

SOCIAL MEDIA ACTIVITIES BY WOMEN WITH IDDAH PERIOD BASED ON ISLAMIC LAW PERSPECTIVES

Study in Sei Lapan Subdistrict community, Langkat Regency

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ABSTRACT

The purpose of this study is to find out the social media content of women with Iddah period while using social media in Sei Lapan Subdistrict; and to figure out the study Islamic Law concerning limits on the permissibility of using Social Media for Women with Iddah period. To achieve these aims, the researchers designed this study using qualitative methods to provide a detailed explanation of how women with Iddah period perform. This research used normative empirical research that took references from books, articles, and journals whose subjects were compared to phenomena in the field. The results of this research are: There are several types of social media content for women with Iddah period by social media in Sei Lapan District. The understanding of women with Iddah period and use social media in Sei Lapan Subdistrict is still relatively low. Islamic law divides the study on the permissibility of women who adhere to the law using social media into two categories: makruh and haram, Women who do not post or produce content during the Iddah period are considered makruh. It is haram for women who post content that reveals themselves on social media because they upload photos, videos, and statuses, as well as chats that contain things that are likely to arouse the interest of the opposite gender and reveal their private parts while they are carrying out their Iddah period. The limits on the ability to use social media for women with Iddah period in Islam are only limited to using social media for friendship (with family, relatives, and friends, if you are friends), communication, and information in accordance with the provisions of Islamic law

Keywords: Sosial Media, Women, Iddah Period, Islamic Law, Langkat Regency.

A. INTRODUCTION

Women in Islam have an exceptionally elevated status as they fulfill two primary roles: that of a spouse and that of a mother. Furthermore, women participate actively in society when they enter it. In contrast to ancient times prior to Islam, when women's rights were far from just, this can function effectively today. Women's rights are generally disregarded, and they face restrictions and prohibitions in pursuing knowledge, studying, and traveling. For instance, individuals frequently implement coercive practices against women, forcibly marrying them to individuals they do not love and subsequently enslaving and controlling them. Prior to the advent of Islam, which sought to elevate the status of women, these coercive practices were accomplished ¹.

Religious movements are often utilized as a foundation for existence, especially in technological advancements that are constrained by religious provisions, making it one of the most prominent phenomena of the religious awakening phenomenon. Everyone uses social media in the current era because it is unavoidable, commonplace, and does not pose any issues. Fundamentally, every human being possesses the innate inclination to engage in interaction and discourse with fellow human beings. Presently, this instinct can be even more expansive, encompassing the international community. The purpose of this expansion is to enhance knowledge, foster

¹ Ahmad Khoiri and Asyharul Muala, "Iddah Dan Ihdad Bagi Wanita Karir Perspektif Hukum Islam," *Journal of Islamic Law* 1, no. 2 (August 31, 2020): 256–73, <https://doi.org/10.24260/jil.v1i2.71>.

friendships, and ultimately bring joy to all individuals². *Iddah* comes from ‘*adda-yu`iddah-iddatan* and the plural is *iddad* which means count.³

According to the book of *Fiqh*, women should exercise patience during the *Iddah* period while their husbands depart, divorce, or pass away, ensuring the cleanliness of their wombs so they may worship in peace. All women must observe the *Iddah* period and abide by all Islamic stipulations upon the death of their husband or divorce from him. During the *Iddah period*, women should remain at home, limit their communication, engage in beneficial activities, grow closer to Allah, and devote time to self-study. Regarding women with the *Iddah* period, the Al-Qur'an explains this by advising them to engage in beneficial, constructive endeavors while abstaining from bad or negative behavior, to remain secure, and to remain at home until the conclusion of their *Iddah* period⁴. This is stated in Q.S at-Thalaaq verse 1: Meaning: O Prophet, if you have divorced your wives, then divorce them during the *iddah* period that is feasible and feasible, then calculate the *Iddah* period and bring them closer and fear Allah, you must forbid them to leave the house and it is forbidden for you to throw them out of the house unless they have If he commits a disgraceful act, according to Allah's law, he is actually committing injustice with himself and we do not know whether after this incident Allah could create something new.⁵

² Ansari Yamamah, “Toleransi Harmoni Radikalisasi Di Kalangan Mahasiswa PTA Islam” (Medan: Repository UIN-SU, 2016), <http://repository.uinsu.ac.id/134/>.

