



E-ISSN: 3062-7184, P-ISSN: 3062-8792

Journal Of Legal Sustainability (JOLS)



Living Together With An Adult Brother-In-Law In The Perspective Of Sadd Adz-Dzariah

Tinggal Bersama Saudara Ipar Laki-Laki Dewasa Dalam Perspektif Sadd Adz-Dhari'ah

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DOI: <https://doi.org/10.63477/jols.v3i3.593>, Pages: 58-76

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ABSTRACT

Penelitian ini bertujuan menganalisis hukum tinggal serumah dengan ipar dewasa dalam perspektif sadd al-dzari'ah serta merumuskan upaya preventif dalam kondisi yang mengharuskan tinggal bersama. Persoalan ini penting dikaji karena ipar bukan mahram, sedangkan kehidupan dalam satu rumah dapat meningkatkan intensitas interaksi dan membuka peluang terjadinya khalwat, fitnah, serta mafsadah.. Penelitian ini merupakan penelitian hukum normatif dengan pendekatan konseptual (conceptual approach). Bahan hukum diperoleh melalui studi kepustakaan yang meliputi Al-Qur'an, hadis, kitab fikih dan ushul fikih, buku, jurnal, serta penelitian terdahulu yang relevan. Analisis dilakukan secara deskriptif-analitis dengan pola deduktif berdasarkan konsep sadd al-dzari'ah Ibn Qayyim al-Jauziyyah dan Imam al-Syathibi. Hasil penelitian menunjukkan bahwa tinggal serumah dengan ipar dewasa pada dasarnya mubah, tetapi dapat menjadi dzari'ah menuju mafsadah apabila berlangsung terus-menerus dan tidak disertai batasan interaksi yang memadai. Oleh karena itu, kondisi tersebut patut dihindari apabila potensi mafsadah lebih besar daripada maslahat. Namun, dalam keadaan hājah mu'tabarāh, tinggal serumah masih dapat ditoleransi dengan menerapkan langkah preventif, seperti menjaga aurat, menghindari khalwat, membatasi interaksi, dan menyediakan ruang tinggal yang terpisah.

Keywords: *Ipar, Adz-Dzari'ah, Mafsadah*

ABSTRACT

This research aims to analyze the law of living at home with adult in-laws from a sadd al-dzari'ah perspective and formulate preventive measures in conditions that require living together. This issue is important to study because in-laws are not mahram, while living in the same house can increase the intensity of interactions and open up opportunities for khalwat, slander and mafsadah. This research is normative legal research with a conceptual approach. Legal materials are obtained through literature studies which include the Al-Qur'an, hadith, books of jurisprudence and ushul fiqh, books, journals, and relevant previous research. The analysis was carried out descriptively-analytically with a deductive pattern based on the sadd al-dzari'ah concept of Ibn Qayyim al-Jauziyyah and Imam al-Syathibi. The research results show that living in the same house as an adult sibling-in-law is basically permissible, but can become a dzari'ah towards mafsadah if it continues continuously and is not accompanied by adequate interaction limits. Therefore, this condition should be avoided if the potential for harm is greater than the benefit. However, in the case of hājah mu'tabarāh, living in the same house can still be tolerated by implementing preventive measures, such as protecting the private parts, avoiding seclusion, limiting interactions, and providing a separate living space.

Keywords: *In-Law, Sadd Adz-Dzari'ah, Mafsadah*

Article Info:

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Received: 29-8-2026, Revised: 5-9-2026, Accepted: 7-9-2026, Published: 10-9-2026

INTRODUCTION

Recently, cases of infidelity involving in-laws have increasingly surfaced, both in public spaces and on social media. In-laws are often considered an unsuspecting part of the family, leading to unrestricted interactions with them without adequate oversight. Yet, it is precisely this unfettered closeness that, in many cases, is the root of marital disaster. The family is the smallest institution in society and the primary foundation of Islamic civilization. Within it, the sacred bond of marriage not only unites two individuals but also unites two extended families, including the kinship known as in-laws, the siblings of the husband or wife. The presence of in-laws in a household naturally brings the value of togetherness, but in today's evolving social reality, the relationship with in-laws has become one of the most vulnerable gaps that threaten the integrity of the household.

This phenomenon is not just an assumption, but has been proven through research findings in the field. A real case was found of a married couple with the initials M and S who lived in the same house with K, S's 18-year-old younger sibling, for approximately two years. K's presence was initially based on a reasonable reason, namely to gain access to better education near where his older sibling lived. The household conditions were harmonious until S had to work abroad as a migrant worker, so that the house was only occupied by M, K, and a child. The absence of supervision from his wife, minimal boundaries of interaction, and weak caution in maintaining Islamic manners finally opened a gap of unhealthy closeness between M and his own sister-in-law, which led to an affair and adultery that resulted in K's pregnancy and M and S's household ended in divorce (Rohani, 2025).

This case serves as empirical evidence that the issue of living with adult in-laws is not an isolated phenomenon, but rather a recurring pattern within society. This is further reinforced by a similar case that captured widespread public attention and was even adapted for the big screen with a title taken directly from the saying of the Prophet Muhammad ﷺ:

الْمَوْتُ الْحَمُّ.

"A brother-in-law is death." (HR. Bukhari No. 5232 and Muslim No. 2172)

The film titled "Ipar Adalah Maut" (My Parlor Is Deadly), released in 2024, is based on a true story that was initially told by the victim to a content creator, then translated into a video that went viral on social media. Eventually, the author was invited to Deddy Sumargo's podcast, and his story became even more widely known. According to the author of the podcast, the conflict began when the wife's sister-in-law was entrusted by her parents to live with her older sister and her husband, with the goal of continuing her education in the same city. The intense interaction, naturally developing emotional closeness, and minimal boundaries in daily life actually opened the way for an illicit relationship to develop between the husband and his sister-in-law, especially when the wife had to travel out of town for a certain period.

Both cases above, both primary data from research in Segulung Village and the case raised in the film *Ipar Adalah Maut*, show the same pattern, living together between an adult man and his wife-in-law without clear syar'i restrictions, especially when the partner (wife) is not at home for a long time, can be a factor that opens the way (dzari'ah) to the occurrence of serious mafsadah. Both of these events are very relevant to be studied from the perspective of Islamic law, especially through the

theory of sadd al-dzarī'ah, namely a method of ijtihad oriented towards preventing all means that have the potential to lead to harm. Although basically living together with one's in-laws is not explicitly forbidden in the sharih text, Islam pays great attention to efforts to close the way that can lead to forbidden acts, such as seclusion, slander, and adultery. Ibn Al-Qayyim emphasizes that even if someone does not intend to cause mafsadah, acts that lead to mafsadah must be anticipated and prevented (Yusuf, 2021).

