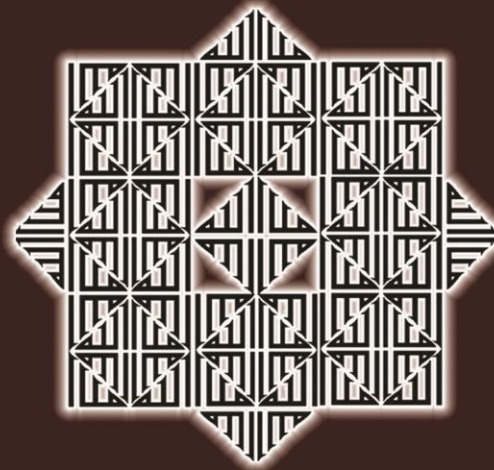


HUNAFFA

Jurnal Studia Islamika



ALKHAIRAAT POLITICAL CHARISMA
Syamsuri

IRAN REVOLUTION, ECONOMIC STRUGGLE AND
INDEPENDENCE UNDER PRESSURE
Meirizon Alizar Ali

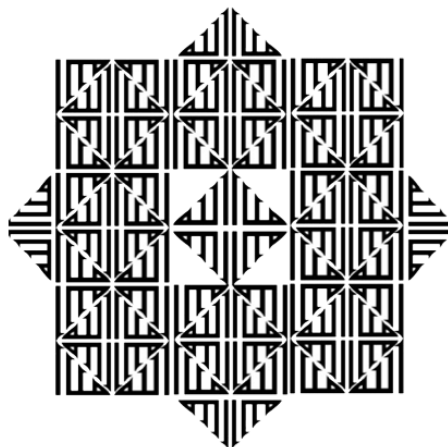
MARKETING PERFORMANCE DETERMINANT
OF HALAL PRODUCTS IN INDONESIA
Confirmatory Factor Analysis Approach
Aan Nasrullah

State Institute for Islamic Studies (IAIN) Palu
Central Sulawesi

HUNAFFA JSI	Volume 16	Number 1	Page 1-153	Palu Juni 2019	ISSN 1411-125X
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HUNAFa

Jurnal Studia Islamika



Published by:

State Islamic Institute (IAIN) Palu

Central Sulawesi

HUNAFa

Jurnal Studia Islamika

ISSN: 1411-125X (p); 2355-7710 (e)

Volume 16, Number 1, Juni 2019

HUNAFa: Jurnal Studia Islamika is an Islamic studies journal dedicated to publishing scholarly articles on all aspects of Islam and the Muslim peoples and religious studies. Available in print and online and published twice a year, the journal aims to become one of the leading platforms in Indonesia for new findings and discussions of all fields of Islamic studies. This journal invites scholars, researchers, and students to contribute the result of their studies and researches in the areas related to Islam and Muslim society which covers textual and fieldwork investigation with various perspectives of law, education, quranic studies, economy, philosophy, mysticism, theology, sociology, and others.

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Printed Journal Subscription Information

Institution Rp 100.000,00 /issue; Rp 1.100.000,00/year

Individual: Rp. 60.000,00/issue; Rp. 600.000,00/year

Outside Indonesia (individual or institution) \$60/month; \$600/year

For detail information of printed journal subscription, feel free to contact the journal manager at hunafajournal@gmail.com.

Mailing Address

HUNAFa: Journals Studia Islamika

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Editorial Preface

Nuridin Nuridin, Institut Agama Islam Negeri (IAIN) Palu

This issue (Vol. 16 issues 1) of *Hunafa: Jurnal Studia Islamika* offers eight articles covering topics of Islamic studies. Various issues relating to Islamic studies are presented interestingly to contribute to the body of knowledge and practices. Academia and practitioners in Islamic studies may gain insight from reading these articles.

The first article is titled “*Al-Khairaat Political Kharisma*” by Syamsuri Syamsuri from Department of Dakwah, Faculty of Ushuluddin, Adab, and Dakwah, Institut Agama Islam Negeri Palu. This paper discusses the roles of Al-Khairaat in politics arena within local and national level. Several political parties have come to the Alkhairaat organization to recruit political cadres in the face of general election events. Alkhairaat's political charisma in the frame of political communication includes the participation, consolidation, and partnership of Alkhairaat politicians who spread in various political parties to win the election contestation.

The second article in the issue is titled “*Bangreng as a Means of Spreading Islam*” by Maylan Sofian, Cece Sobarna, Reiza D. Dienaputra, and Deni Hermawan from STKIP Sebelas April Sumedang. This paper describe *Bangreng* culture which was originally an example used by the Sumedang community as a medium to express gratitude for everything that Allah SWT gave to humans. But the function of art as a ritual began to shift into art as entertainment. This *Bangreng* art is an art that is very interesting to study because there are only a few different functions. This change does not change the name of the show. With this description, it needs to be isolated, that is, the community does not lose identity. The aim is that the public knows the function of the nation in the spread of Islam.

The third article is titled “*Determinants Of Halal Product Marketing Performance In Indonesia: Confirmatory Factor Analysis Approach*” by Aan Nasrullah. This paper discussed the *five variables that contribute to halal product marketing which are product competition, HR marketing performance, infrastructure, amount of distribution cost, and market competition.*

The fourth article is titled “*Foreign Language Teaching and Information Communication Technology: Is There Opportunity for Quranic Language Teachers?*” by Nuril Mufidah, Abdulganij Abimbola Abdussalam, Aliy Abdulwahid Adebisi from UIN Maulana Malik Ibrahim Malang and [University of Ilorin, Ilorin, Nigeria](#). The article discusses the use of ICT in learning of Arabic. The subjects of the study were students of Arabic Language Education at UIN Maulana Malik Ibrahim Malang Indonesia 2018 academic year and students and Department of Arabic, Faculty of Arts University of Ilorin, Nigeria. The findings of the research are that ICT if adequately harnessed and utilized will go a long way in enhancing the quality of teaching of Arabic, as it was established to teaching other languages of the world.

