

Villa jockey practice in songgoriti from the perspective of Sadd Dzari'ah

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ABSTRACT

This study, titled "The Villa Jockey Practice in Songgoriti from the Perspective of Sadd Dzari'ah," aims to analyze the villa jockey practice in Songgoriti and its legal consequences based on the theory of sadd dzari'ah. This field research employs interview and documentation techniques for data collection, analyzed using a descriptive-analytical method with a deductive approach. The results show six categories of villa tenants: families, men seeking commercial sex workers, unmarried opposite-sex couples, married opposite-sex couples, same-sex youths, and individuals renting alone. Renting to procure commercial sex workers or by unmarried couples falls under dzari'ah that certainly or most likely causes harm, thus prohibited, while renting by families, married couples, same-sex groups, or individuals falls under dzari'ah with minimal likelihood of harm, thus permissible.

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1. INTRODUCTION

The various ways people try to earn a living keep developing over time. Many kinds of jobs and professions that did not previously exist have begun to emerge. Alongside the fact that these practices can help the community's economy, they often give rise to new problems within society. The high cost of living and the low income among many people sometimes force them to pursue other means to meet their household needs. One of these is working as a villa jockey ("joki villa") in the area around Songgoriti.

This way of earning a living by working as a villa jockey is commonly found along the roads of the Songgoriti tourist area in Batu City. Villa jockeys usually stand or sit along the road to offer villas to passing road users, particularly those riding together as a man and a woman. This practice can be found at any time of day, from noon until night.

From a socio-economic perspective, on one hand this practice is a reasonably ordinary occupation carried out by the community as an effort to meet household needs. On the other hand, however, these practices can entice unmarried young couples to rent a villa so that they can then stay together in a single room while unmarried and not being mahram to one another.

This phenomenon becomes even more compelling given the rumors that the villa touts specifically target the groups described above. Yet *khalwat* (illicit seclusion) or fornication is something prohibited by religion. It is even being pushed to be prohibited under positive law, as reflected in the 2015 draft of the Indonesian Penal Code.

Several previous studies have touched on issues related to this phenomenon from various points of view. Rosyida and Sadewo revealed that lodging in Songgoriti has developed into a sex-tourism phenomenon alongside the rapid growth of the villa business in the area (Rosyida & Sadewo, 2013). In a similar vein, A'yun and Sudrajat mapped the lodging business network in which villa jockeys are involved as one link in that business chain (A'yun & Sudrajat, 2019), while Pikiyanto documented, in greater detail, the demographic data and working patterns of villa jockeys in Songgoriti (Pikiyanto, 2019). From the standpoint of Islamic law studies, Amalia asserted that any sexual relationship outside of marriage, including one conducted covertly, is classified as unlawful fornication that deserves sanction (Amalia, 2018), while Bukhari explained that *khalwat*, although not subject to the *hadd* punishment, is nevertheless regarded as a reprehensible act that must be prevented because it has the potential to lead to fornication (Bukhari, 2018). Meanwhile, methodological studies on *sadd dzari'ah* itself continue to develop; Arafah reviewed the application of *sadd dzari'ah* in Islamic studies in general (Arafah, 2020), while Kawakib, Syuhud, and Yusuf compared the views of Ibn al-Qayyim and Ibn Hazm on the evidentiary weight of this theory with respect to contemporary muamalah issues (Kawakib et al., 2021).

From the description above, it can be seen that previous studies have run along two separate tracks: sociological-economic studies of the villa jockey practice on one hand, and theoretical studies of *sadd dzari'ah* applied to muamalah issues or other criminal matters on the other. As far as the authors have traced, no study has yet been found that specifically analyzes the villa jockey practice in Songgoriti using *sadd dzari'ah* as an analytical tool to formulate its legal consequences based on the category of villa tenant. This study therefore intends to fill that gap by mapping the categories of villa tenants in the villa jockey practice in Songgoriti and analyzing their legal consequences according to the theory of *sadd dzari'ah*. The purpose of this study is to describe the villa jockey practice in Songgoriti and to formulate its legal consequences from the perspective of *sadd dzari'ah*.