³ Muhammad Shabirin Firdaus and Abdul Haris, “Praktik Pelaksanaan Ihdad Bagi Wanita Karir,” *SAKINA: JOURNAL OF FAMILY STUDIES* 6 (n.d.): 2022, <http://urj.uin-malang.ac.id/index.php/jfs>.

⁴ Muhammad Zainuddin Sunarto and Karmilah Liana, “Interaksi Wanita Yang Sedang Iddah Melalui Media Sosial,” *Jurnal Islam Nusantara* 04, no. 02 (2020): 160–71, <https://doi.org/10.33852/jurnal.in.v4i2.220>.

⁵ Departemen Agama, “Al-Qur’an Dan Terjemahannya” (Semarang: Pt Karya Toha Putra, 2016).

A wife who is divorced because her husband died is required to pray for a period of 4 months and 10 days, and she is also not allowed to marry during that time; she can only ask for gifts, according to the proverb above. In his interpretation, Ibnu Katsir stated that the majority of scholars agree that if a woman enters into a contract but the *Iddah* period has not ended, then the marriage law is invalid.⁶ Prohibition from leaving the house. Imam Asy-Shafi'i said in the book *Al Umm* that the definition of a woman leaving her house during the *Iddah* period is specifically as follows: In the summary of the book *Al Umm*, it is said that the residence of married women and divorced women is the woman's residence. Imam Asy Syafi'i said: Allah Azza wa Jalla stated His word regarding women who have been divorced by their husbands: "Do not take them out of the house and do not let them (permit) out unless they carry out evil treatment (QS. Ath-Thalaaq/65: First verse)⁷.

Imam Syafi'i and Shafi'i clerics stated that women with the *Iddah* period, a type of Raj'i or Ba'in divorce, or if their husband dies, are prohibited from leaving their residence in the woman's house for the entire period. at that stage, except old age. The basis adopted by the Syafiiyah group is the story of al-Khmsah (Ahmad and Ashab as-Sunnah), below Meaning: From Furai'ah bint Malik, she said that she had asked the Apostle, Actually, I live in a grieving house where it is quiet and quiet. Is it okay if I move to a relative's residence and pray together with them? The Apostle answered my question by ordering me to stay at my house, where the house was the place where my husband last left. Furaiah then said, "I have also

⁶ Ibnu Katsir, "Tafsir Ibnu Katsir Jilid 6. Terj. Engkos Kosasih et Al" (Jakarta Timur: Maghfirah Pustaka, 2004).

⁷ Muhammad bin Idris Asy-Syafi'i, *Al-Umm* (Manshurah: Dar al-Wafa, 2001).

lived in the same residence where my husband was last for four months and ten days after his departure.⁸

Women are in a state of mandatory *Iddah* period at home, only going out when necessary.⁹ Scholars among the Syafi'iyah, including Imam Ibrahim al-Bajuri, express their opinion on the restrictions imposed on women with *Iddah* period in the Bajuri book. Meaning: (you can leave the house) if you have a need, and for non-women who receive nafaqoh, for example, the death *Iddah* period, for women who are doubtful even with the fasid of marriage, this fasakh marriage, taking a bath, so women of this type are women with *Iddah* period and are not obliged to do so. get nafaqoh, and no one identifies his needs. For those who are still earning a living, namely divorced roj'iyah, pregnant showers, or mustabro'ah (seeking help), they cannot go out unless they are allowed to, or the condition is worrying or an emergency because the wife is looking for someone. And it does not include hajat, namely pilgrimages, even if it is for father and mother. Women with *Iddah* period are also prohibited from going out to visit their biological parents, visiting sick parents, or visiting the graves of saints and pious people, including the graves of their late husbands. It was also illegal for him to do business to increase his wealth or something like that. A woman can leave her home to complete her pilgrimage, whether Hajj or Umrah, if she was in ihram before her husband died or divorced, even without his permission, and if she is not afraid of being left behind. Meanwhile, if she goes into ihram after her husband dies or after a divorce, she cannot go out

⁸ Ahmad Sunarto, "Terjemah Shahih Bukhari, Juz 6 (Semarang: Cv Asyifa, 1993). h. 240-241.," n.d.

