

SAFE SPACE FOR FEMALE PILGRIMS WITHOUT A MAHRAM DURING THE PERFORMANCE OF UMRAH

Afria Putri Salsabila, Abdul Rozaq

Walisongo State Islamic University Semarang, Indonesia

2201056011@student.walisongo.ac.id, abdul_rozaq@walisongo.ac.id

ABSTRACT

The Saudi Arabian government's policy of allowing women to perform Umrah without a mahram since 2022 marks a significant change. However, this raises an urgent need for a comprehensive security system. This study aims to analyze the concept and implementation of a safe space for female pilgrims without a mahram during the Umrah pilgrimage, viewed from a legal, social, and spiritual perspective. This descriptive-analytical qualitative study employs three main data collection techniques: in-depth interviews for primary data, documentation studies and policy analysis for secondary data, and field observations. Data validity was tested using source triangulation. The results show that a safe space is formed through three key elements: (1) Policy and technology, namely implementing gender-based segregation of worship areas and the use of nusuk applications and *GPS trackers* as a substitute for the protective function of mahrams, (2) Social and collectivity such as the formation of solidarity and formal and informal mentoring networks among female pilgrims, (3) Spiritual and Autonomy providing the availability of a worship environment that supports devotion and spiritual independence. The construction of this safe space aligns with the principles of *maqāṣid al-syarī'ah*, particularly in safeguarding the body and soul (*ḥifẓ al-naḥs*). This study recommends strengthening technology-based security systems, developing specific guidance for assistance, and improving digital literacy for pilgrims.

Keywords: *female congregation, maqasid sharia, safe space, safety of worship, umrah without a mahram.*

ABSTRAK

Kebijakan Pemerintah Arab Saudi yang mengizinkan perempuan melaksanakan umrah tanpa mahram sejak tahun 2022 menandai perubahan signifikan. Namun, hal tersebut memunculkan kebutuhan mendesak akan sistem keamanan yang komprehensif. Penelitian ini bertujuan untuk menganalisis konsep dan implementasi ruang aman bagi jemaah perempuan tanpa mahram selama pelaksanaan ibadah umrah, ditinjau dari perspektif hukum, sosial, dan spiritual. Penelitian kualitatif deskriptif-analitis ini menggunakan tiga teknik pengumpulan data utama: wawancara mendalam untuk data primer, studi dokumentasi dan analisis kebijakan untuk data sekunder, serta observasi lapangan. Keabsahan data diuji menggunakan triangulasi sumber. Hasil penelitian menunjukkan bahwa ruang aman dibentuk melalui tiga elemen kunci: (1) Kebijakan dan teknologi yakni mengimplementasi pemisahan area ibadah berbasis gender dan pemanfaatan aplikasi *nusuk* serta *GPS tracker* sebagai substitusi fungsi protektif mahram, (2) Sosial dan kolektivitas seperti terbentuknya solidaritas dan jejaring pendampingan formal maupun informal antar jemaah perempuan, (3) Spiritual dan Otonomi memberikan ketersediaan lingkungan ibadah yang mendukung *khusyuk* dan kemandirianspiritual. Konstruksi ruang aman ini selaras dengan prinsip *maqāṣid al-syarī'ah*, khususnya dalam menjaga jiwa dan raga (*ḥifẓ al-naḥs*). Studi ini merekomendasikan penguatan sistem keamanan berbasis teknologi, pengembangan pedoman pendampingan khusus, dan peningkatan literasi digital bagi jemaah.

Kata kunci: *jemaah perempuan, keamanan ibadah, maqasid syariah, ruang aman, umrah tanpa mahram.*

INTRODUCTION

The Saudi Arabian government's policy reform since 2022, reinforced in 2025, allows women to perform Umrah without a mahram companion. This applies specifically to women aged 21 and above, as part of social reform and women's empowerment. This is in line with the Saudi Vision 2030 agenda, which expands women's access to religious services and encourages increased public participation (Saudi Gazette, 2022).

