

## **Aspects of Adherence to the Etiquette of Al-Shari'ah in the Issue of Interactions among Teenagers with Mahram and Ajnabi**

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### **Abstract**

The issue of free mixing among the younger generation, whether among mahram (non-marriageable kin) or ajnabi (non-related individuals), often causes concern for parents, teachers, and society. This issue has become increasingly uncontrollable due to various factors, including social media influence, peer pressure, and neglect of religious upbringing. The psychological and mental dilemmas of the youth are exacerbated by exposure to emotional instability, online deceit, and harmful propaganda. Therefore, this study aims to highlight the aspect of adherence to the etiquette of al-shari'ah and proposes Islamic guidelines to address and solve the related issues. The methodology is based on a qualitative approach through full document analysis. Authoritative references such as classical texts (turath), scholarly papers, selected articles, and journals serve as the primary sources. The findings indicate that interactions that adhere to sharia principles depend on a comprehensive understanding of religion within oneself. Interaction is not prohibited in Islam, but when it involves free mixing between non-mahram males and females, adherence to the etiquette of al-shari'ah is required, such as lowering the gaze and maintaining the boundaries of aurat in terms of attire and personal appearance. Furthermore, it is important to avoid involvement in foreign cultures that contradict Islamic values and to reject the culture of slander. Ultimately, the freedom of interaction among today's youth should be framed by the etiquette of al-shari'ah, which is bound by legal rulings, values, and Islamic guidelines. This academic contribution has the potential to benefit and fulfill the spiritual needs of Muslim youth across the country. This study also impacts the framework of a moral upbringing module for adolescents, benefiting executors, NGOs, family institutions, and any organization in the civil community.

**Keywords:** Adherence to Adab Al-Shari'ah, Youth Interaction Issues, Fiqh of Mahram and Ajnabi.

### **Introduction**

The formation of personal manners and character to become a responsible individual, or *insan mukalaf* who worships (*muta'abbid*), whether from a religious, social, or psychological aspect, should be a consistent practice. This is because such development is the ultimate goal to be achieved in dealing with challenges and trials in both worldly and spiritual life. In reality, the etiquette of an individual must be holistic, encompassing three main types of manners.

According to Imam Taj al-Din 'Ata'illah al-Sakandari, the manners for those who are ready to change (*ahl al-tariq*) include practicing *adab al-Shariah* at one moment, excelling in *adab al-Khidmah* (service ethics) at another, and at the same time, observing *adab al-Haq* (relationship with Allah SWT). He further elaborated that *adab al-Shariah* means adhering to all the regulations set by Islamic law (*shari'ah*) as a guide for every individual who wishes to return to their true Creator (al-Sakandari, 1344H).

Meanwhile, *adab al-Khidmah* means becoming selfless by observing all the regulations in compliance with *shari'ah*, not turning back to established customs except to express gratitude for Allah's blessings. This is because *ahl al-khidmah* should not rely entirely on their usual practices from the past (al-Sakandari, 1344H). As for *adab al-Haq*, it refers to a servant's recognition of their own limitations and the complete power of their Creator, Allah SWT. In other words, the servant must acknowledge their own poverty, weakness, and inadequacy, while at the same time recognizing Allah's infinite wealth, strength, and majesty (al-Sakandari, 1344H).

### **The Issue of Free-Mixing Among Teenagers**

Understanding the discipline of social interaction among teenagers typically involves various aspects related to law and wisdom. This is especially true when it comes to youth, who are often found to be unprepared to fully commit to and bear social responsibility. They also tend to lack the experience required to interact appropriately, whether with close family (*mahram*) or with unrelated individuals (*ajnabi*).

According to Nur Najwa et al. (2019), young people often engage in free-mixing without regard for gender, which makes them easily influenced by negative elements. This free-mixing occurs mainly due to a lack of understanding of the proper way to interact according to Islamic law. However, some individuals prefer isolation, choosing not to engage with the outside world, and thus avoid social interaction altogether.

In this context, the Prophet Muhammad (SAW) once said in a hadith:

"The believer who mixes with the people and is patient with their harms is better than the believer who does not mix with the people and is not patient with their harms."

(Sunan Ibn Majah, Book of Tribulations, Chapter on Patience in Adversity, Hadith No. 4032).

Hassan (2019) also stated that the root cause of free-mixing is teenagers' negligence when faced with moral decline and their disregard for religious values, which leads to weak or fragile faith. This situation is further compounded by rapid technological and scientific advancements that are enticing, leading to widespread moral decay, cybercrime, domestic violence, and other social issues among teenagers.

### **Adab Al-Shariah in Social Interactions**

Ibn-Qayyim (n.d) defines adab (manners) as the gathering of virtuous qualities in a servant of Allah, and divides adab into three categories:

1. Adab with Allah SWT (the Almighty)
2. Adab with the Prophet SAW (Peace Be Upon Him) and his Shariah
3. Adab with other creatures of Allah SWT

According to Ibn-Qayyim (n.d), adab is an ethical state illuminated by the light of guidance that emanates from the lamp of prophethood. Ibn Muflih also emphasizes, in his book, the necessity for scholars, worshippers, and every sincere Muslim to understand the importance of adab in accordance with Shariah and to pursue beneficial outcomes.

