



Understanding the Hadith on Perfume: An Effort to Prevent Sexual Harassment and Protect Women

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ABSTRACT

Research on hadith related to perfume often emphasizes the ethical aspects of its use and its implications for personality. However, there has been limited exploration of how these hadiths can serve as tools to prevent sexual harassment and protect women. This study aims to examine the hadith concerning women's use of perfume from the perspective of preventing sexual harassment and safeguarding women. Employing a descriptive-qualitative method combined with thematic analysis techniques, this research analyzes qualitative data, including narrative and interpretive studies of the hadith texts to uncover their meanings. Additionally, it conducts a phenomenological analysis of social norms regarding women's use of perfume in society. The findings reveal that the prohibition of women wearing perfume in public spaces aims to protect them from negative attention or harassment, which can stem from certain social norms. The hadith advises women to use perfume thoughtfully and by the situation to avoid potential harm. Furthermore, these teachings highlight the importance of ethics, morality, and respect for women, which can serve as a foundation for promoting their protection in social settings. The contribution of this research is to offer a new perspective on the relevance of hadith in preventing sexual harassment through the principle of caution and to reinforce the role of religion in protecting women both socially and psychologically.

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Introduction

Sexual harassment against women is a complex social problem that has a wide impact on the physical, mental, and social health of victims. This harassment violates women's basic rights to safety, dignity, and well-being which all levels of society should respect (Catabay et al., 2019). The increasing cases of sexual harassment in various areas, including the workplace and educational institutions, show the urgency of a comprehensive solution that includes law enforcement and a strong cultural and moral

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approach (Bondestam & Lundqvist, 2020). Globally, a report by The Thomson Reuters Foundation noted a spike in cyber sexual harassment, especially against young women. In the UK, a 2023 survey revealed that almost 50% of young women were victims of online sexual harassment, with social media as the main platform (Magsi & Ariel, 2024).

In Indonesia, a 2023 report by the National Commission on Violence Against Women recorded 4,441 cases of sexual violence in public and private areas, including 1,272 cases of cyber-based violence (Komnas Perempuan, 2024). In addition, data from the Ministry of Women's Empowerment and Child Protection showed 7,842 cases of sexual exploitation and violence against children through digital platforms in the first half of 2024 (KemenPPPA, 2024). This trend underscores the need for serious steps to address this increasingly complex problem. Religious norms, especially the hadith, are important as ethical and legal guidelines in this case (Yahya, 2023). The Prophet Muhammad's SAW included many ethical guidelines on clothing, socializing, and the use of perfume.

The use of perfume by women in Islamic tradition has long been a subject of social, cultural, and ethical debate, especially since Islam emphasizes modesty and maintaining boundaries between the sexes (Thalal, 2020). Some conservative scholars and society consider the use of perfume by women in public as an act that can invite attention from men who are not *mahram*. The scent of perfume is believed to attract unwanted attention, so it is considered inappropriate and has the potential to violate the boundaries of modesty taught by Islam (Cerulo, 2018).

However, on the other hand, for some people, perfume is part of the cleanliness and self-care recommended in Islam and an expression of self-respect. This issue is increasingly complex in the modern era, where the use of perfume is not only considered a form of personal identity and individual freedom but is also often associated with issues of sexual harassment and public perception of women. In some communities, women who use perfume in public spaces usually face stigma or are even blamed if they experience harassment (Pratiwi & Vidianingrum H, 2021). This view places perfume as one of the factors that can trigger unwanted attention, so it is considered to require a wiser policy of use in public spaces (Heriansyah et al., 2023).

This stigma has raised criticism from feminist and human rights perspectives, which consider the justification of harassment based on the use of perfume an unacceptable form of victim-blaming. This perspective asserts that the responsibility for harassment lies entirely with the perpetrator, not the victim. Therefore, women's choices to use perfume or groom themselves should not be used as a reason to measure morality or justify acts of harassment (Spaccatini et al., 2019).

In Islamic studies, several hadiths mention the prohibition of women wearing perfume for certain reasons, especially related to maintaining honor and preventing slander. However, the interpretation of these hadiths often faces gaps in modern understanding. The lack of research examining hadiths on the use of perfume by women with a contextual and multidisciplinary approach is a challenge. Most studies focus more on normative or fiqh legal approaches. In contrast, studies that link this hadith to contemporary social issues, such as sexual harassment, victim-blaming, or women's rights in public spaces, are still rare.