The fifth article is by Meirizon Alizar Ali dari UIN Imam Bonjol. The article is titled “*Iran Revolution, Economic Struggle and Independence under the Pressure*” The article discusses

Iran economy situation after experiencing various kinds of changes in economic policy and facing various kinds of situations Iran succeeded in developing the economy without changing the basics of Islamic *shari'ah* principles and revolution.

The sixth article is titled "*Kaisa Method in Intelligence Multiple Perspective*" by Umi Salamah from PGMI, STAI Ma'had 'Aly Al-Hikam, Malang. The article analyzed memorizing the Qur'an using the Kaisa method in the perspective of multiple intelligence. The Kaisa method is a way of memorizing the Qur'an which is oriented to memorization and understanding of the verses of the Qur'an along with their meanings through movements or kinesthetic which are adapted to the meaning of each verse so as to make it easy to understand and remember every verse of the Qur'an given.

The seventh article is titled "*Mahram Implications in Women's Travel*" by Maulidah Tri Utami from Faculty UshuluddinAdab and Humaniora, IAIN Salatiga. The article discusses mahram as well as a culture of the manner in which a woman is going out of her home or is drawn. From the various resources available this article determine when a woman can compete without mahram.that is how Islam respects and cares for a woman so much that it also notices when a woman is about to travel. Not just one woman, but all Muslim have a rule if a Muslim is to compete for a long time. So, when to reply a Muslim must meet or finish what he needs before taking a sauna.

The last article is titled "*Relations Between Mosque And Social History Of Islamic Education*" by Choirul Mahfud Anna Triayudha, Rateh Ninik Pramitasary, and Hermansyah Akbar Anas from Institut Teknologi Sepuluh Nopember, Surabaya and Pascasarjana Universitas Muhammadiyah Sidoarjo. The article describe the early period of Islamic education, the Prophet provided exemplary by building and empowering mosques. The example of the Prophet continued with the Caliphs afterwards until the present era. The mosque was built by the Prophet from the Al Haram mosque located in Makkah, Quba Mosque located in Quba, Nabawi mosque located in Medina and so on. The role and function of the mosque at that time was as a place of prayer, a place of prayer, a place for discussion or deliberation, a meeting place to develop a war strategy and others related to the problems and needs of Muslims. From time to time, the role or function of the mosque has changed slightly. In essence, mosques are currently influencing the development of the social history of Islamic education in Indonesia.

I hope the articles presented in this issue add further empirical evidence to the growing body of research that examines various fields from Islam perspectives. The articles could trigger other research to study other field of study with Islam perspectives Islamic institutions in Indonesia.

Nurdin Nurdin
Editor-in-Chief
HUNafa: Jurnal Studia Islamika
XVI, 1

MAHRAM IMPLICATIONS IN WOMEN'S TRAVEL

Maulidah Tri Utami¹

¹Faculty Ushuluddin Adab and Humaniora, IAIN Salatiga, Salatiga, saputra.tami@yahoo.com

Abstract. There's lot of women who don't just want to hang out at home, makes a women want to look for other things outside the house like work, study, or something. But in Islam there is a rule when a woman is going out of her home or is answering. The article will discuss mahram as well as a culture of the manner in which a woman is going out of her home or is drawn. Who is mahram to accompany a woman on a trip? How are all the provision a woman must make if answering?.From the various resources available to us to determine, when a woman can compete without mahram.that is how Islam respects and cares for a woman so much that it also notices when a woman is about to travel. Not just one woman, but all muslim have a rule if a Muslim is to compete for a long time. So, when to reply a Muslim must meet or finish what he needs before taking a sauna.

Keywords: Safar, Mahram, Radlaah, Mushaharah

Abstrak. Banyak seorang wanita yang tidak hanya ingin bersantai di rumah, membuat seorang perempuan ingin mencari hal lain yang berada di luar rumah seperti bekerja, belajar, atau hal lain. Akan tetapi dalam Islam ada aturan apabila seorang perempuan hendak keluar rumah atau bersafar. Dalam artikel ini akan membahas mahram dan juga adab-adab bagaimana seorang perempuan yang hendak keluar

rumah atau bersafar. Siapa mahram yang berhak menemani seorang wanita bepergian? Bagaimana ketentuan yang harus dilakukan oleh seorang wanita jika bersafar? Dari berbagai sumber dalil yang ada sehingga kita akan mengetahui kapan seorang perempuan bisa bersafar tanpa mahram. Begitulah Islam sangat menghormati dan menjaga seorang wanita sehingga Islam juga memperhatikan apabila seorang wanita yang hendak bepergian. Tidak hanya seorang wanita saja, akan tetapi seluruh kaum muslim mempunyai aturan apabila seorang muslim tersebut hendak bersafar dalam jangka waktu yang lama. Jadi, apabila hendak bersafar seorang muslim harus memenuhi atau menyelesaikan apa yang ia butuhkan sebelum bersafar.

Kata kunci: Safar, Mahram, Radlaah, Mushaharah

DOI: 10.24239/jsi.v16i1.533.90-112

Introduction

In the past, people in Greece, Rome, Hindus and several other countries made women only as objects, not subjects who had legal rights as men. Before Islam arrived, in Arab countries many people traded women, made a woman a hereditary, buried alive when a baby girl was born, legalized uncontrollable polygamy, and also the absence of punishment in domestic violence.

