

## The Phenomenon of Private Chatting in the View of the Hadith on the Prohibition of Seclusion

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DOI: <https://doi.org/10.32505/al-bukhari.v7i2.9680>

Submitted: 2024-10-22 | Accepted: 2024-12-12 | Published: 2024-12-24

### Abstract

*This article analyzes the phenomenon of private chatting in the context of the application of the hadith that prohibits seclusion between men and women who are not mahram. In today's digital era, interactions through messaging applications and social media are becoming increasingly widespread, often carrying implications for the social boundaries regulated in Islam. Although this phenomenon is often trivialized, the impact of private chatting can be quite harmful and lead to undesirable consequences. This research aims to discuss the phenomenon of private chatting from the perspective of hadith. Using a qualitative approach, this study explores the understanding of Muslim communities regarding the prohibition of seclusion and how they interpret and apply this principle in online communication. The author identifies various motivations that drive individuals to engage in private chatting, including the desire to build closer relationships, share information, and create a more intimate communication space. However, the study also highlights potential risks and negatives that may arise from such practices, such as the abuse of trust and the occurrence of immoral actions. The study concludes the relevance of the private chatting phenomenon to the hadith on the prohibition of seclusion, which can be linked due to the shared context of men and women being together without being mahram, and the illat generated through chatting that can fall under what is prohibited in Islam. Thus, this article argues the need for a deeper understanding of the hadiths about the prohibition of seclusion, as well as the enforcement of ethical values in online communication, to align with the principles of Islamic law.*

**Keywords:** *Chatting, Hadith, Seclusion*



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### Abstrak

Artikel ini menganalisis fenomena *private chatting* dalam konteks penerapan hadis yang melarang berduaan di antara pria dan wanita yang bukan mahram. Dalam era digital saat ini, interaksi melalui aplikasi pesan singkat dan media sosial semakin marak, yang sering kali membawa implikasi pada batasan sosial yang diatur dalam Islam. Meskipun fenomena ini sering disepelekan, sesungguhnya dampak dari *private chatting* ini sangat buruk dan dapat mengakibatkan kepada hal-hal yang tidak diinginkan. Penelitian ini bertujuan untuk membahas fenomena *private chatting* ditinjau melalui perspektif hadis.

Dengan menggunakan pendekatan kualitatif, penelitian ini menggali pemahaman masyarakat Muslim tentang larangan berduaan serta bagaimana mereka menafsirkan dan menerapkan prinsip tersebut dalam komunikasi online. Penulis mengidentifikasi berbagai motivasi yang mendorong individu untuk terlibat dalam *private chatting*, termasuk keinginan untuk menjalin hubungan yang lebih dekat, berbagi informasi, dan menciptakan ruang komunikasi yang lebih intim. Namun, penelitian ini juga menyoroti potensi risiko dan negatif yang dapat muncul dari praktik tersebut, seperti penyalahgunaan kepercayaan dan terjadinya perbuatan tidak terpuji. Penelitian ini menyimpulkan relevansi fenomena *private chatting* dengan hadis larangan berduaan yang dapat dikaitkan karena memiliki konteks yang sama yakni berduaan laki-laki dan perempuan tanpa mahram serta illat yang ditimbulkan melalui *chatting* tersebut bisa masuk kepada bagian yang dilarang dalam agama. Dengan demikian, artikel ini berargumen perlunya pemahaman yang lebih mendalam terhadap hadis-hadis tentang larangan berduaan, serta penegakan nilai-nilai etika dalam berkomunikasi di dunia maya, agar sejalan dengan prinsip-prinsip syariat Islam.

**Kata kunci:** *Chatting, Hadis, Berduaan*

### Introduction

Islam is a universal religion that governs all aspects of human life, both individually and collectively, including worship, ethics, law, social relationships, and daily life.<sup>1</sup> The rules in Islam refer to a set of principles, laws, and guidelines explained in the Qur'an, Hadith, the views of scholars, and other sources that serve as references for Muslims.<sup>2</sup>

Humans, as social beings, need others, require a group that acknowledges their existence, where they can rely on one another, and need social interactions.<sup>3</sup> Social interaction refers to reciprocal relationships between individuals, individuals and groups, as well as between groups, which are dynamic.<sup>4</sup> Similarly, in social interactions, individuals must adhere to applicable rules and norms. This

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<sup>1</sup> Rabiah Z Harahap, "Etika Islam Dalam Mengelola Lingkungan Hidup," *Jurnal Ilmu Pendidikan Dan Ilmu Sosial* 1, no. 1 (2015). Hlm. 1