This change has a direct impact on Indonesia as the largest umrah congregation in the world. Data from the Ministry of Religious Affairs of the Republic of Indonesia shows that female pilgrims dominate the number of umrah departures. In 2022, Indonesia recorded 1,006,306 umrah pilgrims. There were 553,468 women and 452,838 men. In 2023, there was an increase to 757,184 women and 611,332 men. Then in 2024-2025, there was a continuous increase. This high dominance shows an increase in women's independence in worship and higher worship mobility, even without a mahram. This condition is in line with the Saudi Vision 2030 reform, which directly increases the need for a strong and integrated security and protection system (Ministry of Religious Affairs of the Republic of Indonesia, 2022) .

With the increasing mobility of women, the need for a strong security system is becoming increasingly important. Although Saudi policy has opened up wider access, female pilgrims without a mahram face various risks such as overcrowding in the areas of the Grand Mosque and the Prophet's Mosque, the potential for getting lost, harassment, low emergency assistance, and psychological pressure due to long journeys. These conditions necessitate the concept of a safe space that can provide comprehensive physical, social, and spiritual protection during the umrah pilgrimage (Nazahah and Sahidin, 2022); (Suhenriko, 2023) .

Various studies show that the understanding of *mahram* in Islamic law is dynamic. Classical scholars from the Hanafi, Maliki, and Hambali schools of thought argue that women should not travel without a *mahram*, based on the generality of the hadith of the Prophet Muhammad (Narrated by Bukhari) which emphasizes the aspects of honor and protection (Mahmuddin et al., 2021) . However, some Shafi'i scholars and *fuqaha muta'akhhirin*, such as Imam an-Nawawi, assert that this prohibition is contextual and may be waived if safety is guaranteed (Aziz and Maisyal, 2024) .

Contemporary scholars such as Yusuf al-Qardhawi and Wahbah Az-Zuhaili even interpret the law of traveling without a *mahram* more flexibly, as long as the purpose of worship and safety can be guaranteed. This approach is also in line with *the maqashid al-syariah*, especially the protection of life and limb (*hifz al-nafs*) (Hermanto, 2022). Thus, the policy of umrah without a mahram is not merely an administrative change but a transformation of the security paradigm that requires an

integrated protection system. (Chalimatus Sadijah, 2024) .

The concept of safe space in gender studies refers to an environment that allows women to engage in activities without physical, social, or psychological threats. The implementation of the Umrah pilgrimage includes safe spaces such as women- only areas, female staff services, access to security technology such as the *Nusuk* app and *electronic bracelets*, as well as solidarity among pilgrims. 's report shows that Saudi Arabia has improved facilities and mechanisms for the protection of women, including the placement of female security officers, the division of worship zones, and integrated CCTV surveillance.

Previous studies have tended to focus on legal (fiqh) and policy aspects. Meanwhile, empirical studies on how safe spaces are formed through physical facilities, social interactions, and spiritual support for female pilgrims are still limited. There have not been many studies that comprehensively examine how women form safe spaces during worship. This *research gap* is the background for this study.

Theoretically, this study is based on the *safe space* theory developed by Frankenberg (1993) and Brown (2015). This theory emphasizes that a safe space for women is not only a physical environment free from threats but also includes social and psychological dimensions that allow them to carry out activities comfortably, independently, and without pressure. In the practice of umrah, a safe space is understood as an environment that supports women without mahrams to perform their worship solemnly, comfortably, and with dignity.

This theory is relevant to the principle of *Maqashid al-Syari'ah*, which emphasizes the protection of five basic things: religion, soul, mind, offspring, and property. The policy of umrah without a mahram can be seen as a form of actualization of the principle of *hifz an-nafs* (protecting the soul and body) through an integrated security system that replaces the role of individual protection (*mahram*) with a structured security system organized by the government.

