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A Critical Study on the Permissibility of Seeing Women When Proposed from the Zhahiriyah Mazhab Perspective

Ikram[1], Nasaruddin[2], Adam[3]

[1,2,3] Postgraduate Studies, Islamic Law Department, Universitas Islam Negeri Datokarama Palu, Indonesia

ABSTRACT: This study arises from the differing views among Islamic legal schools regarding the limits of permissibility in viewing a woman during the engagement period, particularly the position of the Zahiri school, which is considered the most lenient. Therefore, this study aims is to examine the concept of the permissibility of viewing a betrothed woman according to the major schools of Islamic jurisprudence and the Zahiri school. This research employs a qualitative approach using literature review method which relied on secondary data. Data are derived from primary and secondary sources, including classical and contemporary *fiqhi* texts, works on usul al-*fiqhi*, as well as literature on maqasid al-shariah and qawaid *fiqhi*yyah. The study applies the maqasid al-shariah and qawaid *fiqhi*yyah approaches to achieve a comprehensive understanding of Islamic law, not merely textual in nature but also oriented toward legal objectives and public welfare (*maslahah*). The findings indicate that the permissibility of viewing a betrothed woman is agreed upon by all schools of Islamic jurisprudence, albeit with differing limitations. The majority of schools restrict this permissibility to the face and hands, while the Hanafi and Hanbali schools allow limited additional flexibility. In contrast, the Zahiri school permits a broader scope based on a literal textual approach. From the perspectives of *maqasid* al-shariah and qawaid *fiqhi*yyah, particularly the objectives of preserving honor (hifz al-ird) and the legal maxim al-darar yuzal (harm must be eliminated), such permissibility should be understood proportionally and preventively. The implications of this study emphasize that the application of the permissibility of viewing a betrothed woman must be grounded in a contextual, moderate, and maqasid-oriented *fiqhi*. Without due consideration for the protection of honor, social norms, and women's rights, *fiqhi* practices risk causing harm. Therefore, Islamic marital jurisprudence should be taught and applied critically and adaptively to ensure that Islamic law remains just, humane, and conducive to the welfare of society.

KEYWORDS: marriage proposal, examine a bride, Zhahiriyah school, Islamic law

I. INTRODUCTION

The purpose of marriage is to form a happy family based on the One Almighty God by strongly binding a man and a woman together physically and spiritually as husband and wife (Novianti et al., 2025). According to law, religion and belief are closely related to marriage. Legal prerequisites for marriage in Indonesia include civil and legal registration, as well as compliance with applicable laws and regulations, in addition to each person's religion and beliefs. The marriage process is not a haphazard one, but rather involves a series of stages established by Islamic law (Dudziak, Kartal, & Homolka, 2025). One of these stages is the proposal process. The prospective wife is formally proposed to. Afterward, the proposal is considered for acceptance or rejection. As long as it is within certain limits, the man proposing is allowed to see the woman he is proposing to. A man must first see the woman he intends to propose to before deciding whether to proceed with the proposal or cancel it. This will bring happiness and prosperity to married life. Those who marry have the right to visit the other party, much like inspecting purchased goods, because marriage is a contract that grants ownership rights. In addition, the law of seeing a proposal in Islamic teachings is sunnah and it is recommended to follow this law.

A proposal, or engagement, is a pre-wedding ceremony that marks the beginning of the marriage process (Schweingruber, Anahita, & Berns, 2004). According to Islamic law, a proposal is the first step before the prospective bride and groom perform the marriage contract. One of the goals is for both parties to get to know each other, including their family background, the partner's character, and the personality of their prospective partner (Saleem et al., 2025). Besides aiming to get to know their prospective partner, the engagement also aims to realize a marriage that will eventually form a family that is sakinah, mawaddah, wa rahmah. A family filled with love and affection is the dream of every Muslim in building a household. Furthermore, marriage in Islam aims to create a peaceful, happy, serene, and prosperous family life, both physically and spiritually.

The engagement (khitbah) is a crucial element in Muslim social life, as it relates to the relationship between men and women, who are naturally attracted to each other. In Islamic teachings, this relationship between the sexes is strictly regulated to protect the honor, dignity, and honor of each individual. The issue of engagement is crucial because it involves Islamic boundaries that must be adhered to avoid slander, moral corruption, and violations of religious norms (Boden, 2003). This issue not only affects individuals but also relates to social stability and societal peace. The numerous cases of violations of moral values resulting from free interaction between men and women before marriage are a major factor contributing to the breakdown of social order. Therefore, it is crucial to understand how Islam positions premarital interaction to ensure it remains in accordance with Islamic law. Islam views interaction between prospective spouses as not merely a matter of personal relationships but also relates to the honor of the family and society. In this context, Islamic rules are established to protect both parties from prohibited actions and to ensure good intentions in building a household. Therefore, understanding the importance of premarital interaction is essential for every Muslim.