⁹ Muhammad Ramadhani, "HUKUM MELAKSANAKAN HAJI BAGI WANITA DALAM MASA 'IDDAH WAFAT (Studi Komparatif Pendapat Tokoh Majelis Ulama Indonesia Provinsi Jawa)," 2022.

during *Iddah* period, even if she has to miss it (during Hajj or Umrah). If the *Iddah* period has passed, the woman can return to perform the postponed Hajj or Umrah if she still has free time. Once the time has expired, the individual must catch up with the qada and compensate for the delay ¹⁰

However, there is an opinion that forbids women from leaving the house during *Iddah* period; if there is an emergency, then it is permissible. Based on Imam Ibrahim Al-Bajuri's advice, it is permissible to travel or leave the house to go to your needs (unless there is an urgent need). According to Imam Ibrahim in his book Al-Bajuri, Imam Ibrahim states that a woman with *Iddah* period is permitted to leave her house if she has a purpose. Imam Ibrahim is classified into several categories, namely: it is possible to go out for those who do not earn a living; it is possible to go out but it must be permitted; or it must be in an emergency ¹¹. Syafi'iyah generally expressed the opinion that Imam Ibrahim Al-Bajuri generally does not allow women to leave their residence during *Iddah* period based on the evidence of The Qur'an: Meaning: do not take them out past their house, and it is forbidden for them to leave unless they have carried out an act that is prohibited according to Islam and is clearly proven. Regarding this matter, it is a law from Allah; indeed, He has persecuted him. We are also unaware of the possibility that Allah may inflict further punishment upon him in the future.¹²

Imam Ahmad Mustafa al-Maraghi does not discuss the topic of running away from home in his book Tafsir al-Maraghi. In the book Tafsir Al-Maraghi, it explains the time limit for *Iddah* period. Arabs also have

¹⁰ Ibnu Qosim, "Al-Bajuri Juz 2" (Semarang: Toha Putra, n.d.).

¹¹ Qosim.

¹² Agama, "Al-Qur'an Dan Terjemahannya."

their own customs. Usually Arabs can endure not having their husband by their side for 4 months; they are not allowed to dress up, and it is legal for them to spend more than three days mourning. Apart from Surah al-Talaq verse 1 (one) regarding the case of a woman being abandoned by her husband, Surah al-Baqarah 234 does not discuss the issue of the ordination of women who have died during the *Iddah* period. Al-Maraghi's interpretation explains that one only needs to stay at home until the *Iddah* period has passed, before the divorce occurs ¹³.

Quraish Shihab, in Tafsir Al-Misbah, states in the al-Talaq verse that women who are away from home during their *Iddah* period are not permitted to dress for the purpose of showing off but must not appear untidy. This may appear typical. Nevertheless, he prohibits women from leaving their residences during their *Iddah* period in order to attend weddings adorned with an assortment of embellishments. In the event that the spouse is compelled to attend school, earn a living, or care for family members, including children, she is permitted to leave the residence for urgent matters ¹⁴. Prohibition of make-up for beauty appearance. Improving your appearance is prohibited due to the fear that men will find you attractive. A hadith attributed to the Prophet Muhammad states:

لاتحد امرأة على ميت فوق ثلاثا الا على زوخ اربعة اشهر وعشر ولا تلبس ثوبا مصبوغا الا
ثوب عصب ولا تكتحل ولا تمس صبيا الا اذ طهرت نبذتة من قسط او اظفار

Meaning: A woman is not allowed to grieve or mourn beyond the three-day limit, except if her husband dies. The woman is allowed to grieve for 4 months and 10 days. The woman is also not allowed to dress in any color

¹³ Ahmad Al-Maraghi, "Tafsir Al Maraghi, Jilid II" (Mishr: Mustafa Al Halab, 1974).

¹⁴ M. Quraish Shihab, "Tafsir Al Misbah. Jilid XIII," (Jakarta: Lentera Hati, 2000).

other than gray; she is not allowed to gouge her eyes or wear perfume, but she is not allowed to have a clean appearance. She can also use qusth, or azhfar, a type of perfume commonly used by women to purify themselves from menstruation. (The use of qusth or azhfar, a type of perfume commonly used by women to purify themselves from menstruation, is mentioned in Al-Bukhari and Islamic hadith, which are based on Islamic history) ¹⁵.

Online platforms have increased communication flexibility, eliminating the need for individuals to travel to another person's residence to communicate. Such visits are now unnecessary as online platforms facilitate communication that is not constrained by distance, time, or space. People from various locations can now easily communicate, discuss, and meet in person via social media. Furthermore, social media platforms facilitate the effortless dissemination of information, including textual content, images, and videos.