Based on the events and legal issues described above, this research is directed to answer two main questions that are the focus of the study. First, how the law of living together with an adult in-law is analyzed from the perspective of sadd adz-dzarī'ah by considering the position of the in-law in the law of munakahat, the limits of interaction between men and women who are not mahram, and the potential for harm that can arise from living together in one place of residence.

Second, how can preventive measures be formulated from an Islamic legal perspective if certain circumstances require adult in-laws to remain in the same household, ensuring that interactions remain within the bounds of sharia and prevent opportunities for seclusion, slander, or other forms of violation? These two issues are the primary focus of this research, which aims to produce a comprehensive legal analysis and offer preventive measures relevant to the realities of contemporary Muslim society.

METHODS

This research is a normative legal research that examines the legal position of living together with an adult in-law from the perspective of sadd al-dzarī'ah. Normative legal research was chosen because this research focuses on the study of norms, rules, principles, and doctrines of Islamic law related to the limits of interaction between men and women who are not mahrams and efforts to prevent acts that have the potential to cause mafsadah. Thus, this research is directed to find and analyze the legal construction regarding living together with an adult in-law based on the principles of Islamic law, especially the concept of sadd al-dzarī'ah which is oriented towards the prevention of harm and the protection of benefits (Muhaimin, 2020).

The approach used in this research includes a conceptual approach. The conceptual approach is used to examine the concepts of Islamic law related to the research problem, such as mahram, khalwat, ikhtilāf, maqāṣid al-sharī'ah, maslahat and mafsadat, and sadd al-dzarī'ah. This approach is used to understand the views of jurisprudence and usul fiqh scholars regarding the position of a brother-in-law as a non-mahram and the boundaries of interaction between men and women who are not mahrams. In addition, the conceptual approach is used to analyze sadd al-dzarī'ah as a preventive method in Islamic law, namely closing the means that have the potential to lead to acts prohibited by the Sharia.

Legal materials consist of primary and secondary legal materials. Primary legal materials include the Qur'an, hadith, fiqh books and ushul fiqh, especially Uṣūl al-Fiqh al-Islāmī by Wahbah az-Zuhaili and I'lām al-Muwaqqi'īn by Ibn al-Qayyim al-Jauziyyah, as well as relevant laws and regulations. Secondary legal materials include books, journals, articles and previous research related to Islamic family law, non-mahram interactions, and sadd al-dzarī'ah. The collection of legal materials is carried out through library research.

The legal material is analyzed descriptively analytically deductively. The analysis is carried out by examining the position of the in-laws, the limits of non-mahram interaction, and the concept of sadd al-dzari'ah, then drawing conclusions from the general principles of Islamic law regarding the status of living together with an adult in-law. The analysis also considers maslahah, mafsadat, the potential of khalwat, and the protection of honor and lineage to determine the legal status and preventive efforts based on the principles of sadd al-dzari'ah (Muhaimin, 2020).

RESULT AND DISCUSSION

Brother-in-law in the Perspective of Munakahat

Marriage not only creates a legal relationship between husband and wife, but also creates a new family relationship known in Islamic jurisprudence as *muṣāharah* (marriage relationship), which is a relationship between a person and their partner's family who are not directly related by blood. This relationship gives rise to prohibitions on marriage for certain parties and creates social rules that must be adhered to by family members connected through marriage.

In this context, the in-laws relationship is a form of matrimony relationship which has its own legal implications in the jurisprudence of *munakahat* (Muzammil, 2019). One of the relationships born of this marriage is in-laws. In-laws fall under the category of *Mahram Muaqqat*, which is a temporary mahram. If a divorce occurs, the brother-in-law's status as a mahram is terminated, and he can then marry his former brother-in-law. The category of in-laws here includes the wife's sister and the husband's brother (Ivan, 2019).

As a first step, we need to understand the concept of adult in-laws, which will be discussed in this study. The definition of the term "adult in-laws," which is the object of this study, ensures that the scope of the discussion is unbiased and remains focused. First, the category of "adult" referred to in this study is based on the standard of puberty according to Islamic law, not solely on the age according to positive law (for example, 18 years of age as stipulated in civil law). In Islamic jurisprudence, puberty is characterized by certain signs, namely the emission of semen (*ihtilam*) for men, menstruation for women, or if these signs are not present, the age limit of fifteen years is used according to the majority of scholars (Rohman, 2021).

Determining the limits of puberty is important because according to sharia, the status of a person as a mahram and the legal consequences related to genitals, seclusion, and hijab only apply to those who have reached puberty. In-laws who have not reached puberty (still children) are not included in this study because according to sharia, they are not yet subject to the legal burden (*taklif*) regarding limits on socializing with the opposite sex, so the potential for *mafsadah* as discussed in *sadd adz-dzari'ah* is not yet relevant to be applied to them. In practice, the standard for puberty according to *fiqh* generally also goes hand in hand with the age of puberty in general, so in this discussion the term "adult" refers to in-laws who have reached puberty and are therefore fully subject to the laws of *taklif*.

Second, the in-laws referred to in this study specifically refer to the wife's older or younger sister, not the husband's own sister-in-law. This means that the object of study is the relationship between a husband and his wife's younger or older sister (sister-in-law). This assertion is important because, according to Islamic law, in-laws are not mahrams to the husband, so their interactions are subject to the legal provisions regarding the relationship between men and women who are not mahrams,

including the prohibition on khalwat, the obligation to cover the genitals, and the prohibition on excessive ikhtilat. In-laws of the same sex, for example, a husband with his wife's younger brother, are not included in this discussion because they do not raise legal issues related to genitals and khalwat. Thus, "adult in-laws" in this study specifically refer to the wife's pubescent female siblings, as in the context of the Prophet's hadith when an Ansar companion asked about al-hamwu, which refers to the husband's relatives (including the husband's brothers) who interact with the wife, or vice versa.

Next, we will understand the concept of mahram. Mahram is a term in Islamic jurisprudence that refers to people who are forbidden to marry. Linguistically, mahram comes from the Arabic word meaning something forbidden. In Islamic jurisprudence, a mahram is a person who is not permissible to marry due to certain reasons recognized by sharia. Scholars explain that mahram can arise due to blood relations (lineage), breastfeeding (radha'ah), and marriage (mushahah). Therefore, a person who has a mahram relationship is not permitted to marry another person as long as the reason for mahramism remains valid according to sharia.

