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Reinterpreting Ihdad in The Context Of Modernity: An Analysis From The Shafi'i School of Thought on The Practices of The Village Community of Pengambangan, Bali

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Abstract

This study aims to analyze the application of *ihdād* for women during the 'iddah period following a spouse's death in the modern era, as well as to examine its alignment with the Shafi'i school of thought in Pengambangan Village, Negara Subdistrict, Jembrana Regency, Bali. This study employs a qualitative method with a case study approach to gain a deep understanding of the social practices developing within the community. Data were collected through in-depth interviews with informants, direct observation of social conditions, and a documentary study of Islamic legal sources within the Shafi'i School. Data analysis was conducted using an interactive model encompassing data reduction, data presentation, and the systematic drawing of conclusions. The results of the study indicate that the majority of women in Pengambangan Village still observe *ihdād* in accordance with the provisions of Shafi'i fiqh, particularly regarding the prohibition on adornment, the use of perfumes, and restrictions on activities outside the home during the 'iddah period. However, in practice, there are several forms of adaptation influenced by economic demands and social realities, such as the need to work or meet daily living needs. These adjustments are made within limited parameters and continue to consider the principle of public interest, without substantially contradicting the fundamental provisions of

the Shafi'i School. Thus, it can be concluded that the application of *ihdād* in the modern era is not entirely rigid but rather adaptive and contextual, without undermining the normative values that form the primary foundation of Islamic law.

Keywords: *ihdād*; 'iddah wafat; Shafi'i School; social practices; modernization of Islamic law

INTRODUCTION

Islam, as a religion of *mercy for all creation (rahmatan lil 'ālamīn)*, places human welfare as the primary orientation in every legal provision. This principle is reflected in the regulation of various aspects of life, including the institution of the family, which serves as the primary foundation for building social order. Marriage in Islam is not viewed merely as a biological relationship but as a sacred bond aimed at fostering tranquility (*sakinah*), affection (*mawaddah*), and the continuity of human life. However, in the reality of life, not all marriages proceed as hoped. Various factors, both internal and external, can lead to the dissolution of the marital bond (), whether through divorce or the death of one of the spouses.¹

In the context of the dissolution of marriage due to the husband's death, Islam establishes a number of normative provisions that must be observed by women, one of which is the obligation to undergo the 'iddah period. 'Iddah is a mandatory waiting period for women before they are permitted to remarry, possessing both theological and social dimensions.² More than just a waiting period, 'iddah also embodies a protective value for women, encompassing psychological, social, and biological aspects. Specifically, for women whose husbands have passed away, this obligation is accompanied by the observance of *ihdād*—a mourning period governed by specific rules, such as refraining from adornment, avoiding perfumes, and limiting outdoor activities except in emergencies.³

From the Shafi'i school of thought, *ihdād* is a binding obligation that cannot

¹ Khairiyatin Khairiyatin, "Ihdad: A Hadith Perspective and Its Relevance in the Society 4.0 Era: (A Thematic Hadith Study)," *El Nubuwwah: Journal of Hadith Studies* 1, no. 1 (2023): 89, <https://doi.org/10.19105/elnubuwwah.v1i1.8400>.

² Heri Firmansyah et al., "An Analysis of Verses on Iddah Using Abdullah Saeed's Contextual Interpretation Approach from the Perspective of Maqashid al-Shari'ah," *AL QUDS: Journal of Quranic and Hadith Studies* 7, no. 2 (2023): 359–60, <https://doi.org/10.29240/alquds.v7i2.7105>.

³ Nuzulia Febri Hidayati, "Reconstruction of the Laws of 'Iddah and Ihdad in the Compilation of Islamic Law (KHI)," *Mazahibuna*, ahead of print, July 23, 2019, 57–58, <https://doi.org/10.24252/mh.v1i1.9663>.

be abandoned without a valid religious justification. This provision is interpreted as a form of obedience to Allah SWT as well as respect for the deceased husband. Furthermore, *ihdād* also serves as a social mechanism to preserve a woman's honor and prevent potential scandal within the community. Thus, *ihdād* possesses not only a religious dimension but also a social-ethical dimension that helps maintain the stability of social norms in communal life.⁴