After Islam came, the woman's value is very high, not discriminated but very respected and highly valued. There are special rules for a woman.

Traveling is an activity that numerous people do, either to learn, study, or even work abroad. In the olden days, women who wanted to leave their homes

without their *mahram* was rarely to be found. Islam regulates everything, even the smallest thing is noticed by Islam. Especially about traveling or *safar* for a woman, in which there are many conflicting among Islamic scholars either women could leave the house or have to stay in the house?

In the hadith narrated by Imam Muslim, Prophet Salallahu 'alaihi wasalam said: 'it is not lawful for women to travel or do a day trip, except with their mahram.' And the hadith from Abu Sa'ad that the Prophet Salallahu 'alaihi wasalam: *Prohibits a woman who traveled during a two-night trip, except with her husband or her mahram* (Narrated by Bukhari and Muslim).

We can see from this hadith that a woman who wants to leave must be with her *mahram*. From there, as a Muslim, you have to know who our *mahram* are. Not everyone can be a friend to speak to us, especially for a woman. Women's travel is not as easy as men. Like the amount of innate they carry, it does allow a woman to ask someone's help. Some hadiths explain that a woman must be accompanied by her *mahram* when traveling. The most rational reason is that the *mahram* can provide security during the trip. It would be nice indeed if a woman wanted to pray with others. *Muslimah* really needs to know her *mahram*, because if someone is currently a *mahram* to us we are not allowed to marry.

Definition of *Safar*

The word *as safra* is from the word *saafir* and the word *al-musaafiruun* is the plural of the word *musaafir* (people who travel). Both *as safra* and *musaafiruun* have one meaning. The one who made the trip is called *musaafir*, because of the mask being opened from his face, coming from his place, and his adventures on a vast earth. Called *surf* because it opens the entire face and morals of the travelers, so that it appears from what was previously hidden.¹

¹ Said bin Ali Wahf Al Qahthani, *ENSIKLOPEDI SHALAT Menurut Al Quran Dan As Sunnah*, Terj. M. Abdul Ghafar (Jakarta: timPustaka Imam Syafi'i, 2006), 225

Whereas according to Muhammad 'Amim al-Barkati are:

الخرج من عمارة موضع القامة على قصد مسيرة ثلاثة أيام فما فوقها بالسير الوسط مع الاستراحات المعتادة.

"Go out from the residence of the mukim to the destination that requires a trip of three days or more which usually requires a break during the trip²

There is also a *safar* meaning according to the jurists

أَنْ يَخْرُجَ الْإِنْسَانُ مِنْ وَطَنِهِ قَصِيدًا مَكَانًا يَسْتَعْرِقُ الْمَسِيرَ إِلَيْهِ مَسَافَةً مَقْدَرَةَ عِنْدَهُمْ

"Someone goes out of his country to go to a certain place, whose journey takes a certain distance in their view" (fiqh expert)³

It can be concluded that *safar* is the discharge of a person from one place to another by requiring long trips, rest, and according to custom requires sufficient supplies and allows permissibility of prayer. If a trip is taken on foot it takes approximately three days and three nights.⁴

There are several types of *safar* that occur such as:

1. Haram Safar

Where *saafar* that is done is the *safar* that Allah SubhananuWata'ala and Rasulullah salallahu 'alaihiwasalam forbid. Like *safar* to trade something that is *haram* (*khamr*, stolen property), *safar* to rob, and also the *safar* of a person without a *mahram*.

2. Mandatory Safar

For example *safar* to go to the obligatory Umrah, or for obligatory jihad, *safar* people who seek knowledge and *safar* who do good.

3. Sunnah Safar

²Enang Hidayat, *Fiqh Ibadah Bagi Orang Sakit dan Bepergian*(Bandung: Cendekia Press, 2015), 79

³Ahmat Sarwat, *Seri Fiqh Kehidupan (3): Shalat* (Jakarta: Rumah Fiqh Publising, 2015), 494

⁴Enang Hidayat, *Op.Cit.*, 80-81

Suppose that *Safar* is from a person whose umrah is not compulsory, a hajj that is not obligatory

4. Mubah safar

Suppose *safar* to trade all that is allowed and everything is allowed

5. Makruh safar

For example, if someone is alone without friends except for the interests that must be so.⁵

To do *safar* one must pay attention to some ethics because Islam has explained a number of *adab* which must be held by a traveler.

The following are ethics before doing *safar*:

1. Good intention when going to do *safar*.⁶

Safar is one of charity (righteousness), it is obligatory to present good intentions, so that every Muslim gets a reward from all the difficulties and costs incurred by him. This good intention will prevent a slave who is still falling into a matter that is hated by *Allah subhanahuwata'ala*, and wrathed by Him.⁷

2. Trying to be prepared in the morning, because *Rasulullah salaulлахu'alaihi wassalam* prayed for those who were active in the morning by saying:

اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا

"O Allah give blessings to my people in the morning" (Narrated by Nasai and Tirmidzi)⁸

Why in the morning? Because there is blessing in the morning.⁹

⁵Fadhlihsan, "safardanmacam-macamnya"

(<https://www.google.com/amp/s/fadhlihsan.wordpress.com/2010/06/24safar-dan-macam-macamnya/amp/>), diakses pada 28 Mei 2019, pukul 20.03

⁶Mahima Diahloka, *Buku Pintar "Beribadah Dalam Perjalanan"* (Jakarta: Lembar Langit Indonesia, 2016), 31

⁷'Abdul'aziz bin Fathi as-Sayyid Nada, *Ensiklopedi Adab Islam Menurut Al Quran dan AsSunnah*, Terj. Abu Ihsan Al Atsari (Jakarta: tim Pustaka Imam Asy-Syafi'i, 2007), 1

⁸MahimaDiahloka, Op.cit., 31

⁹'Abdul'aziz bin Fathi as-Sayyid Nada, Op.Cit., 13

3. Do the two *rak'ah sunnah* prayers before taking *safar*
4. Say goodbye to family and relatives¹⁰, in other books it is mentioned to be a *niyah* or will. Where a will is a case that is recommended by Prophets *salallahu alaihi wassalam*.

