


## Da'wah Activities through Mountaineering: Multidisciplinary Overview of Pendaki Hijabers Community in Indonesia

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### Abstract

In Indonesia, da'wah activities have been implemented in various ways, including mountaineering. However, data showed that many mountain hikers in Indonesia had been seriously injured (even died) due to a lack of knowledge and preparation for hiking. This article aimed to analyze the goals of mountain hiking and fulfilling the reproductive health conducted by Pendaki Hijabers community members. The authors used a phenomenological approach with a descriptive-analytical type of qualitative research. The research was conducted at Mount Merapi and Prau Dieng, Indonesia, from 2019 until 2020 with 25 informants. The data were analyzed using Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and *Maqāṣid al-Syarī'ah* theory. The results showed that the goals of Pendaki Hijabers community activities varied, such as meditation on nature, exploration of nature verses '*āyāt kauniyah*', da'wah through mountaineering, deepening mountaineering skills, eliminating negative stereotypes of hijab, ideological deconstruction of society through the hijab, and fighting developmentalism through social service, sport, education, and religious activities. Based on the CEDAW review, mountaineering for women, on the one hand, had a positive impact on psychology because it can eliminate double burden concepts and negative stereotypes for women. On the other hand, mountain hiking has a potential negative impact on women's reproductive health because luggage is too heavy, hiking during menstruation, and consumption of food and drinks that are not ideal. Based on the *Maqāṣid al-Syarī'ah* review, mountaineering activities supported *ḥifẓ dīn* 'safeguarding the religion' because they are oriented towards the da'wah of Islam. But, mountaineering that does not pay attention to aspects of reproductive health potentially harms the goals of sharia in the form of *ḥifẓ nafs* 'safeguarding the soul' and *ḥifẓ nasal* 'safeguarding offspring'.

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## INTRODUCTION

In Indonesia, several women's communities are engaged in the social, economic, educational, and religious fields. Some of these communities are under the auspices of the state, and some are private. These communities allegedly aim to solve women's problems in aspects of life, whether religious, social, economic, educational, and so on (Fadlia et al., 2021; Taylor, 1999). Besides that, the emerging women's community is also the result of the gender equality movement that scholars always echo (Bulut, 2021; Somerville, 1997). Women are social beings who also have a role in developing their full potential (Bereni & Revillard, 2012). In this paper, the author is interested in researching women's communities engaged in religious da'wah. The da'wah of religion was carried out in an unusual form based on a classical approach. This community takes advantage of the mainstream mountain hiking activities carried out by youths in Indonesia as a way of da'wah.

In the millennial era, the negative stereotypes of weakness aimed at women are increasingly being eroded (Haryanti & Suwana, 2014; Retnani, 2017). Many movements from the women's community have begun to spread in Indonesia, either religious, social, political, or sports communities. The domestication of women often occurs in groups that are indicated to study

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religious and cultural understandings in a textual and radical manner without regard to the social context (Brenner, 2011; Qibtiyah, 2009; Beta, 2014). One of today's women's movements is the Pendaki Hijabers Community, which young female members dominate. Interestingly, almost no community was found calling for male or male hikers. The popular name is the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) (Mayer, 2018; Peters & Wolper, 2018), which has a function for equal positions and roles between men and women in all occupations and society (Cho, 2014; Holmes, 2019; Mibenge, 2014). The Pendaki Hijabers community was formed by Lidia Emalia and other her friends in 2014. The community is located at Cililitan, Kramat Jati, East Jakarta (Afifah, 2019). The system for recruiting the Pendaki Hijabers community is open to society, and no particular requirement is special (Juantini, 2019). From the credible data research, the members of the Pendaki Hijabers community have reached more than 109 thousand members in Indonesia. Mount Gede Pangrango, Papandayan, Kerinci, and Rinjani are mountain climbed. The Emphasize of identity "women hikers" or "hijab hikers" is "Hijab is not an obstacle to hike". The slogan is clear that they want to exist in public and be equal to men. No obstacles can prevent them from carrying out all activities that men currently dominate. The enthusiasm of Muslim women is also extraordinary.

This movement massively carries out mountaineering and natural contemplation activities. Each hiking season, especially from May to November, they always schedule regular hiking activities yearly (Nia, 2020). The community often plans meet-ups through Instagram or other social media to discuss many themes. Besides conducting nature activities, they often work in asocial activities, such as collecting donations for Islamic countries to support and aid Palestine and Syria (Ambia, 2016). They also frequently carry out socio-theological activities, such as the movement to cover their genitals in public spaces. The conducting activities are more inclined to religious da'wah activities, especially Islam. The term "hijabers" indirectly refers to the "Islamic" hiking community. This fact is a phenomenon of the emancipation movement that is getting better occasionally.

However, the activities of the Pendaki Hijabers community are not without problems. Several health and religious problems must be studied more deeply and holistically. The first problem is the epistemology of their goal of establishing a community. The direction to be headed or *quo vadis* of that activity movement also is disguised. What motivations do they make the basis for carrying out mountain hiking? In addition, an analysis of activities other than hiking needs to be studied more deeply. Like the movement to cover the genitals that are campaigned in the public space, is there a political-theological purpose for establishing this community? In terms of epistemology, mountaineering in Islam is an activity to strengthen the human body. One of the guidelines for religious texts that refers to physical strengthening is the hadith which says that firm believers are better and more loved by Allah than weak believers. Another motivation that might be used as a basis for climbers is the expression of Henry Dunant, who said that "a nation will not lose a leader as long as its youth often travels in forests, mountains, and seas." This motivation also illustrates that women now know they are equal to men and have the special right to lead a country. On the other hand, does their activity in mountain hiking not violate the health norms they must maintain? It needs more analysis for all activities of the Pendaki Hijabers community.

Second, problems are seen from the perspective of Islamic law, primarily through *Maqāṣid al-Syarī'ah*. It was bearing in mind that in Islam, no study of fiqh specifically regulates women hiking a mountain. In terms of *Maqāṣid al-Syarī'ah*, which refers to *ḥifẓ nafs* and *ḥifẓ nasal* there is a study on the health of Muslims. Meanwhile, in gender studies, there is also a focus on studies on women's health, especially reproduction. In hiking activities, there are things that women must consider in carrying a carrier bag (a unique bag for mountain hiking). Some risks will be experienced by women in the form of reproductive health, which begins with scoliosis or a shift in a woman's spine. According to Yi Xiáng J. Wáng, the intensity of carrying heavy loads often in mountain bags will result in a change in a woman's spine (Wáng et al., 2016). In addition, bringing a carrier that is too heavy will also have an impact on the prolapse of the woman's uterus (Badacho

et al., 2022). That is a condition where the uterus descends and comes out of the vaginal canal. On the other hand, a disease that afflicts women (*al-mutabarrijah*) and the most dangerous is cancer melanoma, caused by the frequent exposure of a woman's body to the sun for too long. British medical journal (English medical journal) describes the cancer of melanoma in women over the years as increasing (Shishak et al., 2021). Modern Islamic views have never touched this matter.