In Islamic law, mahram is divided into two categories, namely mahram muabbad (permanent) and mahram muaqqat (temporary). Mahram muabbad are people who are forbidden to marry forever, such as mothers, daughters, sisters, paternal and maternal aunts, and other relatives mentioned in the Quran. In addition to blood relations, permanent mahram can also occur due to breastfeeding and marriage relationships, for example, nursing mothers, nursing siblings, in-laws, or stepchildren who meet certain conditions. Mahram muaqqat are people whose mahram is temporary and can change if the cause of the obstacle is removed, one of which is the brother-in-law. This prohibition arises as a result of the ongoing marriage bond.

Therefore, a man is not permitted to marry his wife's sister while he is still her husband. If the marriage ends due to divorce or death and the requirements of sharia are met, this prohibition is lifted, and the temporary status of mahram is lost (Wahbah Az-Zuhaili, 2011). This provision is based on the words of Allah SWT in Surah An-Nisa' verse 23 which prohibits bringing together two sisters in one marriage:

وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

Meaning: And (it is also forbidden) to bring together (in marriage) two women who are sisters, except (an incident in the past). Indeed, Allah is Oft-Forgiving, Most Merciful.

Explaining the verse, Wahbah az-Zuhaili stated that the prohibition applies as long as the marriage with one of the women is still ongoing. This prohibition aims to maintain family harmony and prevent the severance of kinship ties that can arise due to jealousy, disputes, and hostility if two women who have close kinship ties are brought together in one household (Wahbah Az-Zuhaili, 2011).

In the context of temporary mahram, the Sharia only prohibits marriage as long as there is a specific reason that is still ongoing. For example, a brother-in-law is not considered a permanent mahram because his status as a mahram depends on the continuation of his brother's marriage. If the marriage relationship that is the cause of temporary mahram ends due to divorce or death, and the Sharia requirements have been met, then the prohibition on marriage can be lifted. Thus, understanding the

concept of mahram is important in order to know the limits of association and the provisions of marriage in accordance with Islamic law.

It is clear that the status of in-laws under Islamic law falls under the category of mahram muaqqat (temporary), so that the relationship between a brother-in-law and a sister-in-law is essentially subject to the provisions of social interaction between men and women who are not mahram. In socializing with in-laws, each individual is required to uphold mutual respect, maintain good manners, understand each other's rights and obligations, and avoid any form of behavior that could give rise to prejudice, slander, or conflict within the family. Islam also emphasizes the importance of building relationships based on affection, honesty, and responsibility so that the established family relationships remain within the corridors permitted by sharia.

In addition, interaction with in-laws must pay attention to the boundaries that have been set by religion as applicable to the boundaries between men and women who are not mahram. Interaction is permitted as long as it is done for a good purpose and does not lead to prohibited acts. With this, the things that become the boundaries of interaction with in-laws as applicable to the boundaries of interaction with non-mahrams are; first, guarding the gaze (ghad al-baṣar), the prohibition of looking at women who are not mahram is one of the provisions of sharia that functions to maintain honor (ḥifẓ al-'ird) and prevent the emergence of causes that can lead to prohibited acts.

This provision is not only intended to prevent adultery, but also serves as a preventative measure against various forms of slander, the arousal of lust, and the violation of social boundaries between men and women. Therefore, the obligation to guard one's gaze is an integral part of Islamic social etiquette and must be applied in every interaction with non-mahram women as a form of protection for the well-being of the individual, family, and society (Zuḥaylī, 2003).

The command to maintain this view is as stated in the words of Allah SWT, Q.S. An-Nur: 30

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۖ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Meaning: Say to the believing men that they should lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is All-Aware of what they do.

Apart from that, based on the hadith of the Prophet (peace be upon him) to Ali bin Abi Talib (may Allah be pleased with him),

الْآخِرَةُ لَكَ وَلَيْسَتْ الْأُولَىٰ لَكَ فَإِنَّ النَّظْرَةَ، النَّظْرَةُ تُتْبَعُ لَا عَلَيَّ، يَا

Meaning: "O Ali, do not follow a glance (at a foreign woman) with another glance. Indeed, only the first (unintentional) glance is permissible for you, not the next." (Narrated by Ahmad, Abu Dawud, and Tirmidhi).

This is also stated in the hadith qudsi which reads,

قَلْبِي فِي حَلَاوَتِهِ يَجِدُ إِيمَانًا أَبَدَلْتُهُ مَخَافَتِي مِنْ تَرْكِهَا مِنْ إِبْلِيسَ، سِهَامٍ مِنْ مَسْمُومٍ سَهْمِ النَّظْرَةِ

Meaning: "Looking (at what is forbidden) is one of the poisonous arrows of Satan. Whoever abandons it out of fear of Me, I will replace it with faith whose sweetness he can taste in his heart."

Second, maintaining modesty. In Islam, the provisions regarding modesty are clearly defined as guidelines for both men and women in clothing. For men, the boundaries of modesty are defined as the area between the navel and the knees. Meanwhile, the majority of scholars believe that a woman's modesty covers the entire body, except for the face and the palms of the hands. Therefore, every Muslim man and woman is required to cover their modesty according to Islamic law as a form of obedience to Allah SWT.

Specifically, Allah SWT. ordered believing women to wear a veil and extend it to cover the chest. This command is not only intended to protect the aurat, but also as a form of protection for women's honor so that they can be easily recognized as believing women and avoid harassment. This provision is as explained in the word of Allah SWT. in Surah Al-Ahzab verse 59 which reads:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Meaning: O Prophet (Muhammad), tell your wives, your daughters, and the women of the believers to draw their cloaks (veils) all over their bodies. That is so that they may be more easily recognized and not molested. Allah is Oft-Forgiving, Most Merciful.

Third, avoiding seclusion, namely it is forbidden to be alone in a quiet place that is not visible or monitored by others. Wahbah al-Zuhayli in al-Fiqh al-Islami wa Adillatuhu defines seclusion as the gathering of a man with a non-mahram woman in a place that is free from the presence of a third party who can monitor them. This prohibition of seclusion is based on the words of the Prophet Muhammad (peace and blessings of Allah be upon him) as narrated by al-Bukhari and Muslim:

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ، أَلَا لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثُهُمَا الشَّيْطَانُ

Meaning: "A man should not be alone with a woman except with his mahram. Remember, a man should not be alone with a woman except that the third person is Satan (Hanbal, 2001)."