Thus, the researcher emphasizes *that the novelty* lies in the mapping of a complete and multidimensional safe space for female pilgrims without a mahram. The researcher not only examines the policy but also empirically links the three pillars of protection, which consist of: 1) physical security, such as monitoring by sophisticated technological devices and the existence of a zoning system between men and women, 2) social security, which forms a support network, and 3) spiritual security, namely the pilgrims' devotion. This analysis is then directly linked to the principle of *Maqashid al-Syari'ah*, showing that the modern security system is a concrete manifestation of the protection of life and limb.

Based on this description, this study focuses on answering the research question: how are

the concept and implementation of safe spaces for female pilgrims without mahrams in the performance of umrah viewed from legal, social, and spiritual perspectives.

This study aims to analyze the forms of protection that emerge through state policies, support from travel organizers, solidarity among pilgrims, and the of special worship facilities for women, which are then linked to the values of *maqashid al-syariah*.

Table 1. Related literature and the researcher's actual contributions.

No	Researcher/Source (Year)	Main Findings	Contribution to This Research
1	Nazahah and Sahidin (2022) The Law of Women Traveling Without a Mahram.	A study of the law of women traveling without a mahram from the perspective of Islamic scholars	Operating Islamic legal theory into an applicable security framework: how the concept of security guarantees in fiqh is realized in the form of area separation, nusuk technology, and e-bands.
2.	Ministry of Religion of The Republic of Indonesia (2022) Data on the number of Hajj and Umrah pilgrims.	Statistical data on the dominance of female Hajj pilgrims.	Providing solutions to this data by analyzing the companion support model for travelers and solidarity strategies among pilgrims as a response to the vulnerabilities arising from the absence of a mahram.
3.	Adawiyah et al. (2025) Socialization of Safe Spaces for Women.	The importance of creating safe spaces for women in public spaces.	Specializing the concept of safe spaces in umrah worship and designing multidimensional safe spaces (physical, social, spiritual) that can be implemented by umrah organizers.
4.	Crescentrating (2023)	General report on the improvement of safety facilities for women.	Analyzing and Systematizing these facilities into three pillars of safe spaces, namely policy, social, and spiritual, while also analyzing their effectiveness from the perspective of pilgrims.

Based on an analysis of policy data, pilgrim experiences, and Islamic literature, this study concludes that a safe space for female pilgrims without a mahram is formed through the integration of three pillars: policy & technology (such as Nusuk and e- band as substitutes for

mahram), social solidarity (formal and informal), and spiritual facilities that support devotion. These findings directly address the initial problem by showing that security can shift from individual guarantees (mahram) to integrated systemic guarantees. Interpretation through the lens of *maqāṣ id al-syarī'ah* reveals that this construction is in line with the principle of *ḥifẓ al- nafs*. This study differs from previous studies, which tended to be partial, by presenting a multidimensional analysis that connects Saudi policy, social dynamics, and spiritual dimensions within a single framework, while also offering an applicable model for Umrah organizers and regulator.

METHODS

This study uses a qualitative approach with a descriptive-analytical research type. Research data was collected through three main techniques: (1) Informal and semi- structured *in-depth* interviews with female pilgrims who had performed umrah without a mahram (informants Ainiyah, Nailiya, and Nidaiya as primary data sources (2) Documentation and Policy Analysis (*Library Research*) to collect secondary data obtained through secondary data analysis in the form of official documents, such as the 2022 report of the Ministry of Religious Affairs of the Republic of Indonesia, which contains developments in the number of umrah pilgrims, gender distribution, and pilgrim service policies. In addition, this study also utilizes official policies of the Government of Saudi Arabia, such as the 2022 decision of the Ministry of Hajj and Umrah and the 2025 policy update regarding travel permits for women without a mahram. It also draws on international publications such as *Crescentrating*, (2023), *Saudi Gazette*, (2022), and *Soul of Saudi*, (2025), online news articles, scientific papers, and previous research findings from Baykal,(2023) and Subenriko, (2023) which discuss the dynamics of Muslim women in the context of religious mobility based on official documents (Ministry of Hajj and Umrah), reports, and theoretical literature. (3) Observations were conducted to observe implementation in the field, including time zoning arrangements, separation of worship areas such as in Raudhah and Hijr Ismail, and comfort and safety conditions.