Based on the previous literature review, several articles were found relevant to this paper. Sarah Afifah analyzed the flow experience of Muslim women mountain hikers in Yogyakarta with a phenomenological approach. She concluded that seven themes emerged regarding the flow experience of female mountain hikers, namely: 1) preparation is the main thing; 2) the goal of mountain hiking is spirituality; 3) Muslim mountain climbers are extraordinary; 4) The feeling of being one with nature but still focused; 5) get positive feedback 6) increase brotherhood 7) be able to self-evaluate. The findings from this study are that by hiking the mountain, the respondents, namely female Muslim mountain hikers, feel they can increase spirituality, self-esteem, brotherhood, and feelings of being carried away but still keep their focus (Afifah, 2019).

Delphine Moraldo examined the advantages of women in mountain hiking from the 19th century to the present. He concluded that mountaineering is constructed as a superior sport, social and gender identity. Mountaineering in Great Britain and France was identified with men in the mid-19th century. However, at the end of the 19th century, women also occupied a superior position in this sport (Moraldo, 2020). Emmanuelle Tulle also conducted similar research. He concluded that in Scotland, men have always been identified as the right fit in the sport of hiking. With time, women also try to eliminate this stereotype through mountain hiking. Among them were ten women who had dedicated their lives to the sport of mountaineering. With these efforts, the construction of "who is fit to climb" is gradually balanced between men and women (Tulle, 2022).

Doran investigated the constraints women experience in mountaineering tourism and empirically verified the dimensions of these constraints. He concluded that women experienced four obstacles in mountain hiking: intra-personal, inter-personal, structural, and family constraints (Doran et al., 2018). Ismarwan examined the motives for mountain hiking according to the Riau Activist Community and the meaning of female climbers. Ismarwan concluded that hiking is driven by a love for natural beauty, entertainment, challenges, and adding experience to channeling hobbies and finding friends. According to the Riau Activist Community, the meaning of a woman mountain climber is a strong and independent woman (Ismarwan & Gustina Sari, 2017).

Based on the review above, the authors concluded that there had not been any previous research that is the same as this paper. The difference lies in the research subject. This paper explicitly makes members of the Pendaki Hijabers community research subjects. Besides that, the difference also lies in the health review of female hikers. Previous articles did not analyze the health of female hikers. The object studied was the same as the research conducted by Sarah Afifah and Ismarwan, namely to examine the motives or goals of hiking carried out by female hikers. In addition, the authors saw that this paper reinforces the results of previous research written by Moraldo and Tulle that women have a role in changing negative stereotypes aimed at them. Women in almost every country try to show their equality with men, especially in sports.

For this reason, this study examines the Pendaki Hijabers hiking community. This research is projected to answer their goals in forming a hiking community, especially for Muslim women. Furthermore, what needs to be answered is how gender theory, especially the Convention on the elimination of all Forms of Discrimination against Women (CEDAW), views the phenomenon of female mountain climbers currently spreading. In addition, how does Islam – especially *Maqāṣid al-Syarī'ah*- view the phenomenon of female climbers? Thus, the results of this study are expected to be a consideration for the Indonesian government to formulate safe hiking regulations for hikers, especially for women.

## METHODS

The researchers use a phenomenological approach (Alhazmi & Kaufmann, 2022). This approach is used to reveal the awareness of why they do the hiking in groups and know the reproductive health rights they have fulfilled and other rights that still need to be fulfilled. This research model uses field research, namely data collected based on observations of involved researchers in the field (Ven & Poole, 2017). Other collecting data using interviews and documentation conducted at Mount Merapi and Mount Prau, Central Java, Indonesia, from 2019-2020. The research subjects are 25 Pendaki Hijabers community members, consisting of 10 hikers on Mount Prau in 2019 and 15 hikers on Mount Merapi in 2020. The selection of subject research uses a purposive sampling technique. This research is descriptive-analytic; the researcher describes the community's goals.

In addition, it also describes the data obtained regarding the fulfillment of reproductive health when hiking—the data obtained in the form of recordings, pictures, and behavior. Furthermore, the data were analyzed using the international law of the Convention on Elimination of Discrimination Against Women (CEDAW) (Kaufman & Lindquist, 2018) and *Maqāṣid al-Syar'ah* (Jadid & Probolinggo, 2018). It is determined by subject research based on the characteristics, traits, or characteristics that are the main characteristics of the population because the subject research is someone who knows those problems deeply and is trusted to be a good source.

## RESULTS AND DISCUSSION

### An Overview of the Pendaki Hijabers Community in Indonesia

Indonesia, as an archipelagic country, has a variety of tourist destinations. One of the tours that local and foreign tourists often visit is the mountains. As a tropical country, Indonesia offers charming mountain tours. The height of the mountains also varies. Indonesia has seven summits, namely the seven highest mountains on different islands. In Sumatra, for example, there is Mount Kerinci, while on the island of Lombok, there is Mount Rinjani, and in Papua, there is Mount Carstensz, often called Mount Jayawijaya.

Because it has a variety of mountain tourist destinations, many mountaineering communities have emerged in Indonesia, especially in the current millennial era. Many hiking communities have sprung up in Indonesia. The community is very diverse, with heterogeneous or homogeneous members. The term heterogeneous community refers to members with different social, religious, gender, and ethnic backgrounds (Avraam et al., 2016). Or what is meant by heterogeneous can be said to have no boundaries in terms of religion, gender, and so on (Abascal et al., 2021). Meanwhile, homogeneous is defined as a community that has the same characteristics, for example, in terms of gender, religion, or so on (Razum & Namer, 2018; Watts, 2011).

In Indonesia, heterogeneous mountaineering communities include the mountaineering community found in tertiary institutions, for instance, Komunitas Pendaki Gunung Indonesia (KPGI), Federasi Mountaineering Indonesia (FMI), Mahasiswa Pencinta Alam (MAPALA) and so on. Some homogeneous climbing communities include Pendaki Muslim Indonesia (MPI), Pendaki Hijabers, Komunitas Pendaki Wanita, and so on.

In this study, the researchers used a homogeneous mountaineering community as a research material object, namely the Pendaki Hijabers community. This community is a mountain hiking community consisting of Muslim women. This community is unique in the form of membership, which is only attended by groups of Muslim women who wear hijabs. The name Hijabers refers to the women who wear hijab. The community was first established in January 2014 and who chaired by Lidya Emalia (Juantini, 2019). Besides that, eight other members initiated the mountaineering community: Lia, Ika, Muzdalifah, Desti, Adillah, Ziah, Pina, and Meida. The community base camps are spread across greater Jakarta and Bandung according to the domicile of the community initiator members.

