

Women in Memes: Reactualization of the Hadith “Prohibiting Women from Traveling without a Mahram” on Social Media

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Abstract

This paper explains the trends and implications of understanding religious texts through hadith memes prohibiting women from traveling without a mahram. Using a discourse-genealogical approach, a qualitative type of study and descriptive, semiotic and intertextual analysis models, this study shows that the relevance of hadith existence in memes goes hand in hand with efforts to reactualize the Prophet’s message. Hadith memes are positioned as a shari’ah as well as psychological control over the audience to carry out the message of the hadith in the contemporary context. Moreover, the mediatization of the hadith shows one main tendency: strengthening translationistic logic in the discourse of understanding religious texts. Furthermore, this understanding is also trapped in patriarchal logic, which

automatically triggers the appearance of more complex criticism and debate from experts.

Keywords: Hadith, Social Media, Memes, Discourse-genealogy Approach.

A. Introduction

On social media, the hadith that mentions the prohibition of women traveling without a mahram appears in various memes with certain understanding models. These understandings range from the table of information accompanying the hadith and the visualizations presented in it to memes with no information other than the translation and caption. The memes that spread explain that women can travel only if accompanied by a mahram or leave the house for emergency reasons, and so on. The distribution of related memes becomes dominant and further emphasizes women as individuals who need to be protected, either because they are considered weak, aurat or can cause fitnah and temptation for the opposite sex and others (@akhwatyfillah, 2016; @lampungmengaji, 2019; @Salamdakwah, 2019; @tahassunnah, 2020; Fotodakwah.com, 2019; Indonesiatanpapacaran, 2018; Ruray, 2015; Shalihah Jek, 2019; Taqwart, 2020). On the one hand, the existence of memes can allegedly lead to a superficial understanding of the hadith itself (Miski, 2021b; Mudin, 2019; Qudsy, 2018; Qudsy et al., 2021).

So far, specific studies on the Hadith about the prohibition of women traveling without a mahram can be mapped into three main trends: *first*, focusing on methodological offers related to the concept of mahram in the Hadith's wording (Hasanah & Rajafi, 2018); *second*, a specific study places the hadith on the issue of women performing Hajj and Umrah, and how it later inspired the policy of requiring a mahram for these two activities

or any other traveling activity in a country (Mansyuroh, 2019; Najwah, 2008; Rohman, 2018; Ulummudin, 2018; Ulya, 2013a; Ulya & Maulana, 2018); *third*, it focuses on how scholars in the past applied hermeneutical reasoning in understanding hadith in this theme (Ikhlas & Hifni, 2022; Miski, 2020). The first two studies focus on the importance of reinterpreting the hadith so that it remains relevant to the times by considering the context in which it appeared in the past and how to apply it to today's context with all its complexities. At the same time, the last study asserts that past scholars had already realized the need to pay attention to the situation and conditions (hermeneutical reasoning) and apply it while understanding the hadith of this theme. However, all these studies do not touch upon the existence of the hadith memes on social media and how this reality reflects a religious phenomenon with a particular model of religious understanding.

This study is intended as a complement to previous studies and is intended to prove the existence of certain religious trends. Several core questions will be the focus of the study, *first*, how does the Prophet's hadith about the prohibition of women traveling if not accompanied by a mahram exist on social media through the format of memes? *Second*, how does social media visualize the hadith on this theme through memes? *Third*, how do the hadith memes on this theme represent the tendency of certain religious views? Through these questions, the study focuses on the hadith that has undergone the process of mediatization and is in the virtual space. The implication of the study will be more relevant to contemporary conditions because it comes to analyzing how the text of the past undergoes a process of transformation according to the development of information technology and, at the same time, will confirm the existence of bias and how this reality has genealogical access to other things.

The three questions above describe the existence of hadith memes as part of the discourse that exists in society. These

memes are not limited to texts but as a discourse that has its context, whether in the online space, between social media platforms such as Instagram, Facebook, Twitter and others, or in offline conditions that are happening in the community, or even both. Moreover, in the historical space, discourse does not just appear; it also has a genealogical basis. Especially hadith, which has a position as historical data closely related to past events, has received great attention from figures in each generation, giving rise to various works to review it. Thus, the genealogical aspect cannot be denied at all. Some studies conducted on the existence of hadith memes on social media conclude that the phenomenon is correlated with certain interests; in some cases, it is related to efforts to affirm identity, practical political interests and others (Imron, 2019; Mudin, 2019).