This hadith is a conclusive argument for all schools of thought regarding the prohibition of seclusion. The Shafi'i school of thought holds that it is unlawful for a man to be alone with a foreign woman (not a mahram). Imam al-Nawawi and Imam al-Rafi'i explain that this prohibition does not only apply when a man is alone with one woman, but also when a man is alone with two women. On the other hand, if a man is with many women or a woman is with many men, then it is permissible if their presence eliminates the fear of slander.

The Shafi'i school of thought also explains that khalwat is not considered to occur if it occurs in an open, easily accessible place, such as a mosque, a public road, or any other place where others can see or enter at any time. Conversely, khalwat is

considered to occur when a man and a non-mahram woman are in a private place that allows for intercourse to occur without others knowing.

Fourth, it is forbidden to have contact with non-mahrams. This prohibition comes from the hadith of the Messenger of Allah (peace and blessings of Allah be upon him) narrated by Imam ath-Thabrani in al-Mujamul Kabir:

لَأَنْ يُطْعَنَ فِي رَأْسِ أَحَدِكُمْ بِمِخِيطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ امْرَأَةً لَا تَحِلُّ لَهُ

Meaning: Indeed, if one of you were to be stabbed in the head with a needle made of iron, it would be better for him than to touch a woman who is not permissible for him.

The hadith shows a very strict warning against touching a woman who is not mahram and is not permissible to touch. The prohibition includes all forms of physical touch, including shaking hands, because in essence shaking hands involves direct contact between the skin of a man and a woman who is not mahram. In modern society, the practice of shaking hands between men and women who are not mahram is still common, and is even considered a custom when meeting. Al-Mawsu'ah al-Fiqhiyyah al-Kuwaytiyyah notes that scholars across schools of thought agree that it is forbidden for men to touch non-mahram women without syar'i requirements, whether with hands or other parts of the body.

Finally, speak firmly with the opposite sex. A woman is prohibited from speaking in a tone that is artificially soft, flirtatious, or using intonation that could attract or arouse the attention of the opposite sex. This prohibition also includes all forms of communication, both verbal and written, that involve flirting, excessive joking, expressions of personal admiration, or overly familiar interactions that could potentially arouse attraction, arouse lust, or lead to prohibited acts. Allah says in Q.S Al-Ahzab Verse 32

نِ اتَّقِيْنَ فَلَآ تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

Meaning: "So, do not be submissive (weaken your voice) in speaking so as to arouse the desires of those in whose hearts there is a disease, and speak good words."

These are the limits of interaction between non-mahram men and women, so this also applies to interaction with adult in-laws. The arrangement aims to maintain individual honor, protect the integrity of the household, and prevent various forms of mafsadah that can arise from interactions that are not in accordance with the limits of the Sharia. Therefore, understanding the position and limits of the in-law relationship is important as a basis for assessing the practice of living together with adult in-laws from the perspective of sadd adz-dzari'ah.

Sadd Adz-Dzariah in the Perspective of Islamic Law

Sadd adz-dzari'ah is composed of two words. The first word, sadd (سَدٌّ) from the word sadda yasuddu, meaning to close, block, and hold back something that is open (A.-Z. Wahbah, 1986). The second word, dzari'ah (الذَّرِيعَةُ) from the root word dzara'a, meaning a path or intermediary used to achieve a goal. The plural form is dzara'i' (الذَّرَائِعُ) which is more commonly used in usul fiqh literature. Literally, the combination

of these two words means "closing the road", containing the basic idea of preventive action against a facility that has the potential to lead to damage. Ibn Qayyim al-Jawziyyah defines dzari'ah as:

آخِرَ شَيْءٍ إِلَى وَطَرٍ قًا وَسِيلَةً كَانَ مَا

Meaning: "Everything that is an intermediary and a path to something (else)."

This definition is general, covering intermediaries towards both benefit and harm. Therefore, in Islamic law, dzari'ah has two dimensions: sadd adz-dzari'ah (closing the way to mafsadat) and fath adz-dzari'ah (opening the way to benefit). Wahbah az-Zuhaili quotes al-Qarafi to emphasize that the law of dzari'ah depends on the intended goal, the means towards the forbidden becomes forbidden, the means towards the obligatory becomes obligatory according to the rule الْمَقَاصِدُ أَحْكَامُهَا الْوَسَائِلُ (the means follow the law of the ends). Imam al-Syathibi formulated sadd adz-dzari'ah more specifically as doing an action that contains benefit but in its achievement ends in mafsadat.

Ibn Qayyim al-Jawziyyah is the most systematic scholar in developing the concept of sadd adz-dzari'ah. In I'lam al-Muwaqil'in, he asserts that sadd adz-dzari'ah is one of the four bases of taklif (ahad arba' al-taklif) in Islamic law:

حُرْمَ مَا: نَوْعَانِ وَالنَّهْيُ وَوَسَائِلُ، مَقَاصِدُ: نَوْعَانِ وَالْأَمْرُ وَنَهْيُ، أَمْرُ التَّكْلِيفِ فَإِنَّ التَّكْلِيفَ، رُبْعُ الدَّرَائِعِ
الَّذِينَ رُبْعُ الْمُحَرَّمَاتِ دَرَائِعُ فَسَدُ الْمَحْرَمِ، إِلَى وَوَسِيلَةً ذَرِيعَةً لِكُونِهِ حُرْمَ وَمَا نَفْسِهِ، فِي لِمَفْسَدَةٍ

Meaning: "The discussion of sadd adz-dzari'ah is a quarter of taklif. Taklif consists of a command (amr) and a prohibition (nahy). There are two commands: the goal itself and the means to the goal. There are also two prohibitions: something that is forbidden because it contains evil in its essence, and something that is forbidden because it is a means to the evil. Therefore, closing the path that leads to the forbidden is a quarter of religion."

Ibn Qayyim also provided a critical note that sadd adz-dzari'ah cannot be applied absolutely if its application ignores the greater good. He asserted in I'lam al-Muwaqil'in:

أَرْجَحَ، مَصْلَحَةٍ تَقْوِيَتْ أَوْ أَعْظَمَ مَفْسَدَةٍ تَحْصِيلِ إِلَى يُفْضَى تَطْيِيقُهَا كَانَ إِذَا الدَّرَائِعُ سَدَّ قَاعِدَةً إِنَّ
بِهَا يُعْمَلُ فَلَا

Meaning: "Indeed, the principle of sadd adz-dzari'ah, if its application actually results in greater benefits or wastes greater benefits, then that principle cannot be used."