A preventive approach through a proper understanding of the hadiths on perfume can provide an ethical and practical basis for maintaining women's honor and foster collective awareness of the importance of respecting social boundaries. By strengthening research in this area, Muslims can not only understand the context and reasons behind these teachings but also apply them wisely in modern life. This is important not only to prevent sexual harassment but also to support efforts to create safe and inclusive public spaces for women.

Numerous prior studies on this subject have offered significant insights into the significance of comprehending the hadith regarding perfume and its application. A study conducted by Masyhuda (2020) examined a hadith that forbids women from using perfume and suggested that this should be interpreted in context rather than taken

literally. Research by Sikka and Bartolome (2018) investigated the effects of perfume, essential oils, and household chemicals on sexual perceptions and how these factors can potentially trigger harassment. A study by Fuadi et al., (2023) assessed the impact of power disparities and students' perceptions on addressing sexual violence within Islamic boarding schools. Research by Aini et al., (2023) looked into the effects of Underwear Rule training on the attitudes of parents with adolescents who have intellectual disabilities in efforts to combat sexual harassment.

Unlike previous studies, this study offers novelty by integrating the understanding of the hadith about perfume more specifically in the contemporary social context, especially in efforts to prevent sexual harassment and protect women. This study goes beyond the often-used normative and textual approaches, by examining the hadith through the social and ethical perspectives of protecting women. In addition, this study fills the gap in previous studies that focused more on the contextual analysis of the hadith or psychological aspects without directly linking them to preventive measures against sexual harassment. On that basis, this study aims to explore how the understanding of the hadith about perfume can be integrated into social awareness to prevent sexual harassment. The problem that will be studied in this study is how the hadith about perfume can contribute to efforts to prevent sexual harassment and protect women in contemporary society. This study aims to provide a deeper understanding of the relevance of the hadith and develop effective educational strategies. The contribution of this study is expected to provide practical guidance for the community in implementing the teachings of the hadith in a relevant way to protect women and prevent sexual harassment, as well as enrich the treasury of religious thought in a modern context.

Method

This research employs a qualitative methodology characterized by a descriptive-analytical framework (Sugiyono, 2018). This approach was selected to gain a deeper understanding of the hadith concerning perfume and its significance in preventing sexual harassment while safeguarding women. The primary data sources for this research consist of hadith texts featured in the *al-Tis'ah* collection, as well as scholarly literature and commentary texts that examine the context and interpret the hadith. Furthermore, various books, journals, and academic articles are included to provide a more comprehensive view of this subject.

The technique for gathering data involved conducting a literature review, which included collecting and examining written materials pertinent to the hadith regarding perfume and its role in social and cultural settings. For the analysis of the data, a thematic analysis method was employed. The information gathered from the literature review will be analyzed to pinpoint major themes associated with the interpretation of the hadith on perfume and its effects on women's protection. Furthermore, the findings from this analysis will be connected to contemporary social and cultural contexts, aiming to make a meaningful contribution to the understanding and implementation of the hadith in efforts to combat sexual harassment and enhance women's protection.

Results and Discussion

Hadiths About Perfume

Linguistically, the word perfume comes from Latin, namely *per fumum*, which means through smoke. This term originally referred to the method of burning aromatic materials to produce fragrances in rituals or offerings in various cultures (Mahajan, 2022). In Arabic, perfume is called *'itr* (عطر), which means fragrance or fragrant aroma (Zakariyā, 1979). This term can be found in various versions of the collection of *ṣaḥīḥ* hadiths: *Sunan Abī Dāwud*, *Sunan al-Tirmizi*, *Sunan al-Nasā'i*, *Musnad al-Imām Aḥmad bin Ḥanbal* and *Musnad al-Dārimī* (Wensinck, 1936). The narrations of these hadiths were conveyed by the same narrator, the details of which can be seen in detail in Table 1.

Table 1. Hadith About Perfume

No.	Mukharrij	Narrator	Hadith Number	Quality of Hadith
1.	Abū Dāwud	Abū Mūsa	4173	Valid
2.	Al-Tirmizī	Abū Mūsa	2786	Valid
3.	Al-Nasā'ī	Abū Mūsa	5125	Valid
4.	Aḥmad	Abū Mūsa	19578, 19711, 19747	Valid
5.	Al-Dārimī	Abū Mūsa	2688	Valid

(Source: Wensinck, 1936)

Abū Dāwud presented a variant of this hadith in his work *al-Tarajul*, specifically in the chapter titled *Mā Jā'a fī al-Mar'ah Taṭṭib li al-Khurūj*, which states:

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، أَخْبَرَنَا ثَابِتُ بْنُ عُمَارَةَ، حَدَّثَنِي عُثَيْمُ بْنُ قَيْسٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا اسْتَعْطَرَتِ الْمَرْأَةُ، فَمَرَّتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا، فَهِيَ كَذَا وَكَذَا» قَالَ قَوْلًا شَدِيدًا.