In this article, the existence of hadith in social media is positioned as part of the discourse. The discourse that exists with all the particular models of understanding is related to the Prophetic traditions embedded in various visual, audiovisual, and other forms, whether they are developing in the virtual space or are happening in contemporary society. In other words, the hadith that has undergone the process of transformation into these various forms, whether with certain visualizations, audio visualizations, special captions and so on, is never separated from the interests of the media owners, disseminators or other related parties. Moreover, through this approach, it can be seen that all models of understanding representing certain ideological tendencies are products of present and past history that can still be traced genealogically.

The object of this study is hadith memes about the prohibition of women traveling without a mahram. The research type of this study is qualitative, with a specific literature model that includes texts, images, and other documentary data, which correlate with the hadith memes on this theme. The instruments used are software such as computers, laptops, and mobile phones,

as well as relevant instruments that can be used to track the data, especially in relation to hadith memes that are scattered on social media, such as Instagram, Facebook, Twitter, and others. The tracking technique used relevant keywords such as "Women traveling without a mahram" etc. In this case, social media has become big data like archive storage on an unlimited scale; the use of specific keywords functions as a catalog in conventional library terminology.

The data that has been collected will be mapped according to its characteristics, namely based on the hadith used, the embedded caption table, the visualization used and the caption or description displayed. The hadith displayed in the meme will be further explored to ascertain any differences in the wording used, the exposure of the original source, how the hadith can adapt to the development of information technology and how this phenomenon is an effort to reactualize the hadith that emerged several hundred centuries ago and other related matters. The table of information and its visualization will be analyzed using content analysis and semiotic methods. This analysis is done through the process of mapping, categorizing, and narrating how the table is used to explain the content of the hadith in a concise language and how the choice of words, icon codes, signs and other related things in the visualization part are used, and how these two things become a model of mental control over other social media users.

Meanwhile, the captions, which usually appear on various social media accounts, that accompany the memes will be analyzed descriptively by correlating with the hadith, caption tables and visualizations attached to the memes. This analysis will lead to findings on whether the scattered hadith memes are representative and accommodating in explaining the captions that may be relatively long or not so that there are automatically distorted parts and so on; how this fact can explain the existence of certain logical tendencies and how the choice of a distinctive

understanding can be genealogically well traced. Moreover, the analysis is also directed at providing a more concrete formulation that is gender-friendly by ensuring that there is an alternative understanding that is more relevant and contextual by the spirit of the prophetic tradition and the times.

B. Discussion

1. Memes and Hadith: Mediatizing Religious Texts

In Indonesian Dictionary, memes are defined as “Ideas, behaviors, or styles that spread from one person to another in a culture” and “Snippets of images from television shows, movies, etc. or captured images modified by adding words or writings for humorous and entertaining purposes.” This simple definition is enough to describe the existence of memes on social media, even though they are not just for entertainment in reality. In the context of social media, memes are part of the media choice used to describe an event, criticize a policy, parody an event, express a desire, assert partisanship in a particular political stream, provide support for a special case, become a symbol of freedom of speech and others (Aguilar et al., 2017; Allifinsyah, 2016; Haden Church & Feller, 2020; Kurniasih, 2017; Miski, 2017a; Wadipalapa, 2015). Memes have an applicable model, compatible; they are easy to produce, obtain, reproduce, spread, and others. Memes that have been made and edited spread to other social media users then form a digital archive; they can be accessed at any time and by anyone, re-modified, re-spread and so on (Mudin, 2019; Qudsy et al., 2021; Syahridawaty & Qudsy, 2019).

The terminology of hadith generally refers to everything attributed to the Prophet, whether words, actions, decrees or others. In the discourse of Islamic law, the hadith is second position after Qur’an. Thus, it plays a central role in the construction process of understanding Muslims’ religious behavior and religiosity. Since the beginning of Islam, hadith has received great attention

from scholars, as indicated by the number of works containing compilations of Prophetic traditions considered to have high qualifications and authority. *Ṣaḥīḥ al-Bukḥārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Sunan al-Tirmizī*, *Sunan Ibn Mājah*, *Sunan al-Nasā'ī* are part of these great works that were born in the history of hadith studies during its golden age, the 3rd century of Hijri. The great attention of hadith scholars is also evidenced by other works that contain commentaries on these traditions, such as *al-Minhāj Syarḥ Ṣaḥīḥ Muslim Ibn al-Ḥajjāj by al-Nawawī*; *Faiḍ al-Bārī 'alā Ṣaḥīḥ al-Bukḥārī by al-Kasymīrī*; *al-Mufhim by al-Qurṭubī*; *Syarḥ Ṣaḥīḥ al-Bukḥārī by ibn al-Baṭṭāl* and others (Hauqola, 2013; Miski, 2021a, 2017b; Mudin, 2019; Suryadilaga, 2017).