Ibn Qayyim classified the causes that lead to corruption into four levels: First, dzari'ah which definitely and directly causes mafsadat, such as drinking alcohol which definitely causes drunkenness and loss of mind, accusing someone of adultery which definitely causes slander, and acts of adultery which cause mixing of lineage. All of these are strictly prohibited. Second, dzari'ah which is originally permissible, but the perpetrator has intentions and goals that lead to mafsadat, such as tahlil marriage and

sale and purchase contracts which aim to gain usury (bai' al-'inah). Corrupted intentions change the law of permissible acts to haram.

Third, dzari'ah which is originally permissible, the perpetrator does not intend to be evil, but the act usually leads to greater harm than its benefit, such as praying the sunnah at forbidden times and criticizing the gods of the polytheists in front of them. Fourth, dzari'ah which is originally permissible, sometimes leads to harm, but the benefit it brings is much more dominant. This category is included in fath adz-dzari'ah, not sadd, because its superior benefit becomes a justification for continuing to do it.

As for Imam Ash-Syathibi, as quoted by Wahbah Az-Zuhaili, he divided Sadd adz-Dzari'ah based on its level of mafsadah into four types:

قَطْعِيًّا الْمَفْسَدَةُ إِلَى أَدَاوَةٍ يَكُونُ مَا: الْأَوَّلُ.

1. An act that definitely (qath'i) leads to mafsadat; an example is the act of digging a well behind the door of a house in the dark so that the person who enters will definitely fall. This act is clearly prohibited because it clearly causes danger.

نَادِرًا الْمَفْسَدَةُ إِلَى أَدَاوَةٍ يَكُونُ مَا: الثَّانِي.

2. Very rare acts (nadiron) lead to mafsadat so there is no need to prohibit them; for example, the act of digging a well in a place that usually does not harm people. Such acts are still permitted because Sharia law considers the benefit of the situation to be dominant, while the possibility of harm is very small. Ash-Syatibi explained that the person who does this act is not considered to have intentionally caused damage as long as there is no element of negligence or intent.

نَادِرًا كَثِيرًا الْمَفْسَدَةُ إِلَى أَدَاوَةٍ يَكُونُ مَا: الثَّالِثُ.

3. An act that often causes mafsadah, although not always so that it must be prevented; an example is the act of selling wine to a winemaker. Basically selling wine is permissible, but if it is sold to a winemaker who will later use it to get drunk, then this is prohibited because there is a strong suspicion that it will be used for disobedience. If this act were permitted, it would certainly be a form of helping each other in sin.

نَادِرًا وَلَا غَالِبًا كَثِيرًا، الْمَفْسَدَةُ إِلَى أَدَاوَةٍ يَكُونُ أَنْ: الرَّابِعُ.

4. Actions that sometimes (ahyanan) lead to mafsadat but not often and not dominant. An example of this action is credit trading which can sometimes be a path to usury. In this matter, scholars differ in opinion. The Shafi'i and Abu Hanifah schools allow credit trading because the original law of trading is mubah and the potential for usury is not certain. Meanwhile, Imam Malik forbids it based on the principle of sadd al-dzari'ah because it is seen as potentially being a path to usury, so prevention of harm is given priority.

Ibn Qayyim al-Jauziyyah as summarized by Ismail Jalili stipulates three cumulative conditions that must be fulfilled in full so that an act can be subject to the law of sadd adz-dzari'ah: (Jalili, 2020) The first condition is that the potential harm resulting from a permissible act must be absolutely clear and outweigh the benefits it brings. The harm that forms the basis for the prohibition cannot be merely a weak

allegation, but must be significant and measurable. The second condition is that an act prohibited based on the principle of sadd adz-dzari'ah must not be repeated continuously without end. If the need (hajjah) for something is greater than the harm it causes, then consideration must be directed to the causal aspect, not solely the final result. This condition prevents the rigid application of sadd adz-dzari'ah, which would actually eliminate the benefits needed by society.

The third requirement is that the rules of sadd adz-dzari'ah must not conflict with clear Islamic texts. If there is a conflict between these rules and the Islamic text, the Islamic text must take precedence. This principle ensures that the application of sadd adz-dzari'ah remains within the framework of authoritative Islamic texts.

The argument for sadd adz-dzari'ah as evidence for Islamic law is one of the most debated topics in ushul fiqh. Scholars are divided into several groups. The first group, namely the scholars of the Maliki and Hanbali schools, are the most firmly accepting and using it as evidence. Ibn Qayyim, in *I'lam al-Muwaqifi'n*, even mentions no fewer than ninety-nine texts from both the Qur'an and the hadith that substantially reflect the application of the principle of sadd adz-dzari'ah (Zuhayli, 2003). Among the most frequently quoted verses of the Qur'an is Q.S. al-An'am verse 108

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ

"And do not insult those whom they worship besides Allah, lest they insult Allah in a way that is beyond all bounds without knowledge."

This verse prohibits the originally permissible act of insulting idols in order to prevent its more damaging consequences, namely insulting Allah SWT. This is the clearest application of sadd adz-dzari'ah in the Qur'an. In contrast, the second group, particularly Ibn Hazm of the Dhahiri school, firmly rejects its argument. According to Ibn Hazm, establishing a prohibition based on fear of negative consequences that may not necessarily occur is establishing a law without any basis in the text, something he considers unjustifiable. The basic law of everything is permissible as long as there is no text explicitly prohibiting it (Yusuf, 2021).

The fundamental difference between these two opinions can be summarized as follows: Ibn Qayyim views sadd adz-dzari'ah from the perspective of ghayah (the goal in the form of mafsadat) so that it can be a proof; while Ibn Hazm views it from the perspective of wasail (the means itself) which is basically permissible and cannot be changed unless there is a text. As for the scholars of the Hanafi and Shafi'i schools, they are in a moderate position: they do not recognize sadd adz-dzari'ah as an independent proof, but in practice apply similar principles through the instruments of istihsan (Hanafiyah) and qiyas which pay attention to preventive 'illat (Syafi'iyah), so that their differences with the Malikiyah and Hanabilah are more terminological than substantive (A.-Z. Wahbah, 1986).