The collected data was then analyzed through data reduction, data presentation (including synthesis tables), and conclusion drawing (Purhantara, 2010). The validity of the research findings was tested using the Source Triangulation technique, namely by comparing and verifying the consistency of subjective experience data (interviews) with policy data and observation results to ensure the validity of the findings.

The research focused on the practice of Umrah in the areas of the Prophet's Mosque and the Grand Mosque. Through visual documentation, official reports, and narratives of pilgrims' experiences, this study sought to identify forms of protection, assistance, and adaptation strategies

that create a safe space for female pilgrims without mahrams. Thus, this research method not only describes the phenomenon descriptively but also analyzes it in depth to find the relationship between policy, social practices, and Sharia values in the context of contemporary Umrah pilgrimage.

RESULT AND DISCUSSION

This study focuses on the concept and implementation of safe spaces for female pilgrims without mahrams in the practice of Umrah. Based on the results of data analysis, it can be explained that the concept of safe spaces for female pilgrims without mahrams is a multidimensional construct that encompasses physical, social, and spiritual aspects. The development of this concept is inseparable from the Saudi Arabian government's policy allowing women to perform the umrah alone without a male guardian, which was then implemented through various systematic and cultural mechanisms. The application of this research can be seen in the operational policies in the Holy Land. The system provided by umrah organizers, as well as the solidarity that occurs among female pilgrims.

Concept and Implementation of Safe Spaces for Female Pilgrims Without Mahrams in the Performance of Umrah (legal or policy, social, spiritual).

The permission for women to perform Umrah without a mahram, as granted by the Saudi Arabian government, is not merely an administrative policy but a legal change that reconstructs the paradigm of security in *fiqh safar*. Fundamentally, this policy marks a shift from individual-based guarantees (*mahram*) to systemic guarantees integrated with the principles of *maqasid syariah*. This study will elaborate on the concept of safe space through complementary legal or policy, social, and spiritual perspectives.

Rules on Mahram Separation in the Implementation of Umrah in the Holy Land.

The Saudi Arabian policy since 2022 that allows women to perform umrah without a mahram has changed the paradigm of women's security from an individual approach to an organized security system. Based on a review of official documents from the Ministry of Hajj and Umrah (2022-2025) that allow women aged 21 and above to perform umrah without a mahram companion, this presents a form of substitution of functions in Islamic law. The role of the mahram as the guardian of an individual's safety and honor has been transferred to the state through a comprehensive security system, regulations, and facilities (Gazzette, 2022)

This policy of separating worship areas needs to be viewed in a broader context, namely to eradicate the social stigma that often places women in an inferior position in public spaces (Affandi

and Gofur, 2023) . The gender segregation implemented by the Saudi Arabian government is not intended to restrict, but rather to create an organized security system. This system aligns with official policies emphasizing the importance of dividing areas to avoid mixing that could disrupt solemnity and security, while ensuring an environment that protects women's dignity (Rahmi, 2023) .

The initial response of the congregation to this policy shows a duality of feelings. On the one hand, the congregation feels that it has been made easier, but on the other hand, there are concerns about security. As expressed by one informant, although it initially caused concern, this policy is generally felt to greatly facilitate worship mobility. The first time I went on umrah without a mahram, I felt a mixture of happiness and worry. Happy because it was easier to leave without waiting for a mahram, but in general, this rule greatly facilitated (Putri, 2025). However, these concerns can be adapted to and overcome. Before departure, I felt hesitant and unsafe when going alone, but that did not make the congregation feel unsafe and uncomfortable because it could all be overcome (Fadhillah, 2025) .

The rule of separation between men and women in the performance of Umrah in the Holy Land is a crucial element of the concept of a safe space for women, especially for those who perform the pilgrimage without a mahram companion (Darmawan and Izzati, 2024). The purpose of this system is to protect sanctity, ensure safety, and provide comfort in worship, while respecting religious and cultural norms. This area separation system is considered highly effective, especially in crowded locations. Separating worship areas when they are crowded, such as in the Mataf or Raudhoh, is quite effective. At the very least, it can reduce pushing and shoving and make female worshippers feel safer and more comfortable" (Fadhillah, 2025) .