Meaning: Has informed us that Musaddad reported, has informed us that Yahya stated, has informed us that Šābit bin 'Umārah mentioned, has informed me Ghunaim bin Qais from Abū Mūsa from the Prophet (SAW), who said: If a woman applies perfume and intentionally walks by a group of people for them to sense its fragrance, then it is akin to this and like this. He expressed that emphatically (Al-Sijistānī, 1993).

Al-Tirmizī included this narration in one version within the book *Abwāb al-Adab*, specifically in the chapter regarding *Mā Jā'a fī Karāhiyyah Khurūj al-Mar'ah*, with the text stating:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ ثَابِتِ بْنِ عُمَارَةَ الْحَنْفِيِّ، عَنْ عُثَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا» يَعْنِي زَانِيَةٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ: «هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ».

Meaning: Muhammad bin Basyār has narrated to us that Yahya bin Sa'īd al-Qaṭṭān reported from Šābit bin 'Umārah al-Ḥanafī, who heard from Ghunaim bin Qais, from Abū Mūsa, who relayed from the Prophet SAW, stating that every eye has a portion of adultery. He also indicated that a woman who applies perfume and then walks past a group of men is likened to someone committing adultery. Additionally, in this chapter, there is a narration from Abū Hurairah, and Abū Isa has commented that this hadith is ḥasan ṣaḥīḥ (Al-Tirmizī, 1975).

Al-Nasā'ī also featured this hadith in the book *al-Zīnah min al-Sunan*, within the section *Mā Yukrah li al-Nisā' min al-Tīb*, and the wording states:

أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ حَدَّثَنَا خَالِدٌ قَالَ حَدَّثَنَا ثَابِتٌ وَهُوَ ابْنُ عُمَارَةَ عَنْ عُثَيْمِ بْنِ قَيْسٍ عَنِ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا مِنْ رِيحِهَا فَهِيَ زَانِيَةٌ.

Meaning: Ismā'īl bin Mas'ūd reported to us, stating that Khālid told him, who in turn said that the Šābit, specifically Ibn 'Umārah, narrated from Ghunaim bin Qais, reporting from al-Asy'arī, who mentioned that Rasulullah SAW said: Any woman who

applies perfume and then walks by people to let them smell it is considered an adulteress (Al-Nasā'ī, 2018).

Imam Aḥmad documented this hadith in three different forms. The initial version appears in the book *Musnad al-Kūfayain*, specifically in the chapter concerning *Ḥadīṣ Abū Mūsā al-'Ash'arī*, with the text stating:

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ثَابِتِ بْنِ عُمَارَةَ، عَنْ غُنَيْمٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا اسْتَعْطَرَتِ الْمَرْأَةُ فَخَرَجَتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا
فَهِىَ كَذَا وَكَذَا.

Meaning: Yahya bin Sa'id reported to us from Ṣābit, also known as Ibn 'Umārah, who narrated from Ghunaimin, who heard from Abū Mūsā al-'Ash'arī, reporting a saying of the Prophet SAW: If a woman applies perfume and then steps out to allow people to detect her scent, then she is considered to possess certain negative qualities (referring to the traits akin to a prostitute) (Ḥanbal, 1995).

The second version is in the same book, the text reads:

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ عُمَارَةَ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ الْأَشْعَرِيِّ
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ، فَمَرَّتْ بِقَوْمٍ لِيَجِدُوا رِيحَهَا
فَهِىَ زَانِيَةٌ.

Meaning: Marwān bin Mu'āwiyah reported to us, stating that Ṣābit bin 'Umārah narrated from Ghunaim bin Qais, who heard it from al-'Ash'arī. He mentioned that Rasulullah SAW said: If a woman uses perfume and walks by a group of people, causing them to detect her scent, then she is considered an adulterous woman (Ḥanbal, 1995).

The third version is also found in a similar book, the text reads:

حَدَّثَنَا عَبْدُ الْوَاحِدِ، وَرَوْحُ بْنُ عُبَادَةَ قَالَا: حَدَّثَنَا ثَابِتُ بْنُ عُمَارَةَ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ
أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ رَوْحُ قَالَ: سَمِعْتُ غُنَيْمًا
قَالَ: سَمِعْتُ أَبَا مُوسَى يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ،
ثُمَّ مَرَّتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا فَهِىَ زَانِيَةٌ.