Hestated:

مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُورِثُهُ فِيهِ، يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ

"It is not justified by a Muslim who has something to inherit - he stays for two nights - but his will is written on his side"

Because the person who is doing *safar* has bigger chance to fall in danger or other events. So, he should be serious about carrying out a will to facilitate every right owner in obtaining it.¹¹

As for ethics when being on a *safar*

1. When leaving the house pray with the do'a out of the house, if driving a vehicle also recites prayers that have been taught and *safar* prayers. If the vehicle for *safar* has moved, then pray with a prayer narrated by the Prophet *salallahu 'alaihi wassalam*, namely:

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبَرِّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى.

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

"O Allah, actually we beg for goodness and piety in traveling, we beg for the deeds that you are pleased with. O Allah, make our trip easier, and close the distance for us. O Allah, you are my companion in traveling and take care of my family. O Allah, truly

¹⁰Mahima Diahloka, Op.cit., 31

¹¹ 'Abdul'aziz bin Fathi as-Sayyid Nada, Op.Cit., 6

*I take refuge in you from fatigue in traveling, a sad sight, and a bad situation in wealth and family when returning*¹²

2. Pray with friends who are righteous

The Prophet forbade speaking alone, Prophet *salaullahualaihiwassalam* said:

لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمُ مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ

"If humans knew the danger of being alone (safar) as I know it, surely no one would travel at night"

Likewise, *Rasulullahsalaullahualaihiwassalam*:

نَهَى عَنِ الْوَحْدَةِ: أَنْ يَبِيتَ الرَّجُلُ وَحْدَهُ، أَوْ يُسَافِرَ وَحْدَهُ

*"Forbid alone, that is prohibiting staying alone or having a safar alone"*¹³

3. Friends of no less than three people

Friends in *safar* are at least three people. And that is the perfection of *adab* taught by the Prophet *salaullahualaihiwassalam*.

Rasulullah salaullahu 'alaihiwassalam said:

الْمَرَاكِبُ شَيْطَانٌ، وَالرَّاكِبَانِ شَيْطَانَانِ، وَالثَّلَاثَةُ رَكْبٌ

*"One traveler is Satan, two travelers are shaitan, and three travelers are ideal groups (far from shaitan)"*¹⁴

4. Choosing one to become a leader when speaking, where the leader is tasked to be responsible for the ongoing *safar*.¹⁵

Rasulullah salaullahu 'alaihiwassalam said:

إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ

¹²*Ibid*, 15

¹³*Ibid*, 8

¹⁴*Ibid*, 9

¹⁵Mahima Diahloka, *Buku Pintar "Beribadah...."*, 31

"If three people come out on a journey, let them show one of them to be a leader"¹⁶

Preferably the chosen leader is the most important person who is best in religion, the most polite, the most courageous, the most gentle, the wisest, and the most experienced. Because, such people will be closer to the truth.¹⁷

A traveler always obeys their leader as long as the leader does not command disobedience.

Rasulullah *salallahu alaihi wassalam* said:

لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

"There is no obedience in doing evil to Allah. Indeed, obedience is only to things that are ma'ruf"¹⁸

5. Increase prayer and *dzikr* during the journey, because prayer protects the traveler, namely the perfect prayer.
6. If he is in the lowlands he glorifies, and when he is in the highlands he recites *takbir*.
7. Serve and take *ibrah* from everything he sees during *Safar*.
8. Hurry to meet his needs, so he hurries to return to his family.¹⁹

Prophet *salallahu alaihi wassalam* said:

السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعْمَهُ وَاشْرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعْجِلْ إِلَى أَهْلِهِ.

¹⁶ 'Abdul'aziz bin Fathi as-Sayyid Nada, *Ensiklopedi Adab Islam...*, 11

¹⁷ *Ibid*

¹⁸ *Ibid*

¹⁹ Mahima Diahloka, *Buku Pintar "Beribadah..."*, 31

"Safar is part of the punishment because someone is prevented from eating, drinking, and sleeping, so if one has adjusted his interests, let him go home immediately to his family"²⁰

Ethics when returning home in a row

1. Buy gifts for family as limited as your abilities.
2. Pray in the vehicle.
3. Tell the family before arriving so that you don't surprise them, and they get ready to welcome you.²¹

Prophet *salallahu 'alaihi wassalam* said to his companions upon returning from *safar*:

...أَمْهَلُوا حَتَّى تَدْخُلُوا لَيْلًا - أَيَّ عِشَاءٍ - حَتَّى تَمْتَشِطَ الشَّعْتَةَ، وَتَشْجِدَ الْمُعِينَةَ

²²"... Hold it first until you don't enter night time, namely Isha 'time, so that women who mess their hair can preen and dress their hair and women who have long been left behind can shave their pubic hair"

4. At the time of arrival, make the mosque the starting place before he is home. And perform the two *rak'ah* prayers in the mosque, as the Prophet *salallahu 'alaihi wassalam* did.
5. Welcome the arrival of people who come to meet and shake hands with him.²³

Mahram for Women

A woman is highly respected in Islam, in which Islam maintains even a lot of rules that are specific to a woman. In the Qur'an there is also a surah that explains a woman, in the sense that a woman is truly upheld, even highly glorified in Islam. One

²⁰ 'Abdul'aziz bin Fathi as-Sayyid Nada, Op.Cit., 23

²¹ Mahima Diahloka, *Buku Pintar "Beribadah..."*, 31

²² 'Abdul'aziz bin Fathi as-Sayyid Nada, *Ensiklopedi Adab Islam*, 24

²³ Mahima Diahloka, *Buku Pintar "Beribadah..."*, 31

of them in Islam regulates *adab* if a woman wants to do *safar* or a journey that must be accompanied by her *mahram*, this is to maintain the safety and honor of a woman.