<sup>2</sup> Muannif Ridwan, M. Hasbi Umar, and Abdul Ghafar, "Sumber-Sumber Hukum Islam Dan Implementasinya (Kajian Deskriptif Kualitas Tentang Al-Qur'an, Sunnah Dan Ijma)," *Borneo: Journal of Islamic Studies* 1, no. 2 (2021). Hlm. 29

<sup>3</sup> Budhi Santoso, "Esensi Manusia Sebagai Makhluk Sosial," July 2018. (diakses Agustus 2024)

<sup>4</sup> Asrul Muslim, "Interaksi Sosial Dalam Masyarakat," *Jurnal Diskursus Islam* 1, no. 3 (2013): 490–91, [http://journal.uin-alauddin.ac.id/index.php/diskursus\\_islam/article/view/6642/5402](http://journal.uin-alauddin.ac.id/index.php/diskursus_islam/article/view/6642/5402). Hlm. 485

includes interactions between men and women who are not mahram (close relatives whom one cannot marry). In Islam, Allah SWT prohibits a man from being alone with a woman who is not his mahram, and likewise, a woman is forbidden to travel without the accompaniment of her mahram<sup>5</sup>, as stated in the Hadith of the Prophet Muhammad saw.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَخْلُونَ رَجُلًا بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ ". فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ امْرَأَتِي خَرَجَتْ حَاجَةً وَاكْتَسَبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا. قَالَ " ارجع فحج مع امرأتك "

*Narrated by Ali bin Abdullah: Sufyan told us, and Amr narrated from Abu Ma'bad from Ibn Abbas, that the Prophet ﷺ said, "A man should never be alone with a woman unless her mahram is present." Then a man stood up and said, "O Messenger of Allah, my wife has gone to perform Hajj, while I am required to join this battle and that." The Prophet ﷺ said, "Go back and perform Hajj with your wife." (Reported by Al-Bukhari, Hadith No. 4832)<sup>6</sup>*

As Muslims, we must not isolate ourselves from the rapidly evolving times or remain confined to one place. However, we must still adhere to the rules set by Allah and His Messenger. With the rapid advancements in technology, almost every aspect of human life is influenced by its use, either directly or indirectly.<sup>7</sup> The rapid development of Information and Communication Technology (ICT) has certainly brought impacts to society, both negative and positive.

With the increasing pace of technological advancements, the concept of "being alone together" is no longer limited to in-person or face-to-face encounters. It can now occur through online platforms such as WhatsApp, Instagram, Telegram, and other social media applications. Based on the previously mentioned hadith, generally speaking, being alone together between a man and a woman who are not mahram is an act prohibited in Islam.<sup>8</sup> However, what about situations where being alone together happens online, such as through private chatting? Private chatting refers to a conversation involving only two people, where only they can read the messages in real-time using media and internet networks.

This research connects the hadith of the Prophet Muhammad ﷺ regarding the prohibition of being alone without a mahram to the contemporary social phenomenon of private chatting. The study highlights the potential negative

<sup>5</sup> Muhammad Zaini, "Khalwat Dalam Islam (Kajian Fiqh Al-Hadis)," *Jurnal Al-QIRAAH* 14, no. 1 (2020). Hlm. 46

<sup>6</sup> Muhammad Ibn Ismail Abu Abdillah Al-Bukhori al-Ju'fi, "Shahih Bukhori," in *Jilid 5* (Cairo: Dar Tuq An-Najah, n.d.). Hlm. 341

<sup>7</sup> Detya Wiryany and Et. Perkembangan Teknologi Informasi Dan Komunikasi Terhadap Perubahan Sistem Komunikasi Indonesia," *Jurnal Nomosleca* 8, no. 2 (2022). Hlm. 244

<sup>8</sup> Zaini, "Khalwat Dalam Islam (Kajian Fiqh Al-Hadis)." Hlm. 53

impacts of uncontrolled private chatting, such as increasing the risk of undesirable behaviors and efforts to prevent zina (adultery) and other immoral actions, in relation to religious boundaries concerning interactions between men and women.

