



Understanding the application of *iddah* and *ihdad*: A study of religious norms and local interpretations

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ABSTRACT

Background: In Islam, there are terms *iddah* and *ihdad* given to women who have divorced or whose husbands have died. **Methods:** The research conducted by the author is included in field research. The data source used is interview data with 9 wives whose husbands have died in Kecitran Village, Purwareja Klampok District. While the sources used by the researcher are from books related to this study and the book *al-fiqh al-Islami Wa Adillatuh*. The data analysis methods contained in this study are data reduction, data display and data verification (conclusion drawing). **Findings:** In this case, when a person is left by their partner, be it husband or wife, they must undergo a period of *iddah* (waiting period) and *ihdad* (mourning period), which is carried out by the wife, not the husband. Even if the husband wants to get married the day after his wife's death, it is allowed. The purpose of this study was to find out the public's views on the implementation of the law of *iddah* and *ihdad* in Kecitran Village, Purwareja Klampok District, Banjarnegara Regency in viewing *iddah* and *ihdad*. **Conclusion:** The results of the study indicate that the implementation of the law of *iddah* and *ihdad* in Kecitran Village, Purwareja Klampok District, Banjarnegara Regency, According to the community in Kecitran Village, leaving the house is allowed for urgent matters, namely work and also dressing up is allowed as long as it is not excessive. And accepting a proposal or getting married is prohibited. While in the law of fiqh and according to the views of the community have the same understanding. In addition, the mourning period according to the community in Kecitran Village, Purwareja Klampok District, Banjarnegara Regency, is permissible to wear clothes with striking colors, while in the law of fiqh it is not permissible to wear clothes with striking colors. **Novelty/Originality of this article:** in the law of fiqh, the use of jewelry such as rings, necklaces, bracelets, and earrings is prohibited, while according to the community it is permissible to wear them. The implementation or execution of *iddah* and *ihdad* has not been fully implemented because there are still many who do not understand the implementation of *iddah* and *ihdad*, or it has not been implemented in accordance with Islamic teachings, there are still many who do not understand the implementation of *iddah* and *ihdad* in society.

KEYWORDS: *al-fiqh al-islami wa adillatuh*; *iddah*; *ihdad*; wife.

1. Introduction

Marriage is a contract whose entire aspect is contained in the word *nikah* or *tazwij* and is a sacred ceremonial utterance (Al-Asqolani, 2003). All couples have the desire to form a family that is *Sakinnah*, *Mawaddah*, *Warrahmah* of course. However, it cannot be denied that in living a household life, many problems arise, whether small or large. When these problems arise, it is the duty of the husband and wife to solve them together so that their family remains happy as the goal of their marriage (Abidin et al., 1999). In Law No. 1 of 1974 Chapter 1 Article 1 it is stated as follows.

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"marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Almighty God".

All problems certainly have a solution, whether it is through peace or separation, such as marriage when each partner is unable to solve problems in their household, many married couples choose divorce as a solution that is considered good (Fincham & Beach, 1999). In Islam, it does not actually prohibit its followers from getting a divorce, but we need to know that something that is halal that is most hated by Allah is divorce (Al-Gzali et al., 2016). This shows us that divorce is not a forbidden act. Indeed, our goal in getting married is not to get a divorce, but in a condition where the marriage can no longer provide blessings to both parties, divorce is the way to resolve it. In this case, it shows how high the position of a marriage and everything related to it is in the eyes of Islam (Aisid, 2018). So that we cannot live it by ignoring all the processes that occur in it. After a divorce occurs, it causes a reason for each couple who have officially divorced or have died, such as men who become widowers and women who become widows.

In Islam, there are terms *Iddah* and *Ihdad* which are given to women who have divorced or have died (Amir, 2003). This can be a lesson on how to be a husband and wife in a household must complement each other's shortcomings, and strive to be a good family and be willing to work hard, and must also understand each other's rights and obligations as a husband and wife in their respective duties (Ariska & Ani, 2018). In a marriage, when the vow is to be together until grandparents in its terms but some do not until grandparents are separated, it could be due to divorce factors or death, some are even harmonious until growing old together.

In this case when someone is left by their partner, be it husband or wife, they must undergo a period of *iddah* or waiting period, which is done by the wife, not for the husband. Even if the husband wants to get married the day after his wife's death, it is allowed. According to the language, *iddah* comes from the word *al-,adad*. While the word *al-,adad* is a form of the masdar of the verb *„adda-ya“* uddu which means to count. The word *al-,adda* means the size of something that is counted and its amount (Arsjad & Ainun, 2020). The plural form of the word *al-,adad* is *al-a“daad* as well as the plural form of the word *iddah* is *al-idaad*. It is explained that a woman has given *iddah* because of the death of her husband or her husband's divorce from her (Az-Zulaihi, 2007). The meaning of *iddah* is because a woman who has *iddah* is waiting for the passage of time and her clean period (Bagir, 2008). According to Sayyid Sabiq *iddah* is a woman (his wife) counting her days or also her clean period also that *iddah* is a name for the length of time a woman (her wife) waits and is not allowed to marry after the death of her husband or after separating from her husband.