Before discussing further about the law of women who conduct *safar*, we must know what *mahram* is, who is included in our *mahram* and what are the conditions for a *mahram* that can accompany a woman to be grateful.

According to the language of the word *mahram* (المحرم) comes from Arabic -حَرَّمَ- which means preventing, *masdar* mim means that they are prohibited or forbidden.²⁴

Mahram is all people who are forbidden to marry forever because of heredity, milk kinship and marriage in Islamic law. *Mahram* for a woman is a person who is forbidden to marry a woman, both forever and temporarily.²⁵ Sheikh Shaleh Al Fauzan Hafidzhahullah said; "*Mahram* for a woman is her husband and all those who are forbidden to marry forever because of patronage, such as father, son and brother, or from other causes such as brother, father or stepson."²⁶

There are also several types of *mahram*:

1. *Mahram* Because of *Nasab*

There is a verse in the Qur'an that explains *mahram* for women in *Sura An-Nisa* verse 23

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ
اللَّائِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَزَنَائِكُمُ اللَّائِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّائِي

²⁴"المحرم". *Kamus Al Bisri Arab Indonesia*. Surabaya: PENERBIT PUSTAKA PROGRESIF, 1999

²⁵Mufida, Skripsi: "*HUKUM PERJALANAN HAJI WANITA TANPA MAHRAM (Perbandingan Mazhab Hanafi dan Mazhab Syafi'i)*" (Banda Aceh: UNIVERSITAS ISLAM NEGERI AR-RANIRY, 2016), 32.

²⁶Mas badar, "*Mahram Bagi Wanita*", <https://masbadar.com>, diakses pada Selasa, 21 Mei, 2019 pukul 19.49, 1

دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا

بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (23)²⁷

"Forbidden to you are your mothers, your daughters, your sisters, your father's sisters and your mother's sisters, your brother's daughters and your sister's daughters, your milk-mothers, your milk-sisters, the mother of your wives, and the stepdaughters who are your foster-children, born of your wives with whom you have consummated blame upon you (if you marry their daughters). It is also forbidden for you to take the wives of the sons who have sprung from your lions and to take two sisters together in marriage, although what is past is past. Surely Allah is all forgiving, all compassionate.. QS. AnNisa': 23

Some *mahram* for a woman because of kinship, who can accompany her when she wants to do *safar*:

- a. Father, grandfather and so on, both father and mother.
 - b. Her son, her son's son, her daughter's son and so on down.
 - c. Biological Brother, brother from the same father and brother from the same mother.
 - d. Nephew from her brother, the son of her brother from the same father and the son of her brother from the same mother.
 - e. Nephew from her sister and the son of the sister who is from the same mother.
 - f. His uncle (his father's brother)
 - g. Mother's brother, either brother from the same father, or brother from the same mother²⁸
2. *Mahram* from the same milk (*Radha'ah*)

²⁷ Al Quran

²⁸Holilur Rohman, *Reinterpretasi Konsep Mahram Dalam Perjalanan Perempuan Perspektif Hermeneutika Fazlur Rahman* 508

Radha'ah is the process of breastfeeding. *Radha'ah* can make people become *mahram*. *Radha'ah* itself is sucking milk from the breast. According to the term *Radha'ah fiqh* means breastfeeding a child. According to the dictionary, *fiqh* of children who suckle are called *mutadhi*, while nursing women / mothers are called *murtadhi'ah*, and owners of milk (men who impregnate women who breastfeed) are called *fadl* or *Shahibul Laban*.²⁹

Mahram which is caused by milk is:

a. Milk Father

That is the husband of the milk mother. Included as *mahram* and the milk grandfather, who is the father's father or mother from the same milk.

b. Son from the milk mother

Including milk children who are the grandson of milk children both male and female.

c. Brother from the same milk

Either he is a biological milk brother, or stepbrother.

d. Feeding Nephew

The child of the sibling from the same milk.

e. Milk Uncle

Namely the brother of milk father or mother.³⁰

There are a number of explanations regarding the amount of milk sucked by the baby, which makes it can be said to be a milk sibling or not included as *mahram*.