The existence of hadith in social media, which specifically transforms into various memes, is one form of the mediatization of religious texts. A new trend that has infected all aspects of life, including religious aspects in general (Arshi et al., 2016; Baffell et al., 2013; H. Campbell, 2005; H. A. Campbell & Vitullo, 2016; Hjarvard & Lövheim, n.d.; Hosseini, 2008; Husein & Slama, 2018; Khumairoh, 2018; Pamungkas, 2018; Radde-antweiler, 2006; Saputro, 2015; Setiansah, 2015; Slama, 2018). The increasing mediatization of hadith with the proliferation of memes indicates that the existence of Prophetic traditions is always relevant in every time and space, regardless of the medium (Miski, 2024; Miski et al., 2018; Mudin, 2019).

2. Mediatization: Measuring the Relevance and Reactualization of Prophetic Hadith

In this context, the Prophetic hadith related to the theme "Prohibition of Women Traveling without Mahram" that exist in memes on social media can be mapped into several categories. *First*, the traditions only mention the provision of mahram but do not mention the distance limit at all (@DewanFatwaPA, 2019; @lampungmengaji, 2019; @Salamdakwah, 2019; @

shahabttaushiyyah, 2017; @tahassunnah, 2020; Amie.Ummubara, 2019; Basalamah, 2017; Fotodakwah.com, 2019; Syiar Tauhid Aceh, 2018). *Secondly*, the Hadith that explicitly states that there should be a mahram for day and overnight travel (@pedulijilbab, 2017; Antibidahclub, 2020; Haqqy, 2020). *Third*, is the hadith that emphasizes the obligation of a mahram or husband on a two-day journey (BBG Assunnah, n.d.). *Fourth*, the hadith mentions the mahram requirement for a distance of three days or more (@akhwatyfillah, 2016; Hijab Alila, n.d.; Klik Sunnah, 2019; salafittiba.com, 2020).

Another thing that appears alongside the above traditions in the memes are labels that serve as explanations of the intended hadith. These can be mapped into three typologies: *first*, rhetorical statements and questions. A simple example are, “Women traveling without a mahram? (permata.sunnah, 2020; Royhan, 2020; Syiar Tauhid Aceh, 2018),” “Woman traveling without mahrom? (Basalamah, 2017),” “Ukhti, no matter how many female traveling companions you, they are still not your mahrams (Amie.Ummubara, 2019),” “Can a Muslim woman travel without a mahram? (salafittiba.com, 2020; Taqwart, 2020),” “Ruling on women traveling without a mahram (Antibidahclub, 2020),” “Ruling on women traveling long distances (BBG Assunnah, n.d.).” *Second*, labels with an explicit narration that women are prohibited from traveling if a mahram does not accompany them; these labels are presented to clarify the meaning of the hadith; for example, “It is not permissible for a woman to travel unless she is with her mahram (@shahabttaushiyyah, 2017),” “Prohibition of travelling without a mahram (Klik Sunnah, 2019),” “Do not travel without a mahram (@DewanFatwaPA, 2019),” “Haram for women traveling without a mahram (@Salamdakwah, 2019)” and others. *Third*, limited to hadith translations and hadith content without explanation as hadith (slogans, adages) (@akhwatyfillah, 2016; @OJESYIndonesia, 2018; Hijab Alila, n.d.).



