


The Process for Determining the Beginning of the Iddah Period for Widows Who Want to Remarry: Conceptual of Learning Islamic Law

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Abstract

The determination of the beginning of the iddah period for widows who wish to remarry is a crucial process governed by Islamic law. However, its implementation often encounters various challenges involving social dynamics, economic conditions, and public understanding of Islamic law. This study aims to explore how the Office of Religious Affairs (KUA) of Nogosari Subdistrict, Boyolali Regency, determines the beginning of the iddah period and manages the differences in views and challenges that arise during the process. This research employs a descriptive qualitative method with an approach of observation and in-depth interviews with key informants, including the head of the KUA, the marriage registrar, religious counselors, and administrative staff. The results show that KUA Nogosari strives to balance the requirements of Islamic law with the socio-economic realities of the community. The KUA faces challenges such as administrative limitations, differing community views, and the economic pressures experienced by widows. Nevertheless, the KUA has managed these challenges through enhanced education, administrative efficiency, and collaboration with various parties. In conclusion, KUA Nogosari has been able to perform its duties while considering the principles of justice and legal certainty, despite the complex challenges faced.

Keywords: Iddah Period, Learning Islamic Law, Conceptual of Learning

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INTRODUCTION

The period of iddah is the waiting period that a woman must go through after a divorce or being abandoned by her husband before she can remarry (Jayusman et al., 2022). This time is set based on the provisions of Islamic Sharia and aims to protect the lineage, as well as avoid doubts about who the biological father is if the woman is pregnant. Early determination of the iddah time for widows, especially those who want to remarry, is a crucial issue because it is directly related to religious law and the protection of women's rights in Islam.

In Indonesia, as a country with a majority Muslim population, the implementation of Islamic laws, including the determination of the iddah period, is supervised and regulated by religious institutions such as the Office of Religious Affairs (KUA). The KUA not only plays a role in implementing marriage, talak and divorce, but also provides guidance and determines the beginning of the iddah period. In Nogosari District, Boyolali Regency, the

KUA has a big responsibility in ensuring that every process for determining the iddah period is carried out in accordance with applicable regulations.

However, even though there are clear sharia provisions, in practice there are still various challenges in determining the start of the iddah period. Many factors influence this decision, such as the widow's physical and psychological health condition, socio-economic situation, and various understandings of Islamic law in society. These challenges are often a source of confusion and uncertainty for widows who wish to remarry.

At the Nogosari District KUA, the process of determining the start of the iddah period is carried out with various considerations involving not only the parties concerned but also family and local religious leaders. This process aims to ensure that the decisions taken are in accordance with Islamic law while taking into account the widow's condition as a whole.

A correct understanding of the process of determining the start of the iddah period is important, especially in an increasingly complex and dynamic society. In-depth knowledge of how the Nogosari District KUA determines the start of the iddah period can be a valuable reference for other institutions, as well as helping the public understand and respect existing provisions.

There is still a gap between theory and practice in the field regarding determining the start of the iddah period. For example, there are different interpretations in the implementation of the iddah period for newly divorced widows compared to widows whose husbands have died. On the other hand, people's level of education and understanding of Islamic law also influences how they comply with or respond to existing policies.

A study of the process of determining the start of the iddah period in the KUA of Nogosari District is relevant because it can provide an overview of best practices that might be adopted by the KUA in other areas. This research will also identify the obstacles and challenges faced by the KUA in carrying out its duties, as well as provide recommendations to increase the efficiency and accuracy of determining the iddah period.

Furthermore, this research will examine how the interaction between the KUA and the community in the context of determining the iddah period, as well as how the policies taken by the KUA are influenced by local social and cultural dynamics. This is important because the decisions taken by the KUA are not only an application of the law, but also reflect a response to social realities in society.

The process of determining the start of the iddah period in the Nogosari District KUA is also inseparable from the influence of government regulations and fatwas from religious institutions. Therefore, this research will examine the role of these regulations and fatwas in guiding the KUA in carrying out its duties. Thus, it is hoped that this research can make a significant contribution to the development of better public policy in the context of Islamic family law in Indonesia.