Although it has a strong normative foundation, the implementation of *ihdād* in modern society faces various complex challenges. Social changes marked by the increasing role of women in the public sphere, economic demands, and shifts in cultural values have influenced society's perspective on the practice of *ihdād*.⁵ In the modern context, women no longer play a role solely in the domestic sphere but are also active in various economic and social sectors. This situation becomes increasingly significant when a woman loses her husband, as she often must take on the role of the primary breadwinner in the family.⁶

This phenomenon highlights a tension between classical *fiqh* norms and contemporary social realities. On one hand, *ihdād* is understood as an obligation that must be fully observed in accordance with sharia provisions. On the other hand, the realities of life demand flexibility in its application, particularly for women who bear economic responsibilities toward themselves and their families. This tension frequently gives rise to the perception that *ihdād* constitutes a form of restriction on women's freedom, and is even deemed irrelevant to the conditions of the times.

This situation can be observed concretely in the community of Pengambangan Village, Negara Subdistrict, Jembrana Regency, Bali. As a region with a coastal community character, women in this area play a significant role in supporting the family economy, particularly among fishing families. Many women work as merchants, laborers, or small business owners to meet daily living needs. In such situations, the strict observance of *ihdād* is often considered difficult to fully implement, particularly regarding restrictions on activities outside the home.

⁴ M. Kholid and Abdul Aziz, "The Issues of Iddah and Ihdad (According to the Shafi'i and Hanafi *Al-Insyiroh: Journal of Islamic Studies* 1, no. 1 (2024): 131–32, <https://doi.org/10.35309/alinsyiroh.vii.124>.

⁵ Fatimah Shalihah and Muhammad Miftah Irfan, "Jasser Auda's Application of Maqasid al-Sharia to the 'Iddah for Career Women," *Al-Qisthu: Journal of Legal Studies* 20, no. 1 (2022): 13, <https://doi.org/10.32694/qst.v20i1.1270>.

⁶ Sofia Hardani et al., "Iddah and Ihdad as Moral Education in the Modern Era; Issues of Emancipation and the Use of Social Media," *JPEI (Indonesian Journal of Educational Research)* 9, no. 2 (2023): 541, <https://doi.org/10.29210/O20232815>.

Some members of the community understand *ihdād* as an obligation that must still be carried out, albeit with adjustments to the prevailing conditions. Meanwhile, others tend not to strictly observe *ihdād*, prioritizing economic needs and the family's livelihood. These differences in understanding and practice highlight the dynamics in the application of Islamic law at the community level, which cannot be separated from the influence of local social, economic, and cultural conditions.

Based on this phenomenon, it is important to re-examine the relevance of *ihdād* in the context of modern life, particularly from the Shafi'i school's perspective. This study is not intended to alter existing legal provisions but rather to understand how these norms can be implemented contextually without losing their essential sharia principles. Thus, Islamic law can continue to function as a living law capable of addressing the evolving needs of society.

This study aims to: (1) analyze the community's understanding of the concept of *ihdād* from the Shafi'i School's perspective, (2) examine the practice of *ihdād* in Pengambangan Village within a modern social context, and (3) identify the forms of adaptation adopted by the community in applying *ihdād* provisions amidst the demands of contemporary life. To achieve these objectives, this study employs a qualitative approach using the case study method. Data were collected through direct field observations and interviews with relevant informants, such as women undergoing the 'iddah period, religious figures, and local community members. This approach was chosen to gain a deep understanding of the interaction between fiqh norms and social realities, thereby providing a comprehensive empirical picture.

Thus, this study is expected to contribute to the development of Islamic legal thought that is more responsive to social change. Furthermore, the findings of this study are also expected to serve as a reference in formulating a more balanced understanding of the practice of 'iddah, so that it is not viewed merely as a normative obligation but also as a mechanism for the protection and respect of women within the broader framework of Islamic values.

RESEARCH METHODOLOGY

This study employs a qualitative approach with the aim of comprehensively understanding and describing the practice of *ihdad* in the modern era in Pengambangan Village, Negara Subdistrict, Jembrana Regency, Bali, which serves as the research subject. This study falls under the category of field research because the data sources were collected from the specific location serving as the research subject. It employs a descriptive approach () to analyze a complex issue in detail, focusing deeply on the phenomenon of the implementation of *ihdad* in the modern era within Pengambangan Village, Negara Subdistrict, Jembrana Regency, Bali. In collecting data for this study, the researcher employed on-site observation at the location—namely Pengambangan Village, Negara Subdistrict, Jembrana Regency—as well as direct interviews with a religious figure (Muhammad Ridwan) and informants, specifically several widows, to obtain valid data and documentation. The data collected using the above methods was then analyzed using several techniques, namely data reduction, data display, data analysis, triangulation, and *verification* to determine the research results.