Meaning: Abdul Wāhid al-Haddad and Rauḥ bin 'Ubādah both reported that Ṣābit bin Umarah transmitted from Ghunaim bin Qais, who relayed from Abū Mūsā al-'Ash'arī that the Prophet Muhammad (SAW) stated, Rauḥ mentioned that he heard Ghunaim reporting that he heard Abū Mūsā al-'Ash'arī say, The Prophet (SAW) mentioned: A woman who applies perfume and then walks past a group of people so that they can detect its fragrance is considered an adulteress (Ḥanbal, 1995).

Finally, Al-Dārimī included a version of this hadith in the book *al-Isti'zān*, chapter *fi al-Naḥy 'an al-Tib izā Kharajat*, the text reads:

أَخْبَرَنَا أَبُو عَاصِمٍ، عَنْ ثَابِتِ بْنِ عُمَارَةَ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى، أَيُّمَا امْرَأَةٍ
اسْتَعْطَرَتْ، ثُمَّ خَرَجَتْ لِيُوجَدَ رِيحُهَا، فَهِىَ زَانِيَةٌ، وَكُلُّ عَيْنٍ زَانِيَةٌ.

Meaning: Abu 'Ashim conveyed to us through Šābit bin 'Umārah from Ghunaim bin Qais from Abū Mūsa: Any woman who applies perfume and then steps out so that her fragrance can be detected, she is considered an adulteress, and every gaze upon her is harmful (Al-Dārimī, 2000).

The aforementioned hadiths include a restriction for women regarding the use of perfume that is intentionally flaunted in front of others to have them smell it, an act that is deemed inappropriate or even akin to *zina* (adultery) within the context of this hadith. Multiple hadith narrations from Abū Dāwud, al-Tirmiḏī, al-Nasā'ī, Aḥmad, and al-Dārimī reinforce this restriction. Upon examination, certain fundamental similarities can be identified in the core content of these hadiths. Firstly, all of these hadiths commence with the same assertion, namely the prohibition against women intentionally using perfume to draw the attention of others, particularly in public areas or in the presence of men who are not their mahram. The Prophet Muhammad SAW referred to this behavior with the term or phrase “such and such,” which in various other hadiths implies that this action is closely related to *zina* or is an unbecoming characteristic. Furthermore, there are consistent themes highlighted in this restriction, specifically the deliberate use of perfume in public spaces to gain attention.

The distinctions among these narrations stem from the choice of words or the emphasis placed on particular phrases, suggesting that there are different levels of emphasis and variation in how the hadith is conveyed. For instance, in al-Tirmiḏī's version, the statement “every eye has a share of *zina*” highlights the involvement of various sensory behaviors, including the gaze, which is seen as contributing to the sin of *zina*. In contrast, the narration from al-Dārimī adds further emphasis by asserting that “every eye is a disease,” which points to the peril of visual temptation and its impact on individuals.

To understand the historical context, or *asbāb al-Wurūd*, of this hadith, it's crucial to consider the cultural and social circumstances of Arab society during the time of the Prophet (PBUH). During that era, perfume was regarded as a mark of beauty and allure, and women's use of fragrance often implied a desire for sexual appeal in public encounters (Thalal, 2020). Additionally, women typically did not socialize openly with non-mahram men, particularly concerning their physical allure or captivating scents. The practice of wearing perfume by Arab women was generally confined to the home or special gatherings with family and close kin (Heriansyah et al., 2023). Consequently, when women donned fragrances in public and intentionally walked past men to garner attention, such behavior was deemed a breach of societal norms and propriety. The Prophet (PBUH) thus prohibited these actions to safeguard the dignity of women and to minimize any temptations that could arise during interactions between non-mahram men and women.

The prohibition is not meant to restrict women from using perfume in general, but rather to address the intention and purpose behind its application. This is illustrated in various hadiths that allow women to wear perfume under specific circumstances. For instance, a hadith from al-Bazzār indicates that women are permitted to use perfume that is colored but lacks a strong scent (Al-Bazzār, 2009). However, using perfume to draw attention in public is considered inappropriate behavior, potentially bordering on *Zina*. This hadith also showcases the Prophet's awareness of the socio-cultural context at the time, where the values of modesty and women's chastity were regarded as crucial for preserving their dignity and honor in society.