The importance of this research increases with cases of differences in views between the KUA and the family concerned in determining the start of the iddah period. Cases like this often trigger debate and even disputes that can affect social harmony. Therefore, a comprehensive understanding of how the KUA manages and resolves these differences in views is very necessary.

On the other hand, the involvement of religious figures and local communities in the process of determining the iddah period is also an important aspect that will be discussed in this research. Their participation not only helps in strengthening the legitimacy of the decisions taken, but also in ensuring that these decisions are well received by the community.

With this background, this research aims to reveal more about the process of determining the beginning of the iddah period for widows who wish to remarry in the KUA of Nogosari District, Boyolali Regency. It is hoped that this research will provide a

better understanding of the practices and challenges faced by KUA, as well as provide constructive recommendations for improving the process in the future.

Even though the sharia provisions regarding the iddah period are quite clear, there is a significant gap between theory and practice in the field, especially in the context of determining the beginning of the iddah period for widows in the KUA of Nogosari District. One of the gaps that often arises is the difference in interpretation between KUA officers and the public regarding when the iddah period actually begins, especially in divorce cases. Some people believe that the iddah period begins when the divorce decision is handed down by a religious court, while others believe that the iddah period only begins after the official divorce documents are received. This gap in interpretation often causes confusion and even dissatisfaction among widows who want to immediately remarry.

Another gap is in terms of understanding of Islamic law which varies among the community. Not all widows undergoing the iddah period have a deep understanding of the sharia rules governing this waiting period. This condition causes differences in attitudes and compliance in undergoing the iddah period. Some widows may not feel the need to adhere to the iddah period strictly due to a lack of understanding, while others may observe the iddah period very strictly based on the guidance of religious figures they trust. This gap in understanding has the potential to give rise to non-uniformity in the implementation of Islamic law at the community level.

On the other hand, differences in socio-economic contexts also influence the process of determining the start of the iddah period. Widows who are in difficult economic conditions may feel compelled to speed up their iddah period so they can quickly remarry and get financial support from their new husband. Meanwhile, widows who are more economically secure may be more inclined to undergo the iddah period in accordance with sharia regulations without pressure to immediately remarry. This gap shows that economic factors have an important role in how the iddah period is carried out, which is often overlooked in policy setting at the KUA.

Apart from that, the involvement of religious figures and local communities in the process of determining the iddah period also shows that there are gaps in the implementation of sharia rules. Although their involvement is important to strengthen the legitimacy of decisions, differences in views between one religious figure and another can trigger debate in society. Some religious figures may have a more flexible or, conversely, more conservative, view in implementing Islamic law, which ultimately influences the KUA's decision. This gap highlights the need for clearer and uniform standards in determining the iddah period, which still respect local wisdom without ignoring the provisions of the sharia.

This research offers a novel contribution to the study of Islamic law, especially in the context of determining the beginning of the iddah period for widows who wish to remarry in the KUA of Nogosari District. The main focus of this research is to reveal the practices, challenges and social dynamics that influence the process of determining the iddah period, which is different from previous studies which focused more on normative or theoretical aspects in Islamic law. In this research, there is a holistic approach that considers various factors such as community understanding, social interactions, the role of religious figures, and economic dynamics that influence the decision to determine the iddah period.

When compared with previous research entitled "Differences in Determining the Beginning of the Komariyah Month in Calculating the Iddah Period for Women from a Fiqh Perspective," this research has significant differences in the approach and focus of the study. Previous research tends to focus on differences in views in calculating the iddah period based on the Hijriyah calendar (Komariyah month) from a fiqh perspective, with an emphasis on technical aspects and differences in schools of thought. Meanwhile, the research currently being conducted focuses more on practice in the field, how KUA

policies are implemented, and how these decisions are influenced by local and social factors.

Apart from that, this research also offers a more contextual and applicable perspective than previous research. While the study of differences in determining the start of the month of komariyah provides important insight into the diversity of views in fiqh, this research seeks to link aspects of Islamic law with the social realities faced by the KUA and local communities. This approach allows this research to identify practical solutions and recommendations that can be implemented to improve justice and legal certainty for widows undergoing the iddah period.