In line with this, Islamic Shariah advises believers not to engage in gatherings or interactions that serve wrongful purposes. This includes:

- Gatherings aimed at sinful acts
- Exposing inappropriate body parts
- Displaying greed towards others' possessions
- Arousing desires or engaging in meaningless, frivolous discussions

Allah SWT says in the Qur'an:

“O wives of the Prophet, you are not like any other women. If you fear Allah, then do not be too soft in speech (with men), lest he in whose heart is disease (should be moved with desire), but speak in an appropriate manner.”

Surah Al-Ahzab (33:32)

This verse clearly warns all family members to maintain proper decorum, especially when interacting with ajnabi (non-mahram individuals), as speaking in a soft or flirtatious manner can lead to temptation or improper arousal. Instead, Allah SWT encourages speaking with respect and appropriateness, free from elements of temptation, deceit, or frivolity.

According to Islamic jurisprudence (*al-Mawsu'ah al-Fiqhiyyah*, 1990), interactions between men and women are prohibited if they involve the following:

1. Seclusion with a non-mahram woman in a private place
2. Inappropriate behavior that lacks modesty
3. Unnecessary mingling, joking, or physical contact

In a hadith narrated by Abu Zar al-Ghifari, it is emphasized that good manners and forgiveness for mistakes should be practiced with piety towards Allah SWT:

“Be mindful of Allah wherever you are, and follow up a bad deed with a good one, which will erase it, and treat people with good manners.”

(Narrated by Al-Tirmidhi, Hasan Sahih Hadith No. 1987)

This hadith underscores the importance of piety and good manners when dealing with others, especially in social interactions. Prophet Muhammad SAW emphasizes that a strong adherence to Shariah and its associated manners is vital for avoiding evil and promoting harmony within a community. Being forgiving and well-mannered helps prevent negative outcomes and fosters positive relationships.

### **Personal Appearance around Mahram and Ajnabi**

Personal appearance is not just about covering the aurat (private parts), but also about preserving one's dignity and that of others. In Islam, maintaining modesty in clothing and behavior is an essential aspect of self-respect and respect for others. From a Shariah perspective, the issue of personal appearance and aurat is important, and it can be discussed from the perspectives of mahram (close family members) and ajnabi (non-family members):

#### **1. Appearance around Mahram**

A mahram refers to individuals whom one cannot marry due to blood relations, foster relationships, or marriage ties, such as parents, siblings, or children.

- For Women: Women can reveal parts of their body that are normally covered in front of ajnabi, such as their hair, neck, and arms. However, it is still encouraged to maintain modesty even in front of mahram by wearing appropriate clothing and maintaining decorum.
- For Men: Men can expose parts of their body such as the arms and legs, but must maintain modesty and avoid exposing the area between the navel and the knees.

#### **2. Appearance around Ajnabi**

An ajnabi is someone who is not a mahram and refers to individuals with whom marriage is permissible, such as non-related members of the opposite sex.

- For Women: Women must cover their entire body except the face and hands, according to the majority of scholars. This includes covering the hair and wearing loose, modest clothing that does not reveal the body's shape.
- For Men: Men must cover the area between the navel and the knees, and their clothing must also be modest and not tight-fitting.

In short, safeguarding one's modesty by covering the aurat and dressing appropriately is a significant aspect of preserving one's dignity and adhering to religious guidelines. Although the rules for personal appearance may be more relaxed among mahram, it is still encouraged to dress modestly out of respect. When dealing with ajnabi, stricter adherence to Shariah guidelines is required to ensure proper decorum in interactions.

### **Shariah Guidelines on Adab**

Several guidelines on adab from Islamic scholars help ensure harmonious and respectful relationships among individuals. These guidelines can be categorized into three types:

#### **1. Adab with Allah SWT**

- Observing Shariah law in dress and appearance
- Being calm and humble, as demonstrated during acts like prostration
- Knowing Allah SWT through His names, actions, and attributes
- Practicing sincerity and accepting Allah's commands with an open heart
- Relying on Allah and being patient in trials and hardships

#### **2. Adab with the Prophet SAW**

- Having faith in the Prophet SAW and the revelation he received from Allah
- Following his Sunnah (traditions) completely
- Emulating his truthful and wise character
- Leading by example and being a positive influence on family and society

### 3. Adab with Other Creatures

- Observing proper boundaries of modesty when interacting with others
- Avoiding seclusion or inappropriate behavior with ajnabi
- Not engaging in flirtation, excessive joking, or unnecessary physical contact
- Speaking respectfully and maintaining humility in social interactions

### Conclusion

This study seeks to address the social challenges faced by today's youth by encouraging individuals to refer to adab al-Shariah, which offers practical guidance on ethical behavior, supported by clear legal rulings and wisdom. Following the exemplary conduct of past scholars, these guidelines provide a framework for changing attitudes towards dress and personal appearance, both in interactions with mahram and ajnabi. By adhering to the Qur'an and hadith, and with an open heart and mind, individuals can develop better behavior, fostering positive social relationships that endure across generations.

All of this – if observed and assessed with an open heart and clear conscience – can have a profound and comprehensive impact on the change in attitudes, behaviors, and actions of teenagers throughout time, no matter where they are.

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