Based on direct observation, the researcher found an increase in the sense of security felt by female worshippers thanks to the implementation of a policy of physical separation between men and women in the worship areas of the Grand Mosque and the Prophet's Mosque. In both locations, scheduling and zoning arrangements were implemented in key locations such as Hijr Ismail and Hajar Aswad. For example, visiting times to Hijr Ismail are divided based on gender. Female visitors are allowed from 7:30 a.m. to 11:00 a.m. WAS, with queues starting from the Al-Fath gate, while male pilgrims are allowed from 10:00 p.m. to 2:00 a.m. WAS, with queues starting from the Rukun Iraqi side. Similar arrangements are also applied at Hajar Aswad, with recommended times , such as after dawn prayers or midnight until dawn to avoid crowds and create a more peaceful atmosphere for worship.

Technological innovations also support the management of pilgrim flows and enhanced security. The *Nusuk* application serves as an identity card and access control system for visits to

Roudhah. Through this application, female pilgrims are given a visit schedule from 06:00 to 11:00 WAS and from 21:30 to 00:00 WAS at gate 39, while male pilgrims are given a schedule from 01:00 to dawn and from noon to evening at gate number 1. Female pilgrims who do not use *Nusuk* can access through gates 21/22 or gate 33. However, they may only stay around the Raudhoh area, not inside it.

The Nusuk application is an official platform developed by the Kingdom of Saudi Arabia to manage the administrative and technical dimensions of Umrah. In contemporary studies of pilgrimage governance, Nusuk is understood not merely as a technological innovation, but as a state regulatory instrument that integrates visa issuance, pilgrims' biometric identification, ritual scheduling, accommodation, transportation, and mobility monitoring. Januratmo (2025) emphasizes that this digitalization marks a shift from intermediary-based management toward a centralized, state-controlled system.

In addition to the *Nusuk* app, there is also a digital navigation service that helps pilgrims navigate the areas of the Grand Mosque and the Prophet's Mosque. Similar technology has been successfully implemented in the form of electronic bracelets (e-bands) for Hajj pilgrims. These electronic bracelets are equipped with GPS features that allow *real-time* tracking of pilgrims' locations, an SOS feature for emergencies, and storage of identity and medical data.

Another advanced tool is *the GPS tracker*, which functions as a smart location tracking system that makes it easier for pilgrims, especially women traveling without a mahram, to monitor their whereabouts during worship. This innovation has directly succeeded in managing pilgrim density and ensuring the safety and comfort of women. According to a report by , the implementation of this digital system has been proven to reduce incidents of harassment and disorientation compared to the period before the 2022 reform.

From the perspective of contemporary Islamic law, Nusuk represents a modern manifestation of *wilāyat al-dawlah* (state authority) in ensuring order, security, and protection in the performance of religious rituals. Through digital mechanisms, the state assumes protective responsibilities that were previously embedded in personal or communal arrangements

Rahmi (2023) and other scholars drawing on Ibn Qayyim's legal philosophy further argue that legal rulings tied to specific social contexts may evolve when their underlying causes (*'illah*) change. In modern Umrah practices, standardized transportation, regulated accommodation, and real-time digital monitoring collectively reduce vulnerabilities faced by female pilgrims. This supports the argument that institutional and technological safeguards can complement—or in some interpretations, substitute—the practical protective role of a mahram. The separation of safe spaces is now part of a

modern technology- based security strategy and public policy oriented toward *maqashid syari'ah*, namely safeguarding life and body (*hifz an- nafs*) (Maknun and Nizami, 2022)

Strengthening Social Space from a Social Perspective

A safe environment for female pilgrims does not only arise from official policies, but also from experiences born out of solidarity among fellow pilgrims. This solidarity enables the formation of strong social networks where women performing umrah without a mahram support and protect one another during the pilgrimage. As explained by Adawiyah et al., (2025) , a safe social space for women is formed when the female community can express their spirituality without pressure or domination from other parties, and when there is protection and freedom of opinion. An equally important aspect of implementation is the mentoring and social support system. In reality, Indonesian umrah organizers have developed a special mentoring program called *sahabat musyafir*. This program provides trained female mentors whose job is to ensure the safety and comfort of pilgrims during their religious journey.