Researchers have discovered that social media, initially designed to simplify people's lives, is proving to be less convenient than anticipated among individuals residing in Sei Lengan subdistrict of *Iddah* period, where women are increasingly expected to follow civilization despite technological advancements. Currently, women in the Sei Lengan subdistrict, who are in their *Iddah* (waiting period) and confined to their homes, actively use social media. Even though they are confined to their homes, women in Sei Lengan subdistrict undergoing their *Iddah* (waiting period) are actively using social media, sending personal pictures and videos to alleviate boredom, by dissolving in melancholy as a result of the

¹⁵ Sunarto and Liana, "Interaksi Wanita Yang Sedang Iddah Melalui Media Sosial."

adversities encountered, whether for professional or personal reasons. Content is a term that refers to the content of information available through the media or the results of internet (electronic) products, such as the content of WhatsApp, Facebook, TikTok, YouTube, and many others that refer to social media platforms ¹⁶. Related: Women with *Iddah* period can use this social media facility for purposes that involve a desire, such as selling, staying in touch with family, studying, listening to lectures, looking for news information, and others. The content that women with *Iddah* period, especially in the realm of social media, must consider or avoid is ¹⁷:

Chatting with individuals of the opposite gender who are not *mahram*: If a woman is undergoing *Iddah* period, she is prohibited from communicating intensively in chats with the opposite gender except with her husband, who has mentally abandoned her because they are still tied to *talak raj'i*. This was done because it was feared that there would be a feeling of attraction between the two parties, which would lead to an insinuating proposal. Even though it is haram to propose and marry during the *Iddah* period. Displaying or posting photos: Being present on social media, including displaying posting photos, is considered impolite, as it is equivalent to exposing oneself to a large audience while away from home. Undoubtedly, women must wear formal attire when posing for photographs, but this practice is forbidden in Islam during their *Iddah* period. Uploading status, quotes and short videos: Men fear that women uploading short videos showing their bodies on social media will give them the opportunity to communicate and propose. It is possible for women to create statuses that

¹⁶ “<https://id.wikipedia.org/wiki/Konten>, n.D.” n.d.

¹⁷ I Jazari, “Pandangan Dan Hukum Islam Terhadap Wanita Dalam Masa Iddah Yang Berhubungan Dengan Pria Lain Melalui Media Sosial” (Koto: Jurnal Ilmiah Ahwal Syakhshiyah, 1(2)., 2019).

inform them about their situation and then create a gap between other men communicating with them. During the *Iddah* period, husbands who have mentally rejected them are the only ones allowed to propose to women.

As time goes by, modern trends or technological developments change interactions and communication between women who are carrying out *iddah* after divorce. In response to this, there are various recent studies on social media use among women who practice *Iddah* in Langkat Regency. For example, research conducted by Gandini Dyah Pratiwi, *Review of Islamic Law on the Use of Social Media by Women During the Iddah Period*, Ponorogo State Islamic Institute, 2020.¹⁸ Research conducted by Siti Huzaimah, *Use of Social Media for Iddah Women Seen from a Religious and Social Perspective*, Sunan Kalijaga State Islamic University Yogyakarta.¹⁹ Then Soraya Devy's research, *Community Perceptions regarding the Implementation of Iddah for Career Women due to Divorce and Death in the District. Blangkejeren District. Gayo Lues, Aceh, UIN Ar-Raniry Banda Aceh, 2021.*²⁰ Therefore, through the three comparisons above, the author concludes that the fundamental difference with the research that will be carried out is that this research focuses and focuses on how Islamic law limits the ability to use social media for women who practice *Iddah* in the community in Langkat Regency.

¹⁸ Gandini dyah pratiwi and Achmad Rodli Makmun, "Tinjauan Hukum Islam Terhadap Penggunaan Media Sosial Oleh Wanita Dalam Masa Idah," n.d.

¹⁹ Siti Huzaimah, "Penggunaan Media Sosial Bagi Perempuan Ber-Iddah Dilihat Dari Sudut Pandang Agama Dan Sosial," *Jurnal Mahkamah Universitas Islam Negeri Sunan Kalijaga Yogyakarta* 4, no. 1 (2019), <https://doi.org/10.25217/jm.v4i1.424>.