The Scholars' Perspective on Women's Use of Perfume

The topic of women using perfume in public spaces has garnered significant discussion among both classical and contemporary scholars, particularly concerning its ethical and social implications within Islam. Traditionally, scholars reference the hadith narrated by Abū Mūsa, which outlines the guidelines for women applying perfume when leaving their homes or in the company of non-mahrams. Certain scholars, particularly

from the Hanafi and Hanbali schools, hold stringent views regarding women wearing perfume in public, especially if the fragrance is strong enough to capture the attention of non-mahram men. The Hanbali school specifically asserts that women should reserve perfume for their homes or when with their husbands. Imam Ahmad has even likened the wearing of perfume in public by women to a form of *tabarruj* (displaying beauty), which is deemed unacceptable in Islam. On the other hand, scholars from the Maliki and Shafi'i schools further clarify this matter. They permit women to wear a very subtle scent that can only be detected from a close distance, as long as the intention is not to draw the attention of other men, but rather to uphold personal cleanliness and comfort (Jibrīn, 1999).

Ibn Qudāmah, in his work *al-Mughnī*, mentions that when women wear perfume in public, it may be considered *makruh* or even prohibited if it attracts undue attention from men, as it affects the public environment governed by moral and ethical standards. He highlights that strong-scented perfumes worn in the presence of non-mahrams can be seen as contrary to the principles of honor and propriety (Qudāmah, 1997; Umar & Yusra, 2020).

A similar viewpoint was shared by Imam al-Nawawī in *al-Majmū'*, who believed that women should refrain from wearing perfume in public settings if it leads to slander or undue attraction. Al-Nawawī contended that women may wear perfume in private, such as when they are with their husbands or in women-only spaces, as a means of self-care and an aspect of beauty that is endorsed in Islam (Al-Nawawī, 1926). In this regard, Imam Ibn Taymiyyah emphasized that the guidelines regarding perfume use are contingent upon the user's intention and purpose. He stated that as long as the aim of wearing perfume is not to draw the attention of unfamiliar men, then using fragrances within reasonable limits is permissible (Taimiyyah, 2003).

In today's world, various modern scholars contend that this guideline can be interpreted more flexibly, given that women's societal roles have become increasingly intricate and their participation in public life has grown. Yusuf Al-Qaradawī's book *Fatāwā al-Mar'ah al-Muslimah* presents a more contextual perspective, taking into account cultural and social developments. Al-Qaradawī allowed for the use of perfume, provided it was not meant to draw attention or violate public morals (Al-Qaradāwī, 2016).

Wahbah al-Zuhailī in *al-Fiqh al-Islāmī wa Adillatuhu* indicates that applying perfume within the home or in the company of mahram is advisable and poses no issues, as it intends to benefit the family and foster harmony at home. Regarding the application of perfume in public, al-Zuhailī stressed the importance of considering the social ramifications that may arise (Al-Zuhailī, 2019). With the evolution of today's social context, scholars deem wearing perfume permissible as long as it adheres to the principles of caution outlined in Sharia.

Nonetheless, some academics hold more cautious perspectives, including certain Salafi scholars who stress the importance of steering clear of any fragrances that could draw undue attention from members of the opposite sex. They advise women to exercise prudence and place a greater emphasis on the values of discretion in their appearance, particularly in public settings. This restriction is grounded in the need for caution in sustaining the boundaries of interaction between genders, which aims to uphold social ethics. They reference the principle that any action with the potential to incite *fitnah* or social harm should be avoided, including the excessive application of perfume (Ahmad et al., 2021).

From the perspective of social ethics, researchers note that Islam strictly enforces the separation of men and women in public spaces to prevent potential slander. The use of noticeable perfume by women is considered enticing and can lead to negative social consequences, such as unwanted attention or distractions for the public, especially for men (Masyhuda, 2020). The societal context during the time of the Prophet also influenced this viewpoint, as there was a strong emphasis on women's honor, and efforts

were made to minimize interactions between men and women in public settings (Heriansyah et al., 2023).

The ethical and societal ramifications of this discussion illustrate how academics have sought to reconcile religious principles with contemporary realities. The perspectives of these academics reveal an intent to safeguard women's dignity and uphold social norms, while also highlighting the significance of intention and the purpose of using perfume. For some individuals, this understanding aids in upholding ethical standards while adjusting to evolving circumstances, where perfume transcends mere fragrance and embodies a vital aspect of hygiene and self-care.

Social and Psychological Implications of Perfume Use

The choice to wear perfume among women goes beyond personal preference; it also mirrors different social and psychological factors that shape how the public views them. Fragrance is frequently linked to sophistication, allure, and womanhood, impacting the way others see the person who applies it. In this regard, it's important to examine a variety of social and psychological ramifications, particularly about women's safety and the potential risk of sexual harassment.