Figure 1: (Klik Sunnah, 2019)



Figure 2: (@OJESYIndonesia, 2018)

The explanation above reveals how the hadith is positioned as a universal message in all time and space, with all the technology that has developed according to the times; the wording of the hadith that prohibits women from travelling, unless accompanied by their mahram, is considered relevant and compatible with the variety of social media that has developed today. The existence of hadith memes related to this topic is proof that the short and concise wording that is usually contained in the hadith can be adapted to these new media, and the hadith can even be formatted into slogans and adages, according to the current language and media. Moreover, this fact also shows how the efforts to reactualize the Prophetic hadith have been maintained, although in simple terminology, i.e., just language translation: Arabic-Indonesian, adagiumization, and so on. It is called reactualization because the hadith appeared in the historical space hundreds of centuries ago; and underwent a transmission process in each generation, both orally and writing; in the virtual space, the transmission process adjusts to the media used, just click the share button which is usually available on various types of social media platforms (Miski, 2024, 2021b; Mudin, 2019).

3. Visualization of Hadith: Memes as Sharī'ah and Patterns of Control

In general, the visualization of the Prophetic Hadith on the prohibition of women travelling except accompanied by a mahram is always identical with some aspects of the four icons: means of transportation (plane, train, car, bus, bicycle, motorcycle, etc.), luggage (large, medium, small bags; picnic equipment, travel tickets, etc.), setting (park, highway, plane, mountains, etc.). In relation to the hadith on this theme, these icons serve as explanations for the hadith in question. Like the language usually found in works of commentary or oral explanations of the hadith, the mentioned icons also appear to function as explanations of the hadith about the prohibition for women to travel unless accompanied by their mahrams or husbands, including for the purposes of picnics, homecoming and others; including all means of transportation used, whether public transportation such as planes, buses or trains-although it is certain that she is not alone in them-or private transportation such as bicycles, motorcycles and others.



Figure 3: (salafititba.com, 2020).



Figure 4: (permatasunnah, 2020)

The existence of caption labels and icons in the memes above, in addition to functioning as hadith commentaries, like conventional hadith commentaries -written texts and lectures-, in

fact, the memes also function as controls. The control in this section is not in the physical sense but in the psychological sense, that is, with a curative model or realization that the habit of women travelling is not justified. There are many signs or codes that reinforce this; in Figure 3, the embedded caption label reads, "Is it permissible for Muslim women to travel without a mahram?" followed by a description of the hadith, "A woman who believes in Allah and the Last Day, should not travel for three days or more, except with her father, or her child, or her husband, or her sibling, or her mahram (salafittiba.com, 2020);" then there is the embedding of an icon of a woman who is or will be travelling, with the code wearing long clothes and a headscarf; three bags; and conditions such as waiting for a transportation/person.

In the 4th picture, there is a table of information for the rhetorical model that reads, "Women traveling without a mahram," with a vehicle icon and a hadith that reads:

Ibn 'Abbas (may Allah be pleased with him) reported that the Messenger of Allah (saw) said: "No woman should travel except with her mahram, and no man should go to her except with his mahram." So a man said: "O Messenger of Allah, I want to go to such and such a war, while my wife wants to perform Hajj." He said, "Go out with her (your wife)." By Muslim (permata.sunnah, 2020).

The word "Muslimah" in Figure 3, the hadith and the icon of a woman with a symbol of piety become key concepts that are shown, so that every woman if she wants to be or is a true Muslimah, must follow the Prophet's direction not to travel without a mahram. Similarly, in Figure 4, the pattern of control is also evident from the visualization and narration, especially the affirmation with the sentence, "The provisions of the hadith above apply to all forms of *safar* (travel), both near and far, even including the pilgrimage." In addition, identifying oneself with

things that have authority is also an integral part of the practice of controlling others, such as the use of the account name Salafiittiba (Figure 3), which can be translated as “Following or followers of Salaf,” and Permata Sunnah (Figure 4); the words salaf and sunnah in Muslim tradition are terms that are considered to have the authority to be followed.

4. Hadith Memes: Tracking Translation Logic and Genealogical Flow

Through the hadith memes spread on social media, both related to this theme and others, it can be seen that translation logic has become an inseparable fact of religious discourse in the virtual space. Translationistic reasoning is related to a way of thinking, judging, understanding, or even acting limited to the result of the translation or the process of translating the hadith according to the language understood by social media users or audiences. The activity or process of translating or transliterating the Prophet’s hadith from Arabic to Indonesian will make the Prophet’s message appear simpler. The most concrete way to see this tendency is by mapping the practice of language transfer and paying attention to the caption or image description that usually appears on the social media account page and is separate from the related meme. Figure 4 is a concrete example of this.