²⁰ Soraya Devy and Maryam, "Persepsi Masyarakat Tentang Pelaksanaan Iddah Wanita Karir," *Universitas Ar Raniry Banda Aceh*, 2021.

In Telaga Said Village, Sei Lengan subdistrict, which has *Iddah* period status due to life divorce and death divorce, during the *Iddah* period, a woman often posts photos, videos, and status updates about herself that are private to family and general audiences via social media such as Facebook, WhatsApp, and TikTok. She may reply to comments from both known and unknown people, based on what is posted on her social media, in order to alleviate boredom, as reported by people around her. Meanwhile, women in Sei Lengan District who are currently carrying out their *Iddah* period responded that by confiding in or pouring out all their complaints via social media and WhatsApp stories, there is satisfaction in itself. Uploading activities is something that is considered normal and reduces feelings of boredom due to divorce in the household. The following are some of the participants that researchers found in the community in Sei Lengan subdistrict, including the following:

No	Name	Address	Status	Year
1	Melati/ (SNM)	alias Mekar Jaya Hamlet	Divorced	2022
2	Mawar/ (FW)	alias Mekar Jaya Hamlet	-Death divorce -Divorced	-2021 -2022
3	Kemuning/alias (IM)	Sukaramai Gendrang Hamlet	Divorced	2022
4	Kenanga/ alias (F)	Mekar Jaya Hamlet	Divorced	2022

Then, this emerged as a novel phenomenon among individuals who questioned the clarity of an individual's *Iddah* period. In an age where technology dominates and everything is available online, women with *Iddah* period are discouraged from dressing formally and leaving the house

(except in an emergency) so that they may perform their *Iddah* period in accordance with the relevant stipulations of Islamic law, causing a shift in perspective. They subsequently come to the conclusion that they remain indoors and express their thoughts, behaviors, and activities at home via social media platforms (e.g., WhatsApp, Facebook, TikTok) through the use of photos, short videos, and motivational quotes. The user proceeds to the comments page, where individuals respond to one another regarding their interest in the opposite gender.

B. RESEARCH METHOD

In general, there were two types of methods in this research: research with field objects (field research) and library research/looking for sources from books (library research) ²¹. This research employed a qualitative model and research methodology that combine literature and field experience (normative empirical). The research reflects the situation in the field through a content analysis-style model that illustrates the descriptive or word-based nature of the research. The empirical data was collected through content analysis. Furthermore, we derived the data from a variety of secondary and primary sources. Primary data consists of the most essential information for scientific inquiry. Secondary data, which is obtained from a variety of sources, including books, documents, journals, websites, and archives that are pertinent to the research, serves to supplement primary data ²².

²¹ Sugiyono, "Metode Penelitian Kuantitatif, Kualitatif, RnD," Bandung: Alfabet, 2017.

²² Wahyudin Darmalaksana, *Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan* (Bandung: ,” Pre-print Digital Library UIN Sunan Gunung Djati, 2020).

C. RESULTS AND DISCUSSION

a. Social Media Content for Women with *Iddah* Period

1. Video

Mrs. Mawar (pseudonym) is a widow whose marriage broke up due to divorce and who has one child. Before and after her divorce from her husband, Mawar, she was an active user of social networks, especially TikTok and Facebook. On his social media account, he also carries out activities such as uploading videos, and his posts contain a number of comments, both of the opposite and same gender, and these comments appear to be in a flattering style, including the following:



The post states that the woman is satisfied with the divorce she has experienced and is no longer dependent on her ex-husband, who at first thought it would be impossible for her to live after the divorce. The video also shows the divorce certificate that he received. This seems unethical for a wife who has just been divorced by her wife or is in the *Iddah* period. It is clear that she is pouring out her complaints or venting on TikTok social media, which anyone can do at any time. This video can be seen by anyone using TikTok social media.

Researchers conducted interviews with participants to gather confidential information that is only known to them. The content shared on

social media during the *Iddah* period was explained: "Actually, the content that I share on my social media, namely Facebook and TikTok, is only in the form of photos and videos with additional quotes that describe the condition of my heart at that time. I made the videos that I uploaded myself, with additional features, available on Facebook itself. I also often upload videos and just share memories from several years ago, and the rest I reply to comments that come in on posts. The purpose of this content for me personally is just entertainment and to fill my free time."²³.