In the author's opinion, sadd adz-dzari'ah can be likened to someone closing the door of a house at night not because everyone who passes by necessarily has evil intentions, but to prevent the possibility of undesirable things happening, likewise sadd adz-dzari'ah works by closing the means that have the potential to lead to mafsadah. Based on this description, the concept of sadd adz-dzari'ah provides a theoretical framework for assessing various activities that are legally permissible, but have the potential to cause impacts that are contrary to the objectives of sharia. Therefore, further analysis is needed regarding the practice of living together between men and

women who are connected through an in-law relationship to determine its compliance with the principles of sadd adz-dzari'ah.

An Analysis of Living with an Adult In-Law from the Perspective of Sadd Adz-Dzariah

Living with an adult in-law is a situation where a husband or wife lives with their partner's adult sibling who has reached puberty in the same household. This situation is common in Indonesian Muslim communities, with various backgrounds, including economic constraints, cultural customs of living with extended family, and certain circumstances such as in-laws who are still studying or not yet married. Socially, this situation is not viewed as dangerous and is often seen as a form of family solidarity. This practice is also not intended to lead to adultery.

However, this condition holds the potential for problems that cannot be ignored. The Prophet Muhammad (peace and blessings of Allah be upon him) has given a strong warning about free interaction with in-laws, as narrated by Imam al-Bukhari:

مَحْرَمٌ ذِي مَعَ إِلَّا امْرَأَةً تُسَافِرُ وَلَا بِامْرَأَةٍ، رَجُلٌ يَخْلُونَ لَا

Meaning: "A man should never be alone with a woman, and a woman should not travel except with her mahram."

More specifically, the Prophet Muhammad (peace be upon him) gave a very firm warning regarding in-laws in a hadith narrated by Imam Muslim:

الْمَوْتُ الْحَمْوُ قَالَ الْحَمْوُ أَفَرَأَيْتَ اللَّهَ. رَسُولَ يَا: الْأَنْصَارِ مِنْ رَجُلٍ فَقَالَ النِّسَاءِ، عَلَى وَالذُّخُولِ إِيَّاكُمْ

Meaning: "Avoid entering the place of a woman (who is not a mahram). A person from the Ansar asked: O Messenger of Allah, what is your opinion about the brother-in-law (al-hamwu)?" The Messenger of Allah replied: The brother-in-law is death."

The Prophet Muhammad's statement that "a brother-in-law is death" is not an exaggeration. Scholars explain that this statement contains tasybih (similarity), which describes how dangerous the conditions that give easy access to brothers-in-law to enter the household environment are, because brothers-in-law are not like strangers, having closeness and loose access that actually increases the potential for slander. These two hadiths are the main normative basis that will be analyzed from the perspective of sadd adz-dzari'ah.

To identify the law of living together with an adult in-law in the classification of sadd adz-dzari'ah, it is necessary to first refer to the division proposed by Ibn Qayyim al-Jauziyyah and Imam Ash-Syathibi. As has been explained, Ibn Qayyim divided dzari'ah into four levels based on the relationship between the act and the harm it causes and Imam al-Syathibi divided sadd adz-dzari'ah based on the quality of the harm into four types as well.

After conducting an in-depth study, according to the author's analysis, living together with an adult in-law is most appropriately categorized into the third level of Ibn Qayyim's classification, namely: an act that is originally permissible (permissible) and the perpetrator does not always intend to cause damage, but predominantly

(ghaliban) the condition has the potential to lead to harm that is much greater than its benefits (A.-Z. Wahbah, 1986). The determination of the third level according to Ibn Qayyim is based on several analytical considerations.

First, living in the same house with an adult in-law as long as the act is not something that is directly and explicitly prohibited by the text, in contrast to the first level where the damage is certain and inherent in the act itself. Second, not all who live in the same house with an in-law have bad intentions or are heading towards forbidden acts, in contrast to the second level which requires the perpetrator's evil intentions. Third, and this is what most determines the condition of living in the same house with an adult in-law in a ghaliban (dominant and common) manner, opening opportunities that can lead to mafsadat: the occurrence of khalwat, weakening of the boundaries of sharia in interactions, and opening the way to slander that threatens the integrity of the household.

Ibn Qayyim himself cited concrete examples of this third level, one of which is insulting the gods of polytheists in front of them, an act that is permissible and even commendable in substance, but forbidden because it will predominantly provoke a more destructive reaction. This analogy has direct relevance to living with an adult in-law, a condition that is socially justifiable from a humanitarian perspective, but predominantly opens the way to more serious violations of sharia (A. Wahbah, 2010). This analysis is also reinforced by the ideas of Imam Ash-Syathibi in his main work, *Al-Muwafaqat*,

و ضد الامتثال، عند المفاسد ودرء المصالح جلب من والنواهي الأوامر تضمنته ما إلى النظر: والثاني مقتضى على فالباني المفاسد، ودرء المصالح لجلب وضعت الشريعة أن مر قد فإنه المخالفة، عند ذلك طلب عن طلب عنده يفرق لا ذلك

Meaning: He emphasized that the determination of Sharia law is not only seen from the form of its commands and prohibitions, but also from the benefits produced and the harm prevented when the act is carried out (jalb al-mashalih wa dar' al-mafasid) (Al-Shatibi, 2003).

This principle demands that the assessment of living in the same house with an adult in-law does not stop at the question of whether the act is permissible or not, but also considers the consequences (ma'alat al-af'al) that may arise, in line with Ash-Syathibi's warning that sin is a path to disbelief (al-ma'ashi barid al-kufr) and the analogy of someone who is around a forbidden area is at risk of falling into it. Thus, preventive measures such as separating spaces and limiting interactions also have a theoretical basis as a form of effort to consider the means (i'tibar al-asbab) to prevent mafsadah, without ignoring that this issue also concerns the rights of other parties in the household (huquq al-'ibad) (Al-Shatibi, 2003).

This is also in line with the classification of sadd adz-dzari'ah according to Imam Ash-Syathibi, this condition is classified as the third level, namely acts that often cause mafsadah, although not always and these acts must be prevented and even prohibited. Living in the same house with a brother-in-law is not forbidden in substance because there is no text that explicitly prohibits the presence of a brother-in-law in one house. However, this condition has a strong and dominant potential for mafsadah so that it goes beyond just a rare possibility. This approach is in line with the research of Siregar

et al. which shows that the law of an act is not sufficiently determined based on the original law, but it is necessary to consider the legal 'illat and the impact of benefit and harm it causes. Thus, an act that is basically within the area of permissibility can obtain a different legal assessment if in its implementation there are factors that lead to harm (Siregar et al., 2025). To support this classification, several real-life implications can be identified. First, there's the potential for khalwat (in-law's relationship) between a wife or husband and a brother-in-law, as living together inherently allows two non-mahram individuals to be alone in a particular space when other family members are not present.