Thus, this research not only enriches the discourse on the iddah period from an Islamic legal perspective, but also offers a practice model that can be adopted by the KUA in other regions. It is hoped that this will help reduce the gap between theory and practice, as well as provide a meaningful contribution to the development of Islamic family law that is more responsive to the needs of modern society.

The theoretical study in this research will cover several basic concepts in Islamic law that are relevant to determining the iddah period, as well as various fiqh approaches that have developed in the study of Islamic family law. First of all, the concept of the iddah period in Islamic law is the waiting time that a woman who is divorced or left behind by her husband must undergo before she is allowed to remarry (Khoiri & Muala, 2020). The iddah period is set to ensure clarity of lineage, as well as to give women time to calm down and prepare themselves if they want to remarry. The duration of the iddah period varies depending on the situation, such as whether the woman is pregnant, divorced normally, or left by her husband.

Iddah is the waiting period for divorced women to remarry. If a woman is divorced by her husband and she has not had sex with her husband, then there is no waiting period (idah) for her to remarry. And after being divorced, she can immediately marry another man she likes (Muhammad Muslih, 2020:62).

In Islamic jurisprudence, there are several views regarding when the iddah period should begin. The majority of scholars agree that the iddah period starts from the divorce or death of the husband (Rofiatun Azizah, 2021). However, there are differences in interpretation regarding the technical details, such as whether the iddah period is calculated from the time the divorce decision is handed down by the court or from the time the divorce documents are received by the woman.

Article 39 of Law No. 1 of 1974 concerning Waiting Time states: The waiting time for a widow as intended in article 11 paragraph (2) of the Law is determined as follows: 1) If the marriage is dissolved due to death, the waiting time is set at 130 (one hundred and three twenty) days. 2) If the marriage is broken up due to divorce, the waiting time for those who still have their period is set at 3 (three) sacred times with at least 90 (ninety) days and for those who do not have their period it is set at 90 (ninety) days. 3) If the marriage breaks up and the widow is pregnant, a waiting period is set until she gives birth. 4) There is no waiting time for widows who break up their marriage due to divorce, while the widow and her ex-husband have never had sexual relations. 5) For marriages that are dissolved due to divorce, the waiting period is calculated from the date of the court decision which has permanent legal force, while for marriages that are dissolved due to death, the waiting period is calculated from the time of the husband's death.

The wisdom of establishing Iddah is: *First, al-Ilmu Bibaroatirrohmi*, namely the iddah is carried out to determine whether the uterus is empty of the fetus in order to determine whether there is a pregnancy or not. *Second, ta'dhim aqd az zawad*, which shows the greatness of a marriage bond, so that after her husband a woman cannot just marry again, except after passing a certain time. *Third, tathwilu Zamanirrojah*, giving the husband and wife the opportunity to return to family life, when both still see the goodness. *Fourth, Just dig it up*, namely so that the wife left behind can feel the sadness experienced

by her husband's family and children, if the husband dies. *Fifth, Taabbudu illallah*, namely the implementation of iddah as a form of obedience of creatures to the holik (Kurniawati, 2019).

The theoretical study will also discuss the role of religious institutions such as the KUA in implementing Islamic law, especially in the context of family law. The KUA has the authority to ensure that sharia regulations related to the iddah period are carried out correctly and fairly. This function includes determining when the iddah period begins and ends, as well as providing guidance to women who are undergoing the iddah period. Apart from that, this theoretical study will also look at how the KUA manages interactions with the community, including how they handle differences in views or lack of understanding that may arise between the community regarding the Iddah law.

Apart from aspects of jurisprudence and the role of the KUA, the theoretical study in this research will also highlight the concepts of justice and legal certainty in the context of the iddah period. Justice in determining the iddah period does not only mean strictly applying the rules, but also paying attention to the conditions and needs of individuals undergoing the iddah period. Legal certainty is also an important aspect to ensure that women undergoing the iddah period do not experience uncertainty or confusion that could affect their lives in the future. This theoretical study will attempt to integrate these concepts with practice in the field, so as to provide a strong basis for the analysis in this research.