²⁹Wikishia, *Radha'ah* ([http://mobile.wikishia.net/index.php/Radha'ah_\(Menyusui\)](http://mobile.wikishia.net/index.php/Radha'ah_(Menyusui))) diakses pada tanggal 20 Juni 2019, 2016

³⁰"*Mahram Bagi Wanita*", Op.Cit., 1

1157. عَنْ غَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُحْرِمُ الْمَصَّةُ وَالْمَصَّتَانِ (أَخْرَجَهُ

مُسْلِمٌ)³¹

1157. "From Ayesha, She said: Has said the Prophet sallallaahualaihiwassallam: ,, occasionally once or twice suction can not be forbidden" (HR. Muslim)

Explained in the book, if a child suck milk from another woman, once or twice, then it is not a child of milk for that woman.³²

1162. وَعَنْهَا قَالَتْ: كَانَ فِيمَا أَنْزَلَ مِنَ الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحْرَمْنَ, ثُمَّ نُسِخَ بِحَمْسٍ

مَعْلُومَاتٍ, فَتُؤْفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ. (رواه مسلم)³³

1162. "And from him. He said: "the ten implements which ma'lum forbid" are from among the verses of the Quran which were revealed, then meant by five (suckling) which is true; then Rasulallahsalalullahualaihiwassalam died in the state of the verse was read as the Quran "(HR Muslim)

Information

- a. That is to say, in the Quran it has been mentioned that ten times breastfeeding makes illegitimate marriage between suckling and breastfeeding. Then five were included, then stayed five times, that is the five times make it became illegitimate marriage between suckling and breastfeeding. And the five-time suckling is still read as the Quran when *Rasulullah salaullahualaihi* died.
- b. Based on the *riwayah* from Aisha about ten and five times breastfeeding cannot be considered *shah* with the *ma'na*, because if the *shah* is certainly in the Quran, ten feedings or, five feedings.

³¹IbnuHajr Al 'Asqalani, *Tarjamah Bulughul Maram IbnuHajr Al 'Asqalani berikut keterangan dan penjelasannya*, Terj. A. Hassan (Bangil : Pustaka Tamaam, 1991), 593

³² ibid

³³ *Ibid*, 596

c. Five times Breastfeeding is only in the hadith, not in the Quran.³⁴

1162. عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ فَقَالَ : إِنَّهَا لَا تَحِلُّ لِي, إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ, وَيَحْرُمُ مِنَ الرِّضَاعَةِ, مَا يَحْرُمُ مِنَ النَّسَبِ. (متفق عليه)³⁵

1162. "From Ibn" Abbas, the Prophet Salaulahualaihiwassalam, was asked to marry Hamzah's child. So he said, "She is not lawful to me, because she is a child to my sister; because haram from breastfeeding is nothing that is unclean with the chapter nasab"

What is forbidden with the chapter nasab means that we are unclean or may not marry Nasab (descendants), which has been explained in the Qur'an surah An Nisa 'verse 23. If someone has suckled for another woman then it is forbidden to marry Nasab from the mother.

1166. عَنْ عُقْبَةَ بْنِ الْحَرِثِ أَنَّهُ تَزَوَّجَ أُمَّ يَحْيَى بِنْتِ أَبِي إِبَاهِبٍ, فَجَاءَتْ امْرَأَةً فَقَالَتْ: لَقَدْ أَرْضَعْتُنِي, فَسَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: (كَيْفَ وَقَدْ قِيلَ؟) فَقَارَقَهَا عُقْبَةُ, فَتَكَحَّتْ زَوْجًا غَيْرَهُ. (أَخْرَجَهُ الْحَارِثِيُّ)

1166. "From 'Uqbah bin Harith, that he married UmmahYahyabintAbilhab then a woman came and said 'I have breastfeed you both. He asked the Prophet salaulahualaihiwassalam. Then say: "How (again) when it was said? Then 'Uqbah separated from him and married another man" issued by Bukhari³⁶

1157. وَعَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَنْظَرَنَ مِنْ إِخْوَانِكُمْ, فَإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ). (مُتَّفَقٌ عَلَيْهِ)

³⁴Ibid, 597

³⁵Ibid. 593

³⁶Ibid, 599

1157. "And from him. He said: Have stated by the Prophet *salaullahualaihiwssalam*: "Pay attention, who are your brothers (milk), because there is no breastfeeding but from hunger." *Muttafaqun' Alaihi*³⁷

Explained in the text of his book that breastfeeding that makes a mother milk is as explained by 'Aisha in interpreting the *hadiths*: "a child who is hungry there is no food that is filling but the mother's milk."³⁸

3. *Mahram* Because of *Mushaharah*

Mahram *mushaharah* is a *mahram* that occurs because of marriage. Said Syeikh Abdul Karim Zaidan *Rahimahullah*; "Female *Mahram* caused by *mushaharah* are people who are forbidden to marry this woman forever like stepmother, daughter-in-law, and in-laws"³⁹

Mahram for a woman because of marriage is:

- a. The sons and daughters of their husbands, sons and daughters of their husbands' daughters and so on, whether they are from the previous wife (who has been divorced) or are still in marriage with or from wife afterward
- b. The father of his husband (his father-in-law), his grandfather and so on, is the same whether the grandfather is on the side of the husband or mother's husband.
- c. Daughter's husband (son-in-law) and her granddaughter's husband, both the grandson of his son or of his daughter, and so on down.

The three people mentioned are still *mahram*, just by carrying out the marriage contract, so that even if her husband has left her because of death or because of divorce or because of *fasakh* (separated marriage), then they (the three groups above) remain as *mahram* for her (for the woman) .