RESULTS AND DISCUSSION

The Concepts of ‘Iddah Wafat and ‘Ihdā d (Mourning Period)

In Arabic, *Iddah* derives from the word “*al ‘addad*” (العدد), which means “number,” while “*al-ihsha*” (الإحصاء) refers to the days and menstrual cycles counted by women, meaning that the *Iddah* period consists of the days during which a divorced woman observes a waiting period.⁷ During this period, she is not permitted to marry or accept a proposal of marriage.⁸ Categorically, women in *Iddah* (*al-mu’taḍ ah*) can be grouped into two types. *First*, women in *Iddah* because their husbands have passed away (*al-mutawaffā ‘anhā zawjuhā*). The duration of her *‘iddah* is (1) four months and ten days (*arba’ah asyhur wa ‘asyr*), provided she is not pregnant, whether she has *consummated the marriage* or not; (2) until she gives birth (*wadl’u al-hamli*), if the pregnancy is attributed to *the husband*. *Second*, a woman observing *‘iddah* not because her husband has passed away (*ghayr al-mutawaffā ‘anhā zawjuhā*). The duration of her *‘iddah* is: (1)

⁷ Elsa et al., “An Analysis of Islamic Law Regarding Violations of the Iddah Period for Divorced Women,” *Journal of Islamic Family Law Research*, December 28, 2025, 131, <https://doi.org/10.29313/jrhki.v5i2.8295>.

⁸ Sheikh Abu Bakar Jabir Al Jazary, *A Muslim’s Daily Life Guide* (Ummul-Qur’an, 2016), 856.

until she gives birth, if the pregnancy is attributed to *the husband*; (2) three menstrual cycles, if she has ever menstruated; (3) three months (*tsalatsat asyhur*), if she has not yet menstruated or has ceased menstruating (*ya'isah*).⁹

It can be concluded that 'iddah is a waiting period designated for a woman after divorce—whether from a living or deceased husband—to ensure the purity of her womb and as a period of mourning after the death of her husband; during this time, a woman is prohibited from accepting proposals from other men. Meanwhile, 'Ihdā , according to Abu Yahya Zakaria al-Anshari, claims that the word "ihdād" derives from the word "ahaḍ a." It is also known as "al-hidad," which also originates from the word "haḍ a." Etymologically (linguistically), ihdād is "al-man'u," meaning "prevention or prohibition." Meanwhile, according to Islamic jurisprudence (terminologically), ihdād is defined as refraining from wearing dyed garments intended for adornment.¹⁰

According to Sayyid Abu Bakar al-Dimyathi, ihdād derives from the word "ahaḍ a," and is also commonly referred to as "*al-hidad*." Etymologically, it means *al-man'u* (prevention or prohibition). Sayyid defines *ihdād* as refraining from adorning or decorating the body. The difference between the two definitions above lies in two main points: The first definition emphasizes dyed clothing as what must be avoided during the period of *ihdād*, and this definition does not specify that the adornment or beautification to be avoided pertains to the body parts, whereas the second definition clearly states that what must be avoided includes all forms of what is termed makeup and adornment.¹¹

Ihdād in Shafi'i Fiqh

A woman whose husband has passed away is prohibited from wearing jewelry during the four-month-and-ten-day waiting period, known as *the ihdā d* (mourning period), which is subject to various restrictions. These include the use of perfumes, kohl, silk, jewelry, brightly colored clothing, and activities that

⁹ Alfina Wildatul Fitriyah and Mabrutotul Mahallifah, "An Islamic Legal Review of Iddah and Ihdad for Career Women: (A Case Study in Jambesari Subdistrict)," *Tabsyir: Journal of Da'wah and Social Humanities* 2, no. 4 (2021): 38, <https://doi.org/10.59059/tabsyir.v2i4.666>.

¹⁰ Nurnazli Nurnazli, "The Relevance of Applying 'Iddah in the Modern Technological Era," *Ijtima'iyya: Journal of Islamic Community Development* 10, no. 1 (2018): 124, <https://doi.org/10.24042/ijpmi.v10i1.2358>.