Some previous scholarly works related to this research include an academic article by Eka Sulistiyawati, which provides an explanation of the ethics for women to always safeguard their gaze and dignity when interacting with the opposite gender, as interpreted in Ash-Shiddiqie's exegesis of Surah An-Nur, verses 30-31.<sup>9</sup> Another study was conducted by Akhmad Rudi Maswanto in 2024. This research concluded that the ethical interactions between men and women in the virtual world (social media) can be analogized or compared to interactions between men and women in the real world. The researcher emphasized that women must uphold ethical standards when using social media to protect their dignity and avoid potential negative consequences resulting from a lack of caution in communication through social media.<sup>10</sup>

This research is a qualitative study conducted through library research with a qualitative descriptive approach. It seeks to describe and interpret existing conditions or relationships, prevailing opinions, ongoing processes, current impacts, or developing trends.<sup>11</sup>

The method employed in this study is Ma'anil Hadith analysis, which involves understanding the 'matan' of a hadith within its text to determine whether it can be implemented or not.<sup>12</sup> This research does not elaborate on the takhrij of the hadith, as the hadith examined in this study is narrated in Sahih Bukhari. Hadiths narrated in Bukhari and Muslim, or either of them, are considered sufficient to confirm their authenticity.<sup>13</sup>

Overall, this article not only provides an in-depth analysis of the phenomenon of private chatting but also encourages critical reflection and discussion on how religious values can be upheld in an era of increasingly complex digital interactions. Thus, this article holds significant urgency in offering a better understanding of the private chatting phenomenon and

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<sup>9</sup> Eka Sulistiyawati, "Etika Pergaulan Laki-Laki Dan Perempuan Dalam Alqur'an (Analisis QS. An-Nur Ayat 31-32 Perspektif Penafsiran Hasbi Ash-Shiddiqie Dalam KitabTafsir An-Nur)," *El-Warqoh: Jurnal Ushuluddin Dan Filsafat* 8, no. 1 (2024): 120–36.

<sup>10</sup> Akhmad Rudi Maswanto, "Fenomena Interaksi Perempuan Di Media Sosial Dalam Perspektif Hukum Islam," *Al-Ashlah: Jurnal Hukum Keluarga Dan Hukum Islam* 3, no. 1 (2024): 20–35.

<sup>11</sup> Sumanto, *Metodologi Penelitian Sosial Dan Pendidikan* (Yogyakarta: Andi Offset, 1990). Hlm. 47

<sup>12</sup> Endad Musaddad, *Ilmu Ma'anil Hadits*, Cet ke-1 (Serang: Media Madani, 2021). Hlm. 6

<sup>13</sup> Muhammad Ikhsan and Azwar Iskandar, "Interaksi Lintas Agama Perspektif Hadis Sebagai Sumber Hukum Islam," *Jurnal Al-Bukhari: Jurnal Ilmu Hadis* 5, no. 1 (2022): 71–97, <https://doi.org/DOI: http://dx.doi.org/10.32505/al-bukhari.v5i1.2593>. Hlm 75

emphasizes the importance of maintaining Islamic values in the context of digital communication in the modern era.

### **The Phenomenon of Being Together with a Non-Mahram in Classical Times**

Social interaction refers to the reciprocal relationships between individuals, individuals and groups, as well as between groups, which are dynamic.<sup>14</sup> Similarly, in social interactions, individuals must adhere to applicable rules and norms. This includes interactions between two individuals of the opposite gender who are not mahram.

The phenomenon of being alone together is easily observable in our surroundings. Examples include a man and a woman who are not mahram riding the same vehicle without the presence of others, two non-mahram individuals studying in a quiet library where they are the only ones in the room, or a female guest visiting the home of a single man living alone and conversing in the living room. These examples represent modern-day manifestations of the phenomenon of being alone together.

The above-mentioned phenomena represent instances of being alone together in a direct or face-to-face manner. However, there are also cases of being alone together that occur through online media, such as private chatting, which has become increasingly common today. People can interact with others for various purposes, sometimes without even knowing the true identity of the person they are communicating with. This can lead to cybercrimes, as individuals often fail to verify and confirm information.<sup>15</sup>

The issue of being alone together between non-mahram men and women has been addressed since the time of the Prophet Muhammad ﷺ, as reflected in various hadiths that discuss this matter. One such hadith is narrated by ‘Uqbah bin ‘Amir RA, which highlights this issue.