2. METHOD

This study is a field research using a qualitative-descriptive approach. The research location is the Songgoriti neighborhood, Songgokerto Village, Batu City, which is the center of the villa jockey practice. Primary data were collected through semi-structured interviews with a number of informants directly involved in this practice, including villa jockeys and local residents, whose identities are disguised in this paper using initials (MTB, RN, ABM, and MIH) to protect their confidentiality. In addition to the interviews, the authors also conducted direct field observations, including test rides along the area, to confirm the pattern in which villa jockeys make their offers.

The four informants consisted of two active villa jockeys (MTB and RNJ) and two local residents (ABM and MIH). They were selected purposively based on their direct involvement in the villa jockey practice and their willingness to be interviewed, as they were considered to best represent both the operator's and the community's perspective on the practice. Data collection through interviews and field observation was conducted over a period of two months, from June to July 2026.

Secondary data were obtained through documentation of population data and employment statistics in Songgokerto Village, as well as prior research on the phenomenon of villa jockeys and lodging in Songgoriti. All data were then analyzed using a descriptive-analytical method with a deductive approach, namely by first presenting the general theoretical framework of *sadd dzari'ah*, and then applying it to analyze the field data on the categories of villa tenants in order to formulate the legal consequences for each category.

Concretely, the analysis proceeded through five stages. First, *data reduction*, in which the raw interview transcripts and field observation notes were sorted and simplified to retain only information relevant to the villa jockey practice and the tenant's status. Second, *categorization*, in which the reduced data were grouped into the six tenant categories that emerged from the field (families, solo men seeking a commercial sex worker, unmarried opposite-sex couples, married opposite-sex couples, same-sex youths, and solo men or women). Third, *pattern identification*, in which recurring patterns across informants' accounts, such as the manner of offering, pricing, and administrative requirements, were compared to identify consistencies and discrepancies. Fourth, the field findings for each tenant category were *tested against the elements of dzari'ah*, namely whether the practice certainly leads to harm, is highly likely to lead to harm, carries only a small likelihood of harm, or lies

between these possibilities. Fifth, based on that testing, the *legal classification* of each tenant category was determined, namely whether the villa jockey practice for that category is permissible or prohibited.

3. RESULTS AND DISCUSSION

3.1 An Introduction to Understanding Sadd Dzari'ah

Islamic law is always developing dynamically in step with the development of the social order in society. New matters that did not previously exist in the time of the Prophet have become distinct problems among Islamic thinkers, particularly fiqh scholars. *Istinbath* methods for deriving the values contained in Islamic law have therefore also increasingly been developed. One of them is the method of *sadd dzari'ah*. Although scholars differ on its validity and implementation, this method is increasingly used to examine various religious problems from the perspective of the purpose and impact of an act.

In this method, every act performed is believed to certainly have a clear purpose, regardless of whether the purpose to be achieved is good or bad, beneficial or harmful. Before reaching that purpose, there is always a preceding act that must first be gone through. Take, for example, a person who wishes to seek knowledge: in order to study, he must go through a series of steps that lead him to the process of teaching and learning, such as finding a teacher, arranging a place to study, and so on. Or a person who wishes to commit fornication: there are other activities that must be carried out beforehand, such as finding the right opportunity, finding a place, and so forth. Fornication and seeking knowledge are the principal acts, while the things that precede them are called the means ("intermediaries") (Syarifuddin, 2008, p. 447).

In order to be able to carry out an act that is commanded or prohibited, a person must first carry out the preceding or intermediary act. The obligation to do so is, in some cases, clearly regulated by the *shari'a*, and in other cases it is not. For example: (a) performing ablution (*wudu*) is a preceding act or intermediary for performing prayer, while *wudu* itself has already been explained in the Qur'an, so *wudu* is clearly obligatory; (b) committing fornication is a forbidden act, and in order to stay away from fornication, a person must first stay away from the intermediary act, one example of which is *khalwat*, and since *khalwat* itself already has a ruling, *khalwat* is therefore forbidden; (c) committing unlawful killing is something forbidden, and in order to reach the point of killing, a person must possess a weapon, have the opportunity, and so on — yet the provisions concerning the ownership of such a weapon are not definitively regulated by the *shari'a*, that is, whether the ownership of a weapon carries the same ruling as killing or not. (Syarifuddin, 2008, p. 447) The matter discussed in this respect is therefore the intermediary or preceding act that is not, in principle, regulated by the *shari'a*. It is this that scholars subsequently term *dzari'ah*.