¹¹ Ela Yuliantari and Zainal Azwar, "Reformulating the Concept of Ihdad in the Contemporary Era: A Review of the Concept of Ihdad According to Jurisprudence Scholars," *Al-Rasikh: Journal of Islamic Law* 14, no. 1 (2025): 86, <https://doi.org/10.38073/rasikh.v14i1.2536>.

indicate happiness—all of which are prohibited. The jewelry mentioned here refers to any form of adornment worn on a woman's body. However, there is no prohibition against a woman observing *the 'iddahā d* from decorating her home with certain ornaments. The purpose of *the 'iddahā d* is to honor the mourning period and preserve a woman's dignity. This is explained in the fiqh texts of the Shafi'i school, such as *Al-Umm* by Imam Shafi'i.¹²

Women are not required to wear specific clothing during the mourning period. Instead, they refrain from wearing adorned clothing. Refraining does not mean neglecting personal hygiene. It is recommended that during the *'iddah*, one continue to maintain good personal hygiene, including bathing regularly, trimming nails, combing hair, and using perfumes only to eliminate odors. In the Shafi'i school of thought, a woman in mourning is permitted to leave the house during the day for necessary (urgent) reasons. However, she is not permitted to do so at night¹³ According to the Shafi'i school of thought, there are several women who are obligated to perform *the 'iddahā*, including:¹⁴

1. Before Marriage/After Marriage
2. Still a child/already an adult
3. Free/Slave
4. Muslim/People of the Book (Kafir Kitabiyah)

The prohibition on women leaving the house while observing the *'iddah* period, according to the Shafi'i school of thought, has become a significant issue in the context of modern life. This is because current realities show that many women are actively working in the public sphere. Data from the International Labour Organization (ILO) in 2015 noted that of the 120 million workers in the Indonesian labor force (), approximately 38 percent were women.¹⁵ In the science of *usul al-fiqh*, every Islamic legal ruling is fundamentally established to achieve *maslahah*—that is, to prevent hardship (*masyaqqah*) and avoid emergency situations (*darurah*). Public interest not explicitly mentioned in the text or by consensus may be derived by mujtahids as long as it does not contradict the

¹² Muhammad Yalis Shokhib, "THE DIALECTIC OF IHDAD IN THE COMPILATION OF ISLAMIC LAW (KHI) BASED ON THE PRINCIPLE OF PROPORTIONALITY," *Al-Syakhsyiyah: Journal of Law and Family Studies* 4, no. 1 (2022): 19, <https://doi.org/10.21154/syakhsyiyah.v4i1.4279>.

¹³ Muhammad ad-Dusuki, *Personal Status in the Shafi'i School* (Dar as-Salam, 2011), 239.

¹⁴ Abu Ishaq Ibrahim Asy-Syirazai, *Tanbihu Fi Fiqhu Asy-Syafi'i* (Dar al-Kutub al-Ilmiyah, n.d.), 201.

¹⁵<http://kupang.tribunnews.com/2016/01/07/pertumbuhan-jumlah-pekerja-perempuan-meningkat>. December 2017

fundamental principles of Sharia. If such public interest is adopted, it will bring benefit, and if neglected, it does not incur sin.¹⁶

In this regard, the wisdom behind the establishment of the *‘iddah* period is fundamentally for the sake of public interest, including ensuring that a woman’s womb is in a state of purity to prevent the mixing of lineage, as well as providing time for separated couples to consider the possibility of reconciliation or proceeding with the divorce.¹⁷ In the literature of Islamic jurisprudence, according to the Shafi’i scholars, a woman in *the ‘iddah period* due to her husband’s death is fundamentally required to remain at home. However, they are permitted to go out during the day if there is an urgent need (*darûrah*), whereas going out at night is not permitted. If the prohibition on leaving the house were applied absolutely, human welfare could be neglected, even though the primary purpose of Islamic law is to safeguard the public interest. Therefore, Shafi’i scholars provide exceptions using the terms *li ‘uzrin* (due to a valid religious excuse) or *li darûrah* (due to an emergency). However, in many classical fiqh texts, the specific forms of these valid excuses and emergencies—including their time limits—are not explained in detail.¹⁸

The Application and Understanding of Ihdād in the Modern Era in Pengambengan Village, Negara Subdistrict, Jembrana Regency, Bali.