Firstly, it is crucial to recognize that perfume often symbolizes one's identity. In various cultures, a person's fragrance can communicate aspects about them, such as their social standing, character, and sexual allure (Cerulo, 2018). When a woman applies a strong or appealing fragrance, it can shape a favorable impression among others; however, it may also lead to unwelcome attention. This favorable perception might boost a woman's self-assurance and attractiveness, yet paradoxically, the scent can draw potentially dangerous attention, like sexual harassment (Nikitina & Furuoka, 2023). Often, those who become fixated on a specific fragrance may link it to attraction or desire, resulting in an unsafe environment for women who merely wish to express themselves (Hofer et al., 2018).

Research in social psychology indicates that scent can trigger memories and emotions. The fragrance a woman chooses to wear can create specific associations for others, which may not always be favorable (Ou & Chuang, 2023). For instance, an individual who previously encountered a negative experience associated with a certain scent might react unfavorably to a woman wearing it (Athar, 2020). This implies that it is not just women who influence the perceptions of their fragrance but also a society that holds strong biases and stereotypes regarding scent and attractiveness. Within this framework, women may find themselves facing stigma or unjust judgment due to their fragrance selections, which can lead to instances where they become targets of harassment.

Additionally, the way perfume is used in social settings is frequently shaped by cultural standards and expectations. In certain cultures, women may feel obligated to enhance their attractiveness by wearing perfume as part of their overall appearance. Nevertheless, these societal pressures can be burdensome, leading women to feel obligated to wear fragrance constantly to be deemed socially acceptable (Muhibuddin et al., 2018). This creates a complex situation where individuals who abstain from perfume or opt for scents deemed less feminine may face stigma or negative perceptions from others. In certain instances, these cultural norms can even marginalize women who decide against wearing perfume, contributing to social inequity and exclusion (Sczesny & Stahlberg, 2002).

Sexual harassment is frequently a complicated matter, influenced by numerous factors such as social settings, cultural values, and personal actions. Certain fragrances can serve as a trigger, causing some people to make judgments about women based on the scents they choose (Wisman & Shrira, 2020). This can result in misunderstandings, with women being wrongly seen as inviting sexual advances. Such interpretations can be extremely perilous, particularly when combined with patriarchal views that regard women as objects for enjoyment instead of as individuals possessing their rights and

desires (Altay, 2019). When societies adopt these beliefs, they foster an environment where women experience feelings of unsafety and intimidation.

Additionally, examining gender dynamics is crucial for comprehending the connection between perfume and sexual harassment. Deep-rooted gender norms frequently affect how society views women who wear perfume. In a patriarchal society, women donning perfume may be perceived as more alluring, but also as more available in a sexual manner (Hermawan & Hamzah, 2017). This scenario can lead to a contradiction where women feel compelled to enhance their attractiveness while simultaneously facing increased risks to their safety. Conversations around what is deemed appropriate for women are strongly shaped by social and cultural influences, often resulting in rationalizations for harassment (Mishra & Davison, 2020).

Equally important is public education and awareness of the issue. Many people, both women and men, may not be fully aware of the social and psychological impacts of perfume. Lack of education about boundaries, consent, and individual rights can leave people unable to recognize abusive behavior. Therefore, society needs to engage in a broader dialogue about how appearance, including the use of perfume, affects social interactions and how sexual behavior should be based on consent and mutual respect, not on assumptions or interpretations of scent.

Ultimately, addressing this issue requires a more comprehensive strategy. The educational curriculum should enhance teaching on gender awareness, sexuality, and social behavior. Society needs to be prompted to critically evaluate how they assess others based on their looks and scent. Increased understanding of the repercussions of these perspectives can contribute to a safer atmosphere for women. Additionally, women should be empowered to make choices without feeling unsafe. This involves advocating for the transformation of detrimental social norms and supporting women in expressing themselves as they see fit, free from judgment or harassment.

As a result, it can be observed that women's use of perfume carries considerable social and psychological consequences. Although perfume can boost self-esteem and enhance attractiveness, it may also present safety concerns and lead to instances of sexual harassment. It is essential to improve the societal attitudes towards women who wear perfume through education, awareness, and open discussions regarding gender topics and personal rights. Tackling this matter necessitates a collaborative approach to foster a safer, more equitable, and respectful environment for everyone, irrespective of their individual choices related to their appearance.