Iddah as stated in various conventional fiqh books that are before us so far is understood as a waiting period for women after experiencing separation from their husbands either due to divorce or death before remarrying, to find out the cleanliness of the womb, show sadness over the death of the husband, and worship (Daradjat, 1995). The problem that arises from this a implementation is a that *iddah* only applies to a women and not to men. In fact, carrying out *iddah* for women is considered part of worship so that it is limited in its explanation (Djali & Pudji, 2008). In this case, as stated in the opinion of Ibn Hazm quoted by Hasballah, the command to *iddah* is included in the *ta'abbudi* problem so that it is only accepted, implemented and there is no wisdom in it (Puig Montada, 2021).

The understanding that *iddah* only applies to women also seems to be supported by the wording of the verses of the Qur'an about *iddah* (Faisol, 2007). However, in this case, does that mean that the concept of *iddah* that only applies to women is *ta'sisi* (constitutive) and cannot be changed (immutable) (Faridl, 1999). If indeed the purpose of *iddah* is to see the cleanliness of the womb, while only women have wombs and experience pregnancy, then it is very logical that *iddah* only applies to women (Gzazaly, 2019). In this case, it means that *iddah* is only related to the issue of sex (gender) which is natural and cannot be changed. Based on these things, the calculation of *iddah* can be distinguished as follows: A wife who is divorced or divorced by her husband even though the two have never been together or

mixed, then there is no „*iddah* for her, in the sense that the wife immediately after the marriage is broken off is permitted to result in marriage with another man. A wife whose husband dies even though she is not pregnant, then her *iddah* is four months and ten days (Hudri & Ferry, 2010). This provision includes whether the wife has had intercourse with her husband or not, the wife's condition has never menstruated, is still menstruating, or has stopped menstruating (Khalil, 2009).

For a, one of them is not allowed to leave the house, the experts in Islamic jurisprudence have different opinions about the law of women leaving the house during the *iddah* period woman who is undergoing *iddah* (Kusmidi, 2017). As for a woman whose husband has died, she is allowed to go out during the day and part of the night. But she is not allowed to spend the night or stay at someone else's house, except at her own family's house. They said,

"The difference between the first and the second above is that the woman who has been divorced still receives her living from her husband's property (Kuraedah, 2013). Therefore, she cannot leave the house, like a wife. In contrast to a woman whose husband has died, she no longer has any income. Therefore, she must leave the house during the day to earn a living." (Woman who is undergoing *iddah*)

Ihdad, or "mourning period" for a wife whose husband dies. This period is 4 months and 10 days, with prohibitions, including: covering your eyes, adorning yourself, leaving the house unless you have to and not attracting the attention of men to look at them. 6 In Islam, the mourning period is obligatory for women whose husbands have died. With the provisions that have been regulated in the Islamic religion during mourning. Likewise, the Compilation of Islamic Law requires women to observe a period of mourning during the period of *ihdad* (Luthfian, 2019).

Meanwhile, for a man whose wife has died, he only performs a period of mourning according to propriety (Mughniyah, 2011). The propriety of performing a period of mourning for a husband does not mean that it is an obligation that must be carried out. But the period of mourning that they perform is only to respect the death of his wife. Regarding who he performs *ihdad* for, almost all scholars are of the opinion that *ihdad* is only performed for a husband who married her with a valid marriage and who died during his marriage and does not apply to those who are agreed upon otherwise (Mukhtar, 2019). Regarding why he should mourn, it is a discussion among scholars. What is agreed upon is that *ihdad* or mourning only applies to women who are divorced from their husbands because of their husbands' death. This is the original intention of establishing mourning in Islam with the aim of respecting and remembering the deceased husband.

According to most scholars, there are four things that women who are mourning should avoid: Using perfume, except to remove body odor, either in the form of toiletries or perfume. Using jewelry, except to the extent that it is absolutely necessary (Yusuf & As-Subki, 2012). Decorating oneself, either on the body, face or clothes worn and having bright colors. Spending the night outside the house where she lives (Tim Penerjemah, 2010). This is based on the opinion of the majority of scholars who require women whose husbands have died to spend *iddah* in their husband's house (Wahyudi, 2009).

Some scholars, including Jabir bin Zaid, al-Hasan and 'Atha', are of the opinion that she does not have to live in her husband's house, so she can leave the house where she is doing *iddah*. The agreement of the sectarian scholars is that her period is menstruating, but if she experiences menstruation, then stops due to breast-feeding or because of illness, then Hambali and Maliki say that her *iddah* is a full year. Meanwhile, Syafii, in his qaul Jadid between the two opinions says that, the woman is during her period (Tahmid & Muhammad, 2020). *iddah* until she experiences menstruation, or enters menopause and after that observes *iddah* for three months (Tihami & Sohari, 2014).