In addition to formal mentoring, an informal network has also been formed among fellow pilgrims. This solidarity has formed small informal groups as a social protection mechanism. Iffatul, (2025) identifies that feelings of insecurity arise in certain situations: "If, for example, I am completely alone without the company of fellow women, I think it would be unsafe. The way to overcome this is by inviting fellow women, whether they are mahram or not, to accompany you." (Iffatul, 2025) .

The strategies implemented are concrete examples of active measures taken by pilgrims to create a collective security system aimed at mitigating the negative impacts of interactions with the opposite sex, such as during tawaf, sai, and other religious activities. One way to address this is by developing gender sensitivity training programs for umrah staff and managers, focusing on understanding the needs and dynamics of women, including psychosocial aspects and supervision that respects the dignity of the congregation.

This phenomenon of solidarity not only provides physical security but also creates psychological security. In a supportive environment, women can share their spiritual experiences without fear of being judged, strengthen each other, and build self-confidence. This is reflected in Ainiyah's (2025) overall positive and meaningful worship experience. This statement identifies that with adequate social support, the absence of a mahram does not become an obstacle to achieving a solemn worship experience. In performing the Umrah, this solidarity plays an important role in creating a socially safe space, where women are not only passive objects of protection, but active

subjects who contribute to building a conducive worship environment (Chalimatus Sadijah, 2024).

Achieving a Safe Space from a Spiritual Perspective

At a fundamental level, spiritual safety emerges when women in the congregation are able to achieve concentration and closeness to the Creator without distraction. The resulting peace of mind is the result of a sense of physical and social protection. Based on research, women feel physically safe and receive social support, allowing their minds and hearts to focus fully on worship activities (Amri et al., 2025).

The existence of a special, comfortable, and relatively more spacious area for women in the Grand Mosque and the Prophet's Mosque creates the perfect environment for achieving a state of reverence. Worshipers focus and concentrate solely on worship, enhancing their spiritual experience. In this area, there are partitions or barriers between male and female worshipers so that they can worship and rest in peace. There, women can worship freely, read prayers, and recite dhikr without feeling hindered. The policy that allows female worshippers to be present in the Holy Land without dependence on male mahrams also strengthens spiritual autonomy, as it affirms the direct relationship between the servant and the Creator (*hablum minallah*) without intermediaries (Chalimatus Sadijah, 2024).

Integration of Maqashid Syariah Principles in Policy

The Saudi Arabian government's decision to allow women to perform the Umrah pilgrimage without a mahram is a manifestation of modern *ijtihad* based on the principle of *maqāṣ id al-syarī'ah*. From this perspective, the policy is not merely interpreted as a liberalization of the law, but as an effort to adapt Islamic law to evolving social dynamics. The fundamental principle of *maqāṣ id al-syarī'ah* highlights five main objectives of Sharia, namely the preservation of religion (*hifẓ ad-dīn*), life and limb (*hifẓ an-nafs*), intellect (*hifẓ al-'aql*), lineage (*hifẓ an-nasl*), and wealth (*hifẓ mall*) (Hermanto, 2022).

The policy on umrah for women without a mahram from a theological perspective reflects the actualization of the principle of *maqashid syariah*, namely the protection of life and limb (*hifẓ an-nafs*), which is adapted to the needs of modern society (Hasyim, 2025). Classical scholars such as Imam an-Nawawi have emphasized that the prohibition on traveling without a mahram is conditional and can be reviewed if the travel conditions are safe (Rohman, 2018).