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالْدُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحُمُو قَالَ الْحُمُو الْمَوْتُ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَجَابِرٍ وَعَمْرِو بْنِ الْعَاصِ قَالَ أَبُو عِيسَى حَدِيثُ عُقْبَةَ بْنِ عَامِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِنَّمَا مَعْنَى كَرَاهِيَةِ الدُّخُولِ عَلَى النِّسَاءِ عَلَى نَحْوِ مَا رُوِيَ عَنْ

<sup>14</sup> Muslim, “Interaksi Sosial Dalam Masyarakat.” Hlm. 485

<sup>15</sup> Ajar Pradika Ananta Tur, “Patterns of Linguistics Features in Private Chat of Social Media Account Leading a Person To Be a Victim of a Cybercrime,” *Journal Leksika* 13, no. 1 (2019): Hlm. 29

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَخْلُونَ رَجُلًا بِامْرَأَةٍ إِلَّا كَانَ ثَالِثُهُمَا الشَّيْطَانُ وَمَعْنَى قَوْلِهِ الْحَمُّ  
يُقَالُ هُوَ أَخُو الزَّوْجِ كَأَنَّهُ كَرِهَ لَهُ أَنْ يَخْلُو بِهَا

Narrated by Qutaibah, He said: Al-Layth narrated to us, from Yazid bin Abi Habib, from Abu al-Khair, from 'Uqbah bin 'Amir, that the Messenger of Allah ﷺ said: "Do not enter places where women gather (to be alone with them)." A man from the Ansar asked, "O Messenger of Allah, what about the brother-in-law?" He replied: "The brother-in-law is death." Abu Isa said: "A similar hadith is narrated from Umar, Jabir, and 'Amr bin al-As." He added: "The hadith of 'Uqbah bin 'Amir is graded as Hasan Sahih. The disapproval of meeting women is as narrated from the Prophet, who said: "No man is alone with a woman except that the third one present is Satan." The meaning of 'brother-in-law' refers to the husband's brother. "It is as though he disapproved of a brother-in-law being alone with the wife (of his brother)." (Reported by Tirmidhi, Hadith No. 1180).<sup>16</sup>

This hadith is classified as Hasan Sahih. According to An-Nawawi, the term "hamwu" in the hadith refers to the husband's relatives, excluding his father and children, as they are mahram to the wife. These relatives are allowed to be alone with the wife without it being considered forbidden. Al-Qurtubi, as quoted by Ibn Hajar al-Asqalani, mentioned that "the entry of a husband's family into his wife's home is detrimental and harmful, akin to death, and therefore it is prohibited".<sup>17</sup> In the narration of Muslim, the term "al-hamwu" is used to refer to the meaning of a spouse's sibling, such as a brother-in-law, cousin, or similar relatives.<sup>18</sup> In this context, the Prophet ﷺ emphasized that a brother-in-law, uncle/aunt, or even a cousin is prohibited from entering the house of a woman or a man without being accompanied by a mahram. This is to ensure the safety from fitnah (temptation) and to prioritize protecting individuals from harm, while still maintaining familial bonds.

The scholars are in agreement that this hadith fundamentally prohibits being alone with someone who is not a mahram. This is because such a situation can be the starting point for disaster. As the Prophet ﷺ said, when a man and a woman are alone together, the third is Satan. Therefore, the danger lies in the condition of being alone together, not in the brother-in-law.. The nature of harassment, adultery, and infidelity that can arise from being alone together is not limited to

<sup>16</sup> Muhammad bin Isa bin Saurah bin Musa bin Adl-Dlahhak At-Tirmidzi, *Tarjamah Sunan At-Tirmidzi*, ed. Terj. Mo Zuhri Dkk, Jilid 2 (Semarang: CV.Asy Syifa', 1992). Kitab Tentang Susuan Bab: Larangan Masuk Kepada Perempuan yang Ditinggal Suaminya. Hlm. 510

<sup>17</sup> Ibnu Hajar Al-Asqalani, *Fathul Baari: Penjelasan Kitab Shahih Bukhari (Fathul Baari Syarah Shahih Al-Bukhari) Terj. Amiruddin* (Jakarta: Pustaka Azzam, 2010). Cet-4. Jilid 25. Hlm 780-784

<sup>18</sup> Abdullah bin Abdurrahman Alu Bassam, *Syarah Hadits Pilihan Bukhari-Muslim Terj Kathur Suhardi*, Cet-1 (Jakarta: Darul Falah, 2002). Hlm. 894

the “brother-in-law”, it can also come from other relatives, friends, or even strangers.<sup>19</sup>

### **Being Alone with a Non-Mahram in the Digital Era**

One aspect of life that has been affected by the advancement of information and communication technology is the cultural aspect of society, where gradually, societal culture experiences shifts.<sup>20</sup> Not only can cultural shifts occur, but the loss of a culture may also happen if information and communication technology is not used wisely. The development of information and communication technology also has positive impacts, one simple example being in the field of communication. In the past, communication was very difficult, but now, communication can be done quickly and easily, allowing people to continue interacting and maintaining relationships with those who are far away.