In the community of Pengambengan Village, the application and understanding of the *ihd* period $\bar{a} d$ reveal a discrepancy between the fiqh norms formulated in the Shafi’i school of thought and the actual practices that have developed among widows. *The "ihd" period \bar{a}* , which in fiqh is defined as a mourning period for women whose husbands have passed away lasting four months and ten days, entails several prohibitions, such as adorning oneself, wearing perfumes, and leaving the house except for urgent and religiously permissible reasons. Some assumptions from the widows From the results of interviews with female informants who are widows in Pengambengan Village, it can be seen that there are varying levels of understanding regarding the laws and implementation of *ihd $\bar{a} d$* in Islam, specifically according to the Shafi’i school of

¹⁶ Alaidin Koto, *The Science of Fiqh and Usul al-Fiqh* (Raja Grafindo Persada, 2004), 122.

¹⁷ Fawaid et al., “Marriage Practices During the Iddah Period: A Critical Analysis of Islamic Law and the Challenges of Sharia Implementation,” *ASA* 7, no. 1 (2025): 59, <https://doi.org/10.58293/asa.v7i1.131>.

¹⁸ Hasan Baharun and Syafiqiyah Adhimiy, “Restrictions on Leaving the Home for Women in the Iddah Period Following a Spouse’s Death from the Perspective of Maslahah Mursalah,” *AL-‘ADALAH* 15, no. 1 (2018): 115, <https://doi.org/10.24042/adalah.v15i1.2161>.

thought. Informants who understand *ihd ā d* demonstrate a fairly good understanding of the provisions of *ihd ā d*, both in terms of duration (four months and ten days), the prohibition on adornment, and the prohibition on leaving the house except in emergencies. They gained this understanding through regular religious study sessions, local religious figures, or religious education from an early age.

Although *the way they observe the IHD ā* is not entirely uniform—as it is adapted to their individual life circumstances, such as economic factors or family responsibilities—generally, these informants still strive *to uphold the principles of the IHD ā* by maintaining a simple appearance, avoiding non-essential social activities, and limiting mobility outside the home. There are also other widows who are unaware of this mourning period. This phenomenon indicates that there are some women who have not received adequate religious education, particularly among working-class communities in coastal areas lacking formal religious education. Their understanding is heavily influenced by their level of interaction with religious figures, religious study sessions, and other sources of religious outreach.

It can be concluded that there are still widows in society who do not generally understand *ihd ā d*, whether in terms of duration, sharia prohibitions, or its legal basis. This highlights the importance of religious education and guidance from religious figures so that fiqh laws related to women, including *ihd ā d*, can be understood and implemented more appropriately.

1. Social Impacts of the Implementation and Misunderstanding of *Ihd ā d*

a. Gender Inequality and the Double Burden

Variations in the understanding of *ihd ā d* among women, particularly working widows, have a significant impact on gender dynamics. Individuals who understand the law and apply it moderately are still viewed as devout, while those who do not understand or do not adapt often face stigma and social pressure. This phenomenon has the potential to create injustice, as women effectively bear a double burden: adhering to *ihd ā d* as dictated by societal norms while simultaneously fulfilling their family's economic responsibilities.¹⁹

¹⁹ Ismail Marzuki and Quudsiyatut Diana, "Reconstruction of the Iddah for Career Women from the Perspective of the Compilation of Islamic Law and Kyai Husain Muhammad," 5, no. 5 (2023): 280, <http://Journal.laaroiba.com>.

b. Inequality in Access to Religious Education

The limited knowledge of informants like Mrs. Alisa reflects issues regarding the distribution of access to formal and informal religious education. In coastal communities, working women face limitations in attending religious study sessions or delving into the principles of Islamic jurisprudence. Consequently, the interpretation and application of *religious lawā d* become highly dependent on how close they are to religious sources, highlighting the importance of equitable religious education that reaches all segments of society.²⁰

c. Shift in Local Social and Cultural Norms

The application of *ihdā d* that is not carried out in accordance with religious guidance by some members of the community reflects a shift in values in social life. The demands of the times and economic needs have led many women to adapt religious rules in a practical manner. Consequently, traditional *ihdā d* norms are increasingly marginalized in modern life.²¹

