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**KONSEP MAHRAM DALAM AL-QUR'AN
(Implikasinya bagi Mobilitas Kaum Perempuan di Ranah Publik)**

**ABDUL MUSTAQIM
Dosen Jurusan TH UIN Sunan Kalijaga Yogyakarta**

Abstract

This article describes the concept of mahram in the Qur'an. The word mahram is mentioned 83 times in the Qur'an, and it relates or addresses to various issues: from food, bank interest to kinships. This present study discusses the mahram concept in its relation to kinship in which marriage between the designated kin is forbidden. Mahram has been usually associated with the restrictions of women travelling alone, without accompanying mahram. However, such restriction is not found in the Qur'an but in the hadiths literature. Nowadays women have participated in public affairs and traveled around the world. How shall we reconcile the idea of mahram in the Qur'an, hadiths and social contexts of our time? This study suggests that the Qur'anic idea of mahram is for maintaining the familial chain particularly among those for whom marrying each other is not permissible. It is not for prohibiting women from travelling. In the latter concern, the guarding of women's safety might be replaced by social system.

**PEMAHAMAN KONTEKSTUAL ATAS HADIS MAHRAM DALAM KUTUB
AL-TIS'AH**

**AHMAD ALFIKRI SURYADINATA
Dosen Sekolah Tinggi Agama Islam Sunan Drajat Staidra Lamongan**

Abstract

The circulation of a hadiths prohibiting women from travelling without a mahram has been understood as to oblige women to have a mahram companion whenever they travel. The inclusion of mahram in the concept of women traveling during the Prophet time was concerned with the comfort and safety of women during the journey. The hadiths was said as a precaution from the prophet to the danger women might face in the desert and as a token of appreciation to women's position in their social context of the age. As time goes by, the social situation of roads and journey has also changed. Now we do have many rules and regulations that guarantee the purpose of mahram has actually been propagated by Imam Al-Syafi'i who didn't require the presence of mahram in traveling.

**RETHINKING POSISI MAHRAM PRIA DALAM FIQIH SAFAR PEREMPUAN
(Membendung Feminisasi Pengangguran dengan Analisis Hukum Kritis)
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Abstract

According to a hadiths three main factors making a man to become a “mahram” for women are: direct kinship, marriage and breastfeeding. The concept of “mahram” doesn't only effect the provisions of marriage, according to some opinions, but also effects woman's chance of working in public. It is here where the dispute about woman's permissibility to go far away (safar) without her “mahram” arising. Those who only conclude the hadiths literally forbid woman to travel without “mahram”. Those conclude contextually as well as essentially tend to permit woman to go far away without “mahram”. According to latter, the role of “mahram” in protecting woman can be substituted to the state. This paper doesn't only explore the substantial advice of concept of “mahram” but also analysis is very important to produce an “ijtihad” siding with woman, appreciating the development of society and regulating the progressive law (regulating not only a obligation “wujub” and a prohibition “tahrim” but also a recommendation “nadb”, mere permissibility “ibadah” and abomination “karahah”).

**MAHRAM DAN TRANSFORMASI ZAMAN
Sebuah Analisis Fiqhiyyah dan Keadilan Gender
MASNUN TAHIR
Dosen IAIN Mataram**

Abstract

”No...of a man and a woman expect if their mahram, and no travelling for a woman expect with her mahram” This long sentence is now decorating many public space in Aceh, including on there tree trunks in the city gardens where young unmarried couples might be interested in enjoying. This propaganda is based on the province Qanun (regulation) No 14/2003 about prohibition of khalwat (...). This paper will not deal with the Qanun per-se, rather with the underlying arguments used by the proponents of the articulation of the Qanun by local intellectuals. My discussion to the issue begins with the examination of the social context within which the hadiths about mahram is conceptualized, then followed by a deep analysis on the formulation of Fiqh (Islamic Law) as well as gender analysis on the impact of mahram concept to women's mobility. At the end I present my recommendation in applying transformative understanding on the mahram concept.

**MEMPOSISIKAN KONSEP MAHRAM DALAM KONTEKS KEHIDUPAN
KEKINIAN
IMAM AMRUSI JAILANI
Dosen tetap pada Fakultas Syariah IAIN Sunan Ampel Surabaya**

Abstract

The concept of mahram relates to a number of issues, such as marriage, casual relationship, the disclosure of male and female aurat, as well as women's travelling. While the discussion of mahram which relates to the first three issues does not create contradiction, the injunction of mahram with women's travelling is stimulating long lasting debates in our present time. For instance with the case of Muslim women going to the holy land to perform hajj; the government does not permit women to perform hajj without accompanied by their mahram. In reality however, for those women who have no mahram, the government will find them 'fake mahram' so that they can go to hajj. In this case, what does mahram mean, what is the purpose of mahram?

**MAHRAM PADA SAFAR PEREMPUAN DALAM TINJAU SOSIOLOGIS
(Menjembatani Realitas Muslim Klasik dan Kekinian)
ARAMADHAN KODRAT PERMANA**

Abstract

The idea of the inclusion of mahram for women travelling is an alternative and necessary instrument for the safety and comfort of women. This article analyzes the concept of mahram from a sociological perspective. Sociohistorically I argue that the hadiths of mahram was produced by the Prophet to guarantee the safety of women while they travelling. Mahram here functions like the security guard for the women. In understanding the hadith in our today's context, the rationale or "illah" of this hadiths should be taken into account. Sociologically we might find significances of re-examining the concept of mahram and women travelling. At least two significances arise: 1) Changes in women's capacity and roles; 2) Development of the security system, from one which based on human person to regulations and advancement of transportation technology.

**PENDAMPING TRAVELLING:
Kajian Antropologi Sosial tentang Mahram
MUHAMMAD MAIMUN**

Abstract

This anthropological study of mahram aims to analyze why a culture prohibits marriage between siblings and marriage between a parent and a child. The term is recognized as incest marriage or in Islam those relationships constitute mahram. In Islam as exemplified in the Qur'an and hadits, mahram is not only about forbidden marriage system, but also about something else, like women's travelling. Theoretically, incest might menace human life biologically and against the public common good. In the context travelling of women with mahram, term of mahram has specific roles as the protector for travelling member of family, just as how it functions in a marriage institution itself. However, understanding a hadith about mahram, that a woman is prohibited to travel but with her mahram, should not only about the availability of a mahram, but also about safety and comfort system, about social network, and friendship. In hajj or pilgrimage, the established friendship and cooperation of formal and non-formal organization might function as the supporting framework of security and safety system for women.