3.1.1 Definition of Sadd Dzari'ah

Etymologically, the term *sadd al-dzari'ah* is a compound (*idhafah*) of the word *sadd* and the word *adz-dzari'ah*. Nurdhin Baroroh, citing Louis Ma'luf, notes that the first word means the opposite of opening, derived from the *masdar* pattern *sadda-yasuddu-saddan*, while the second word is a singular noun (*isim*) meaning "path" or "way." (Baroroh, 2017) More simply, according to Satria Effendi and M. Zein, the word *sadd* means "to close," while *adz-dzari'ah* means "intermediary," so that combined they mean "closing the path to a goal." (Effendi & Zein, 2005, p. 172)

Abdul Karim Zaidan, as cited by Satria Effendi and M. Zein, defines *sadd dzari'ah* as closing off a path that leads to ruin or wrongdoing that is, part of preventing the means that lead to harm. (Effendi & Zein, 2005, p. 172) Meanwhile, in terminological terms, Ibn al-Qayyim, as cited in Amir Syarifuddin's book, defines *dzari'ah* as whatever serves as a means and a path to something. (Syarifuddin, 2008, p. 449)

The definition put forward by Ibn al-Qayyim above is a definition that leans more toward a neutral meaning; that is, it carries no connotation regarding the outcome or motive of the act. This definition only fits the intended discussion once it is combined with the word *sadd*, which carries the meaning of closing, so that the combination of the two means closing the path toward the occurrence of harm. Wahbah Zuhaili, meanwhile, defines *dzari'ah* as prohibiting or rejecting something that could become a path toward what is unlawful, in order to prevent danger or harm. (Zuhayli, 1999, p. 108)

3.1.2 The Evidentiary Basis of Sadd Dzari'ah

Sadd dzari'ah in fact has a close relevance and connection to several basic *fiqhiyyah* maxims. Its evidentiary basis therefore, besides referring to the texts of the Qur'an and hadith, is also reinforced

by several widely cited basic *fiqhiyyah* maxims: namely that anything which, in its application, employs a means or *wasilah* that is itself prohibited, is likewise prohibited; and that an obligation which cannot be considered complete without the existence of something else means that the other thing is likewise obligatory to bring about.

According to Amir Syarifuddin, although nearly all scholars touch on the discussion of *dzari'ah*, not all of them treat this theory in a dedicated chapter. Discussion of *dzari'ah* is sometimes only found within the discussion of the array of *shari'a* evidences on which scholars have not reached consensus. Although its use as a legal proof is disputed among some scholars, *dzari'ah* has grounds to serve as a legal proof: even though the *shari'a* does not clearly stipulate an act, if that act is established as a means (*wasilah*) for an act that is clearly prohibited, this becomes an indication that the ruling on the means is the same as the original ruling on the act as stipulated by the *shari'a*. (Syarifuddin, 2008, p. 451)

This has drawn scholarly attention because there are several pieces of evidence in the Qur'an and hadith that point in that direction. (Syarifuddin, 2008, p. 451) In Surah Al-An'am, verse 108, Allah commands that Muslims not revile the deities worshipped by the polytheists, for fear that they would respond by reviling Allah out of hostility and without knowledge. According to Amir Syarifuddin, reviling and insulting those who worship other than Allah is, in itself, permissible even fighting them if necessary but because it is feared that doing so would provoke them into insulting Allah, the act of insulting them is consequently prohibited.

Likewise, in Surah An-Nur, verse 31, women are forbidden from stamping their feet so as to make known the hidden ornaments they wear. In principle, stamping one's feet is permissible for a woman, but because it is feared that doing so could arouse desire in others, the act is consequently prohibited. In line with this, a hadith cited by Nasrun Haroen explains that among the greatest of sins is for a person to curse his own parents which occurs when he curses the father or mother of another person, causing that person to curse his father or mother in return (narrated by al-Bukhari, Muslim, and Abu Dawud). (Haroen, 1997, p. 167) The fact that *dzari'ah* is used as a proof in establishing legal rulings, although still disputed among scholars, means that even where the *shari'a* does not explain the ruling on an act, if that act becomes a means or *wasilah* for work that is prohibited, this can serve as an indication that the ruling on the means may take on the same ruling as the principal act. (Al-Jauzi, 2010, p. 497)