A Review of the Shafi'i School's Perspective on the Application of *Ihdād* in the Life of the Community in Pengambengan Village, Negara Subdistrict, Jembrana Regency, Bali

The phenomenon observed in Pengambengan Village indicates that the practice of *ihdād* cannot be simplistically reduced to a matter of compliance or violation of fiqh norms, but must be understood as the result of a dialectic between religious texts, socio-economic conditions, and the cultural structure of coastal communities. The variations in practice observed among widows reveal a dynamic spectrum of religiosity, ranging from groups that observe *ihdād* normatively in accordance with fiqh provisions to those who adapt it pragmatically due to the demands of real-life circumstances. In this context, *ihdād* does not exist as a static concept but undergoes a process of contextualization influenced by ever-evolving social dynamics.

In the Shafi'i school of jurisprudence, as formulated by Imam al-Shafi'i in his work *al-Umm*, *ihdād* is a normative obligation that must be observed by a woman whose husband has passed away during the 'iddah period, which lasts four

²⁰ Februaryi Nuraini, "Ihdād for Career Women: A Perspective of Islamic Law" (Raden Intan State Islamic University of Lampung, 2018), 47–49.

²¹ Khoirul Amar, "Ihdah According to the Shafi'i and Hanafi Schools" (State Islamic Institute of Metro, 2022). 58-59

months and ten days. This provision includes prohibitions against adornment, the use of perfumes, and leaving the house without a valid reason. Normatively, these rules serve as a form of respect for the deceased husband, while also preserving the dignity of women in the social sphere. This dimension positions *ihdād* not only as a legal rule but also as an expression of ethics and a social symbol embodying the values of simplicity and self-restraint.²²

Within the framework of *Ushul Fiqh*, every provision of Islamic law is oriented toward the promotion of public interest and the prevention of harm. Therefore, the law is not viewed as a rigid norm, but rather as a system that allows for flexibility through specific mechanisms, such as the concepts of *darūrah* (emergency) and *hājah* (urgent need). This principle legitimizes variations in the practice of *ihdād*, particularly in situations where the literal application of the norm has the potential to cause significant hardship for those involved.

The social reality in Pengambangan Village reveals that economic factors are one of the primary determinants shaping *ihdād* practices. Women who have lost their husbands are often faced with situations where they must take on the role of primary breadwinners. In coastal communities dependent on the informal sector—such as market trade or maritime activities—women’s presence in public spaces is an indispensable part of daily life. This creates a tension between the normative demands of *ihdād*, which restrict women’s mobility, and economic necessities that require active participation outside the home.

In such situations, the practice of leaving the home to work can be understood as a form of response to an emergency or urgent need recognized within the framework of *Shafi’i fiqh*. Thus, such activities are not automatically categorized as violations but rather as an implementation of the principle of legal flexibility. However, field practices also reveal actions that exceed these necessary limits, such as conspicuous use of cosmetics or involvement in social activities lacking urgency. This phenomenon distinguishes between actions driven by objective necessity and those reflecting subjective preferences.

In addition to economic factors, variations in *ihdād* practices are also closely related to the level of religious understanding possessed by each individual. Women who have access to religious study circles, religious figures, or religious

²² Ahmad Khoiri and Asyharul Muala, “IDDAH AND IHDAH FOR CAREER WOMEN: AN ISLAMIC LAW PERSPECTIVE,” *JIL: Journal of Islamic Law* 1, no. 2 (2020): 262, <https://doi.org/10.24260/jil.v1i2.71>.

education tend to demonstrate a more comprehensive understanding of the provisions of *ihdād*. This is reflected in practices that are relatively closer to *fiqh* norms, although there are still adjustments made to accommodate daily life conditions. Conversely, women who lack adequate access to sources of religious knowledge tend to have a partial understanding, resulting in *ihdād* practices that do not fully align with existing regulations.

This situation indicates an imbalance in the distribution of religious knowledge at the community level. Access to religious authorities is a key factor determining how a norm is understood and implemented. In coastal communities with high levels of labor mobility, limited time and opportunities to participate in religious activities constitute a major obstacle in the process of internalizing *fiqh* values. Consequently, religious practices are often more influenced by social customs and local interpretations than by a deep textual understanding.