³⁷*Ibid*, 593

³⁸*Ibid*

³⁹ Mas badar, "*Mahram Baqi Wanita*", 1

d. Mother's husband and grandmother's husband and so on, however, the husband could not be a *mahram* for his wife's daughters, until he had gathered his wife. If he has gathered them then he becomes a *mahram* for his wife and daughter and granddaughter's daughter, both the daughter of her previous husband or husband afterward, even though later he divorces his wife. If he just runs a marriage contract with a woman, then he divorces her before collecting it, and then she cannot be a *mahram* for her ex-wife's granddaughter.⁴⁰

Hadiths that Forbid Women to Pray without a *Mahram*

1. From Ibn Abbas Radhiyallahu'anhu, he said: The Prophet sallallaahu'alaihiwasallam said:

لَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ
إِنِّي أُرِيدُ أَنْ أُخْرَجَ فِي جَيْشٍ كَذَا وَكَذَا وَأَمْرَأَتِي تُرِيدُ الْحَجَّ فَقَالَ اخْرُجْ مَعَهَا (امام البخاري)

"Don't be a Safar woman (traveling far away) except together with her mahrom, and don't let a man meet her unless the woman is accompanied by her mahram. So someone said: O Rosulullahshalaullahualaihiwasallam actually I want to take part in war and so on, while my wife wants to perform the Hajj. He said: Come out (go on the pilgrimage) with her (your wife) "(Narrated by Imam Bukhari)⁴¹

2. From Ibn UmarRadiyaullahu 'anhuma from the Prophet sallallaahu'alaihiwasallam said:

لَا تُسَافِرِ الْمَرْأَةُ ثَلَاثًا إِلَّا مَعَ ذِي مَحْرَمٍ (امام البخاري)

⁴⁰Holilur Rohman, REINTERPRETASI KONSEP MAHRAM ..., 510

⁴¹Ummu 'Abdillah As-Salafiyah, "Hukum Safar Bagi Wanita Tanpa Mahram"

(<https://almanhaj.or.id/2848-hukum-safar-bagi-wanita-tanpa-mahram-.html>, Diakses pada 19 Juni 2019, 2010)

"Let no safar woman for three days (journey) but together with her mahram"
(Narrated by Imam Bukhori)⁴²

3. From Abu Hurairah Radhiyallahu 'anhu said: Prophet Salaullohu alaihi wa sallam said:

لَا يَجِلُّ لَأَمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَفِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ

"It is not permissible for a woman who has faith in Allah and the final day of safar as long as a day (trip) with no mahram (which accompanies it)"⁴³

4. From Qaz'ah the maid of Ziyaad said: "I heard Abu Sa'id (Al Khudry i), who had followed twelve wars with the Prophet Shalaullohualaihiwasallam which made me amazed, namely:" Let no safar woman as far as two days (trip) without a husband or mahram, do not fast on two days of Eid al-Fitr and Eid al-Adha, do not pray after doing two prayer, namely after the Asr prayer until the sun sets and after the morning prayer until the sun rises, and do not travel far except for the three mosques: Haram mosque, my mosque (Nabawi mosque) and the Aqsa mosque"⁴⁴

A woman may travel alone on a day or more trip, if during the trip for the purposes of the syara allowance and is safe. Because remembering the hadith:

عَدِيَّ بْنِ حَاتِمٍ قَالَ : بَيْنَا أَنَا وَعِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَتَى رَجُلٌ فَشَكَا إِلَيْهِ الْفَاقَةَ ثُمَّ أَتَاهُ
آخَرٌ فَشَكَا فَطَعَّ السَّبِيلَ، فَقَالَ: يَا عَدِيُّ هَلْ رَأَيْتَ الْحِيرَةَ؟ قُلْتُ : لَمْ أَرَهَا وَقَدْ أُنْبِئْتُ عَنْهَا، قَالَ:
قَالَ فَإِنْ طَالَ بِكَ حَيَاةٌ لَتَرَيَنَّ الضَّعِيفَةَ تَرْتَجِلُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْكَعْبَةِ لِاتِّخَافِ الْإِلَهَ
قَالَ عَدِيُّ: فَرَأَيْتَ الطَّعِيفَةَ تَرْتَجِلُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْكَعْبَةِ لِاتِّخَافِ الْإِلَهَ (رواه البخاري)

⁴²ibid

⁴³Ibid

⁴⁴Ibid

"Adi bin Hatim said: When I was in front of the Prophet salaullahualaihiwasallam, suddenly there was a man who came to complain to him about poverty, then came another who complained about the disturbance of the road (no security); then his word salaullohualaihiwasallam; 'Have you seen the village of Hirah, hi' Adi?' I replied 'Not yet, but have heard the news.' He continue 'If you live long, surely you will experience the age of a woman traveling from the village of Hirah to thawaf (circumnavigating) the Ka'bah with nothing to fear but Allah subhanahuwata'ala '. Said 'Adi' in the future I saw a woman traveling from Hirah so she prayed at the Ka'bah, there was nothing to fear but Allah subhanahuwata'ala." (Narrated by Bukhari)⁴⁵

5. In the Muslim history of the hadith of Abu Said al-Khudri, Rasulullah SAW said: *"It is not lawful for a woman who believes in Allah and the last day to take a trip which takes more than three days, but she must be accompanied by her father, child, her husband, brother, or mahram."* (Saheeh Muslim)⁴⁶
6. Hadith 'Abdullah Ibn' Abbas, he said: *"I heard the Messenger of Allāh sermoned, he said: "Never a man alone with a woman except the woman accompanied by her mahram, and may not be a woman traveling except with mahram, then a man arose and said: 'Surely my wife has come out to perform the pilgrimage, while I have been obliged to follow a war', then he said: 'Go and do the hajj with your wife.'"*⁴⁷
7. Imam Nawawi absolutely prohibited without consideration of three days as in the hadith text above, if without a *mahram*. Women are the only legal subjects, who are subject to a travel ban without *mahram*, only because they are female. The reason that women are the cause of slander was also written by Wahbah Zuhaili when discussing the laws of women who came out to pray Eid. According to Hanafiyah and Malikiyah, they agreed that there was no *rukhsah*

⁴⁵HIMPUNAN PUTUSAN TARJIH Pimpinan Pusat Muhammadiyah Majelis Tarjih(Yogyakarta: Suara Muhammadiyah, 2009), 288