3.1.3 Types of Sadd Dzari'ah

There are many versions and formulations concerning the classification of the *sadd dzari'ah* theory. Nasrun Haroen states that there are two ways of classifying *dzari'ah*: first, based on the quality of the harm it entails, and second, based on the type of harm it entails. In the first classification, Nasrun Haroen cites the view put forward by Al-Syatibi, who divides it into four categories. (Haroen, 1997, p. 162)

First, an act that certainly leads to harm for example, digging a well right in front of one's own doorway, which will certainly, at some point, cause another person to fall into it; an act of this kind is prohibited. *Second*, an act that is highly likely to lead to harm such as selling weapons to an enemy waging war against Muslims, or selling grapes to a producer of intoxicating beverages; an act of this kind is prohibited because there is a strong indication that it will lead to harm. *Third*, an act that is in principle permissible because it contains benefit, but which on the other hand may also possibly lead to harm — such as installment sales, which do not always lead to usury, but which in practice are frequently used as an opportunity for usurious dealing. *Fourth*, an act that is indeed permissible and does not lead toward any act containing harm such as digging a well in a place that is indeed designated or customarily used for that purpose.

Regarding the second type of *dzari'ah*, which concerns the impact produced, Nasrun Haroen cites Ibn al-Qayyim, who divides it into four forms. (Haroen, 1997, p. 162) *First*, *dzari'ah* that is indeed intended for some harm, such as drinking intoxicants, an act prohibited by the *shari'a*. *Second*, work that is in principle permissible but carried out for the purpose of causing harm, such as a *muhallil* marriage. *Third*, work that is lawful and whose actor does not intend harm, but which ultimately gives rise to harm such as reviling the deities worshipped by others, out of fear that their followers will in turn insult Allah. *Fourth*, work that is permissible but sometimes leads to harm, such as looking at a woman one intends to propose to; in this case, according to Ibn al-Qayyim, the benefit outweighs the harm, so it is permitted as needed.

3.1.4 Scholarly Views on Sadd Dzari'ah

In the authors' review, no evidence was found that speaks in detail about *sadd dzari'ah* and its legal consequences, nor about the use of this theory in formulating a legal ruling. Its basis is purely *ijtihad* exercised with caution in practice, so as not to give rise to harm in any act. The majority of scholars (*jumhur*) who use considerations of benefit and harm in establishing a legal ruling essentially agree to make use of this theory, although they differ in the degree to which they accept it. Mustafa Syalabi, as cited by Amir Syarifuddin, classifies scholarly views on *sadd dzari'ah* into three groups. (Syarifuddin, 2008, p. 451)

First, *dzari'ah* that certainly leads to harm, or is highly likely to lead to harm, corresponding to Al-Syatibi's first and second types above; scholars agree to prohibit this kind of *dzari'ah*. *Second*, *dzari'ah* that may possibly lead to harm but only to a very small degree, corresponding to Al-Syatibi's fourth type; regarding this, scholars agree that it is permissible, meaning that the door of *dzari'ah* need not be closed. *Third*, *dzari'ah* that lies between the two, corresponding to Al-Syatibi's third type; on this there is disagreement among scholars, with Imam Malik and Ahmad ibn Hanbal requiring that this kind of *dzari'ah* be prohibited, while Imam al-Shafi'i and Abu Hanifah hold that it need not be prohibited.

Amir Syarifuddin adds that there are scholars who reject the *dzari'ah* theory altogether, namely those from the Zhahiri school. Several reasons for this rejection include the view that the hadith used in *dzari'ah* is considered weak, their rejection of benefit (*maslahah*) as one of the legal considerations, and their view that *shari'a* law is solely what has been established by Allah in the Qur'an, hadith, and scholarly consensus (*ijma'*). Meanwhile, according to Ja'far bin Abdur Rahman Qasas, Ibn Hazm does not, in absolute terms, reject *sadd dzari'ah*, but rather takes a very cautious approach in its application (Qasas, 1431 H, p. 22)

3.2 Geographic and Demographic Conditions of Songgoriti

Songgoriti is one of the neighborhoods within Songgokerto Village, Batu City. Songgokerto itself is divided into three neighborhoods: Krajan, Tabuh, and Songgoriti. This village lies at an elevation of 925 to 1,285 meters above sea level, making the area fairly cool, especially at night. The population of Songgoriti numbers around 1,634 people, divided into two neighborhood units (RW): RW 01, comprising 275 households (KK), and RW 02, comprising 243 households.