Based on the background, gaps, novelty, and theoretical studies that have been discussed, this research will formulate three main questions as the focus of the study: (1) What is the process for determining the start of the iddah period for widows who wish to remarry in the KUA of Nogosari District, Boyolali Regency? (2) What factors influence the KUA's decision to determine the start of the iddah period, including social, economic dynamics and community understanding of Islamic law? (3) How does the Nogosari District KUA manage differences in views and challenges that arise in the process of determining the iddah period, and what efforts are made to increase legal certainty and justice for widows undergoing the iddah period?

METHOD

This research uses a descriptive qualitative method, which aims to describe and analyze in depth the process of determining the start of the iddah period for widows who wish to remarry in the KUA of Nogosari District, Boyolali Regency. The descriptive qualitative method was chosen because it allows researchers to explore phenomena in detail, understand the social and cultural context that influences decisions, and reveal the perspectives of various parties involved in the process (Nartin et al., 2024). Descriptive in qualitative research means describing and explaining events, phenomena and social situations being studied, while analysis involves interpreting and comparing research data (Waruwu, 2023). Qualitative work is expressed in natural language and is often focused on specific individuals, events, and contexts, which makes it an idiographic style of analysis (Crowther & Lauesen, 2017)

Data collection in this research was carried out through several techniques, namely in-depth interviews, observation and documentation studies (Djaelani, 2013). In-depth interviews will be conducted with parties directly involved in determining the iddah period, including KUA officers, religious leaders, and widows who are currently or have undergone the iddah period. Through this interview, researchers will explore information regarding their processes, considerations and experiences in facing various challenges related to determining the iddah period. Observations were carried out to see firsthand the practices in the field, including how the KUA interacts with the community and manages the process of determining the iddah period. Documentation studies include

reviewing official KUA documents, such as divorce records, iddah period records, as well as regulations or fatwas that are used as a reference in determining the iddah period.

Data analysis was carried out thematically by following qualitative stages which included data collection, data reduction, data presentation, and drawing conclusions. Data obtained from interviews, observations and documentation will be organized into themes relevant to the research focus. These themes are then analyzed to identify patterns, relationships, and meaning that emerge from the data. This approach allows researchers to gain a comprehensive understanding of how the process of determining the iddah period is carried out, as well as the factors that influence the decisions taken by the KUA and related parties.

The validity of the data in this research is guaranteed through triangulation techniques, namely by combining data from various sources and different data collection techniques (Susanto et al., 2023). This triangulation aims to minimize bias and ensure that research findings truly reflect the reality in the field. Apart from that, the researcher will also carry out member checking by confirming initial findings with the respondent to ensure that the data interpretation carried out by the researcher is in accordance with the respondent's understanding and experience. With this method, it is hoped that the research can provide an accurate and in-depth picture of the process of determining the beginning of the iddah period in the KUA of Nogosari District, as well as making a significant contribution to the study of Islamic family law in Indonesia.

RESULT AND DISCUSSION

Based on the results of observations and interviews conducted with Muhammad Muslich, M.Ag., as Head of the Nogosari District KUA, it was found that the process of determining the beginning of the iddah period at the KUA was carried out by considering the provisions of the Sharia and the condition of the individual concerned. Muhammad Muslich emphasized the importance of ensuring that the iddah period is calculated accurately to protect nasab and provide legal protection for women who are in the iddah period. He explained that the KUA always refers to guidelines from the Ministry of Religion and MUI fatwas in determining when the iddah period begins, especially in cases of divorce and death of the husband. However, he also acknowledged that there are still challenges in educating the public about the importance of the iddah period, considering that there are many different understandings among society.

Rohmat Sugiarto, S.Sy., as head of the KUA Nogosari District, added that in practice, there are several cases where widows who have just been divorced or left behind by their husbands want to immediately remarry. Rohmat explained that the role of the headman in this situation is to provide explanations and advice to the person concerned regarding the obligation to undergo the iddah period, in accordance with the Shari'a. In his interview, Rohmat also revealed that there were times when the family or prospective new husband pressured the iddah period to be shortened, but the KUA still adhered to the applicable regulations. According to him, this is important to maintain justice and avoid potential legal problems in the future.