Unlike during the time of the Prophet Muhammad ﷺ, as previously explained, with the rapid advancement of information and communication technology, the context of being alone together is no longer limited to in-person or face-to-face encounters. It can now also occur through online media applications such as WhatsApp, Instagram, Telegram, and other social media platforms. In today's era, many cases of sexual harassment have emerged as a negative impact of the development of information and communication technology through social media, one of which is pornography and sex chatting (conversations through social media that lead to pornographic content).

Quoting the research by Andriani et al. on Adolescent Sexual Behavior in Accessing Social Media at a high school in Pali, it was found that there were four informants who had engaged in pornographic sex chatting with their boyfriends. This deviant chatting behavior tends to lead to negative outcomes, and its origin is unclear. According to the informants, it happened suddenly, even though their communication initially seemed normal. Although these teenagers were aware that such behavior was bad and deviant, the attitudes and actions that had already formed led them to become accustomed to it. Additionally, the lack of parental supervision and the improper use of social media were key factors contributing to the emergence of sexual behavior among teenagers.<sup>21</sup>

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<sup>19</sup> Yuniar Indra, “‘Makna Hadis Ipar Adalah Maut’ Seberbahaya Itukah?,” *Perpustebuireng*, 2024. (diakses Agustus 2024)

<sup>20</sup> Daryanto Setawan, “Dampak Perkembangan Teknologi Informasi Dan Komunikasi Terhadap Budaya,” *Jurnal Simolika* 4, no. 1 (2018). Hlm. 72

<sup>21</sup> Andriani Aprisye, Sudirman, and Ahmad Yani, “Perilaku Seksual Remaja Dalam Mengakses Media Sosial (Pornografi Sex Chat) Di SMA Negeri 3 Palu,” *Jurnal Kolaboratif Sains* 2, no. 1 (2019): 502–13, <https://doi.org/https://doi.org/10.56338/jks.v2i1.834>. Hlm 507-508

### Hadith on the Prohibition of Being Alone with a Non-Mahram

Based on a search for the word "berduaan" (being alone together) in the Hadith Encyclopedia application,<sup>22</sup> 9 hadiths were found discussing the prohibition of being alone with a non-mahram man and woman. One of them is H.R. Bukhari 4832, which reads as follows:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ ". فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ امْرَأَتِي خَرَجَتْ حَاجَةً وَاكْتَسَبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا. قَالَ " ارْجِعْ فَحُجِّ مَعَ امْرَأَتِكَ "

*Narrated by Ali bin Abdillah: He said, Sufyan narrated to us, Amru narrated to us from Abu Ma'bad from Ibn Abbas from the Prophet ﷺ, who said: "A man should never be alone with a woman unless she is accompanied by a mahram." Then a man stood up and said, "O Messenger of Allah, my wife is going to perform Hajj, and I am obligated to join this battle." The Prophet ﷺ replied: "Go back and perform Hajj with your wife." (Reported by Bukhari, Hadith No. 4832)<sup>23</sup>*

The hadith prohibiting being alone with a non-mahram is rooted in the social context of Arab society at that time. Before the arrival of Islam, Arab society was known for its strong patriarchal culture, where men dominated various aspects of life. In society, women at that time were often given inadequate status and, in many cases, those who gave birth to daughters would feel ashamed and humiliated, even going so far as to bury them alive.<sup>24</sup> However, when Islam arrived in Arabia with the prophethood of Muhammad ﷺ, it gradually liberated women from the dominance of the pre-Islamic culture, which was known for its barbarity and oppression. Islam recognized women as individuals with equal rights and responsibilities as men in the sight of Allah SWT, not merely as wives, companions, or accessories to men.<sup>25</sup> In fact, Islam does not prohibit women from

<sup>22</sup> Aplikasi Ensiklopedia Hadis merupakan aplikaski dari Lidwa yang dibangun oleh Saltanera memuat lebih dari 62 ribu hadis dari 9 kitab hadis (Kutubut Tis'ah) yang dilengkapi dengan terjemahan bahasa Indonesia dan Inggris. <https://hadis.in/>

<sup>23</sup> Al-Bukhori al-Ju'fi, "Shahih Bukhori." Jilid 5. Kitab Nikah Bab Janganlah Seorang Lelaki Menyepi dengan Seorang Wanita kecuali dengan Mahramnya. Hlm. 341