Hadith Memes as Simplistic–Translation Models

Hadith Text	Memes Translation	English Translation
لَا تُسَافِرِ الْمَرْأَةُ	Janganlah wanita <i>safar</i> (bepergian jauh)	Women should not travel (traveling far away)

إِلَّا مَعَ ذِي مَحْرَمٍ	kecuali bersama mahramnya	except with her mahram
وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ	dan janganlah seorang (lelaki) menemuinya	and let no one (man) go to her
إِلَّا وَمَعَهَا مَحْرَمٌ	melainkan wanita itu disertai mahramnya.”	unless she is accompanied by her mahram.
فَقَالَ رَجُلٌ	Maka seseorang berkata	Then someone said
يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَخْرُجَ فِي جَيْشٍ كَذَا وَكَذَا	“Wahai Rasulullah, sesungguhnya aku ingin pergi mengikuti perang ini dan itu	“O Messenger of Allah, indeed I want to go to this and that war,
وَأَمْرَاتِي تُرِيدُ الْحَجَّ	sedangkan istriku ingin menunaikan ibadah haji.”	while my wife wants to go on Hajj.”
فَقَالَ اخْرُجْ مَعَهَا	Beliau bersabda, “Keluarlah (pergilah berhaji) bersamanya (istrimu).	He said, “Go out (go for Hajj) with her (your wife)

Table 1: Hadith memes and the Arabic-Indonesian translation process

The meme has a relatively long caption; not only does it contain the hadith with a literalistic understanding model, but it goes on to explain the differences of opinion among scholars regarding the mahram who is considered to meet the criteria, for example, according to the majority of scholars (Abu Hanifah, Malik ibn Anas and Muhammad ibn Idris al-Syafii), the mahram who meets the minimum criteria is close to puberty (baligh), approximately 10-14 years old and able to protect the woman who is being accompanied. In contrast, according to Ahmad ibn Hanbal, the mahram must be an adult because it is considered more convincing to be able to protect the woman during the trip.

(Royhan, 2020). This caption is said to come from the writings of Abu Muhammad Royhan, which, according to him, comes from various references. It further states:

..... Islam is keen to protect the honor of Muslims and to keep society from falling into disgrace. Among the ways of realizing this is the prohibition for women to travel without their husbands or mahrams accompanying them.... The above stipulation applies to all forms of travel, both near and far, and even includes going for Hajj, as mentioned in the Hadith. A woman traveling without a mahram may cause evil people to harass her and even devour her.... The same applies to a woman travelling by airplane. Even if she is escorted by her mahram to the plane and picked up by another mahram when she arrives at her destination. She is still not permissible to travel without a mahram accompanying her. Because we do not know what will happen during the journey, there could be obstacles that make the plane have to transit at another airport or other problems. Therefore, women must pay attention to this rule because Islamic law is very strict on this mahram issue..... (Royhan, 2020).

Based on Abu Muhammad Royhan's explanation above, it can be concluded that the hadith explanation table that appears in the meme is basically the choice of attitude of the meme's creator. The characteristics of memes, which only accommodate short sentences, require the determination of the opinion circulating among scholars. Genealogically, the preferred opinion can be referred to the figure of al-Fauzan, figures of Salafi clerics in Saudi Arabia (Antibidahclub, 2020; Haqqy, 2020). In addition to these names, there are the names Khalid Bassalamah and Fuad Baraba, whose scholarly bases - one of them - come from educational institutions in Saudi or whose thoughts are inclined to this understanding; seen in common with al-Fauzan's opinion; as well as Ummu

'Abdillah As-Salafiyah, Abu Salma Muhammad, Sofyan Ruray (@akhwatyfillah, 2016; As-Salafiyah, n.d.; Basalamah, 2017; Fotodakwah.com, 2019; permata.sunnah, 2020; Royhan, 2020; Ruray, 2015; salafittiba.com, 2020; Taqwart, 2020).