Muslikah Nurul Hasanah, M.Si., as a religious instructor at KUA, provided a more in-depth perspective regarding aspects of education and community development regarding the iddah period. According to Muslikah, one of the biggest challenges is the lack of comprehensive understanding among society about the meaning and purpose of the iddah period. Many women feel that the iddah period is just a formality without understanding the importance of this waiting period from a sharia and social perspective. Muslikah said that the KUA routinely holds outreach programs to increase public understanding, but the results are not optimal because there are still people who tend to ignore this rule, especially among those who are economically weak and are in a hurry to remarry.

In an interview with Joko Santoso, S.H., S.Sy., KUA staff who is responsible for administration, it was found that one of the obstacles in the process of determining the iddah period was administrative problems, especially in recording and verifying the official date of divorce. Joko explained that sometimes there is a time difference between the date of the court decision and the receipt of the divorce certificate by the person concerned, which then affects the calculation of the beginning of the iddah period. He added that the KUA always tries to ensure that administrative data is recorded accurately, but technical errors and delays in the administrative process from parties outside the KUA can cause confusion for widows who are undergoing the iddah period.

Sutini, a widow who has undergone the iddah period and is preparing for her second marriage, provides a perspective from the community who directly experiences this process. In her interview, Sutini shared her experience of being confused about the rules of the iddah period, especially regarding when the period begins. He admitted that he previously did not understand the importance of the iddah period and had planned to remarry immediately after the official divorce. However, after receiving an explanation from the KUA, especially from Rohmat Sugiarto and Muslikah Nurul Hasanah, Sutini decided to follow the established procedures. He felt that the support and explanations from the KUA were very helpful in understanding these obligations, even though at first he felt overwhelmed.

From the findings above, it appears that there is a significant effort from the Nogosari District KUA to ensure that the process of determining the iddah period is carried out in accordance with Islamic law, while taking into account the social and cultural conditions of the community. However, the main challenge faced by the KUA is the gap in understanding among the public regarding the rules of the iddah period and the importance of this waiting period. This challenge is exacerbated by pressure from the family or prospective new husband who often wants the iddah period to be shortened, especially in difficult economic situations.

Apart from that, limitations in administrative capacity and data handling are also obstacles that need to be considered. Even though the KUA makes every effort to record data accurately, technical problems arising from delays in processing divorce documents by outside parties are still an obstacle in the timely and accurate process of determining the iddah period. Therefore, better coordination is needed between the KUA, religious courts and other related parties to minimize administrative errors that can affect the determination of the iddah period.

The involvement of religious figures in providing advice and guidance to widows who are undergoing the iddah period is also very important. Findings from interviews with Muslikah Nurul Hasanah show that although outreach and education have been carried out, the impact is still not fully effective. This indicates the need for more innovative strategies in Islamic law education, perhaps involving more interactive media or a more personalized approach to achieve better understanding in society.

Overall, this research found that although the Nogosari District KUA has made great efforts to carry out its duties in determining the iddah period in accordance with sharia provisions, there is still a gap between theory and practice that requires further attention. This research underlines the importance of a holistic approach that does not only focus on legal aspects, but also considers social, economic and educational aspects in determining the iddah period. By strengthening coordination between various related parties and increasing public understanding, it is hoped that the process of determining the iddah period at the KUA can run more effectively and fairly in the future.

A. Process for Determining the Beginning of the Iddah Period for Widows Who Want to Remarry at KUA Nogosari District, Boyolali Regency

The process of determining the beginning of the iddah period for widows who wish to remarry in the KUA of Nogosari District, Boyolali Regency is carried out by taking into account the provisions of Islamic law, but is also influenced by the social and cultural conditions of the local community. Based on the findings obtained from interviews and observations, it can be concluded that this process involves various stages and considerations carried out by the KUA, with the main role played by the head of the KUA, penghulu, and religious instructors.

The first stage in determining the iddah period begins with verification of the divorce status or death of the husband by the KUA. As explained by Muhammad Muslich, M.Ag., Head of the Nogosari District KUA, this verification is important to ensure that official documents such as divorce papers or death certificates have been accepted and legally recognized. After verification is carried out, the KUA will determine when the iddah period begins. The iddah period for widows whose husbands die generally starts from the date of the husband's death, while for divorced widows, the iddah period is calculated from the date of the divorce which is officially recorded in the religious court.