As explained in the verse in the Quran, Surah Al-Baqarah, verse 234, which reads: Those who die among you leaving behind wives (let those wives) suspend themselves (*iddah*) for four months and ten days. Then, when their '*iddah* is finished, then there is no sin for you (the saints) in allowing them to act with themselves according to what is appropriate. Allah

knows what you do. The majority of scholars allow women who are undergoing *ihdad* to enter the bathroom and wash their hair using shampoo (Afadi, 2023), cut their nails, pluck their armpit hair, shave their pubic hair (*istihdad*), and apply perfume around their genitals while menstruating (Syuhud, 2020). If a woman whose husband has died does not undergo *ihdad*, while she understands the obligation, then she has disobeyed Allah and she is undergoing her *iddah* period in a condition of disobeying Allah.

In other cases, a woman whose husband has died has the status of a free woman and is pregnant, then her *iddah* must first give birth (Navlia & Rusdiana, 2017). This is different from the social environment where it has not been able to implement and has not been implemented at all in society, the implementation that applies to women who are separated due to divorce or because their husband has died forever and undergo a waiting period and a mourning period (Syarifuddin, 2006). However, in reality there are still people who do not know about *iddah* and *ihdad* in the legal provisions (Nur & Al-Amin, 2016).

This often happens in villages where the people are known to have little understanding and implementation or most of them do not understand the legal provisions of *iddah* and *ihdad* for people whose husbands or wives have died. And we often find that if there are women whose husbands have died, they do not carry out the *iddah* and mourning periods (*ihdad*), instead they do activities outside as usual (Nurnazli, 2017). Added to this is the lack of people who know the internet or attend religious studies on the legal provisions that apply to a woman whose husband has died (Shokhib, 2010). People who do not understand or understand the implementation and are reluctant to ask those who know about it (Rodiah, 2011). In the context of women whose husbands have died, women must be able to stay away from the eyes of the opposite sex or men and do all things that can attract attention to women who are in *iddah* (Supriatna, 2008). It is important for the author to research *Iddah* and *Ihdad* to find out whether the implementation in the community is going well or otherwise not being carried out at all (Qadir, 1994).

For example, a researcher interview with a housewife who lives in Kecitran Village named MC, 33 years old, who is a housewife, according to MC, a woman who has *iddah* is a woman who has been left by her husband through divorce and must complete the *iddah* period for 3 months, also *iddah* applies to one woman only and does not apply to men because women and men are different. For those who have *iddah* and *ihdad*, according to her, namely women who are sad because their husbands have died, they are allowed to do activities as usual, they are allowed to travel and *ihdad* depends on whether the woman wants to remarry or not, it depends on the woman's wishes, they are also allowed to wear jewelry and perfume. Furthermore, a resource person named W, 54 years old, who works as a vegetable trader, explained that *iddah* is a woman who has been left by a deceased husband and must wait for the period to remarry, while for women who are divorced, the waiting period is 3 months before they are allowed to remarry. *Iddah* is also only done for women, while *ihdad* according to him is free in the sense that it is permissible to wear or not wear jewelry, perfume is okay. It is permissible to do activities as usual, go out of the house and meet other people without obstacles, it is also permissible to remember her husband by crying.

A resource person named Ida, 55 years old who works as a farmer, gave an answer to the interview I gave that *iddah* is carried out by divorced women and for women whose husbands have died, the *iddah* period is the same, which is only 3 months, while the mourning period or *ihdad* is permissible to wear jewelry, perfume, and clothes that use bright colors. In addition, the *iddah* period and mourning period according to HS have not been carried out properly for women who have been divorced by their husbands or a woman whose husband has died, who cannot stay at home for a long time. In this case, it is just that they are reluctant to do it and only those who can do it are people who already understand *iddah* and *ihdad* (mourning period) well.

2. Methods

This type of research is field research. This field research is research conducted in the field or with an approach to the community, where data is taken directly from the community who are the subjects of the research (Sugiyono, 2019). When viewed from an analysis, this research has a descriptive nature, where the method used to provide a description of a research subject is based on data obtained from the subject being studied and is not intended for hypothesis testing. This research was conducted for 3 months starting from July 9 to September 30, 2021 in Kecitran Village, Purwareja Klampok District, Banjarnegara Regency.

There are two data sources used, namely primary data sources: the main or most basic data sources and can provide direct information to researchers about the basic data needed in the research process in the field. Primary data sources are data sources that directly provide data to data collectors. Here the researcher uses interview data with wives who have been left by their husbands in Kecitran Village, Purwareja Klampok District. In this case, the researcher took primary data from respondents, including wives who experienced divorce in Kecitran Village. Meanwhile, secondary data is data published or created by organizations that are not the processors. Secondary data used in this study are data originating from books, papers, articles that are relevant to the problem to be studied, including the book *al-fiqh al-Islami> Wa Adillatuh*.