The Pendaki Hijabers community has reached more than 1562 members throughout Indonesia. To become a member, special requirements must be met, namely, Muslim women who

wear the hijab. So far, most Pendaki Hijabers community members are students and university students. To register, there is a contact person, namely the climber leader's contact number, which will later be handed over to the two data collection admins. After the prospective member is declared to meet the requirements, a WhatsApp group will be included, which will follow the information on community activities (Adillah, 2019). The main activity of this community is mountain hiking. However, besides hiking, other activities are carried out regularly: religious activities, education, or social activities. Among the religious activities conducted is a campaign to cover genitalia with the theme GEMAR (*Gerakan Menutup Aurat*). Educational activities include donating books for the Hidayatus Sibyan Madrasah and the social service movement by distributing groceries to financially less able residents in the hiking area. Mountain hiking is not only necessarily just hiking the mountain to reach the top, but also doing natural meditation by holding *tausiyyah* 'Islamic preaching' and also cleaning the mountains by collecting trash and bringing it down to base camp (Emalia, 2019).

As previously explained, the Pendaki Hijabers community has a slogan "Hijab is not an obstacle to hike". This slogan indicates that the Pendaki Hijabers community wants to campaign that women wearing hijab do not have different boundaries from other women. This slogan also means that the Islamic Shari'a regarding the Hijab does not restrict the movement of its users. Lidya said that the stigma that the hijab would hinder women's movements had to be removed. For about five years, the community has proven that hiking, an extreme sport, can be done (Emalia, 2019). The mountains successfully hiked to the top include Mount Merbabu, Mount Merapi, Mount Gede Pangrango, Mount Papandayan, Rinjani, Mount Kerinci, and Mount Prau.

### **The Goals of Pendaki Hijabers Community Activities**

As previously stated, in the background, many communities carry the ideology of gender justice, which has disappeared because they do not have a definite purpose in forming a community. Referring to the Pendaki Hijabers community, this community has quite a clear purpose. As stated by Lidya, the community has a mission to campaign that wearing the hijab, whether wearing a hijab or wearing clothes that cover the genitals, is not a barrier for women to conduct even extreme activities, especially mountain hiking (Emalia, 2019). One of the religious symbols, or the hijab itself, is discriminated against. Many say the hijab hinders women's productivity in work and activities.

This action is a response to the emergence of stereotypes against Muslim women, resulting in oppression. Especially regarding the double burden of sweats more than men (double-burden). The interpretation of the symbol of the clothes worn and recommended by religion for Muslim women is a sign of the domestication of women who work in the house as a whole. On the contrary, men with leeway in matters of genitalia are interpreted as a sign that men are more able to choose jobs outside the home. They are freer to do suitable activities inside (indoors) or outside the house (outdoors). These activities can be in the form of education, work, sports, and so on.

Because women's movements are restricted, an attitude of subordination appears, which assumes that women do not have equal social status with men. They are inferior second creatures, not superiors which is more pronounced in men. Especially when it comes to Muslim women who wear the hijab, many companies restrict women who wear the hijab at work. Even though there is currently a new policy regarding the use of hijab in government agencies, companies outside the government or private sector prohibit women wearing hijab from carrying out work duties. The symbol that is synonymous with women ultimately creates subordination for its users. Both subordinate in front of men who incidentally do not wear the hijab or to other women who do not wear the hijab. The discrimination against religious symbols synonymous with women in the end also creates gaps in the economy. Many women will be placed in non-strategic places in companies because they are considered unable to freely or even rejected by a company.

Based on these reasons, the slogan "Hijab is not an obstacle to hike" embodies the resistance that this community wants to carry out. The emphasis on hiking concerns the community leader,

who sees many Muslim women confused about finding travel companions. Hence, this community accommodates Muslim women who want to hike mountains together. However, as the community grows, the activities are no longer focused on mountain hiking but also on education, society, and religion, as previously mentioned.

Apart from campaigning for these religious symbols as a sacred mission, the Pendaki Hijabers community also conduct an educational and social mission. It is illustrated by the activities carried out by the community in donating books and doing social services. Besides that, the refreshing mission as a sport is also campaigned by this community. Bearing in mind that women have been considered a second society who are physically weak. Hence, campaigning that women also have the same opportunity in extreme mountaineering activities needs to be done. Particularly, many women wearing hijabs are reluctant to engage in extreme activities because it has been considered taboo. Pendaki Hijabers community accommodates women wearing a hijab who want to do hiking activities. In the interview process conducted on Mount Dieng, several goals were found for the establishment and the purpose of the Pendaki Hijabers community, for instance:

### ***Meditation on Nature and Exploration of the Nature Verses 'Āyāt Kauniyah'***

When the researchers hiked on Mount Prau, located at Wonosobo, Central Java, the researchers conducted some interviews with several members of the Pendaki Hijabers community. They climbed together with 10 participants from various regions: Semarang, Jakarta, Kendal, Blora, Sragen, Salatiga, and Wonosobo. Several sources found different motives for why they did the climb apart from campaigning for the hijab, which does not prevent them from doing extreme activities. According to Annisa, mountaineering is a process of contemplating Nature and exploring the verses of nature '*kauniyah*' or signs of God's existence by looking at Nature based on the words of the prophet Muhammad, peace upon him (Annisa, 2019).

The purpose of this ascent is a theological goal. The researcher saws a harmony between the knowledge possessed by the informants and a good understanding of religion, given the existence of the concept of alignment between natural science and religious dogma. When referring to the European medieval era, it is known that this era was the forerunner to the emergence of an alignment between philosophy and religion in both the western and eastern regions (Islam). Science and religion are things that have a relationship with each other. In understanding religion, we need natural knowledge. To know the essence of nature itself, humans need religion. Exploring the verses of nature '*kauniyah*' is a form of amalgamation between religion and nature. Understanding and conducting expeditions and exploring nature makes hikers even more valuable.

### ***Sports and Spiritual Exercises***

Meanwhile, during an interview with Mufidah, who came from Jakarta, she said that hiking is a medicine for life fatigue in urban areas. She said hiking is the best medicine for treating fatigue at work and study. The informant said that so far, she had hiked four mountains, namely Mount Merbabu, Mount Merapi, Mount Ungaran, and Mount Prau. Besides that, gathering with a community with the same hobby will give another sensation in hiking. According to her, the natural beauty that is presented, as well as the atmosphere and cool air in the mountains, is the treasure she is looking for, so she will return to the mood to work and study in urban areas (Mufidah, 2019). According to the researchers, what Mufidah's informants did can be explained theoretically. Given that if we refer to the theory of the consequences of modernity written by Anthony Giddens, it can be said that hiking or other sports realms are the only way to do healthy exercise (Giddens & Pierson, 1998). Given currently, sports in urban areas are activities that are in vain when associated with sports. The modernity, air pollution, noise pollution, and other environmental pollution does not longer control (Giddens, 2003).