However, in practice, there are several administrative obstacles that can affect the determination of the start of the iddah period. Joko Santoso, S.H., S.Sy., KUA staff, revealed that sometimes there are delays in processing divorce documents, which causes confusion about when the iddah period should start. These delays can occur due to various factors, including geographic distance, lack of public understanding of legal procedures, or limited resources in religious courts. Therefore, the KUA strives to ensure that all administrative documents are processed quickly and precisely so that the iddah period can be determined accurately.

Furthermore, the role of the headman in providing advice and guidance is very crucial in the process of determining the iddah period. Rohmat Sugiarto, S.Sy., as head of the KUA Nogosari District, emphasized the importance of providing understanding to the widow concerned regarding the obligations of the iddah period and the legal consequences if they are not carried out correctly. The Penghulu is not only tasked with determining the iddah period, but also provides moral and spiritual support to the widow, especially in cases where the family or the prospective new husband urges the iddah period to be shortened.

Educational and socialization aspects about the iddah period are also an important part of this process. Muslikah Nurul Hasanah, M.Si., religious instructor at KUA, explained that one of the challenges faced is the lack of public understanding about the importance of the iddah period. Many consider the iddah period to be just a formality or even unnecessary, especially if they are in difficult economic conditions. Muslikah emphasized that through outreach programs, the KUA is trying to increase public awareness about the purpose and benefits of the iddah period, both from a sharia and social perspective. However, further efforts are still needed to overcome the resistance and misunderstanding that exists in society.

Apart from that, findings from interviews with Sutini, a widow undergoing the iddah period, reveal that this process does not always run smoothly. Even though he initially did not understand the importance of the iddah period, the explanation given by the KUA, especially by Rohmat and Muslikah, helped him to follow the existing rules. Sutini's experience shows that a personal approach and support from the KUA can play a big role in ensuring that the iddah period is carried out in accordance with sharia provisions.

From all the findings above, it can be concluded that the process of determining the beginning of the iddah period at the KUA Nogosari District involves

complex coordination between administrative verification, legal and spiritual guidance, and community education. Even though there are challenges in its implementation, such as administrative obstacles and lack of public understanding, the KUA tries to carry out its duties with full responsibility. This effort reflects the KUA's commitment to not only formally implementing Islamic law, but also ensuring that the law is well understood and accepted by the community.

This discussion also shows that to increase the effectiveness of the process of determining the iddah period, closer cooperation is needed between the KUA, religious courts and the community. In addition, innovation in outreach and education can help overcome gaps in understanding that still exist. Thus, it is hoped that the process of determining the iddah period in the Nogosari District KUA can continue to be improved and become a model for other KUAs in facing similar challenges.

B. Factors Influencing KUA's Decision in Setting the Beginning of the Iddah Time

The initial determination of the iddah period for widows who wish to remarry in the KUA of Nogosari District, Boyolali Regency is not only based on the provisions of Islamic law, but is also influenced by various social, economic factors and the community's understanding of Islamic law. Based on the findings that have been obtained, several key factors that influence the KUA's decision to determine the start of the iddah period include the social dynamics of society, the economic condition of the widow concerned, as well as their level of understanding about the importance of undergoing the iddah period.

Social Dynamics of Society. The social dynamics of the community in Nogosari District play an important role in determining the start of the iddah period. Findings from interviews with Muslikah Nurul Hasanah, M.Si., as a religious instructor, show that public awareness about the importance of the iddah period still varies. Some groups of people view the iddah period as an obligation that must be strictly adhered to, while other groups view it as something that can be negotiated or even ignored, especially if they face social pressure to remarry immediately. In this context, the role of religious leaders and family really determines whether the iddah period will be adhered to or not. The KUA must consider these dynamics in making decisions, by trying to maintain a balance between complying with Islamic law and adapting to local social conditions.