2.1 Method of collecting data

Data collection methods used by researchers, including observation, are interpreted as a method used to collect information through field research and systematic compilation of research objects. And observing directly and writing systematically. The observations made by researchers in this study were to directly visit the community, especially married women in Kecitran village who had been left by their husbands, with the aim of obtaining the necessary data by observing and understanding the conditions in the community in Kecitran Purwareja Klampok village, Banjarnegara Regency. Interview: interview technique is a technique for collecting data if the researcher wants to conduct a preliminary study and find the problems being studied. Also if the researcher wants to know more in-depth things from the respondents and to find out whether the respondents are small or large.

The interview process here is carried out with all respondents who will be interviewed, this study uses interview guidelines but the implementation will be freer and will not emphasize what the researcher wants. The study used this method so that the interview was easier and more communicative to obtain data on married women who had carried out or implemented the *Iddah* and *Ihdad* periods after their husbands died in Kecitran Village, Purwareja Klampok District, Banjarnegara Regency. Several interview guides conducted by the researcher were: Did the mother leave the house after her husband died? Did the mother receive a proposal from someone else after her husband died? During the *iddah* period, did she wear flashy clothes and jewelry? Did she ever stay overnight at a relative's house during the *iddah* period? How did the mother meet her daily needs after her husband died? Documentation is a data collection technique based on previously existing data or archived records and this data is related to the object of research conducted by the author, such as books or written reports of an event containing explanations and thoughts on an event and to record information about the event, geography and photos during the interview. The author uses documentation techniques to obtain data on the conditions of wives who have been left by their husbands related to the implementation of the *iddah* and *ihdad* periods in Kecitran Village. Research documentation is used to strengthen data obtained from the field.

2.2 Data analysis methods

Data analysis is the process of obtaining and compiling data obtained from observation, interviews and documentation systematically, then drawing conclusions so that it is easier

to understand by yourself and others. Data analysis contained in this study includes data analysis before conducting research, during research and after conducting research. The data analysis process in this study includes: data reduction, data display and data verification (conclusion drawing), with the following explanation: data reduction is embracing, selecting, and choosing the most basic data, and focusing on very important things, also looking for themes and patterns. The data that has been reduced will produce a clear picture and make it easier for researchers to carry out further data collection and search for it if needed.

The data that has been reduced in this study is data from an interview with a wife whose husband died who became the subject of the study. In the first stage carried out by researchers in reducing data from the results of interviews, namely recording all interview answers when conducting interviews. After that, the results of the interview notes, the researcher filters which results are related to the study. Then the researcher summarizes the filtered data into a brief note containing a review of the interview and presents it in a data presentation. Data display: Data presentation is a series of information organizations that allow conclusions to be drawn. The presentation of the data is to find patterns that have meaning and also provide the possibility of drawing conclusions and taking action. The data that has been reduced, the author presents in an explanatory form that describes the results of the research that has been carried out by the author. In this data presentation, the author explains and describes the conditions of Kecitran Village and the implementation of *iddah* and *ihdad* in the Kecitran Village community.

Conclusion drawing: Conclusions are the results of research that did not previously exist. Conclusions are in the form of explanations about something that was previously unclear or unclear. Then research is carried out so that casual or interactive relationships, and hypotheses or theories can be seen. Describing research results through drawing conclusions is very effective in understanding the results of the research. Drawing conclusions is the last step in the data analysis process. Data analysis that has been conducted before the research and during the research is used as a consideration for drawing conclusions from wives whose husbands have died, so that it can clearly explain the implementation of the law of *iddah* and *ihdad* in Kecitran Village, Purwareja Klampok District, Banjarnegara Regency.

3. Result and Discussion

3.1 Demographic conditions

The geographical conditions of Kecitran Village have an area of 241,153 ha. Kecitran Village is divided into 3 areas/ hamlets, namely: Hamlet I, namely Kecitran Hamlet, Hamlet II, namely Legok Hamlet, and Hamlet III, namely Bilungan Hamlet. Meanwhile, the boundaries of Kecitran Village are directly adjacent to the areas: To the north are Kalilandakan Village and Purwareja Village, South: Kali Sapi Village, West: Purwareja Village, and East: Pagak Village and Sirkandi Village. Population conditions: In 2021, the Kecitran Village area had a male population of 3,187 people and a female population of 3,282 people divided into 5 neighborhood association and 30 neighborhood community.