Even though humans are already in a condition where technology is increasingly sophisticated, some consequences must be faced. One is that many people suffer from illnesses caused by pollution, smoke, and garbage. So the purpose of hiking to do sports is ideal. The

mountain air is still very natural and fresh, of course. In addition, hiking is not only beneficial for physical health. In hiking a mountain, one is required to do teamwork, and she can also refresh herself and get a beautiful view of the mountains. This condition will also have an extraordinary effect because human social intelligence will be honed. According to Anthony Giddens, one of the consequences of modernity is an independent lifestyle, which can be called individualistic (Bryant & Jary, 2014). According to him, this phenomenon will cause high stress. At the same time, humans are social beings who need interaction with the people around them. Thus it can be understood that mountain hiking is a social therapy for humans or climbers themselves. Besides that, getting a beautiful view of the mountains is also a thought therapy. Remember that busy life in urban areas, traffic jams, slums, and crowded places will increase human stress levels. Mountain hiking can also divert attention for a moment to refresh humans and prepare them to return to their usual routine. The same narrative was also stated by Maratu, who came from Wonosobo. She said that the ascent was aimed at natural or mountain sports (Maratu, 2019).

### ***Da'wah through Millennial Mainstream Activities***

Unlike the previous informants, the next informant Nia said that because the millennial generation is passionate about hiking mountains, the concept of da'wah through mountain hiking can be carried out. The idea of da'wah is to wear clothes that are not tight, cover the genitals, pray, and recite the Qur'an together in the open. She said preaching must follow a positive trend at a particular time. By doing da'wah through a hobby that is still loved by millennials, the substance of da'wah will be readily accepted (Nia, 2019).

Apart from the ideology understood by the informants, the researchers saw that there was a community organizing structure oriented towards da'wah well. They conducted da'wah is synonymous with mosques, schools, and campuses, and in nature outdoor activities. It has the potential to be used to enhance and invents knowledge preaching. In their opinion, hiking using the hijab is a form of *da'wah fi'liyah* 'action', not *qauliyah* 'argumentation'. They directly practice the use of hijab and skirts so that the other climbers still wearing tight, transparent pants convince other climbers that the hijab does not prevent someone from getting to the top. Even so, the researchers also disagree with the use of skirts as the sole form of what is called covering the genitals. Remember that according to the researchers, using field trousers that do not shape the user's body protects the genitals following the Islamic religion. Also, according to thrifty researchers, the use of skirts has a reasonably high risk. Researchers got a group of people who went hiking on Mount Merapi, who, as a whole, wore dresses. With this use, climbers sometimes fall because the skirt gets stuck in a tree root.

In addition, because the researchers carried out the hike during the dry season, it turned out that the use of skirts also increased the distribution of dust due to the greater fluttering of the skirts. As for the hijab, researchers see the urgency of using the hijab and hiking. Hijab for women in hiking is quite urgent to use. Apart from realizing Shari'a orders, the hijab will help hikers protect their heads from cold weather. The other benefit used a hijab is protecting heard and ears from the hot sun. Because it is susceptible to freezing, this is evidenced by the many climbers who use skullcaps or head coverings. So the use of the hijab has two benefits in hiking. The first is implementing Islamic law, and the second is protecting climbers from the cold mountain and sun air attacks.

### ***Expanding the Friendship and Deepening Religious Knowledge***

Currently, the Pendaki Hijabers community has reached 1562 followers throughout Indonesia. They come from all regions of Indonesia. The community coordinated through the WhatsApp group has extensive area coverage. Based on the above data, the members can indirectly strengthen the brotherhood of the nation, the homeland, and even the religion. According to the informant Nia, indirectly, the members have at least carried out friendly relations patriotic brotherhood and the Islamic brotherhood (Nia, 2019). No distinction is made between tribes and races; as long as they

wear the hijab, they can be used as community members. The same thing was also presented by another informant Atina from Blora, who said that following the Pendaki Hijabers community and going through its activities made her have many friends with the same vision and hobbies. She admitted that in the early days of hiking, it was complicated to find hiking companions who both wore hijab (Atina, 2019). Moreover, she added many mountain climbers who practice *khalwat* 'mixing', mingling between men and women who are not *mahram*. Thus, looking for a community of female mountain climbers is the only place for her to do the activities without violating the Shari'a.

As previously explained, the Pendaki Hijabers community does not only carry out activities in the field (outdoor) but also carries out activities carried out in the building or house of the founding members, like a search for Lidya's Pendaki Hijabers community. The members of the Pendaki Hijabers carry out to meet up every month. But sometimes, it is also more frequent, depending on the members' responses on Instagram and WhatsApp. In a meet-up event, they held religious discussions, particularly regarding women's *fiqh*. Thus, they feel that their religious knowledge will be further honed by conducting these studies. At each meet-up, they discussed specific themes, such as prayer for women, fasting for women, limits on women's nakedness, and so on. Thus they also feel that the community is full of spiritual matters. However, as mentioned earlier, they only see women's *fiqh* as '*amaliyah* 'religious issue', *mu'āmalah* 'social issue' has not been touched too much, especially regarding how women travel. Are women traveling as a group still permissible in Islam, even without a *mahram*?

### ***Deepen Knowledge of Mountaineering Skill***

Lately, a lot of mountain climbers have experienced unwanted events. Both due to carelessness and lack of knowledge of mountain hiking techniques. The name Thariq for example, who eventually died after a few days lost in the Mount Piramida (Gustina, 2021). Apart from Tariq, who is currently viral on social media, there are still many climbers whose whereabouts are still unclear after it was predicted that they would get lost in the mountains (Rozikin & Setiawan, 2021). Mountaineering is one effort to overcome this problem.

In the mountaineering skills training held by the Pendaki Hijabers community, mountaineering experts were brought in to explain how to hike a good and right mountain. It is more inclined to attitude on the way. Bearing in mind that according to residents around the climb, both on Mount Prau and Mount Merapi, which researchers visited, many climbers did not pay attention to attitude when going on a mountain hiking trip. The term correctly refers to mountain hiking techniques. The technique starts from how to arrange the accommodation in the bag, how to make a sturdy tent and choose the right place, techniques for making rope knots needed for hiking, hiking techniques when traveling is done at night, and conducting survival technique training (Weinbruch & Nordby, 2013; Sitko et al., 2019; Wickens et al., 2015). Hikers very rarely master these techniques today, so many climbers get lost and are found dead in ravines and so on. Pendaki Hijabers community, in doing one meet up which was carried out in Bandung, gives mountaineering education to its members. Thus, the researchers concluded that one of the goals of this community is to educate climbers correctly.