On the other hand, social pressure also shapes the dynamics of *ihdād* practices. Community norms that idealize the strict observance of *ihdād* can create certain expectations regarding women undergoing the *‘iddah* period. In this situation, women face not only religious legal demands but also social judgments that can affect their standing within the community. For some women, the inability to observe *ihdād* ideally due to economic factors can create a dilemma between maintaining a religious image and meeting basic living needs. This demonstrates that *ihdād* functions not only as an individual practice but also as a social construct tied to moral legitimacy within society.

Furthermore, these dynamics also reflect a process of shifting norms within society. The demands of modern life, particularly in economic aspects, drive adaptations to religious rules that were previously practiced more strictly. Such adaptations do not necessarily signify a rejection of religious norms but rather indicate efforts to reconcile religious values with the objective conditions faced. In this context, *ihdād* can be understood as a practice situated within a process of negotiation between normative ideals and empirical realities, where both interact and shape a distinctive pattern of religiosity in coastal communities.

CONCLUSION

Based on the discussion regarding the application of *ihdād* in the modern era in Pengambangan Village, it is evident that its implementation involves quite complex dynamics and cannot be separated from the influence of social and

economic conditions, as well as the community's level of religious understanding. Normatively, *ihdād* is understood as part of Islamic law that must be observed by a woman whose husband has passed away for a period of four months and ten days. However, in practice, not all women possess a comprehensive understanding of this concept, whether regarding its legal basis, the scope of religious prohibitions, or the duration of its observance. Limited access to religious education and economic pressures are the dominant factors influencing this situation. In reality, the majority of women continue to engage in economic activities outside the home during the period of *ihdād* due to the urgent need to provide for their families, particularly for those who serve as the primary breadwinners of the household. Nevertheless, some women make efforts to uphold Islamic values by dressing modestly and avoiding excessive adornment. In this context, *ihdād* is not merely understood as a restrictive burden on women, but rather as a form of respect for the sanctity of the marital bond and an ethical expression of grief over the loss, so its understanding requires a contextual approach that remains grounded in the principles of Islamic law.

From the perspective of Shafi'i fiqh, as formulated by Imam al-Shafi'i, the observance of *ihdād* essentially requires women to limit their activities outside the home except in cases of emergency. However, evolving social realities indicate that the concept of "emergency" in practice is not limited to health or safety concerns but also encompasses urgent economic needs. The findings of this study reveal a gap between the ideal norms found in classical fiqh and the empirical conditions faced by women in the modern era, particularly in coastal communities. This gap indicates that the application of Islamic law cannot be separated from its surrounding social context, thereby opening the door to a more adaptive and contextual approach in understanding and implementing the provisions of *ihdād*, without neglecting the fundamental values that form the foundation of Sharia itself.

SUGGESTIONS

Based on the results of the analysis and findings of this study, several recommendations can be proposed to strengthen both the academic contribution and the practical relevance of research on *ihdād* in the context of contemporary society. First, in terms of academic development, this study still has limitations regarding the depth of analysis and the relatively narrow scope of the research area. Therefore, future researchers are advised to expand the scope of their research using a comparative approach, both across regions (rural and urban) and across schools of thought within Islamic law. This approach is essential for identifying variations in *ihdād* practices as well as the social, cultural, and epistemological factors influencing them. Additionally, the integration of interdisciplinary approaches—such as the sociology of Islamic law and anthropology—should be considered to yield a more comprehensive and contextual analysis.

Second, for the community, particularly Muslim women, there is a need to enhance religious literacy grounded in both normative and contextual understanding. This effort can be achieved through the strengthening of educational forums such as *majelis taklim*, regular religious study sessions, and religious consultations with competent authorities. Thus, the practice of *ihdād* is not only understood as a normative obligation but can also be carried out proportionally while considering social realities and contemporary living needs.

Third, for policymakers at the local level, including village governments and religious leaders, a more proactive role is needed in providing religious education and guidance to the community. Systematic outreach programs regarding Islamic family law—particularly those related to the *'iddah* and *ihdād* periods—need to be designed on an ongoing basis. This is important to ensure that the community's religious understanding and practices remain in harmony with the principles of Sharia, without neglecting evolving social dynamics. Thus, these recommendations are expected to serve not only as an academic supplement but also as a strategic foundation for bridging the gap between Islamic legal norms and the realities of social practice in the community.

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