Analysis of the Role of Hadith in Creating a Safe Environment for Women

The hadiths addressing women's use of fragrances to attract men highlight the potential consequences of such actions, which can lead to slander or moral disruption in society. From a gender perspective, these warnings aim to protect women from objectifying and exploitative judgments about their bodies, which are often linked to sexual values in patriarchal societies. The context of these statements extends beyond merely regulating women's behavior; it also underscores the importance of fostering equality in the public sphere. Here, Sharia seeks to uphold women's dignity by cautioning them against succumbing to societal expectations that appraise their worth solely based on physical appearance. By examining these hadiths, we can understand that Sharia aims to shield women from potential social and sexual exploitation often fueled by gender stereotypes. Additionally, it promotes a thoughtful approach to interacting with the social environment, emphasizing respect for individual rights while avoiding the degradation or objectification of women's bodies.

If we consider this hadith in a contemporary context, it is highly relevant to efforts aimed at preventing sexual harassment through a gender perspective. In today's world, where awareness of women's rights is increasingly prominent, the ongoing challenge of sexual harassment in various spaces—such as the workplace, public areas, and cyberspace—remains a pressing issue that must be addressed (Cortina & Areguin, 2021).

From a gender perspective, this hadith emphasizes the importance of fostering awareness and understanding of equal treatment between men and women. It also highlights the significance of adhering to social norms and boundaries in relationships between the two genders.

By using this hadith as a foundation, we are encouraged to instill values of respect for women's bodies and dignity. This includes maintaining appropriate physical distance, dressing in a way that does not promote objectification, and avoiding behaviors that could lead to discomfort or unwanted advances. Within this framework, the responsibility of maintaining honor and safety, particularly for women, lies not only with women themselves but also with men and the entire community. It is essential to build social norms that promote mutual respect without any gender inequality or exploitation.

In the current context, the hadith can be understood in the context of preventing the culture of objectification of women by prioritizing a gender perspective that emphasizes equal and fair treatment of women. In the teachings of the Prophet SAW, maintaining behavior so as not to attract excessive attention from the opposite sex is part of an effort to maintain one's dignity and integrity, which is not only related to moral values but also to women's rights to be valued for their qualities and capacities, not merely their physical appearance (Sethi, 2022). Amid a modern culture that often positions women as objects of visual consumption through the media and high physical expectations, this approach deconstructs gender stereotypes that reduce women only to aspects of appearance (Wang & Li, 2020). The use of fragrances or excessive appearance, which are often interpreted as a way to attract attention, can strengthen social constructions that place women in a subordinate position, which in turn degrades their dignity (Puvia & Vaes, 2013). This perspective emphasizes the importance of empowering women to be valued for their intrinsic value, by the principle of gender equality in Islam.

This hadith can also be interpreted as a reminder of the importance of being aware of boundaries in socializing. In the digital era, where virtual interactions are often free and limitless, this message is very important. There are many cases of sexual harassment in cyberspace, ranging from inappropriate comments to further actions that exploit women's privacy (Gilman, 2023). By understanding the meaning contained in this hadith, society can understand the importance of maintaining ethics and morals in social interactions, both in the real world and virtually. On social media, for example, an attitude of maintaining politeness and certain boundaries can also play a role in maintaining honor and avoiding inappropriate actions that can lead to harassment or exploitation (Chen et al., 2018).

In addition, this hadith can be seen as a form of attention to equality and protection of women in a social context. From a gender perspective, the teachings of the Prophet SAW remind us of the importance of paying attention to how a person's appearance or behavior, in this case, women, can be perceived by society. Although a woman does not intend to attract attention by wearing excessive perfume, society often gives meaning and judgment based on existing norms (Miller & Maner, 2009). In the gender paradigm, this reflects how social and cultural structures can influence women's experiences, especially about their safety and treatment. This teaching invites women to avoid situations that can trigger discomfort or harassment, without reducing their right to express themselves. Therefore, this hadith not only talks about individual responsibility but also highlights the importance of building a more just social awareness and understanding the gender context in every behavior and social interaction.

This hadith also teaches the importance of mutual respect between men and women in every social interaction, by paying attention to the gender roles inherent in each individual. From a gender perspective, Islam emphasizes that both have the same responsibility to maintain honor, although social and cultural roles often differentiate expectations for both (Ilham et al., 2020). For men, this hadith reminds them not to violate the boundaries of decency, especially in relationships with women, who in this context are expected to maintain their dignity and honor. Meanwhile, women are taught to play an

active role in protecting themselves from situations that can demean their self-esteem, by maintaining attitudes, appearances, and interactions that are by Islamic values of decency. Therefore, this teaching underlines the importance of gender awareness in building harmonious, just, and mutually respectful social relationships in an increasingly complex society.