As conveyed by the next informant, Fafa from Sragen explained that she did the hiking because she was curious about mountain hiking activities. In this case, the informant wants to find experience in life. In her confession, Fafa made her first climb on Mount Prau. This first experience made her want to climb other mountains in Indonesia (Fafa, 2019).

In an interview opportunity, she explained that hiking a mountain trains a person not to act selfishly. This statement means that climbers, especially those who climb together as a team, are unlikely to practice egoism in terms of food, drink, and travel during the climb. Based on this statement, she also said that in hiking, there are values of mutual help, intimacy between people, openness, and, most importantly, knowing the true nature of her friends when she encounters problems and how one friend responds to another. She said hiking requires them not to give up and

keep trying until she reaches their goal. In the ascent, it will also be seen how a person responds if a friend is desperate, whether to leave or motivate her. Those are some of the values that the informant can convey for her first climb.

### ***An Efforts to Eliminate Negative Stereotypes toward Hijab***

Besides paying attention to the activities Pendaki Hijabers community which were obtained through interviews and group hiking activities, the researchers also found that the community tried to reduce or even eliminate people's mindsets that still unconsciously demean women's functions and positions in social life. In addition, they also fight against the negative stigma of wearing the hijab for women. Referring to the book by Mansour Fakihi, several ways are related to the activities carried out by the administrators and members of the Hijabers hiking community. The hijab, which seems to symbolize closure and inclusiveness as a woman, is seen as being able to do activities only in the house. Domestication causes many disadvantages for women, including economically, where women get little opportunity to work. Social, where interaction between individuals for women is currently limited. Hence, exit access is also minimal, suitable for social work, and so on. In the current era, there are still many domestication practices against women, especially women who wear hijabs. In addition to the negative stereotypes of women, they are also "experienced" by the religious symbol, namely the hijab. Therefore the Pendaki Hijabers community has a motto in the flag that they belong to *hijab is not an obstacle to hike*. They stated that the hijab did not specifically prevent women from hiking. This statement was acknowledged by one of the admins of hijab climbers, Lidya, that the motto, although specifically about hijab, actually has a general meaning (Emalia, 2019). Hijab is not a barrier for women to express themselves in society and actualize and negotiate identity. They also want existence in society at large.

### ***Ideological Deconstruction of Society through the Hijab Campaign***

Based on the research, the GEMAR (*Gerakan Menutup Aurat*) activity conducted by the Pendaki Hijabers community is an attempt to carry out ideological deconstruction currently embedded in the minds of the general public. So far, the hijab is as if to be close to people and in weak condition. This phenomenon means they have no outside access to work, sports, or other activities in their occupation. In hiking, for example, these extreme activities before 2011 were identical to men. Women are considered inappropriate to carry out such extreme activities. With these facts, establishing a women's community is a very effective way of carrying out ideological deconstruction. Hence, women will no longer be back poles. Those who only work at home do household chores.

Another benefit for the Pendaki Hijabers community in conducting outdoor activities, especially in the mountains, is that society will indirectly be constructed that women also have the same rights as men. They can also perform extreme activities as men do. On the other hand, they also campaigned that the headscarf would no longer be an obstacle for women to carry out extreme activities. They broadly show the activity personality in the community in real life or cyberspace by spreading photos in the mountains. They wear hijab and can also do activities outside the home without any hindrance (Emalia, 2019).

### ***Against Developmentalism through Social Service and Education***

The second effort of the Pendaki Hijabers community to oppose patriarchal culture and discrimination against the hijab is to fight against developmentalism. So far, the development in various sectors has been caused by the productivity of men by considering the factors and roles of women. Growth in the economic, social, and cultural fields is always identified with men, and even women are regarded as objects of development itself because they are considered powerless (Emalia, 2019).

Pendaki Hijabers community fights against this developmental notion by carrying out various social, educational, or economic development activities. Among the social development carried out

is holding a Social Service by distributing foods (necessities) to the community around the climb. In addition, they also carry out development in education by distributing books in schools and educating on the importance of wearing the hijab.

With various activities carried out by this community, the role of women in society is increasingly felt. So that men refrain from continuously dominating the strategic positions in society. They also believe that this activity will make people aware that women also have a significant role in the welfare of society, helping each other and educating the nation.

### **Women's Mountaineering from The Perspective of The CEDAW: The Aspects of Women's Reproductive Health**

The study of men's and women's rights is an international discussion. This fact represents those issues are the main problem seriously discussed and scrutinized by many countries, for instance, in Indonesian society. There are many women's communities calling for gender justice. Among them are Komnas Perempuan, Komnas HAM, and Ombudsman.

The articles related to women's health have been outlined in various national and international legal agreements. At the national level, for example, the Amendment of the 1945 Constitution. Internationally, it is contained in Law no. 7 of 1984 concerning the Ratification of the Convention Concerning the Elimination of All Discrimination Against Women or internationally known as the Convention on Elimination of Discrimination Against Women (CEDAW) (Mullins, 2017; McCrudden, 2015), Law No. 39 of 1999 concerning Human Rights. In addition, women's health rights are also affirmed in the 1948 Deklarasi Universal Hak Asasi Manusia (DUHAM) (Sinombor, 2022; Mahaldi et al., 2022). The result declaration stated that men's and women's rights are the same. Hence, the researchers concluded that there are two things from the various legal articles between men and women regarding rights, especially reproductive health rights. Furthermore, the State of Indonesia and other countries in the world agree that the obligations and rights of men and women are equal.

Mansour Fakih, in his research, said that gender differences often result in gender inequality (Hasan et al., 2015; Arbain et al., 2015). For international forums, a convention or agreement is established regarding the rights and obligations of women and men (Rosida & Rejeki, n.d.). The convention refers more to justice that women must receive. This convention is inseparable from the history of women being considered second beings, especially in the history of divine religions. Women are regarded as second-class creatures who experience subordination and are considered inferior beings.

In this research, the fulfillment of the reproductive health rights of the Pendaki Hijabers community is reviewed by the CEDAW convention. CEDAW outlines the rights women and men must obtain in various aspects of life. These aspects are mainly in education, health, social, and sports. In sports, several points emphasize that women have the same rights as men, and there is no separation between men and women. If men are allowed to do extreme activities, women also have the right to do these activities. In Article 10, paragraph (g), it is said that the same opportunities to participate actively in sports and physical education (Purnomo, 2022).

One sport that falls into the extreme category is hiking a mountain—the Dilemma between the equality of sports rights and the maintenance of reproductive rights for women. There are so many deviant behaviors carried out by female hikers, especially that it endangers their reproductive rights. CEDAW also regulates that the State can become a facilitator in ensuring that women get their reproductive health rights as stated in Article 1 Paragraph (f) The right to protection of health and safety in working conditions, including the safeguarding of the function of reproduction (Ebrahimi, 2022). If referring to one of these aspects, namely sports which more specifically relates to mountaineering which is the theme of this study, many aspects must be considered in carrying out this convention. Remember that if they ignore essential matters, the conventions in other articles will be violated. The following describes several aspects that must be considered in implementing this article.