<sup>24</sup> Musyarif, *Sejarah Peradaban Islam (Pra Islam Sampai Bani Umayyah)*, ed. Ahdar, Cet Ke-1 (Parepare: CV Kaaffah Learning Center, 2019). Hlm. 16

<sup>25</sup> Syarifah Mudrika and Dian Yusri, "Wanita Antara Posisi Depan Dan Pinggiran (Tinjauan Historisitas Hadis Kepemimpinan Perempuan)," *Jurnal Al-Bukhari: Jurnal Ilmu Hadis* 2, no. 1 (2019), <https://doi.org/https://doi.org/10.32505/al-bukhari.v2i1.1131>. Hlm. 54



being leaders or holding positions equal to men, as long as they meet the necessary criteria.<sup>26</sup>

The Prophet ﷺ forbade a woman from traveling for three days or two nights without being accompanied by a mahram. This prohibition was based on the circumstances (space and time) of that era. At that time, journeys often passed through barren deserts with no settlements or people, and transportation was typically on camels, donkeys, or mules.<sup>27</sup> Even though the Prophet ﷺ repeatedly emphasized that all humans are equal and that the degradation and abuse of women should not occur, the patriarchal and misogynistic nature of Arabian society at that time had not yet changed much.

A woman's travel under such conditions could raise concerns and pose a threat to her honor. This restriction was placed because of the Prophet's ﷺ concern for women's safety on the road, as a preventive measure against sin or other harmful situations that could arise if a woman traveled alone without a mahram<sup>28</sup>. The condition of Arab society at that time was one of the reasons behind the Prophet's ﷺ prohibition for men and women to be alone together with a non-mahram, as it served as a form of care and protection for women's safety and dignity.

The *sanad* of the hadith about the prohibition of being alone with a non-mahram is accepted and trustworthy, and is sourced from the Prophet ﷺ. Additionally, no discrepancies are found in the *matan* of the hadith. The analysis of the *matan* is necessary to determine its validity and resolve any issues, such as contradictions with religious principles or logic, as well as to eliminate contradictions within the *matan* itself or with other similar narrations<sup>29</sup>. The meaning contained in this hadith aligns with the criteria for the authenticity of hadith. This hadith prohibiting being alone with a non-mahram reinforces the prohibition stated in the Qur'an, Surah Al-Isra, verse 32, which says: "*And do not approach adultery. Indeed, it is an immorality and an evil way*".<sup>30</sup> Other authentic

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<sup>26</sup> Mohammad Hasbullah, Fathur Rozi, and Budi Ichwayudi, "Women's Leadership in The Views of Muhammad Al-Ghazali: Hermeneutical Analysis of The Hadits Narrated by Abu Bakrah," *Al-Bukhari: Jurnal Ilmu Hadis* 7, no. 1 (2024). Hlm. 46

<sup>27</sup> Yusuf Qardawi, *Kaifa Nata'amal Ma'a Al-Sunnah Al-Nabawiyyah Ma'alim Wa Dawabit* (Kairo: Maktabah Wahbah, 1991). Hlm 131

<sup>28</sup> Bagas Luay Ariziq, "Dan Kondisi Wanita Sebelum Dan Sesudah Datangnya Islam," *Jurnal Keislaman* 5, no. 1 (2022). Hlm. 8-9

<sup>29</sup> Zul Ikromi, "Fiqh Al-Hadits: Perspektif Metodologis Dalam Memahami Hadis Nabi," *Jurnal Al-Bukhari: Jurnal Ilmu Hadis* 3, no. 1 (2020), <https://doi.org/DOI:http:dx.doi.org/10.32505/al-bukhari.v3i1.1534>. Hlm. 112-113

<sup>30</sup> At-Tirmidzi, *Tarjamah Sunan At-Tirmidzi*. Hlm. 510

hadiths also express a similar sentiment. For example, in Tirmidhi 2091<sup>31</sup>, it is narrated: "*Indeed, no man is alone with a woman, except that the third among them is Satan...*" Thus, historically, it can be confidently believed that this hadith originates from the Prophet ﷺ.

### **Relevance of the Hadith on the Prohibition of Being Alone with a Non Mahram to the Phenomenon of Private Chatting**

Although, in the context of technological advancement, being alone together between a man and a woman without a mahram does not occur in the same physical space, the harmful effects can still occur. Even though the hadith regarding the prohibition of being alone with a non-mahram generally refers to physical meetings or face-to-face interactions, the issue of private chatting can still be linked to this hadith. This is because the essence of both situations is the concept of being alone together, and the potential harm resulting from such interactions through chatting can fall under what is prohibited in Islam.