Islam provides guidance and ethics, one of which concerns the permissibility of seeing a prospective partner before the marriage contract. Several schools of thought, besides the Dzhahiri school of thought, have limitations on what is permissible to see during the proposal process. They argue that viewing private parts, both in daily life and during the proposal, is subject to the same stipulations. Only the face and palms of the hands are permissible. This view of the Dzhahiri school of thought can certainly spark lengthy discourse in the realm of Islamic jurisprudence and social justice. On the one hand, there is a potential concern that it could open up opportunities for violating the principle of maintaining private parts and the sanctity of interactions between men and women. On the other hand, the possibility of openness in seeing a prospective partner's entire physical appearance will minimize regret and avoid future deception. For example, in 2024, a man with the initials AK, a resident of Wangunjaya Village, Naringgul District, Cianjur Regency, only discovered his partner was a man 12 days after their marriage. AK married a man with the initials ESH, who changed his name to Adinda Kanza. Using jewelry and women's clothing, he managed to deceive AK. Upon learning that his life partner was actually a man, AK's family reported ESH to the police.

The case of a couple in Cianjur Regency demonstrates the importance of knowing your prospective partner before marriage. The fraud perpetrated by a bride, who changed her identity to a man, demonstrates that irresponsible individuals are willing to commit such acts for their own gain. This is undoubtedly very detrimental to the victim, both emotionally and socially. Emotionally, the victim may experience significant psychological shock after discovering that the partner they married is not the woman they initially claimed to be. The feelings of love, trust, and hope that had been built up in the marriage suddenly crumble. This profound disappointment can lead to trauma and fear in future relationships. Furthermore, the victim may experience depression or a loss of self-confidence due to the profound sense of deception.

Socially, this case may also have far-reaching consequences. Marriage not only unites two individuals but also two families and the surrounding community (Husain, 2000). When a case like this comes to light, it is not only the victim who feels the impact; the extended family also faces shame and social pressure. The surrounding community may begin to discuss and highlight the case, which can lead to stigma or ridicule for the victim and her family. In the context of research on the permissibility of looking at a woman one is proposing to according to the Zahiriyyah school of thought, we can see how this concept is applied in this modern era, where technology and medical science are developing rapidly, allowing not only facial and body beautification but also transgender conversions. Therefore, the research in this dissertation can highlight how the Zahiriyyah school of thought applies to looking at a prospective partner. Can it be a preventative measure against identity fraud in marriage, or is there something else?

This research is important considering the development of the times and complex social changes, where traditions and customs also influence the practice of proposing marriage. By examining the views of the Zhahiriyah School within the framework of maqashid sharia and qawaid fiqhiyah, this research is expected to produce findings regarding the extent to which these opinions are in line with the principles of maqashid sharia and qawaid fiqhiyah. It is hoped that the results of this study can provide conclusions regarding the appropriateness of using the views of the Zhahiriyah School as a legal basis in the context of proposing to a woman. Against this background, the researcher considers it necessary to examine a critical study of the ability to see the woman being proposed to (Perspective of the Zhahiriyah School).

II. LITERATURE REVIEW

A. Marriage proposal

Islam and its tolerant sharia have established a set of basic and practical guidelines that must be followed by prospective couples entering into marriage (Erkoc Baydar, 2023). Marriage will be happy and there will be love and affection between husband and wife if man and woman follow these rules. Allah SWT has ordered prospective couples to get to know each other (ta'aruf) so that their marriage can be carried out well based on good views and judgment. The word "Proposal" comes from the words "propose, propose" (verb). The synonym for proposing is proposing, which in Arabic is called khitbah according to etymology, proposing or proposing means (among other things) proposing to a woman to be your wife (for yourself or someone else). According to the terminology, promiscuity is an effort towards an arranged marriage relationship between a man and a woman." Or a man asks a

woman to become his wife, in common ways that apply in society. The word fiancé comes from the word "fiance, fiancé" (verb) whose synonym is proposing marriage or proposing, which in Arabic is called Khitbah. A proposal is the same as a marriage proposal. In Arabic, the word khitbah comes from the Arabic خطب – يخطب – خطبا – خطبة, which means a request or proposal, which is simply interpreted as conveying the desire to carry out a marriage bond. The word الخطبة is standard Arabic used in everyday social interactions. Fiqhi experts (e.g. Grijns & Horii, 2018; Jawad & Elmali-Karakaya, 2020; Novianti et al., 2025)define khitbah with several meanings, such as proposing marriage is when a man states that he wants to marry a woman or through a trusted intermediary. Requests like this are permitted in Islam for widows or girls whose iddah period has expired, except for those who are still in the "iddah ba'in" period, none other than