### ***Psychological Aspects***

When referring to women's reproductive health, two aspects must be considered to realize the convention on women's reproductive health, namely reproductive health arising from physical health and secondly, reproductive health resulting from psychological health (Rosenthal & Lobel, 2018) (Kholifah et al., 2017) (Reese Masterson et al., 2014)(Rafique & Al-Sheikh, 2018). Regarding reproductive health studies that refer to psychological matters, various aspects enable women to fulfill their reproductive health. (Caserta et al., 2011;Chavarro et al., 2016). The Pendaki Hijabers community members are psychologically oriented towards this aspect, even though it is manifested indirectly and unconsciously. Efforts to erode domestication for women by campaigning for *hijab is not an obstacle to hike* is one of the efforts to fulfill women's reproductive health. More specifically, the researcher describes the efforts and facts made by members of the Pendaki Hijabers community to fulfill psychological and reproductive health. First, Eliminate the concept of a double burden for women. Domestication is synonymous with the occurrence of a double burden for women. Women who are considered as a back pole, as has been explained before, are considered creatures that should stay at home doing activities that are home. In addition, many women are now allowed to work outside the house, but taking care of the home is an absolute obligation for her. It's mean that women can do the work outside the home with the note that housework such as taking care of the children, washing clothes, cooking, and others are already done (Habeeb et al., 2021;Glas & Spierings, 2019;Al Wazni, 2015; Nazneen et al., 2014). According to Lidya, this stereotype will disappear by itself. Currently, young men and women have the same opportunity to carry out even extreme activities such as mountain hiking (Emalia, 2019). With the intensity of communication, both directly and indirectly in the field, each individual will feel that men and women are the same. Especially if there is a community of women who can climb to the top, while some male climbers don't make it to the top, the notion that women are weak will disappear. In climbing, activity is also very much needed a cooperation attitude so that either male or female climbers will have good mental cooperation. So that those who work and carry out household activities are not only assigned to women. Men also should carry out household activities. The opposite also applies; not only do men have the right to work outside the home, but women also have the same right to carry out activities outside the home.

The second is negative stereotypes of women. Gender differences often affect gender differences between men and women. These differences have implications for gender equity between men and women. These conditions encourage men and women to maintain their identities. Hence, men have a position that is considered higher due to misinterpretation of religious texts and the influence of social constructs. In maintaining identity, many behaviors can harm gender justice. As a result of efforts to keep this identity, stereotypes emerge. Stereotypes are cognitive structures that can contain the recipient's knowledge, beliefs, and expectations regarding certain human social groups. In other words, a stereotype is a "stamp" given by a group to another group. There are two kinds of stereotypes, namely positive stereotypes and negative stereotypes (Beeghly, 2015).

In terms of maintaining identity, negative stereotypes are the most dominant. For example, regarding women, there are many labels or stereotypes against women that are not good. The women are considered weak creatures; hence, subordination occurs. In addition, the terms superior and inferior arise. Women with a weak, gentle nature are more dominant in "heart" than "mind". According to Mansoer Faqih, the term masculinity is a response from society in the past, which thought that men had greater power than women. Meanwhile, women are labeled as feminism because they do not have as much muscular strength as men (Mansoer, 1996). This stereotype will gradually disappear with a community of female hikers, more specifically, the Pendaki Hijabers community. Currently, many female hikers do mountain hiking as an extreme sport. According to the informant Asna who was met at Mount Merapi, today's women should no longer be considered weak, considering that there is much evidence that women have conquered the highest mountain in the world, namely Mount Everest (Asna, 2020). She said she wanted to climb the highest peak in the world like two native Indonesian women, Mathilda Dwi Lestari and Fransiska Dimitri. She

added that it is not sure that men who are considered by society as strong creatures can do the same thing.

The researchers conclude that the sex differences (gender) are natural and have been determined by God. Therefore the principles of difference owned by men and women cannot be exchanged. However, if the difference relates to gender, which refers more to the differences between men and women born through social constructs, these differences can be exchanged. Thus, there should be no more negative stereotypes directed at women in the field of productivity, which includes education, sports, and career. Those are some things that, according to the researcher's opinion, reproductive health is psychologically or mentally fulfilled when viewed from that perspective. However, when referring to reproductive health seen through physical health, many things can endanger women's reproductive health.

### ***Physical Aspects***

Based on research, several Pendaki Hijabers community members take several actions that can affect their reproductive health. For instance, the first carrying a mountain bag or carrier is too heavy. In health journals and studies on women's health, many believe women can take 20% of their body weight. If a woman has a burden that exceeds 20% of her body weight, there will be various health risks for her reproductive organs. When hiking, many Muslim climbers bring their carrier with a size of 70-80 liters. Researchers observed that four climbers who carried bags of between 70-80 liters were interviewed. They did not have a porter carrying their luggage. Carrying out the activity of lifting or carrying heavy objects, according to Mínguez Alarcón, can result in post-marriage women's infertility (Mínguez-Alarcón et al., 2017). For this reason, a review of the CEDAW Convention is necessary, which freely equates the rights of men and women.

Afterward, certain limitations are needed which have a function to protect women from "losses" of justice rights. As explained in this study, four informants carried bags that were too heavy, more than 20% of their body weight, because the four climbers also brought belongings belonging to their friends. However, researchers found that other climbers who were not included in the Hijabers Climbers category carried much equipment, and when asked about the bags, they took volumes of 80 L, 70 L, and 60 L. This phenomenon is a serious matter that the government must pay attention to participate in practicing the CEDAW convention relating to women's reproductive health.

The second, the Pendaki Hijabers community conduct hiking mountain during menstruation. Another climber's behavior that poses a risk to the fulfillment of reproductive health for women is the large number of women who climb mountains while menstruating. Research has shown that carrying out strenuous activities during menstruation can result in anemia. (Devinney et al., 2015). Another informant proves it, that is Annisa. She experienced several indications of anemia, such as weakness. This condition also impacted mountain sicknesses such as hypothermia and nausea. If it is done continuously, it will be very harmful to the female reproductive organs. The other result shows that their conducting hiking mountain during menstruation had an impact on the ease of hiking.