Based on the explanation above, we can understand that the ruling on chatting with a non-mahram through social media is permissible (mubah). The prohibition arises due to the *illah* related to the Prophet's concern for women and men who are not mahram, which can lead to arousal and bring one closer to *zina*. If this concern is not present, then the ruling changes as the *illah* or reason disappears. As the fiqh principle states, "*Harm can permit what is ordinarily prohibited.*" This means that things which are prohibited can become permissible in situations where harm or necessity arises.<sup>32</sup>

The permissibility of private chatting is subject to two conditions: First, there must be a *hajat* (legitimate need) according to Islamic law, such as *silaturahmi*, *dawah*, studying, seeking medical advice, asking for a fatwa, engaging in transactions, or others. Second, the content of the chat must not contradict Islamic teachings. Therefore, any conversation that does not meet one or both of these conditions is *haram*, and the person engaging in it will incur sin. For instance, it is prohibited if a man praises a woman's beauty or flirts with a non-mahram woman, and it is also prohibited if a woman writes something that could stimulate the sexual desire of a male friend, and so on.<sup>33</sup>

The phenomenon of private chatting between non-mahram men and women may seem trivial, but it is important to remember that Satan never takes a break from inciting and tempting humans, regardless of how strong one's faith is,

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<sup>31</sup> At-Tirmidzi, *Tarjamah Sunan At-Tirmidzi*. Hlm. 510

<sup>32</sup> Duski Ibrahim, *Al-Qawa'id Al-Fiqhiyah (Kaidah-Kaidah Fiqih)*, Cet-1 (Palembang: CV. Amanah, 2019). Hlm. 82

<sup>33</sup> Anshari Taslim, "Hukum Chatting Dengan Lawan Jenis," Sabili.id, 2023. (diakses September 2024)

whether young or old, knowledgeable or ignorant, rich or poor. Any activity that arouses desire and brings one closer to *zina* is *haram*. Therefore, private chatting with a non-mahram should be carefully controlled or ideally avoided, unless there is an urgent necessity, always paying attention to the proper etiquette when chatting with the opposite gender.

In discussing the phenomenon of private chatting and its relevance to the hadith prohibiting seclusion between non-mahram men and women, there are several hadiths that can serve as references. These hadiths emphasize the importance of maintaining boundaries and etiquette in interactions between non-mahram men and women. Here are some relevant hadiths:

#### 1. Prohibition of Seclusion Between a Man and a Non-Mahram Woman

A hadith from Tirmidhi, the Prophet Muhammad (PBUH) said: "A man should not be alone with a woman, for indeed, the third one is the devil." (Narrated by Al-Bukhari and Muslim).

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالْدُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحُمُوَ قَالَ الْحُمُو الْمَوْتُ قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَجَابِرٍ وَعَمْرِو بْنِ الْعَاصِ قَالَ أَبُو عِيسَى حَدِيثُ عُقْبَةَ بْنِ عَامِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِنَّمَا مَعْنَى كَرَاهِيَةِ الدُّخُولِ عَلَى النِّسَاءِ عَلَى نَحْوِ مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ وَمَعْنَى قَوْلِهِ الْحُمُو يُقَالُ هُوَ أَخُو الزَّوْجِ كَأَنَّهُ كَرِهَ لَهُ أَنْ يَخْلُو بِهَا

Telah menceritakan kepada kami Qutaibah, telah menceritakan kepada kami Laits dari Yazid bin Abu Habib dari Abu Al Khair dari 'Uqbah bin 'Amir bahwa Rasulullah saw bersabda: *"Janganlah kalian menemui para wanita."* Ada seorang Anshar bertanya: *"Wahai Rasulullah, bagaimana pendapat anda dengan saudara ipar?"* Beliau menjawab: *"Saudara ipar adalah kematian."* Abu Isa berkata: *"Hadits semakna diriwayatkan dari Umar, Jabir dan 'Amr bin Al Ash."* Dia menambahkan: *"Hadits 'Uqbah bin 'Amir merupakan hadits hasan sahih. Maksud dibencinya menemui para wanita sebagaimana yang diriwayatkan dari Nabi shallallahu 'alaihi wa sallam, beliau bersabda: "Tidaklah seorang laki-laki berduaan dengan seorang wanita kecuali ketiganya adalah setan." Makna dari ipar, yaitu saudara suami, beliau membencinya berduaan dengan isteri. (HR. Sunan Tirmidzi No. 1091)*

This hadith emphasizes that *khalwat* or seclusion between a man and a woman who are not mahram can lead to temptation and unethical behavior. In the context of private chatting, communication that takes place privately between a man and a woman who are non-mahram can be categorized as a form of virtual *khalwat*, which invites similar potential risks.