Second, the weakening of the boundaries of Islamic social interaction (hudud al-syar'iyyah) due to the high intensity of interaction in daily life which can foster emotional closeness, a sense of comfort, and excessive familiarity, thus blurring the boundaries that should be maintained between two people who are not mahram. Third, the emergence of threats to hifzh al-nasl (preservation of offspring) and hifzh al-'irdh (preservation of honor), considering that not a few household conflicts, infidelity, and even divorces originate from uncontrolled closeness between one of the partners and his in-laws who live in the same house. These potentials are not certain as the first category of sadd adz-dzari'ah, but they are also not very small possibilities as the second category or just occasional possibilities as the fourth category. In fact, the Prophet Muhammad SAW gave a special warning through his saying that a brother-in-law is death, which shows the high level of vigilance of Islamic law towards relationships with in-laws because of greater access, closeness, and opportunities for slander compared to strangers.

Therefore, just like the prohibition on selling wine to winemakers which is an example of the third category according to al-Syathibi, living in the same house with an adult in-law can be seen as a means (dzari'ah) that has the potential to lead to mafsadah, so that its prevention is in line with the principle of sadd adz-dzari'ah in order to maintain honor, lineage, and family integrity as part of the main objectives of Islamic law.

In addition to identifying levels, establishing a law based on sadd adz-dzari'ah also requires the fulfillment of three conditions stipulated by Ibn Qayyim. These three conditions need to be verified for their application in cases of living with an adult in-law: (Zuhaily, 1985) The first condition: harm outweighs benefit. The benefit of living with in-laws is economic convenience and family solidarity, a worldly and temporal good. However, harm that could potentially result in damage to honor, endanger the integrity of the household, and open the way to forbidden acts is harm that has religious, moral, and social dimensions. From the perspective of fiqh al-muwazanat (judicial jurisprudence of balance), harm that has religious and moral dimensions clearly outweighs material benefits that can be obtained through other means.

The second condition: it must not be repeated continuously without a clear need. Ibn Qayyim makes an exception, namely that if the clear need (hajjah mu'tabarah) is more dominant, then sadd adz-dzari'ah can be compromised. In this case, if the situation of living with in-laws is temporary and an emergency, for example due to a disaster or other unavoidable emergency, then there is room for tolerance. However, if the situation is permanent and protracted without any attempt to find another solution, then sadd adz-dzari'ah applies fully.

The third condition: it does not contradict the Islamic text. The application of sadd adz-dzari'ah to the condition of living in the same house with an adult in-law does

not contradict, but is in line with the text of Q.S. al-An'am (6): 108 and the Hadith "al-hamwu al-maut" narrated by Muslim. This evidence actually becomes the basis of the text that strengthens the application of this principle. This text implicitly shows that Allah commands to stay away from things that can lead to mafsadah and the Prophet Muhammad himself has applied the principle of sadd adz-dzari'ah to in-laws by giving a very serious and firm warning (Zuhaily, 1985).

Based on the analysis that has been presented, living together with an adult in-law from the perspective of sadd adz-dzari'ah can be concluded as follows: this condition is included in the third level of Ibn Qayyim al-Jauziyyah's classification, namely an act that is originally permissible, but predominantly (ghaliban) leads to mafsadat that is greater than its benefit. The three conditions for the application of sadd adz-dzari'ah according to Ibn Qayyim are met: mafsadat is greater than its benefit, does not apply if the condition is emergency and temporary, and does not contradict or even is supported by the text of the hadith of the Prophet SAW (Jalili, 2020).

Thus, based on the author's analysis, the law of living in the same house with an adult in-law was initially permissible, because there was no text explicitly forbidding it. However, viewed from the perspective of sadd adz-dzari'ah, the law shifted to being forbidden, because the resulting harm in the form of opening up opportunities for khalwat, weakening the boundaries of sharia social interaction, and threatening hifz al-nasl and hifz al-'ird is far greater than the benefits obtained from such togetherness. Therefore, the practice of living in the same house with an adult in-law must be prevented in order to avoid household breakdown, especially infidelity which can threaten family unity.

The extent of this legal shift depends largely on the extent of the opportunities for khalwat and malafsadat (infidelity) that exist within the living conditions. If the conditions of the house allow for regular khalwat and there is no real effort to maintain the boundaries of sharia, then the law becomes haram based on the principle of sadd adz-dzari'ah. This is in line with the principle that any conditions that predominantly lead to violations of hifz al-nasl and hifz al-'ird—two of the five main objectives of sharia (al-kulliyāt al-khams)—must be prevented through the mechanism of sadd adz-dzari'ah (Zuhaily, 1985).

Preventive Measures in Living with Adult In-Laws

As has been analyzed in the previous subchapter, living together with an adult in-law is included in the third level of dzari'ah according to the classification of Ibn Qayyim al-Jauziyyah, namely an act that is permissible but dominantly has the potential to lead to mafsadat. However, Ibn Qayyim himself gives an important note that the rule of sadd adz-dzari'ah is not absolute. If there is a hajah mu'tabarah (need that can be considered) or the benefit is more dominant, then this path can still be taken with strict conditions (Putra, 2024).

The reality of life in Indonesian Muslim communities shows that many families, due to economic constraints, social conditions, or other unavoidable circumstances, are forced to live with adult in-laws long-term, even permanently. In such situations, Islamic law does not immediately close all doors; instead, it offers a set of conditions and preventative measures that must be met to prevent such situations from leading to harm (A.-Z. Wahbah, 1986).

Wahbah az-Zuhaili emphasized that when a dzari'ah cannot be avoided due to real needs, the next obligation is to minimize the potential damage as much as possible through the conditions and limitations set by the sharia (Al-Zuhayli, 1997). The following preventive measures must be implemented: First: Strictly prevent khalwat. The most fundamental and uncompromising requirement is to ensure that khalwat, the condition of being alone with a wife or husband, does not occur without the presence of a third party.