Even though the engagement ceremony (khitbah) doesn't follow the established requirements, it is a clear statement of intention to marry and a step towards marriage; therefore, it must be expressed with sincere desire. Islam uses the engagement ceremony as a bridge to understanding the character of the person one loves. Meanwhile, the definition of a proposal, as defined in Article 1 of the Compilation of Islamic Law, states that a proposal is a request from a man to a wife or her guardian to take her as his wife (Sar'an, Hidayatulloh, Gussevi, Indrawan, & Zuhri, 2024). The engagement ceremony is a preliminary step before marriage, before a husband and wife enter into a relationship, with the intention that the marriage be based on the knowledge, research, and awareness of each party. According to Margalit (2018) a proposal is a request made by a man to a woman to become his future wife, in accordance with the laws and customs prevailing in their society.

Definitions expressed by scholars such as Abu Zahrah, Sayyid Sabiq, Wahbah Az-Zuhaily, Bani Ahmad Saebani, and Amir Syarifuddin show that proposing is the first step in the marriage process, which is actually an expression of a man's intention to marry a woman. Abu Zahrah emphasized the aspect of the request being submitted directly to the guardian or to the woman herself. Sayyid Sabiq and Wahbah Az-Zuhaily highlight the methods used in proposing marriages, both through explicit expressions (sharih) and indirectly (ta'ridh), which reflect the flexibility in the customs and social practices of society.

B. Comparison of Thought between the other mazhabs and the Zhahiriyah Madhab

Similarities

The fundamental similarity between the imams of the Madhhab and the Zahiriyah school of thought lies in the normative recognition of the permissibility of looking at the proposed woman before the marriage contract. All schools agree that this permissibility is firmly based on the Sunnah of the Prophet (peace be upon him), particularly the hadiths that instruct a man who is proposing to look at his prospective wife. In the document, the hadith of Jabir ibn Abdullah and the hadith of al-Mughirah ibn Shu'bah serve as the primary foundation accepted by all schools without exception. The next similarity is evident in the sharia (legal wisdom) purpose of this permissibility, namely, to achieve marital harmony. Both the imams of the Madhhab and the Zahiriyah school understand that looking at the proposed woman aims to foster feelings of affection, compatibility, and avoid regret after marriage. Although the legal formulation differs, this similarity demonstrates that all schools view marriage as an institution that must be built on psychological and social readiness.

Differences

The most prominent difference lies in the limits of objects that can be seen. The Imams of the Madhab generally limit the ability to see only certain parts of a woman's body, such as the face and palms (Maliki and Syafi'i), or plus the feet and neck (Hanafi and Hanbali), with consideration of the private parts and habits ('urf). On the other hand, the Zhahiriyah School, based on the zhahir understanding of the hadith, does not set explicit limits, thus opening up the possibility of being able to see the entire body of the woman you want to propose to as long as there is no text that expressly forbids it. The next difference relates to the method of legal istinbat. The Imams of the Madhab use a combination of texts, qiyas, understanding of 'illat, as well as considerations of maqasid and 'urf in determining the limits of the ability to see. This can be seen from their efforts to adapt the hadith propositions to the principle of protecting the private parts. In contrast, the Dzhahiriyah school rejects qiyas (similarity) and 'illat (inferiority) reasoning, and adheres solely to the literal meaning of the hadith text, thus rejecting restrictions not explicitly stated in the text. The final difference is evident in the cautious stance (ihtiyath) in maintaining norms of decency and social order. The majority of scholars tend to adopt a preventive stance to close the gap for slander by limiting the parts of the body that may be seen. The Dzhahiriyah school, on the other hand, emphasizes methodological consistency in adhering to the Dzhahir text, although the consequences are considered more lenient in practice. This is why the Dzhahiriyah school is often viewed as controversial, yet consistent within its textual methodological framework.