## 2. The Importance of Guarding the Gaze and Purity

Hadith from Al-Nasai, the Prophet Muhammad (SAW) said:

حَدَّثَنَا أَحْمَدُ بْنُ زُهَيْرٍ التُّسْتَرِيُّ قَالَ: قَرَأْنَا عَلَى مُحَمَّدِ بْنِ حَفْصِ بْنِ عُمَرَ الضَّرِيرِ الْمُقْرِئِ، ثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، ثَنَا هُرَيْمُ بْنُ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ النَّظْرَةَ سَهْمٌ مِنْ سِهَامِ إِبْلِيسَ مَسْمُومٌ، مَنْ تَرَكَهَا خَافَتِي أَبْدَلْتُهُ إِيْمَانًا يَجِدُ حَلَاوَتَهُ فِي قَلْبِهِ

"Ahmad bin Zuhair Al-Tustari reported to us, saying: 'We read to Muhammad bin Hafsh bin Umar Al-Dharir Al-Muqri', who said: 'Yahya bin Abu Bakir narrated to us, who narrated from Huraim bin Sufyan, from Abdul Rahman bin Ishaq, from Al-Qasim bin Abdul Rahman, from his father, from Abdullah bin Mas'ud, who said: "Rasulullah (PBUH) said: 'Indeed, the gaze is an arrow from the arrows of Satan, which is poisoned. Whoever abandons it for fear of Me, I will replace it with faith, which he will taste its sweetness in his heart.'"<sup>34</sup>

In the context of private chatting, intense interactions can trigger inappropriate feelings or thoughts. This hadith serves as a warning about the consequences of unguarded interactions, making it essential to maintain control over our gaze and behavior, including in online communications.

From the above hadiths, we can see that Islam places great importance on maintaining boundaries and ethics in interactions between men and women. The phenomenon of private chatting, which often goes unnoticed by others, must be handled wisely to avoid violating the principles of Sharia that have been established. This underscores the need for awareness and responsibility in communication, both in person and online.

## Conclusion

This study connects the hadiths of Prophet Muhammad SAW about the prohibition of seclusion between non-mahram men and women with the contemporary social phenomenon of private chatting. The research highlights the potential negative impacts of uncontrolled private chatting, such as increasing the risk of undesirable behavior and efforts to prevent *zina* and other immoral actions in accordance with religious boundaries regarding interactions between men and women. Based on the analysis of the Ma'anil hadiths concerning the prohibition of seclusion between non-mahram men and women, the phenomenon of private chatting can be related to these hadiths because both involve seclusion between a man and a woman. Although private chatting occurs through social media and

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<sup>34</sup> Abu al-Qashim At-Thabrani, *Mu'jam Al-Kabir*, 2nd ed. (Kairo: Maktabah Ibnu Taimiyah, n.d.), 173.

does not involve direct or face-to-face meetings, the consequences of such seclusion can fall under actions prohibited in Islam.

The phenomenon of private chatting in the digital era becomes an important concern, especially when linked to Islamic teachings regarding interactions between non-mahram men and women. A review of the relevant hadiths reveals that Islam emphasizes the importance of maintaining boundaries and ethics in all forms of communication. The prohibition of seclusion or *khalwat*, as mentioned in the hadiths, indicates that unsupervised interaction can lead to indecent behavior and temptation from Satan.

Private chatting, with its personal nature and often invisible to others, carries the potential to violate these principles. Communication that occurs in private spaces can lead to emotional or physical closeness that should not happen between a non-mahram man and woman. Furthermore, the moral deviations and digital risks that emerge from the use of communication technology must be cautiously monitored and managed.

In this context, it is crucial for individuals, especially the younger generation, to be aware of and understand the religious values that govern communication. Developing awareness of these boundaries not only protects personal honor but also strengthens the bonds within a healthy society that aligns with Islamic teachings. Therefore, maintaining ethics and norms in online interactions, including private chatting, is a shared responsibility that must be understood and consistently implemented by everyone.

Overall, this article stresses that while communication technology offers many conveniences, maintaining moral and ethical values in interpersonal interactions remains a top priority for creating a society that is in line with the principles taught by Islam.

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