This idea was later developed by contemporary scholars such as Yusuf al-Qardhawi and Wahbah Az-Zuhaili, who argued that modern social systems can replace the protective role of the mahram (Mabrur, 2017). As long as the safety of the pilgrims can be guaranteed by the state. Saudi Arabia's post-2022 policy is a concrete illustration of this *maqashid syar'iah* approach. By prioritizing

the aspect of *ḥifẓ an-nafs* (*protecting life and limb*), the government is not only reforming administrative law but also re-actualizing Islamic values to address global challenges regarding women's rights and mobility. From a public policy perspective, this is in line with the Saudi Vision 2030 agenda, which aims to encourage women to play an active role in the socio-religious sphere (Maknun and Nizami, 2022).

CONCLUSION

Based on the discussion above, it can be concluded that the creation of a safe space for female pilgrims without mahrams during the Umrah is the result of a multidimensional construction that encompasses policy, social, and spiritual aspects. From a policy perspective, the Saudi Arabian government has created an integrated security system through gender-based separation of worship areas, the use of technology through the Nusuk application and electronic bracelets (e-bands), and CCTV surveillance that serves as a substitute for the protective role of mahrams. From a social perspective, the creation of a safe space is supported by a formal assistance system through the sahabat musyafir program and an informal solidarity network among female pilgrims that creates a collective protection mechanism. Spiritually, the availability of special worship facilities for women at the Grand Mosque and the Prophet's Mosque allows for spiritual devotion and autonomy. The construction of this safe space is in line with the principle of *maqāṣ id al-syarī'ah*, particularly in protecting the soul and body (*ḥifẓ al-nafs*).

This study recommends several things: 1) The Saudi Arabian government and the Ministry of Hajj and Umrah should continue to strengthen technology-based security systems, expand women-only zones, and increase the number of female security officers. 2) The Indonesian Ministry of Religious Affairs needs to develop specific guidelines for accompanying female pilgrims without mahrams, covering training standards for female officers and improving digital literacy. 3) Umrah Travel Organizers (PPIU) are advised to develop more structured assistance programs and conduct comprehensive security briefings. 4) Female pilgrims are advised to prepare themselves mentally, spiritually, and technically before departure. For further research, it is recommended to conduct a more in-depth study of the spiritual experiences of female pilgrims and a comparative analysis of various existing assistance models. Further research is strongly recommended to address the limitations of this study by expanding its scope and perspective. The main focus recommended is cross-country comparative research to test the concept of safe spaces on a more diverse sample, as well as involving the perspectives of key *stakeholders* (Mutawif and Saudi Authorities) to obtain an overview of the operational effectiveness of the security system. Additionally, research could be developed on the performance of technological

systems (the Nusuk and *e-band* applications), or by expanding the scope of discussion from Umrah to the realm of Hajj, which has higher complexity in terms of risk and rituals.

