that may jeopardize their honor and safety. The application of the mahram law must continue to consider the existing social and cultural conditions, so that women are not exposed to threats that may damage their dignity and safety. Therefore, although the mahram law can be adjusted with the developments of the times, the aspects of protection, security, and the dignity of women must remain the top priority in any interpretation and application of it. In this way, the mahram law can remain relevant in the face of changing times, as long as it is applied wisely and with thorough consideration.

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