III. METHODOLOGY

The maqashid sharia and qawaid fiqhiyah approaches are used in an integrated manner in this research to produce a comprehensive and contextual analysis (Mohadi, 2023; Rahmadhani, Attamimi, & Hanafi, 2023; Tambusai, 2013). By combining these approaches, the concept of the permissibility of viewing a woman's entire body through the perspective of the Zahiriyah School can be explored in depth, not only from a legal perspective but also from the perspective of the objectives of sharia and the legal istinbath method. This approach also provides an opportunity for research to offer legal solutions that are adaptive and

responsive to social change, without neglecting the basic values of sharia. It is hoped that the integration of these approaches can make a scientific contribution to the development of contemporary family fiqh and become a reference in Islamic legal discourse in the modern era. The data analysis used a deductive approach, which can be interpreted as a research procedure that produces deductive data from interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998). The analysis started with open, axial, and selective coding. The final result of the data analysis is the themes found from the data.

IV. RESULTS AND DISCUSSION

A. Relevance to the Purpose of the Sermon (Proposal)

The principle of "Umur bi Maqashidiha" emphasizes that every legal act (including the marriage contract) is judged based on the intended goal. In the context of engagement, this means that the proposal process is not merely a social ritual or customary formality, but a means to ensure the primary goal, namely the serious intention of both parties to marry. In other words, even though the couple physically engages in the proposal process, what determines the validity and blessing of this process according to sharia is the intention behind it. If the proposal is merely intended for play or entertainment without a commitment to marriage, then even though the formal procedure has been carried out, its sharia and ethical values are not fulfilled.

1. اليَقِينُ لَا يَزُولُ بِالشَّكِّ (Faith Cannot Be Dispelled By Doubt**)**

Al-Yaqin in language means, peace of mind or a feeling of tranquility about something. For example, it is said: "The water in the pool has calmed" when the water has stabilized. In terms of meaning, certainty is knowledge that is certain without doubt. In terms of terminology, certainty is the exact opposite of doubt and is different from doubt. While syakk is hesitation and uncertainty. Or it can be said, intellectual perception is divided into five types: belief, trust, suspicion, doubt, and delusion. So, certainty is the certainty of the heart, or certain knowledge, or peace of mind, or stability of the heart regarding something with the existence of certain evidence. For example, it is said to a believer about Paradise: "You are certain of it," or "You have certain knowledge (ilm al-yaqin)," or "You are on real certainty (ayn al-yaqin)." Because certainty has three levels: Ilmu Yaqin, 'Ayn Yaqin, and Haqq Yaqin (true certainty).

The meaning of this principle is that something established with certainty cannot be lost simply because of doubt, but can only be dispelled by another, comparable belief. This is because doubt is weak, and therefore unable to dispel a strong belief.

> *Emergency conditions allow things that are prohibited, provided they do not eliminate or reduce the purpose of the emergency.*

This principle means that something forbidden by Sharia can be permitted in an emergency, namely when a person is so hungry that if he does not eat what is forbidden, he will die. In this situation, it is permissible to eat carrion (for example, dead animals) in quantities sufficient to meet the needs of life, because the emergency is judged according to the level of need. Eating carrion is essentially forbidden, but preserving human life in a state of starvation is a stronger need than the prohibition, so the forbidden becomes permissible because of the emergency.

a. Branch of rules:

مَا أُبِيحَ لِلضَّرُورَةِ يُقَدَّرُ بِقَدَرِهَا

Meaning: Something that is permitted due to an emergency must be limited according to the level of emergency.

This principle means that something permitted due to an emergency is only permissible insofar as it is sufficient to alleviate the emergency, and should not exceed the amount necessary for that purpose. This principle emphasizes that prohibited things are permitted only to the extent necessary to address the emergency. Therefore, if someone is forced to do something prohibited, they should not overdo it, but only take as much as is sufficient to address the emergency. This principle is related to the main principle: "al-DararYuzal" (the need for food), and is also related to the principle: "al-darurat tubih al-mahzurat" (the need for food). The meaning of this principle is that although an emergency permits something absolutely forbidden, proper measure must still be observed. Therefore, there is an additional principle: "ubiha lil-darurah yuqaddar bi-qadriha" (the need for food) to emphasize that an emergency only permits something forbidden without exceeding the existing need, because anything exceeding the emergency is still prohibited. A doctor is permitted to treat a woman, even if she is not his mahram, and may examine her private parts to the extent necessary for treatment.