They don't have to think about how to purify themselves when they are up in the mountains. This kind of paradigm will have a significant impact. If only all Muslim female climbers had the same thought, then there would need to be controlled from the government's emphasis and require climbers to climb when they are not menstruating. Other Informants Atina and Fafa, also confessed that on their first climb, Mount Andong, they experienced excruciating pain. Menstruation makes them helpless. Hence, they cancel to get off at a predetermined schedule. The delay will also have an impact on many things. Availability of accommodation is the first aspect that needs attention. It can also be understood that by doing strenuous work or activities, the length of menstruation or menstruation is also irregular and even tends to increase the time of menstruation (Mudi et al., 2023). Other research Febrianti also stated that there is a correlation between the duration of menstruation and anemia for women. So, it need to be control for this (Febrianti, 2020).

The third used mountain equipment is within hiking standards. As described in the previous chapter, hiking mountains or mountaineering is one of the extreme sports activities. This activity requires adequate physical preparation and equipment. People climb to be safe only with a muscular physique and complete kit. Otherwise, the mountain will be a terrifying and dangerous place. Lately, many climbers have experienced problems, either getting lost or experiencing disease attacks that do occur in mountainous areas, especially hypothermia. Based on conducting interviews, the researchers found several informants who needed to carry complete equipment. For example, Atina's informant stated that he did not bring a sleeping bag and just brought a blanket home. It is hazardous in heavy rain conditions. Given that sleeping bags should be waterproof and replaced with cloth blankets that are not waterproof will endanger its users. Besides, the tents they rented were just tents with single layers. Tents like this are unsuitable for mountainous areas with cold air and considerable storm potential.

The fourth is the consumption of food and drink that is not ideal. One thing that has become the focus of women's reproductive health studies is the question of food. Many women experience reproductive health problems because they consume much food that is not good for their health (Sertsu et al., 2023). Mountains are extreme places, so mountain hiking is believed to be one of the extreme sports. For this reason, good stamina is needed in hiking. The energy in question can be in preparation before hiking or food and nutritional intake required by the human body. Many climbers are showing off the processed food made in the mountains. However, not a few of them still carry instant food. The result observations and interviews reported that around eight climbers only brought instant noodles on the hike as a staple food. They got instant noodles because they were considered concise. Even though for hiking, many other foods are better and healthier than instant noodles. The researchers discussed with national climber Arief Ridho, the owner of the archipelago outlet, that food must contain balanced nutrition. Hikers can carry eggs, rice, chicken, and vegetables. It means fresh food from the market around the base camp is better than bringing instant food from the mountains. Instant food does not fulfill the necessary nutrients; it also has the potential to become waste that is difficult to decompose in the mountains, such as plastic and cans (Ridho, 2020). Fresh organic foods will be easily broken down by the soil, such as unused mustard greens, and buying vegetables around stalls or markets in areas near the climb directly help the economy of local.

The reason they bring instant food is simple and concise. According to the informant Anisa, getting fresh organic food requires other equipment, such as a place for eggs. According to her, bringing ready-to-eat food, such as instant noodles, canned sardines, and so on, will save the budget for buying hiking equipment. The other research conducted by Vilda Ana Perta, the general behavior of adolescents to buy junk food is caused by westernization. The existence of a western culture that is very pro towards fast food has gradually influenced the food consumption behavior of teenagers. According to him, quoting several other researchers, many impacts will occur if someone eats junk food and fast food. Sometimes it does not balance the needs for carbohydrates, proteins, and fats. So, the body experiences nutritional imbalances that are harmful to health in the short and long term. Applying a diet like this will improve the work of the body's organs as a form of hemodialysis (the body's ability to neutralize its original state) to remove this excess. In this case, it will impact the function of the hormonal system in the body. Disturbances in the body's hormonal function will affect the work of the organs to the fullest, including the female sexual organs, in the form of an increase in progesterone, estrogen, FSH, and LH itself, which will have an impact on the disruption of the menstrual cycle that is too long or too short. Sharon stated that the habit of eating fast food is at risk of obesity (Fruh, 2017). Eating habits acquired during adolescence will impact health in the next phase of life, after adulthood and old age. Iron deficiency can cause anemia and fatigue, which prevent them from seizing employment opportunities. Teenagers need more iron, and women need even more to replace the iron lost with menstruation each month.

They always reason for convenience and "simpleness" when choosing instant food. If they bring fresh food such as vegetables, eggs, meat, and so on, they will need other equipment such as a

special egg holder, special plastic for storing vegetables to keep them fresh, and so on. This condition will add to the weight of their carrier bag. In this case, the researchers argue that the extreme activity of hiking a mountain as a mountain sport should be purely for sport and refreshing for women. So to fulfill women's rights to sports and reproductive health, it is essential to bring porters, especially those porters who are mahrams.

### **Women's Mountaineering from The Perspective of *Maqāṣid al-Syarī'ah***

As explained earlier that there are goals or *maqāṣid* why do the humans burdened with Shari'a or law? In general there are three objectives, all three of which are *Ḍaruriyyāt*, *Ḥajiyāt*, and *Taḥsiniyyāt* (Satria et al., 2021; Surahman & Nurrohman, 2020). *Ḍaruriyyāt* needs are something that must be fulfilled by humans. If it is not fulfilled, it will have an impact on the safety of the people themselves. In this purpose, there are five *maqasid* or the purpose of the prescribed law, the fifth of which is (1) safeguarding the religion, (1) safeguarding the soul, (3) safeguarding the mind, (4) safeguarding the offspring, and (5) safeguarding the property (Hasan, 2020).

In hiking, researchers found various kinds of actions that have the potential to violate the objectives of the Shari'a carried out by hijab climbers. When viewed from maintaining religion or *hifẓ dīn* 'safeguarding the religion'. The climbers tend to do or fulfill the goal itself. For example, prayer. Hikers who climb while not menstruating understand how to purify themselves and perform prayers in the mountains. This phenomenon is supported by meet up agenda what they do every month. In the meet-up, there is a study of women's *fiqh* 'jurisprudence' and also techniques in hiking or mountaineering. In this case, the hikers did not violate the purpose of making the Shari'a. Besides that, when viewed from the purpose of mountaineering, it can be understood that their activities also support *hifẓ dīn* because they are oriented towards da'wah.

However, if their activities are viewed through *hifẓ nafs*, or the souls of the hikers do many things which, in the opinion of the researchers, violate the objectives of the Shari'a itself. Researchers have interviewed the Pendaki Hijabers community members in Mount Prau. They do the hiking in groups without bringing a mahram. Even though they are in a congregation, their members consist of women. It should be remembered that there are many opinions regarding the permissibility of women traveling in the community without a *maḥram* (brother for example). But it is permissible that the place they are going through or where they are going is safe. In hiking, a hiker does not know whether the destination is safe. So many female climbers or hiking communities do it by speculation. Remember that mountains or mountain tours are not always busy every week. Sometimes mountain hiking is also very lonely. So hiking without a *maḥram* is very dangerous and threatens *hifẓ nafs* or threaten their lives.