Table 1. Population based on education

No	Level of Education	Amount
1.	Graduated from College/University	194 People
2.	Graduated from High School	1,089 People
3.	Graduated from Junior High School	1,335 People
4.	Graduated from Elementary School	2,263 People
5.	Not Graduated from Elementary School	839 People
6.	Not/Not Yet in School	863 People
7.	Amount	6,483 People
No	Religion	Amount

1.	Islam	6,287 Soul
2.	Christianity	3,282 Soul
3.	Amount	9,569 Soul
No	Educational Facilities	Amount
1	Elementary School	2
2	MI	1
3	TK Pertiwi	1
4	RA	1
5	PAUD	2
No	Health Facilities	Amount
1	Toddler Health Post	10
2	Elderly Health Post	3

3.2 Data presentation

After the researcher finished conducting observations and interviews related to the topic discussed, namely the implementation of the law of *iddah* and *ihdad* in Kecitran Village, Purwareja Klampok District, Banjarnegara Regency. Therefore, the researcher obtained the data that will be presented as follows: Respondent 1 (MM), MM, 53 years old, is a housewife who has a high school education history, and has a child named ANH.

After her husband died, did you leave the house such as: for medical treatment, work, shopping, and picnics. "I left the house to work because to deliver someone else's gas order, so I had no choice but to deliver the order, yes, so that I could meet my daily needs and my child's, so that he could continue his schooling. Yes, because if I have to stay at home and have no income, I won't be able to eat and so on". – MM

So the work I do does require me to leave the house. After my husband died, did you ever dress up? "I have several times, because I don't like to dress up too flashy, so when I go out of the house, I just wear normal makeup, I usually just wear powder. If I wear flashy makeup, I like to chew betel, but I don't go out of the house for too long, at most 1 to 2 hours". – MM

Did I get a proposal from someone else during the iddah period? "No, at that time no one proposed until 40 days after my husband died, after the 40 days were over, there were several who told me they wanted to propose to me, but at that time I didn't answer directly because I was still taking care of work and unfinished matters related to my husband. So I told them to wait until all the work and matters were finished". – MM

During the iddah period, did you wear flashy clothes and jewelry? "I have worn it several times, but I don't wear it every day. At most, clothes that are not too bright in color and not really stand out in color, if I do wear flashy clothes, it's if there are relatives or events at that time. As for jewelry, I only wear rings and necklaces and I rarely wear them, at most I wear them in turns. Have you ever stayed overnight at your relatives' place during the iddah period? Answer: I have stayed overnight at my relatives' house, at most I stayed from morning to evening, when I was still mourning I was asked to stay overnight with my mother because I was home alone so I stayed there for 2 days after my husband's 40 days". – MM

How did you manage to meet your daily needs after your husband passed away? "I work selling LPG gas, every day I go around delivering gas to my customers, so every day I take gas from the shop after that if someone orders gas I deliver it to their house. I do that job every day from morning to evening sometimes someone asks me to deliver it at night I tell them to deliver it the next day. Yes, from the gas seller it's not much, at most I get some,

even if the person who ordered pays directly, there are also those who are rude in debt or take the gas first and pay whenever they want". – MM

Respondent 2 (MJ): MJ, 44 years old, is a housewife with a bachelor's degree and also works as an honorary employee and has 1 child named LS.

After her husband passed away, did you leave the house to: seek medical treatment, work, shop, and have a picnic? "Yes, I left the house to work, because I was given leave only a few days after my husband passed away and then went straight back to work. Because my job was in elementary school and I had to follow the rules of the school and government, at that time I had to leave the house to return to teaching activities at school". – MJ

After her husband passed away, did you receive a proposal or proposal from someone else? "Not yet, but 2 months later someone said or said to my mother to propose to me, but at that time I still had to wait for my waiting period. So I haven't given an answer about that person's proposal. I also sometimes still remember my husband, I haven't been able to leave the memories with my husband". – Mrs Juriati

During the iddah period, did you wear flashy clothes and jewelry? "I have worn clothes that have bright and striking colors several times, at that time there were still guests and my relatives to meet me wearing those clothes and rarely wearing jewelry, at most I wear rings and earrings". – MJ

If the earrings are covered by the hijab, only the ring will be visible. Did you dress up during the iddah period? "I dress up because I work, yes not excessively, we should just dress up. But I don't dress up too much and give the impression of wearing too much make-up, I just dress up normally". – MJ

Did you ever stay overnight at your relatives' place during the iddah period? "I have stayed overnight once, just to visit relatives, because my child wanted to meet his grandmother and also wanted to meet other relatives, so after 40 days my husband, my child and I stayed overnight to relieve our longing for my husband's relatives, because when my husband was still alive, he lived with me and my mother". – MJ

How did you try to meet your daily needs after your husband passed away? "I once opened a grocery store but not for long, because I was sick so the store was also closed from my husband's old office, there was no pension because my husband's job used to be a security guard in a factory so it was not enough for my daily needs plus I was still a volunteer whose salary was not much, and to cover my daily needs and my child's school fees I was currently selling online with my brother. Yes, thank God, little by little I was able to make ends meet". – MJ

Respondent 3 (MT): MT is a 50-year-old housewife, who has an elementary school education, who has 1 child, TT.