A doctor may only open the body parts necessary to cure the disease. If the doctor opens more than necessary, he is sinning, and the woman is also sinning if she opens more than necessary. This is because if the necessary amount is exceeded, there is no longer an urgent reason to justify the action, and thus a violation occurs. This provision applies if there are no female doctors, either because there are none at all, or if there are female doctors but not in the required field. However, if there is a competent female doctor in the same field, she takes precedence over a male doctor, even if the male doctor is more expert, because the emergency must be measured according to the degree of need.

b. **Branch of rules**:

إِذَا تَعَارَضَتْ مَفْسَدَتَانِ رُوعِيَ أَعْظَمُهُمَا ضَرَرًا بِارْتِكَابِ أَخَفِّهِمَا

Meaning:If two disadvantages conflict with each other, then pay attention to the greatest disadvantage by doing the lighter of the two

The meaning of this principle is that if a matter is between two harms (mudharat), and one of them is heavier than the other, then the lighter one is borne to eliminate the heavier one. Paying attention to the greater one is done by eliminating it, because harm is considered from the side of rejection, while benefit is considered from the side of confirmation. Thus, for a person facing a situation like this, his obligation is to choose the lesser harm, or choose the lesser of the two harms. The question then is, is the principle of Ad-dhararu al-ashadzu yuzalu bi ad-dharari al-akhaf (the heavier harm is removed by the lesser harm), the same as the principle of "Izha ta'aradat mufsidatan ru'iya a'zhamuha dararan bi-irtikab akhfaha (if two benefits conflict, pay attention to the greater by doing the lesser)"? This could be said, but it is more appropriate to limit the first principle to harm that has already occurred and can be eliminated by the least serious means. For example, if someone seizes another person's land, builds or plants on it, and then the owner demands the land be returned, the person who took the land is ordered to demolish the building or plants, even if the value is substantial. If the demolition of the building or plants harms the land, the owner will still receive compensation according to the value of the damage. This principle focuses on situations where two harms conflict, but one of them has not yet occurred.

An example of the application of this principle is when someone has a wound that bleeds while prostrating, they are not permitted to prostrate standing, but to pray sitting, and simply make a gesture for bowing and prostrating. The gesture for prostrating is made lower than bowing, because leaving prostrating is less severe than performing prayer in a state of hadath. This applies to the opinion that considers ablution invalid if blood flows, because leaving prostrating in this condition can stop the bleeding, so avoiding harm is prioritized over achieving benefit. Similarly, if a man, while praying standing, has his private parts uncovered, making his prayer invalid. However, while praying sitting, has his private parts covered, he should pray sitting, because leaving standing is less burdensome than leaving his private parts uncovered. In other words, people choose the less burdensome option to avoid the more serious one (exposing private parts or bleeding) when a conflict arises.

2. Customs and traditions can be used as legal considerations

This principle essentially means that customs, whether general or specific, can serve as a legal basis for establishing sharia law as long as there is no text specifically contradicting it. Therefore, if there is no text contradicting it at all, or if there is a text but it is general in nature, then the custom is considered (taken into account) as the basis for establishing the law. It is known that texts are stronger than custom and 'urf, and this is unquestionable, even texts originating from humans. For example, if someone serves food to a guest based on custom and tradition that permits consumption, but then the host explicitly forbids the guest from eating, with a statement clearly contradicting the custom and tradition, then the guest is obliged to follow the provisions of the text and refrain from eating, and may not adhere to the custom and tradition. If he or she continues to eat, then he or she has contradicted the text and is therefore responsible. Customs that can serve as a legal basis are customs that apply consistently (continuously) or are dominant, whether throughout a region or in a specific region. Therefore, continuity and dominance are prerequisites for considering custom as a legal consideration, whether the custom is general or specific. The jurists have considered custom in their practice. A mujtahid (religious scholar) in the process of istinbath (legal opinion), and a judge in deciding a case submitted to him, will take custom into account if it is already known and in force in society. This is because custom is derived from the word "al-mu'āwadah," which means repetition. Thus, through repetition and continuity over time, the custom becomes something known, established in the soul and mind, and generally accepted.

'Urf' and 'adat' essentially have the same meaning; both are synonymous terms. This is because 'urf' is something that has become customary in society, accepted by human nature, and generally known. However, custom has a broader scope than 'urf'. Because, 'urf only applies to something that has become a custom throughout society (called 'general 'urf) or the customs of a particular region (called 'specific 'urf). As for customs, this term is used for something that has become a custom among Muslims, as well as for the customs of the inhabitants of a particular region or tribe. Furthermore, the term adat is also used for customs practiced by individuals, such as the customs of a woman during menstruation and postpartum bleeding.