Furthermore, this hadith teaches caution in using beauty or physical attractiveness and provides wise guidance from a gender perspective. In this context, the hadith reminds women not to make beauty their primary tool in social interactions, which can lead to exploitation or objectification. As individuals, women have the right to maintain and display their beauty, but not to attract attention that is inconsistent with their dignity as human beings who are equal to men (DelPriore et al., 2018). In a modern culture that often prioritizes physical appearance, this hadith offers an understanding that physical attractiveness should not be the sole reference in judging women. Using beauty wisely is a way to respect oneself and maintain one's honor, and to ensure that women are valued for their qualities and contributions as individuals, not just based on their outward appearance.

On the other hand, this hadith also provides an important warning about the importance of maintaining a healthy outlook and mind and emphasizes the need to respect the dignity of individuals, especially women, from a gender perspective. Islam teaches that humans should not judge or degrade someone based solely on their physical appearance, but should pay attention to their attitudes and behavior (McCloud, 1995). This is very relevant to the efforts to de-objectify women in modern society, who are often judged based on their physical appearance, rather than their true capacities or character (Koto & Munandar, 2024). In the gender paradigm, recognition of gender equality and justice demands that women be viewed with full respect, not only as objects but as subjects who have dignity that must be respected (Siregar & Harahap, 2024). Therefore, it is important for society to actively create an inclusive, safe, and respectful environment for women's rights, where they can feel protected from sexual harassment and objectification, and can participate equally without discrimination.

This hadith, when interpreted contextually, emphasizes the importance of mutual respect and maintaining the dignity of both men and women in social interactions. The Prophet Muhammad SAW taught his people to avoid views that objectify and degrade human dignity, which is in line with the principle of equality and respect for individual rights (Al-Bukhārī, 1993; Al-Naisābūrī, 1955; Al-Sijistānī, 1993). In the context of gender, this hadith suggests self-control and awareness of social boundaries, which include not only the behavior of men but also women. Surah al-Nur verses 30-31, which instruct both to lower their gazes, illustrate the importance of personal honor without reinforcing traditional gender roles that discriminate against one party. The prohibition against the use of fragrances that can be seductive is more than just a physical restriction, but is also a symbol of shared responsibility in creating a safe and exploitation-free social space, where both genders care for and respect each other equally.

Thus, this hadith should be seen as part of a series of Islamic ethical principles that seek to protect women from potential harassment. When properly understood, this hadith provides space for women to be respected and treated well in society. Understanding and implementing this hadith also helps prevent actions that can tarnish women's honor. This initiative is especially relevant in the modern era, where the issue of sexual harassment is a serious concern in various settings, from the workplace to educational environments (Boyer, 2021).

The concrete impact of applying this understanding in everyday life is enormous, especially in preventing sexual harassment. By applying the principles contained in this hadith, we can create a safer environment for women, both in public spaces, the workplace, and cyberspace. In the workplace, for example, awareness of the importance of maintaining decency and social boundaries can reduce the potential for sexual harassment and exploitation. Education about ethical values in interactions, both between

genders and in society in general, will increase respect for women's rights. Applying the values of this hadith can also help to undermine the traditional view that judges women only based on physical appearance, and replace it with recognition of women's qualities and abilities. From a gender perspective, this serves as an effort to empower women and form a more just and equal society, where each individual is valued based on dignity and character, not physical attributes that can be traded or made into objects.

Conclusion

The hadiths addressing the use of perfume by women highlight the significance of ethics and social norms aimed at safeguarding women from possible sexual harassment. In various hadiths, the Prophet Muhammad SAW offers counsel to women regarding the appropriate boundaries for wearing perfume in public. The underlying intention is to uphold decorum and decrease the likelihood of attracting unwanted attention in communal spaces. This guidance does not restrict women's rights to embellish themselves or to wear perfume but rather seeks to foster awareness about situations that might pose a risk. The relevance of this hadith today can be viewed as a measure to deter harassment by promoting a mutual understanding of the significance of creating a safe environment for women. Implementing these principles within social norms involves cultivating a collective awareness of women's rights to safety and security, along with educating diverse groups about moral obligations in social interactions. Recommendations for practical application include incorporating family and community education, where the principles of respect for women are instilled from an early age, and promoting policies in public spaces that enhance the comfort and protection of women.

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