⁴⁶Holilur Rohman, "REINTERPRETASI KONSEP MAHRAM... 506

⁴⁷Ibid, 507

to allow women to leave in order to perform Friday prayers, two holidays, and other prayers.⁴⁸The basis of their opinion is in verse 33 of Surah al-Ahzab17, namely:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ
اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (33)

*"Meaning: And let you remain in your house and do not decorate and behave like the Jahiliyahs previously and establish prayer, give alms and obey Allah and His Messenger. Verily, Allah intends to eliminate sin from you, O Ahlul bait and cleanse you as clean as possible."*⁴⁹

Courtesies to Go Out for a Woman

A woman who wants to leave home needs to complete or fulfill various conditions, to avoid many things that are not desirable and unexpected. In Islam, a woman who wants to go out of her house or have a funeral is arranged in a way that is in accordance with the Islamic Shari'a, which must be done and must be abandoned. Where Islam is very protective, respecting a woman.

As for a number of people, if a woman wants to leave the house as follows:

1. A woman may leave the house if she has a need that is very necessary which is required by the *Shari'a*. As:
 - a. Demanding science *fardain*
 - b. Pilgrimage to relatives, neighbors or friends.
 - c. Getting out of making a halal living is because she is alone or in poor condition or her guard is sick or disabled.
 - d. To be a witness. *Rasulullah salaulahualaihiwasallam* said: *"Indeed Allah has permitted you (ie women) out of your house (the truth, which is not immoral)"*.

⁴⁸Holilur Rohman, "REINTERPRETASI KONSEP MAHRAM... 511

⁴⁹ Al Quran

2. Out of the house by praying for protection from slander and disturbances of humans and Satan.
3. If the destination is less than two *marhalah* (48 stones) women can be accompanied by her children. If traveling further than that, should be accompanied by the *mahram*.
4. Have to cover her body so that:
 - a. It is easy to recognize that he is a woman of faith.
 - b. There is no interference.
 - c. Get the forgiveness of Allah *subhanahuwata'ala*.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ

أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (59)

"O Prophet, say to your wives and your children and also women who believe that they will drop (anchor) the veil throughout their bodies. That is the best way for them to be recognized, so they will not be disturbed. And Allah is Forgiving and Most Merciful" (QS. Al Ahzab: 59)⁵⁰

5. Avoid walking in a big street full of crowded people. Should walk on the side that is not a public street.
6. Do not expose your jewelry (such as necklace, bracelets, etc.) or set foot to ring jewelry (such as anklets or boots).
7. Walk politely. Avoid lots of talks in the street.
8. Don't use perfume because it arouses male lust. If you wear it, not too much, it's enough to just not stink.
9. Submitting your eyes and put an end to shame. Never greet or serve men who are not *mahram*.

⁵⁰ Al Quran

10. Request forgiveness from Allah subhanahuwata'ala throughout the journey.⁵¹

Conclusion

1. From the foregoing we know that in a way of doing *Safar* or traveling in Islam it has been arranged for a traveler to leave home or while traveling such as:
 - a. When leaving the house pray with *do'a* out of the house
 - b. Travel with friends who are righteous
 - c. When travelling there are no less than three people
 - d. Choose one to be a leader when speaking
 - e. Increase prayer and *dzikr* during the journey
 - f. When he is in the lowlands he glorifies, and when he is in the highlands he is anchored.
 - g. Serve and take *ibrah* from everything he sees during *Safar*
 - h. Hasten to return to his family.
 - i. Bring souvenirs to those at home
 - j. Notify family before arriving
 - k. Make the mosque the main destination when you arrive
2. *Mahram* is a *mahram* because of nasab as described in QS. An Nisa verse 23
3. There are several traditions that explain the prohibition against a woman in traveling without a *mahram* like the hadith of Ibn Abbas *Radhiyallahu'anhu*, he said: Prophet *Shalallahu'alaihiwasallam* said:

لَأْتَسَافِرِ الْمَرْأَةَ إِلَّا مَعِزِّي مَحْرَمٍ وَلَا يَدُ حُلٍّ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ
أُخْرِجَ فِي جَيْشٍ كَذَا وَكَذَا وَأَمْرَأَتِي تُرِيدُ الْحَجَّ فَقَالَ اخْرُجْ مَعَهَا (امام البخاري)

"Woman shouldn't go for a *safar* (traveling far away) except together with her *mahrom*, and don't let a man meet him but the woman is accompanied by her *mahram*. So someone said: O Rosulullahshalallahu'alaihiwasallam actually I want to

⁵¹Giliran Timur, *Panduan Wanita Sholehah: ke Arah Membentuk Keluarga Bahagia*. Vol. 2 dari *Panduan Hidup* (GiliranTimur Books: 2008) , 77

take part in war and so on, while my wife wants to perform the Hajj. He said: get out (go on the pilgrimage) with her (your wife) "(Narrated by Imam Bukhari)

And the hadith narrated by Muslims from Abu Said al-Khudri, Rasulullah SAW said: "It is not lawful for a woman who has faith in Allah and the last day to take a trip which takes more than three days, but she must be accompanied by her father, child, her husband, brother, or mahram." (Saheeh Muslim)

4. If a woman wants to leave home only if she really has a very urgent need,
 - a. Not patient and must cover the body
 - b. Have to be polite
 - c. If the trip is far, she must be accompanied by a mahram
 - d. Does not reveal self-sufficiency
 - e. Do not snap your foot so that the jewelry is known
 - f. Not talk about things that invite the passions of a man
 - g. Asking forgiveness to Allah *subhanahuwata'ala*

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ

أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (59)

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