In hiking, it is rare to find someone doing a climb in just one day, for example leaving in the morning and coming down in the afternoon. Especially if the mountain that is climbed reaches more than 2000 meters above sea level. For that reason, women who climb are ordered to wear their mahram when hiking. It can be justified that they do not do *ikhtilāf* or mix between men and women who are not mahram. But hiking in a group consisting of all women members is also something dangerous and violates the purpose of the Sharia itself.

From 25 informants interviewed, there were 10 women who did go in congregation without bringing their *maḥram*. They climbed Mount Prau in congregation from different places. They made an agreement in one place called the meeting point, then they climbed together. Researchers conducted interviews with other groups who were also included in the hijab climber category. However, they brought a *maḥram*. Or one of the members brings his *maḥram* to protect the group from danger. According to the second group of researchers is more ideal in mountain hiking. As for the interviews conducted on Mount Merapi, there were five female climbers with one male leader. When researchers conducted interviews, it was found that the man was the husband of a female climber. In this case the researcher considers that traveling accompanied by a *maḥram* is sufficient. So that the fulfillment of the goal *hifẓ nafs* has been carried out.

In addition, there are also violations against *hifz nafs* by bringing instant food or junk food, hiking during menstruation, and carrying inadequate hiking equipment. As explained in the previous sub-chapter. That there are lots of climbers who bring instant food to the mountains for various reasons. Disproportionate diets lead to several health-threatening consequences for the climber himself. Islam itself is very strict in determining which foods are suitable for consumption and which are not (Arousell & Carlbom, 2016; Padela, 2015; Padela, 2015). Most of the climbers interviewed by researchers affected by mountain sickness. Mountain sickness that is often experienced is stomach nausea, weakness, and experiencing hypothermia or extreme cold. As previously explained, disproportionate food will result in a large amount of fat consumed by the body. So that the body will have difficulty digesting food. So that the long impact on women is an irregular menstrual cycle. In addition, climbers also experience anemia. This occurrence is because of the 25 climbers interviewed, 15 were menstruating. As explained above, carrying out strenuous activities during menstruation will result in anemia. The indication is that the sufferer will always feel weak. While hiking requires extra energy. Of the 25 climbers interviewed, 11 experienced symptoms of anemia so they delayed their time to go down or return to base camp. In addition, of the 25 climbers interviewed, only 4 people brought and used adequate hiking equipment. This data means that there are 21 woman who do not use ideal equipment in hiking. Of the 21 woman who did not carry adequate equipment, there were four woman who experienced hypothermia. These behaviors, by not bringing proportional food, hiking during menstruation, and not bringing ideal hiking equipment refer to the objectives of the Shari'a, especially in matters *hifz nafs* or take care of the soul.

Apart from the violation of *hifz nafs*, some actions also have the potential to violate *hifz nasal*. As previously explained, there were 4 women carrying large carrier bags. Even more terrible, they also brought their friends' belongings, which in fact the bags they owned were not enough to carry the necessities on the climb. Carrying excessive items as explained above causes many disadvantages for women. The doubt in question is that carrying excessive items of more than 20% of their body weight can affect fertility for women. In addition, carrying too much weight also risks a woman's uterus dropping. Apart from CEDAW which emphasizes the importance of maintaining women's reproductive health both physically and mentally, there are several other conventions that emphasize this phenomenon. For example, the convention against all discrimination against women in 1995 in Beijing. The convention is known as the Beijing PFA 1995. In article 97, page 33 it is said that women should have control in fulfilling their reproductive health. The government has a big duty to control it. Thus it can be understood that the government should exercise control by checking the bags carried by female climbers in general at base camp for example. Considering that the government, especially those serving in the forestry service, have access to make such regulations. The connection with mountaineering women and marriage can be linked considering that they are Muslim women whose religion tells them to marry. In this marriage there is a purpose. This statement means that marriage as a Shari'a has a purpose in it.

According to Imām al-Gazālī, in the marriage law there are several objectives, including getting offspring or children, destroying lust, and being able to get peace. As for the connection with the research conducted by the researchers, they found many things, as explained earlier, that hiking activities carried out by women without being controlled, would undermine the goals of the Shari'a. Bearing in mind that the main purpose of legalized marriage for men and women is to have children as *daruriyyāt*. On the other hand, according to Imam al-Ghazali, having children has implications or impacts on human obedience to Allah. According to him, there are four sides of value, (1) applying and proving love for Allah by trying to get offspring so that humans on earth will continue, (2) having children is one proof of the love of Muslims for Rasulullah, considering that in a hadith it is said that Rasulullah peace upon him would be proud if the number of followers was very large, (3) with children, parents would have the potential to be prayed for with good prayers from their pious children, and (4) parents would get intercession, if a small child died before her parents (Chaney et al., 2016). Hence, it is very important to control the reproductive

health of women in mountain hiking. The researcher sees that the CEDAW convention is indeed appropriate in providing an article on equality between men and women in sports. In addition, it is also appropriate to stipulate the obligation of the state and society to pay attention to women's health, both psychologically and physically. However, researchers see the need for and the importance of control from the government and society itself, so that equality without discrimination and victims can be achieved, and *maqāṣid syarī'ah* can also be fulfilled properly.

## CONCLUSION

Based on the description above, there are many community goals and motivations in hiking. Among them is a meditation on nature, exploring the verses of nature '*kauniyah*', sports and mental exercise, *da'wah* through mainstream activities, deepening mountaineering skill, expanding friendship ties and deepening religious knowledge, eliminating negative stereotypes of the hijab, ideological deconstruction of society through the hijab campaign, and fighting developmentalism through social, educational and religious service activities. From the CEDAW perspective, mountain hiking activities carried out by women have an impact on two aspects, psychological aspects, and physical aspects. On the psychological aspect, mountain hiking positively affects women by eliminating concepts of double burden for women and eliminating negative stereotypes. As for physical aspects, mountain hiking has the potential to endanger the fulfillment of women's reproductive health when done by carrying too heavy luggage, hiking during menstruation, using equipment that does not comply with hiking standards, and consuming unideal food and drinks. Based on the *Maqāṣid al-Syarī'ah* review, mountaineering activities support *ḥifẓ dīn* 'safeguarding the religion' because they are oriented towards the *da'wah* of the Islamic religion. On the other hand, mountaineering that does not pay attention to aspects of reproductive health has the potential to harm the goals of sharia in the form of *ḥifẓ nafs* or safeguarding the soul and *ḥifẓ nasal* or protecting offspring. A further study of the CEDAW convention on aspects of sports, in particular, is important to conduct. The convention's purpose is to equalize the rights of men and women. However, the state has to apply the convention fairly and proportionally. For this reason, control from the government is needed for female climbers through hiking policies and regulations. This control is essential so that the aspects of *maqasid sharia*, especially *ḥifẓ nafs* 'safeguarding the soul' and *ḥifẓ nasal* 'protecting offspring', are still fulfilled.

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