B. The author's view of the opinions of the Zhahiriyah School

The author argues that the permissibility of looking at a woman one is proposing to according to the Dzahiriyah school of thought ignores the principle of hifz al-ird, the primary objective of sharia. Islamic sharia places the preservation of honor as an uncompromising principle. Permitting full body viewing has the potential to cause psychological harm and self-objectification. The Dzahiriyah's literal approach ignores the preventive principle established by sharia. Hifz al-ird must be the primary consideration before assessing the benefit of marriage or offspring. Thus, this position asserts that protecting honor should take precedence over mere textual permissibility. Furthermore, from the perspective of hifz al-nasl, the Dzahiriyah school demonstrates a principled inconsistency. Maintaining nasl means ensuring the continuation of offspring through sharia mechanisms, not exposing the genitals. The goal of marriage can be achieved by selecting a potential partner who does not harm honor. The Dzahiriyah view places full visual assessment above protecting honor. This creates a conflict between the goal of preserving nasl and the risk of psychological harm for women. Therefore, the principle of hifz al-nasl does not justify looking at a woman's entire body before the marriage contract.

The social, moral and psychological impacts resulting from the objectification of women need to be a major concern. A textualistic approach that allows unlimited viewing of the whole body poses risks. Women can be viewed as physical objects, weakening their sense of self-worth and dignity. Social norms that emphasize politeness and shame are disrupted as a result of this practice. In the long term, this can trigger depression, anxiety and self-harming behavior. Thus, this critique emphasizes the importance of considering social and psychological impacts before determining permissibility. From the perspective of qawaid fiqhiyah, the ability to see the full body is contrary to the rules of al-darar yuzal. The danger must be eliminated, because in the words of the fuqaha this is required. Therefore, the dangers that have occurred must be addressed or eliminated. This rule is one of the principles regarding danger, which includes the prohibition of danger from occurring and the obligation to eliminate it after it occurs. , Protection of honor is an obligation that must be maintained. Looking at a woman's entire body has the potential to cause slander and inappropriate behavior. This principle emphasizes that preventing harm takes priority over literal permissibility. Permission to look should be limited to only those parts relevant to assessing a potential partner. Therefore, this principle emphasizes that actions must be proportionate and controlled to maintain honor.

Furthermore, the principles of "al-umur bi maqasidiha" (intelligible text) and "al-adat muhakkamah" (intelligible text) also challenge the Zhahiriyah's literal view. Every action must be evaluated based on the objectives of sharia, not just the literal text. If the objective can be achieved without viewing the entire body, then the full action is not permissible. Customs and traditions are also legal considerations to prevent social friction. The Zhahiriyah view fails to consider the social context and prevailing general norms. By referring to these principles, the act of viewing is legitimate, proportionate, and in accordance with the maqasid of sharia.

V. CONCLUSIONS

The literal application of the Zhahiriyah view opens up potential conflicts with modern social norms. In urban society, interactions between men and women in public spaces are governed by ethical and legal rules. One ethical aspect that women must observe in public spaces is controlling their gaze and maintaining their posture and gestures. Women are also expected to maintain good manners when interacting with the opposite sex to ensure polite and normative interactions. Furthermore, public etiquette for women includes wearing clothing that conforms to Islamic guidance and maintaining a modest appearance. This aims to demonstrate modesty and maintain self-respect in social settings. Permitting the full body of a woman being proposed to could be considered a violation of established principles of modesty. This could potentially lead to social rejection of partners who adopt this view. Critics of the literalness of the text emphasize that cultural context must be taken into account. The rigid Zhahiriyah view fails to consider contemporary social values. Consequently, its literal application can trigger social tension. Rigidity arises when Quranic verses are understood and applied only textually, without considering the social and historical context in which the revelation was revealed. This approach tends to ignore the factors that shaped the social conditions of the time, resulting in rigid and limited interpretations. Consequently, the resulting interpretations are often out of sync with the dynamics of modern society. Social, cultural, and changing values are often overlooked, making the legal and ethical application of the verse less relevant. This can lead to social tension, especially if a literal understanding is used to legitimize actions that contradict the principles of justice and tolerance. These two principles are central to Islamic teachings, which emphasize a balance between adherence to the text and concern for the social context. Furthermore, the textualist view poses psychological risks for the woman being proposed to.

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