After her husband passed away, did you leave the house: for medical treatment, work, shopping, and picnics? "I went out only for important things like shopping and yes when I was sick to go to the health center. Because I was often sick at that time so I had to go to the health center sometimes to the hospital, if I left the house for other things I would usually ask my child to represent me". – MT

After her husband passed away, did you receive a proposal or proposal from someone else? "No at that time, because I was still in mourning so I didn't want to accept it even though later I also didn't accept it because I was still mourning my husband". – MT

During the iddah period, did you wear clothes and jewelry that were striking? "If it was clothes, it was rather dark colors, like brown, gray, black, if I wore anything striking I rarely wore it because I didn't like it either. If I wore jewelry, there were bracelets, rings, necklaces and earrings." – MT

During the iddah period, did you ever stay overnight at a relative's place? "I once was at my son's place, because I was home alone, my son was married so I lived at home alone, but at that time a month after my husband died I was asked to stay for a few weeks to stay temporarily at my son and daughter-in-law's house". – MT

How did you try to meet your daily needs after your husband died? "Yes, my daily allowance is given to me by my son, because my son now lives with me, so all my needs are given to me by my son, such as for my food, and my son is also not allowed to work, so I stay at home to look after my grandchildren". – MT

Respondent 4 (MR): MR is a 54-year-old housewife who works as a trader and has a history of elementary school education, and has 3 children.

After her husband died, did you leave the house: for medical treatment, work, shopping, and picnics? "If you left, yes, at least for a short time, if you left to buy groceries at the shop because I opened a shop at home, and yes, even if it was not for long. And guarding the mini gas station but not every day I wait for the mini gas station, sometimes taking turns with my son". – MR

But now there are those who work with me to take care of the mini gas station. After your husband passed away, did you get a proposal or proposal from someone else? "There were several proposals when you were still in mourning, there were several times when you said you wanted to propose to me a month after my husband passed away. But because I have children, I have to tell my children first, and that accepting other people when I still remember my husband is still difficult". – MR

So at that time I discussed it first for the future. Did you dress up during the iddah period? "I rarely dress up excessively, at most when there is an event, because it was still a mourning period at that time, which was normal. Because in the past, to meet guests, you had to be neat and dress up normally." – MR

During the iddah period, did you wear clothes and jewelry that were striking? "At most, you wear clothes that are not bright in color, because at most I only wear calm colors. If you wear jewelry, I have always worn it, such as a rings, bracelets, necklaces and earrings". – MR

How did you try to meet your daily needs after your husband passed away? "I have a grocery store, yes, my daily needs come from that a store and thank God it is sufficient, plus the mini gas station that my husband used to manage and thank God it is also sufficient for my family's daily needs". – MR

Respondent 5 (MD): MD is a 50-year-old housewife who works as a trader, who has an elementary school education. She also has 2 children.

After her husband passed away, did you leave the house for: medical treatment, work, shopping, and picnics? "leaving the house to shop at the market because it was for my stall's wholesale, so yes I went out for my stall's needs. Because my job is only opening a stall, so besides the stall, I also sell cooked vegetables, and every day after I finish shopping I sell my other merchandise". – MD

After her husband passed away, did you get a marriage proposal or from someone else? "at that time there was but I waited for a while because I was still mourning. A month after my husband passed away, I also discussed and asked for advice with my children first if someone proposed to their mother. Did you dress up during the iddah period? Answer: yes, I dressed up because I dressed up every day but not too much, just ordinary, because at that time there were many guests so it was normal not too much makeup". – MD

During the iddah period, did you wear flashy clothes and jewelry? "I only wore clothes that were not bright, and at least with colors that were pleasing to the eye, not too bright when worn, and for jewelry I only wore rings, otherwise I didn't wear them". – Mrs Darsiyah
Have I ever stayed overnight at a relative's place during the iddah period? "only once, and that was because I wanted to calm myself down and wanted to visit my mother-in-law, and also gather with my husband's extended family, because in the past my husband and I lived in my mother's place or my mother's inherited house". – MD

How did you manage to meet your daily needs after your husband passed away? Answer: "I sell at a stall, with a simple stall, not a large stall that provides complete goods. Only what is needed here. Also, if you calculate your daily income, it is enough to buy more and meet my family's daily needs". – MD

Respondent 6 (MD): MD is a 55-year-old housewife who has a junior high school education and has 3 children.