5. Reformulating Gender-Friendly Hadith Understanding

What the mediatization of hadith shows in the results of the above shows misrepresentation. The misrepresentation means the missing of the content of the hadith itself, the different understandings and the realities of today and the past. This situation, in turn, makes the hadith lose its practicality, ignores the humanity of the Prophet in his socio-historical space, and creates an authoritarian model of understanding. Authoritarian understanding closes off access to the possibility of different meanings in the hadith, limiting understanding to one particular model that may not be relevant to the current situation (Ghufron, 2016; Miski, 2021b; Mudin, 2019). This reality, in essence, does not eliminate the authority of people believed to be authoritative in explaining a hadith. Regardless of the model of understanding, there are still certain figures who are cited as references in the captions and captions of the memes that are spread; however, looking at some other memes that do not mention their sources at all, there is a strong indication that the authority of the religious elite has begun to blur, so that what remains is the authority of those who have the ability in the field of technology with a passionate religious spirit (Qudsy et al., 2021; Syahridawaty & Qudsy, 2019; Zuhri et al., 2018).

The understanding that seems to be dominant in the various memes above is not only a matter of strengthening translationalistic reasoning with a distinctive genealogical flow, but also trapped in patriarchal reasoning, which automatically opens space for criticism among feminists and Islamic thinkers. The issue of mahram is considered to be on the same level as

the concept of the creation of women, the wife's obedience to her husband, polygamy, female witnesses, female inheritance, female leadership, and others, which have indeed given birth to a long debate among experts. In its position as a discourse that turns out to be patriarchal, the related memes clearly cannot be separated from the methodological problems in understanding a religious text, especially the related hadiths. The most striking thing about these understandings is the atomistic pattern, the neglect of the context of the past and present, and the focus on the text, which, in fact, has limitations. (Rohmaniyah, 2009).

Recent studies on this topic confirm that the Prophet's words correlate with the time's socio-historical context. The social realities of Arab society were generally unfavourable to women being alone on the streets; apart from being physically dangerous, it was also unsafe from negative stigma (Al-Qaraḍāwī, 2002). The same stipulation that women must be accompanied by a mahram for Hajj is no different for this reason. After all, the Arab community in Mecca at that time had just opened up to the existence of Muslims (read: Fathu Makkah), so the presence of a mahram became necessary to avoid confrontation. In addition, the lack of means of transportation and the desert roads that are still difficult to pass alone, are also reasons that can be seen why the existence of a mahram cannot be replaced by another (Najwah, 2008). In this case, the existence of a mahram connotes keeping women safe, creating a sense of security and comfort. Thus, when a woman's journey can be carried out safely and comfortably, the mahram's function can be replaced (Hasanah & Rajafi, 2018; Mudin, 2019; Ulya, 2013a, 2013b; Ulya & Maulana, 2018).

In conditions where security for everyone is increasingly guaranteed, the hadith needs to be contextualized. In other words, the prohibition is temporal, which is related to the geographical conditions in Saudi Arabia, an arid place, a desert, and has very few places to stop for a traveler. In other words, the

Prophet's prohibition is specifically related to his efforts to create conditions and environmental situations that are conducive and suitable for women so that the concept of mahram is not the only absolute choice of rules that must be carried out. Furthermore, the two assert that the situation has changed in correlation with the legal provisions that should also change; in the current conditions, such as transportation, trains, planes, and ships that can carry hundreds of passengers with passenger guarantees and comfort are certainly safer than a woman having to use donkey or camel transportation as in the past (Handayana & Budiman, 2020; Ikhlas & Hifni, 2022; Rohman, 2018; Rohmaniyah, 2009; Tobroni, 2010).

C. Conclusion

The existence of various Prophetic traditions with the accompanying table of information related to the theme of "Prohibition of Women Traveling without Mahram" is concrete proof that the short and concise wording usually contained in the hadith can be adapted to this new media. Even the hadith can be formatted into slogans and adages, according to the developing language and media that are in existence. Moreover, this fact also shows how the efforts to re-write the Prophetic traditions have been maintained, even in its simplest terminology, i.e., just language transfer: Arabic-Indonesian, adagiumization, and so on. In addition, the visualization of the hadith to be explanatory also serves as a control. The control in this section is not in the physical sense but in the psychological sense, i.e. the curative model or the realization that the habit of women travelling is unjustified.

Concerning this theme, the memes are identical to translational logic, which is a based understanding limited to the translation or process of translating the hadith according to the language understood by the user or audience of social media. Genealogically, religious understanding through hadith

in this theme can be traced to Salafi figures in Saudi Arabia, certain figures with a scientific base, one of which comes from Saudi educational institutions, or thoughts inclined to such understanding. Moreover, it must be recognized that these understandings are also trapped in patriarchal reasoning triggered by the methodological problems used.

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