Economic Conditions. Economic factors are also one of the main considerations in determining the start of the iddah period. In an interview with Rohmat Sugiarto, S.Sy., as headman, it was revealed that often women who are in difficult economic conditions tend to want to immediately remarry to get financial support. In cases like this, the KUA faces a dilemma between following sharia provisions which require widows to undergo a period of iddah, and understanding the urgent needs from an economic perspective. This is especially true among people with a low economic level, where the pressure to remarry quickly is very high. The KUA, through its headmen, usually tries to provide understanding and wise advice, but they must also be sensitive to economic conditions that might influence a widow's decision to speed up or postpone her iddah period.

Public Understanding of Islamic Law. People's understanding of Islamic law, especially regarding the iddah period, also greatly influences the process of determining the beginning of the iddah period. Joko Santoso, S.H., S.Sy., KUA staff, revealed that one of the challenges faced is that there are still many people who do not fully understand the purpose and importance of the iddah period. Many of them think that the iddah period is just a formality without understanding the legal and moral consequences if the iddah period is not carried out correctly. This causes the KUA to carry out intensive education to increase public awareness, both through outreach programs and in direct consultation with the individuals concerned. The

KUA must ensure that every decision taken regarding the iddah period is based on a clear understanding and in accordance with sharia provisions.

Pressure from the family or prospective husband. Apart from social, economic dynamics and understanding of Islamic law, pressure from the family or prospective husband can also influence the KUA's decision to determine the start of the iddah period. In an interview with Sutini, a widow who was undergoing iddah, it was revealed that she had faced pressure from her prospective new husband to get married immediately. Although he initially did not realize the importance of the iddah period, the explanation and support provided by the KUA, especially by Rohmat Sugiarto, helped him to understand and comply with the rules. Pressure from the family or prospective husband often makes the KUA have to work harder to provide convincing explanations, so that the decisions taken can be accepted by all parties without violating the provisions of the sharia.

Administrative Limitations. Findings from interviews with Joko Santoso also show that limitations in the KUA's administrative capacity can influence the determination of the start of the iddah period. Delays in registering a divorce or errors in processing official documents can cause errors in determining when the iddah period begins. The KUA must cooperate with religious courts and other related parties to ensure that all administrative documents are processed quickly and accurately, so that the iddah period can be determined correctly. These obstacles often create additional challenges for the KUA in carrying out its duties, especially when dealing with people who do not understand legal procedures.

Overall, the KUA's decision to determine the start of the iddah period for widows who wish to remarry is influenced by various interrelated factors. The KUA must be able to balance the obligation to implement Islamic law and the socio-economic realities faced by society. In conditions like these, the role of education, spiritual guidance and good administrative management becomes very important to ensure that the iddah period is carried out in accordance with the provisions of the Shari'a, while still paying attention to the needs and situation of the individual concerned. The results of this discussion show that a holistic approach that integrates these various factors is the key to increasing the effectiveness of the process of determining the iddah period in the KUA of Nogosari District.

C. Management of Differences in Views and Challenges in Determining the Iddah Period in the KUA of Nogosari District

The Nogosari District KUA faces various challenges in the process of determining the iddah period for widows who wish to remarry, especially related to differences in views in society and administrative challenges. Based on the findings obtained from interviews and observations, the KUA must make various efforts to manage these differences and ensure that the determination of the iddah period is in accordance with Islamic law and meets the principles of justice.

Management of Differences in Views in Society. Differences in views in society regarding the iddah period often become a challenge for the KUA in carrying out its duties. Some people understand the importance of the iddah period as a sharia obligation that must be obeyed, while others see it as something that can be negotiated or ignored, especially if there is an urgent need to immediately remarry. In an interview with Muslikah Nurul Hasanah, M.Sc., a religious counselor at KUA, it was revealed that one of the ways KUA manages these differences in views is through religious counseling programs that target various levels of society. This counseling aims to increase public awareness and understanding of the importance of the iddah period, both from Islamic legal and social aspects. KUA also involves religious and community leaders in this educational effort, with the hope that they can become agents of change in their respective communities. Through this collaboration, the KUA

is trying to build wider understanding among the community about the importance of carrying out the iddah period correctly. Apart from that, the KUA also provides private consultations for the widows concerned, where the headman or religious counselor provides a more in-depth explanation of the obligations of the iddah period and the consequences if they are not complied with. With this approach, the KUA tries to reduce resistance and differences in views that arise in society.