3.3 History of Villas in Songgoriti

In the writing of Esadina Indah Rosyida and FX. Sri Sadewo on the phenomenon of villa jockeys in Songgoriti, it is stated that villas in Songgoriti began to develop in 1980. Before the boom in villa construction in Songgoriti, the village community largely made a living as farmers and cattle ranchers. The growth of tourism in the area led residents to gradually shift professions. Between 1985 and 1990, there were only around 10–20 houses converted into villas. Many residents took advantage of the opportunity to earn profits, one avenue being to work as villa jockeys, so that a business that was originally a side venture eventually became a very important source of income for the surrounding community. (Rosyida & Sadewo, 2013) To this day there are associations that oversee the people involved in the villa business, such as networks of villa owners, networks of villa jockeys, and networks of villa caretakers. (A'yun & Sudrajat, 2019)

Data concerning population and occupations in Songgoriti are shown in Table 1 below. (Pikiyanto, 2019, pp. 40–47).

Table 1. Population and Occupation Data in Songgoriti

No	Occupation	Number
1	Villa rental (owners)	1,055
2	Cattle raising	40
3	Farming/gardening	113
4	Villa jockeys	210
5	Traders	147
6	Civil servants	69
Total		1,634

Other data indicate that there are approximately 1,000 lodging rooms in Songgoriti, ranging from converted houses to purpose-built rooming units, with the unit of measurement being per room, each room typically being assigned its own number. (Rosyida & Sadewo, 2013, pp. 37–45)

3.4 Description of the Villa Jockey Practice in Songgoriti

Based on the results of observation, villa offers in Songgoriti generally take place along the roads of the tourist area, starting from the public fuel station (SPBU) to the far edge of the residential area before the tree-lined uphill road. The area used for this practice is roughly 4–5 meters wide, and at

certain times extends onto the shoulder of the Batu Kediri highway. The villas being offered are generally located not far from the main road, with buildings ranging from small ones intended for one or two people, to medium-sized ones, to large ones intended for families.

An informant with the initials MTB, an active villa jockey, explained that villa rental prices vary considerably, averaging around IDR 200,000 per night, while some other villas are rented by the hour at a rate of around IDR 90,000. An informant with the initials RN, an active villa jockey, revealed that villa jockeys essentially offer their services to anyone passing along the road, without distinguishing between solo riders and those riding as a pair. However, the manner of offering differs depending on the type of vehicle: motorcycle riders are approached directly from the roadside, while car drivers are sometimes chased down by a jockey on a motorcycle.

In contrast to that account, ABM, a local resident, stated that villa jockeys tend to prioritize riders traveling in pairs, especially opposite-sex couples, followed by same-sex pairs, and then solo male riders. Women riding alone, meanwhile, are relatively rarely approached, as they are considered less responsive to such offers. This was further confirmed through the authors' own field trial: when riding together with an opposite-sex companion, many jockeys offered their services, some even chasing after them on motorcycles, whereas when riding alone, the offers received were inconsistent — sometimes made, sometimes not.

Regarding the transaction process, MTB explained that villa jockeys typically ask for the tenant's identity card (KTP) as part of the administrative process, but do not require a marriage certificate from young unmarried couples. This policy is adopted out of concern that stricter requirements would cause prospective tenants to abandon their intention to rent, thereby reducing income.

MIH, a local resident, added that the relatively low rental price is itself an attraction for teenagers and young couples to rent a villa in order to do "something" together in a single room. Even so, quite a number of family groups also rent large villas for family events. This is in line with ABM's statement that the presence of villas in Songgoriti does not always carry a negative connotation. Nevertheless, for solo male tenants, villa jockeys not infrequently connect them with female companions if that is what the tenant wants.

Consistent with RN's account, if a group of visitors arriving is entirely male, they will usually be offered a commercial sex worker (PSK), with the rate and criteria adjusted to the request. The transaction process begins with the visitor being escorted by the villa jockey at check-in, after which they are told the room number and asked to pay the rental fee in full beforehand. Visitors who want a commercial sex worker are asked to wait a few minutes in the living room or villa bedroom while the villa jockey goes to fetch the sex worker as requested. The check-out process, meanwhile, is carried out by the visitor or the sex worker contacting the villa jockey by phone.