Implementing this requirement in a cohabiting household means that there is no situation where a brother-in-law is alone with his wife in the house when the husband is not present, and there is no situation where a sister-in-law is alone with her husband without anyone else present. If one of the partners must leave the house, it must be ensured that no seclusion occurs, whether in the presence of children, parents, or other family members. This prohibition on seclusion is not merely a moral recommendation, but rather a sharia obligation, which, if violated, immediately activates the potential for harm from such cohabitation (Astarina, 2026).

Second: Maintaining the Limits of Aurat and Clothing in the House. The presence of an adult brother-in-law who is not a mahram in a house requires every resident, especially the wife, to always maintain her aurat as stipulated in the Sharia in front of a non-mahram person. It is not permissible for a wife to appear in home clothes that expose her aurat in front of her brother-in-law, as Allah SWT says in Q.S. al-Nur (24): which prohibits a believing woman from showing her jewelry (aurat) except to her mahram.

In other words, the presence of a brother-in-law in the same house should not change the standard of dress that applies between a mahram and that which applies in front of strangers, the brother-in-law is still treated as a non-mahram in terms of the limits of aurat, even though he is a relative of the couple. Ibn Qayyim in I'lam al-Muwaqi'in mentions the prohibition of stamping feet for women (Q.S. al-Nur: 31) as one of the clearest examples of sadd adz-dzari'ah in the Qur'an, prohibiting permissible acts in order to close the path to fitnah. This analogy fully applies to the obligation to maintain aurat in front of the brother-in-law.

Third: Clearly Separating Private Spaces. An equally important structural requirement is a clear separation of the husband and wife's bedroom or private space from the space accessible to in-laws. Ideally, in-laws should have their own separate bedroom and private space and not have direct access to the couple's private space. This clear separation of spaces is a physical implementation of the principle of sadd adz-dzariah, which is to block access that could open up opportunities for seclusion or interactions that exceed Islamic boundaries.

Fourth: Limit interaction to the limits permitted by sharia. Living together does not mean unlimited freedom of interaction. Interaction between in-laws and their siblings should be limited to matters of real necessity (hajah fi'liyyah), such as communication regarding household needs, and conducted in an open space that does not provide an opportunity for seclusion. Ibn Qayyim emphasized in Ighatsah al-Lahfan that sharia prohibits anything that could potentially lead to haraam, even if the perpetrator does not intend to do so, as long as there is no real hajah that demands it (Kholis, 2021).

Therefore, seemingly trivial habits, such as long conversations alone, going out together without a mahram, or excessive joking, must be consciously and consistently

avoided. Fifth: Establish mutually agreed-upon household rules. Preventive efforts cannot rely solely on individual awareness.

Wahbah az-Zuhaili emphasizes that preventing corruption requires a systemic and structured mechanism, not just relying on someone's good intentions (A.-Z. Wahbah, 1986). Therefore, families forced to live with adult in-laws need to establish explicitly agreed-upon household rules: curfews, boundaries of accessible and disallowed spaces, dress codes within the home, and protocols for when one partner is away. These rules are not mere formalities, but rather concrete manifestations of the obligation of *sadd adz-dzari'ah* (Islamic morality) that must be actively and consistently implemented.

Sixth: Treat this situation as temporary and continue to seek solutions. Ismail Jalili, in his study of Ibn Qayyim's thought, emphasized that one of the conditions for implementing *sadd adz-dzari'ah* is that actions that should be prevented must not be allowed to recur without real efforts to stop them (Jalili, 2020). In this context, families forced to live with adult in-laws out of necessity must have a clear vision and make concrete efforts to end this situation, whether by helping the in-laws become financially independent, assisting them in finding other accommodations, or facilitating their marriage. Accepting the cohabitation as permanent and without any effort to change it contradicts the spirit of *sadd adz-dzari'ah* and renders the situation intolerable.

The six preventive conditions above are cumulative; they must all be met simultaneously for the law of living with an adult in-law to be tolerated and its basic law, which is permissible, to apply. However, if one of the conditions is not met, then the law, from a *sadd dzariah* perspective, applies, namely, forbidden. This principle aligns with the spirit of Islamic law, which does not intend to complicate human life but always prioritizes the preservation of religion, life, reason, lineage, and honor (*al-kulliyyat al-khams*) as the highest goal of Islamic law.

CONCLUSION

Based on the analysis that has been done, the author concludes that the in-law relationship in Islam is a relationship between a man and a non-mahram woman who is still bound by the provisions of sharia regarding social interaction, genitals, and the prohibition of *khalwat*. In the perspective of *sadd adz-dzari'ah*, the law of living in the same house with an adult in-law is basically a permissible act, but has a large potential for *mafsadah* because it can open up opportunities for *khalwat*, weaken the boundaries of sharia social interaction, and threaten the honor and integrity of the household. Based on the classification of Ibn Qayyim al-Jauziyyah and Imam al-Syathibi, this condition is included in the third category of *sadd adz-dzari'ah*, namely actions that predominantly have the potential to lead to *mafsadah* even though this does not always happen.

In addition, the three conditions for the application of *sadd adz-dzari'ah* according to Ibn Qayyim are also fulfilled, namely the resulting *mafsadah* is greater than the *maslahat*, is not related to urgent or urgent needs, and does not conflict with the text of the sharia. Therefore, living in the same house with an adult in-law under normal conditions and continuously should be avoided as a form of prevention against *mafsadah* and an effort to maintain the objectives of sharia, especially *hifzh al-'irdh* and *hifzh al-nasl*. However, the author also offers a preventive effort for families who cannot abandon this, namely continuing to live with an adult in-law. Because the law in this case is not absolute. In certain conditions such as economic limitations, social

conditions, or other circumstances that are difficult to avoid, living in the same house with an adult in-law can still be tolerated as long as it is accompanied by strict preventive efforts to close the path to mafsadat.

These efforts include strict prevention of khalwat, maintaining the boundaries of aurat and the ethics of Islamic social interaction, clear separation of private spaces, limiting interaction to needs permitted by Islamic law, establishing mutually agreed household rules, and a commitment to making this condition a temporary state while continuing to strive for a more ideal solution. These six preventive conditions are cumulative if all are met, the law of living in the same house with an adult in-law remains based on its original law, namely mubah; however, if one of the conditions is not met, the law becomes haram based on the principle of sadd adz-dzarī'ah, for the sake of maintaining religion, soul, intellect, descendants, and honor (al-kulliyyāt al-khams) as the highest goal of Islamic law.

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