Handling Administrative Challenges. Limitations in administration often become an obstacle in determining an accurate iddah period. As stated by Joko Santoso, S.H., S.Sy., KUA staff, this problem often arises in the form of delays in registering divorce or errors in processing official documents. To overcome this challenge, the Nogosari District KUA is making efforts to increase administrative efficiency by collaborating more closely with religious courts and other related parties. The KUA is also trying to speed up the process of processing the documents needed to determine the iddah period, so that the iddah period can be calculated on time. In addition, the KUA applies stricter verification procedures for documents submitted by widows who wish to remarry. This is done to ensure that all documents are complete and valid, so that there are no errors in determining the iddah period. KUA also provides training to administrative staff to increase their understanding of the importance of accuracy in managing documents related to divorce and the iddah period.

Efforts to Increase Legal Certainty and Justice. To increase legal certainty and justice for widows undergoing the iddah period, the Nogosari District KUA seeks to provide clear and comprehensive explanations to widows regarding their rights and obligations during the iddah period. In an interview with Rohmat Sugiarto, S.Sy., head of the KUA, it was stated that the KUA always tries to provide fair and balanced advice, taking into account the individual conditions of widows and the provisions of Islamic law. KUA also provides space for widows to express their opinions and concerns regarding the iddah period, so that decisions taken truly take into account aspects of humanity and justice. Apart from that, the Nogosari District KUA is also trying to increase transparency in the process of determining the iddah period. The KUA provides complete documentation regarding the legal basis used in determining the iddah period, so that the widow concerned can clearly understand the reasons behind each decision taken. It is hoped that this transparency can reduce the potential for misunderstandings and dissatisfaction that may arise in the future.

Collaboration with Other Parties. Nogosari District KUA realizes the importance of collaboration with various parties in dealing with existing challenges. The KUA collaborates with religious courts to ensure that all legal processes related to divorce and the iddah period run smoothly. Apart from that, the KUA also collaborates with educational institutions and religious organizations to increase public understanding of the importance of the iddah period and its legal implications. Through this collaboration, the KUA hopes to build a better system for determining the iddah period, which is not only in accordance with Islamic law, but also fulfills the principles of justice and humanity. This effort reflects the KUA's commitment to continue to improve services and ensure that the rights of widows undergoing the iddah period are respected and protected.

Overall, managing differences in views and challenges in the process of determining the iddah period at the Nogosari District KUA involves various strategies that focus on education, improving administration, increasing transparency, and collaborating with related parties. Even though the challenges faced are quite complex, the efforts made by the KUA show their commitment to carry out their duties as well as possible, while still paying attention to the interests and justice for widows undergoing the iddah period.

CONCLUSION

Based on the discussion that has been carried out, it can be concluded that the process of determining the beginning of the iddah period for widows who wish to remarry in the KUA of Nogosari District, Boyolali Regency involves various stages and complex considerations. This process is not only based on the provisions of Islamic law, but is also influenced by social dynamics, economic conditions and people's understanding of Islamic law. KUA seeks to manage differences in views and challenges that arise through education, improving administration, and collaborating with various parties to ensure legal certainty and justice for widows undergoing the iddah period. Factors such as social dynamics and economic pressure often influence the decision of widows and their families to undergo the iddah period. On the other hand, administrative limitations and a lack of public understanding of Islamic law are also challenges faced by the KUA in ensuring that the iddah period is carried out in accordance with sharia provisions. For this reason, the KUA strives to provide fair and wise guidance, as well as increase efficiency in managing documents and verifying the status of the widow concerned. In conclusion, the Nogosari District KUA has shown a strong commitment in carrying out its duties by prioritizing the principles of justice and legal certainty. Despite facing various challenges, the KUA continues to strive to enforce Islamic law in a way that is not only legalistic, but also takes into account the social and economic context of society. With the steps taken, it is hoped that the process of determining the iddah period in Nogosari District can become a good model for other KUAs in dealing with similar situations.

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