BIBLIOGRAPHY

- Adawiyah, S. El, Kusumiati, A., & Sinaga, A. B. (2025). Socialization of Safe Spaces for Women in Creating Gender Equality in the Public Sphere. *Setawar Abdimas*, 4(2).
- Affandi, Y., & Gofur, W. (2023). Unveiling the Humanization of Women in the Interpretation of Faidh Ar-Rahmân. *Fatawa Publishing Semarang*.
- Amri, Z., Khofifah, N., Rosalita, J., Fitria, N., Aulia, E. A., Choiriyah, U., Khoirotunnisa, Lestari, A. N., Sutrisno, A. T., & Prasiska, S. A. (2025). Professionalism in Sacred Worship Services: Practices, Challenges, and Innovations of the Hajj and Umrah Bureau. *Lutfi Gilang*.
- Aziz, M. A. A., & Maisyal, N. (2024). The Views of the Four Madhhabs on Mahram Hajj for Women. *Journal of Science and Islam*, 36–43. <https://doi.org/10.23917/jkk.v4i1.160>
- Bobihu, M. (2023). The Implementation of Mahram in the Execution of Hajj for Women from the Perspective of Maṣ laḥ ah (Case Study on the Implementation of Hajj at the Ministry of Religious Affairs of Makassar City). *Tarbawi: Journal of Islamic Education*, 8(1), 67–88.
- 'Chalimatus Sadijah. (2024). Yusuf Al-Qaradhawi's View on the Hadith Prohibiting Women from Traveling Without a Mahram and Its Relevance to the Implementation of Hajj for Women. *Misykat: Imu-Ilmu Al-Qur'an, Hadith, Syari'*, 9(2), 19–34.
- Crescentrating. (2023). Women's Safety and Security During Hajj and Umrah
- Darmawan, A., & Izzati, N. (2024). Hajj and Umrah Travel for Women Without Mahram. *Moefty: Journal of Comparative Madhhab and Law*, 1–10.
- Fadhillah, N. (2025). Women's Safety and Comfort in Worship Without a Mahram. Personal Interview.
- Gazette, S. (2022). Women can issue Umrah visa without mahram, on one condition. *Saudi Gazette*. <https://www.saudigazette.com.sa/article/618747>
- Hasyim, M. (2025). The Application of Maqashid Syariah in State Administration Laws in Indonesia. Hermanto, A. (2022). *Maqashid Al-Syari'ah: Methods of Ijtihad and Renewal of Islamic Family Law*. CV. Literasi Nusantara Abadi.
- Hermanto, A. (2022). *Maqashid Al-Syari'ah: Methods of Ijtihad and Renewal of Islamic Family Law*. CV. Literasi Nusantara Abadi.
- Iffatul, N. (2025). No Title. Personal Interview. Ministry of Religious Affairs of the Republic of Indonesia. (2022). Number of New Indonesian Hajj Pilgrims by Gender.
- Januratmo, S. (2025). Modern governance of Hajj and Umrah: Digital innovation and legal protection for pilgrims. *Journal of Islamic Governance*, 7(1), 1–18 (/10.38035/gijlss.v3i3).

- Mabrur. (2017). Moderation of the Qur'an and Contemporary Interpretation: Analysis of Wahbah Zuhaili's Thought and Its Relevance in the Context of Modern Indonesia. *Mumtaz: Journal of Al-Qur'*, 1 (2), 31–50.
- Mahmuddin, R., Syandri, Amirullah, M., & Syam, M. A. F. (2021). The Law of Travel for Women Without a Mahram According to the Shafi'i and Hambali Schools of Thought. *Bustanul Fuqoha: Field of Islamic Law*, 2 (3) , 445–456. <https://doi.org/10.36701/bustanul.v2i3.412>.
- Maknun, A. J., & Nizami, A. G. (2022). The Concept of Mahram for Women Pilgrims from the Perspective of Shafi'i Fiqh and Saudi Arabian Government Regulations. *Journal of Islamic Law and Thought*, 2(2) . <https://doi.org/10.15642/komparatif.v2i2.1653>
- Nazahah, I., & Sahidin, A. (2022). The Law of Women's Safar Without a Mahram According to the Views of the Ulama. *Journal of Religious Studies Research*, 12(1), 82–89.
- Putri, N. (2025). Perceptions of . Personal Interview.
- Rahmi, N. (2023). Reconstructing the concept of mahram in contemporary Islamic law: An Ibn Qayyim perspective. *Journal of Islamic Legal Thought*, 15(2), 133–150.
- Rahmi, N. (2023). Shifting the Meaning of Mahram for Women in the Implementation of Hajj and Umrah. *Proceedings of the International Conference on Islam, Law, and Society*, 2(1).
- Rohman, H. (2018). Reactualization of the Concept of Mahram in Hadith Regarding Women's Travel from the Perspective of Maqashid Al-Shariah. *Alhukama: Indonesian Islamic Family Law*, 8(2).
- Saudi Gazette. (2022). Women can issue Umrah visa without mahram, on one condition. Suhenriko, M. (2023). The permissibility of women without a mahram performing
- Suhenriko, M (2023): The ability of women without a mahram to undertake the Umrah or Hajj pilgrimage from the perspective of Al-Maqashid Al-Syari. *AL-Maklumat: Journal of Islamic Sciences*, 1(2), 81–98