3.5 Sadd Dzari'ah Analysis of the Villa Jockey Practice in Songgoriti

Before analyzing the villa jockey practice in Songgoriti, the following briefly revisits the types of *dzari'ah* and their legal consequences: *dzari'ah* that certainly leads to harm; *dzari'ah* that is highly likely to lead to harm; *dzari'ah* that may possibly lead to harm but only to a small degree; and *dzari'ah* that lies between the two, as summarized in Table 2.

Table 2. Types of Dzari'ah and Their Legal Consequences

No	Type of Dzari'ah
1	Certainly leads to harm
2	Highly likely to lead to harm
3	Small likelihood of leading to harm
4	Lies between the highly likely and small likelihood categories

Furthermore, based on the results of the authors' research, there are generally six qualifications of villa tenants in the villa jockey practice in Songgoriti, as shown in Table 3. This grouping is based solely on the legal consequences that would follow from an analysis using the *sadd dzari'ah* theory.

Table 3. Qualification of Villa Tenants

No	Tenant Category
1	Families
2	Solo men seeking a commercial-sex-worker companion
3	Unmarried opposite-sex couples (not yet lawful)
4	Married opposite-sex couples (already lawful)
5	Same-sex youths
6	Solo men or solo women

Based on this qualification, the legal consequences for each category of villa tenant in the villa jockey practice can be described as follows. *First*, in the case of a villa tenant consisting of a family group, the villa jockey practice in this category falls under *dzari'ah* that carries only a small likelihood of leading to harm. Accordingly, as held by scholars, this is permissible.

Second, in the case where a villa jockey serves as an intermediary for a man renting a villa in order to procure a commercial sex worker, this falls under *dzari'ah* that certainly leads to harm, because the man will certainly commit something prohibited inside the villa. Scholars therefore agree that this is prohibited.

Third, in the case where a villa jockey acts as an intermediary for an unmarried opposite-sex couple, this falls within the scope of *dzari'ah* that is highly likely to lead to harm, because, besides the fact that religion prohibits *khalwat*, such as staying overnight in one room as an opposite-sex couple who are not mahram, it is also highly likely to lead to fornication. In the authors' view, this therefore falls under the category on which scholars agree to impose a prohibition.

Fourth, in the case of an opposite-sex couple who are already lawfully married, the legal consequence is the same as for a villa tenant consisting of a family group that is, permissible.

Fifth, in the case of same-sex youths, the authors view this as falling under the permissible category, since the likelihood of harm is small, unless there is a definite tendency that they will engage in something prohibited, in which case it could fall under the prohibited category of *dzari'ah*.

Sixth, in the case of a solo man or solo woman, the authors view this as falling under the permissible category, since it is possible that they are simply looking for a place to stay.

Table 4. Tenant Categories and Their Legal Consequences from the Perspective of Sadd Dzari'ah

No	Tenant Category	Legal Consequence
1	Families	Permissible
2	Solo men seeking a commercial-sex-worker companion	Not Permissible
3	Unmarried opposite-sex couples (not yet lawful)	Not Permissible
4	Married opposite-sex couples (already lawful)	Permissible
5	Same-sex youths	Permissible
6	Solo men or solo women	Permissible

4. CONCLUSION

In essence, the theory of sadd dzari'ah and its legal consequences are divided into four parts: acts that certainly lead to harm, acts that are highly likely to lead to harm, acts that have only a small likelihood of leading to harm, and acts that lie between these possibilities. The legal consequences of the villa jockey practice under the theory of sadd dzari'ah are based on the phenomenon that occurs. Where it certainly leads to harm as in the case of a man renting a villa in order to procure a commercial sex worker the villa jockey practice is prohibited. Where it is highly likely to lead to harm as in the case of an unmarried opposite-sex couple renting a villa this likewise falls under prohibited dzari'ah. Conversely, dzari'ah that carries only a small likelihood of leading to harm as in the case where the tenant is a family group is permissible. Finally, where the case lies between the two an act that is in principle permissible because it contains benefit, but which on the other hand may possibly lead to harm, such as a same-sex male tenant who turns out to bring alcoholic beverages with a possibility that they will be consumed inside the villa Imam Malik and Ahmad ibn Hanbal prohibit it, while Imam al-Shafi'i and Abu Hanifah do not.

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