After her husband passed away, did you leave the house? "I sometimes go out just for the sake of it. Because I work around selling goods and only go out of the house to buy necessities at the market". – MD

Did you get a proposal after your husband died or from someone else? "Yes, a month later someone proposed to me. But I didn't accept it right away because I still remembered my husband, so I discussed it or asked my children for advice first". – MD

Did you dress up during the iddah period? "Yes, because every day I did dress up, but not too flashy, because at that time there were still many guests and they were still mourning so I just dressed up normally". – MD

During the iddah period, did you wear flashy clothes and jewelry? "Several times with bright colors while my husband was still mourning, if I did wear jewelry, I rarely wore it, at most I only wore a necklace and a ring". – MD

During the iddah period, did you ever stay at a relative's place? "Several times at my child's place, because one of my children is married and has his own house and a month after my father died I went with my child temporarily". – MD

How do you meet your daily needs after your husband passed away? "Yes, I work as much as I can, I can only sell around, even then my child helps me to meet the family's needs, even then sometimes the income from selling around is not enough, it can only last for 1 or 2 days. Enough to buy ingredients to be processed, if for daily needs sometimes I save from the money I save from selling". – MD

Respondent 7 (MEA): MEA is a 55-year-old housewife who works as a garlic laborer, whose last education was junior high school and has 2 children.

After her husband passed away, did you leave the house for: medical treatment, work, shopping, and picnics? "After my husband passed away, I started working and was still in mourning for 2 weeks after my husband passed away, if I went to work, it was mostly to

pick up onions that I had to peel and submit, and at most for shopping so I had to leave the house". – MEA

After her husband passed away, did you receive a proposal or proposal from someone else? "There was a time 2 months after my husband passed away. But I haven't answered because I still remember my husband and the children should know this news too". – MEA

During the iddah period, did you dress up? "I don't like to dress up because I also work as a garlic peeler, so I don't have to dress up. During the iddah period, did you wear flashy clothes and jewelry? Answer: Clothes that have motifs, if I wear jewelry, I rarely wear them". – MEA

Have you ever stayed overnight at your relatives' place during the iddah period? "I have several times, because my son works in Jakarta, so I have stayed there several times because I was alone at home". – MEA

How do you meet your daily needs after your husband passed away? "Yes, I only rely on peeling onions every day, if I have collected a lot, I will deposit it with the collector and send it from my son who works in Jakarta". – MEA

Respondent 8 (MS): MS is a 45-year-old housewife who works as a teacher with a bachelor's degree and has 2 children.

After her husband passed away, did you leave the house for: medical treatment, work, shopping, and picnics? "No, I was only at home, and if I did go out, I only bought vegetables at the market, the rest of the time I worked at school, but at that time I was given a short time and had to go back to work". – MS

After her husband passed away, did you receive a proposal or proposal from someone else? "There was a time when my husband passed away two months after he passed away". – Mrs Sugiarti

But I didn't answer it right away because I was still mourning my husband's passing. Did you dress up during the iddah period? "Rarely did you a dress up, but not excessively, only powder and lipstick". – MS

During the iddah period, did you wear flashy clothes and jewelry? "I only wore clothes that had dark and calm colors, once when a there were guests I wore clothes that were a bit flashy because the stock of dark clothes had run out. If I wear jewelry, I only wear a ring". – MS

Have you ever stayed overnight at a relative's place during the iddah period? "Several times after my a husband's 40 days were over, because I wanted to visit and gather with my extended family". – MS

How do you meet your daily needs after your husband passed away? "Yes, from my salary as a teacher to meet my daily needs and those of my children and thank God I can also save for the future". – MS

Respondent 9 (MI): MI is a 44-year-old housewife who works as a domestic assistant, who has a junior high school education and has 3 children.

After your husband passed away, did you leave the house for: medical treatment, work, shopping, and picnics? "If you went, it was for work that required me to leave the house

because as a domestic assistant I left in the morning and came home in the evening to meet the needs of my family". – MI

After your husband passed away, did you get a proposal or from someone else? "Yes, at that time, but I didn't answer it right away because I was still in the atmosphere of my husband's death." – MI

Did you dress up during the iddah period? "I rarely wear make up, at most just a little bit, not too flashy and people think it's nice". – MI

During the iddah period, did you wear flashy clothes and jewelry? "Yes, I have worn flashy clothes and bright colors several times while I was still in mourning, the most jewelry I wear is a ring". – MI

During the iddah period, did I ever stay overnight with relatives? "I have several times, because I wanted to leave work for a while and wanted to get rid of the mourning atmosphere for my husband". – MI

How do you meet your daily needs after your husband passed away? "Yes, I only work as a household assistant, as long as I can, the important thing is to be able to eat with the children". – MI

3.3 Analysis of the implementation of the laws of iddah and ihdad

Dressing up and traveling as a prohibition during the waiting period for a wife whose husband has died: in the Kelurahan area of Kecitran Village, Purwareja District, Klampok Regency, Banjarnegara Regency, there are 5 out of 9 mothers or wives whose husbands have died, who think that dressing up or dressing up is a prohibition or a sign of our respect in letting go of our husbands forever. According to MM, MJ, MR and MI, they answered that dressing up and traveling are prohibited during the waiting period or waiting period, besides also giving a sign of respect or remembering the husband who has left forever. Meanwhile, according to MT, MD, MD, ME and MS, dressing up and traveling are only to remember their husbands. In Islam, the waiting period is to remember the time of pleasure during marriage. Also to participate in maintaining the rights of the husband and his family. And to give a sense of loyalty to a husband who has left her. In addition, it is also to maintain the good name and self-esteem of the wife so that other people do not discuss her, do not easily criticize her easily and do not discuss her travels and dressing up or beautifying herself, especially to the husband's relatives. The Shafi'i and Hambali schools of thought argue that the greatest purpose of *iddah* is to maintain the rights of a husband without needing to know the cleanliness of a wife, therefore the *iddah* of death can be calculated in months.

The length of the prohibition to leave the house during the *iddah* and *ihdad* periods: based on interviews with 9 wives, there are 4 wives who think that leaving the house or traveling is permissible. According to MEA, MD, MT, traveling is permissible to earn a living every day. In the Qur'an, Surah Al-Baqarah verse 240, it is explained that when a husband has died, a wife should not leave the house first while in the *iddah* and mourning period, because it will bring slander, but when the husband is still alive and makes a will for his wife and children to meet their daily needs, then she (the wife) will not leave the house to earn a living. Because what they do will be bad things that befall her. And what they do in good things, because Allah is All-Mighty and All-Wise.

Rights of wives during the *iddah* period: of the 9 wives interviewed, all of them have the opinion that leaving the house to earn a living is still allowed during the *iddah* period. According to MM, MJ, MR, MD, leaving the house during the *iddah* period is to remember her husband and to go out if there is an urgent event. According to MS, MEA, MD, MT, leaving the house during the *iddah* period is allowed because it is to fulfill daily life as the head of the

household replacing her husband. In this case, a wife who is pregnant or is pregnant, the scholars agree that the wife has the right to a living and a place to live, but if a wife is not pregnant, there are several scholars who have different opinions (Sholihuddin et al., 2024). Some scholars, including Imam Malik, Al-Syafi'iiy and Abu Hanifah, also believe that a wife who is in the *iddah* period after her husband dies has the right to a place to live. Some scholars, such as Iman Ahmad, also believe that a wife who is in the *iddah* period after her husband dies who is not pregnant does not have the right to a living and a place to live. Because Allah SWT only explains for the death of the husband, namely the inheritance in the form of property. But from the interview above, these 9 wives are not able to meet their daily needs and therefore during the *iddah* period they have to leave house to work as housewives to meet the needs of their families.

The wife's obligation to protect herself during the *iddah* period: protecting herself is one way to avoid various kinds of slander, one of which is when she is in the waiting and mourning period (Firdawaty et al., 2023). In addition, to respect her husband and family, the husband does not travel easily and stays at his brother's place. When married, husband and wife protect each other, and when one of them dies, we must be able to protect ourselves. The role of the family is also very much needed when we are in a position of mourning for her husband. According to MM, MJ, MR and MI, the obligation of a wife during the mourning period is to maintain her husband's dignity by not accepting proposals from other people. Here the wife must have a firm attitude and not easily accept other men. It is not allowed and prohibited for a wife to accept another person's proposal openly, because a mu'taddah woman or a woman who is still undergoing her *iddah* period, whether she is divorced or left by her husband. And still some of the former marriages in triple divorce or divorce by death by her husband. Meanwhile, MEA, MS, MD and MD have not proposed to anyone while they are still in the mourning period but have met other male guests while they are still in mourning.na

4. Conclusion

Implementation of the law of *iddah* and *ihdad* in Kecitran Village, Purwareja Klampok District, Banjarnegara Regency, According to the community in Kecitran Village, leaving the house is allowed for urgent matters, namely work and dressing up is allowed as long as it is not excessive. And accepting proposals or getting married is prohibited. While in the law of fiqh and according to the views of the community have the same understanding. In addition, the mourning period according to the community in Kecitran Village, Purwareja Klampok District, Banjarnegara Regency, is permissible to wear clothes with striking colors, while in the law of fiqh it is not permissible to wear clothes with striking colors. And in the law of fiqh, the use of jewelry such as rings, necklaces, bracelets, and earrings is prohibited, while according to community it is permissible to wear them. The implementation or implementation of *iddah* and *ihdad* has not been fully implemented because there are still many who do not understand the implementation of *iddah* and *ihdad*, or have not been implemented in accordance with Islamic teachings, there are still many who do not understand the implementation of *iddah* and *ihdad* among the community. In the interview, these 9 wives thought that the *iddah* and mourning period in which they were not allowed to leave the house, dressing up was only to protect the husband's family and the deceased husband from slander. In Islam, *iddah* and *ihdad* protect wives who are in the *iddah* period to avoid these things and get full support from their families.

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