In addition to generating and disseminating content, one may engage in the following activities while utilizing social media platforms: "Apart from the videos I make in the form of photos with edits in the available features, I also make video shots that I take from photos from previous posts with the addition of selected songs. Apart from that, I also watch random videos on Facebook; watching these videos can entertain me and fill my free time, which is mostly at home."²⁴ Similar to the participant's (Ms. Melati) social media page video, which describes the following aspects of her daily life:



²³ Mawar, *Wawancara Pribadi Di Kecamatan Sei Lapan, Pada Tanggal 03/07/2023.*, n.d.

²⁴ Mawar.

It is evident from the video post above that they derive a sense of fulfillment from the content they produce and subsequently publish on their social media platforms during the *Iddah* period. Almighty SWT has therefore prescribed *Iddah* period with provisions, as the provisions of *Iddah* period contain numerous invaluable insights and are one of the sources of orderliness in life. These provisions include, but are not limited to, the determination of whether a fetus is present in a woman's womb to prevent confusion regarding her nasab and to discourage individuals observing the *Iddah* period from leaving the house unless it is absolutely necessary; thus, there is concern that such circumstances may arise ²⁵. The *Iddah* period is obligatory due to its purpose of illustrating the significance of matrimonial matters in Islamic teachings. In addition, the *Iddah* period aims to determine if the woman's stomach is empty, allowing it to be presented to the husband and wife. chance relationships: individuals who are separated and, if they deem it beneficial, return to their original (reference) life.

According to the Compendium of Islamic Law (KHI), women whose spouses have passed away are specified as follows in regards to the mourning period for deceased husbands: "Mourning period" is defined as follows in Article 170, Chapter XIX, of the Compendium of Islamic Law (when) concerning the mourning of their husbands: "A woman who is abandoned by her husband is obliged to mourn during the *Idah* period as a sign of condolences, as well as guarding against the appearance of slander and preventing the appearance of slanderous words. The limits or degrees

²⁵ Ibrahim Muhammad Al-Jamal, "Fiqh Wanita, Terj. Anshori Umar" (Semarang: CV. Asy-Syifa, 1986).

of slander are indicated as long as a mourner avoids the appearance of sermons before the end of the mourning period." ²⁶.

2. Photo

Additionally, an interview was conducted by the researcher with Mrs. Kemuning (pseudonym), a housewife. Mrs. Kemuning has used social media platforms for an extended period of time. Even during the *Iddah* period, Mrs. Kemuning frequently uploaded photos of her activities to social media. The subsequent images were published by the participants on their respective social media platforms:



From the photo post above, it can be seen that the participant posted a photo of himself on his social media account page. In line with the above phenomenon, M. Quraish Shihab said in *Tafsir Al-Misbah* that women who leave the house or show themselves in public places during the *Iddah* period are still not allowed, as if they were showing themselves off. It is

²⁶ "Kompilasi Hukum Islam," *Journal of the American Chemical Society* 123, no. 10 (2001): 2176–81, <https://cursa.ihmc.us/rid=1R440PDZR-13G3T80-2W50/4>. Pautas-para-avaluar-Estilos-de-Aprendizajes.pdf.

inappropriate for women with *Iddah* period to show themselves to the public, there are concerns that this could lead to slander and the attraction of men.

Then in the interview (Mrs. Kemuning) also uploaded a photo on her social media account page as follows: "I have been using social media for around a dozen years, starting from the BlackBerry era until now. This means that before I got married and divorced, I was actively using social media, including WhatsApp, Facebook, Instagram, TikTok, and others. In using social media, I can be said to be a connoisseur or creator of content on social media. The content I create varies or can be said to be random (uncertain), for example, lip sync videos, daily activity vlogs, words, and so on." ²⁷

Apart from that, photos taken during *Iddah* period are the same as before the *Iddah* period: "The content I create is in the form of photos, and these words are only for entertainment and memories; they are not open for commercial use." Regarding the content I created when I was still in the limited *Iddah* period, the content was all about my inner condition. I created this to express my heart after my divorce from my ex-husband." ²⁸.

Thus, those observing the *Iddah* period must strictly refrain from posting photos online, as it would violate the requirement to remain indoors and not physically leave the residence. According to Imam Syafi'i and the Shafi'i ulama group, it is recommended that women with *Iddah* period, whether it be for talak raj'i, talak ba'in, or their husbands' deaths, remain

²⁷ Kemuning, "Wawancara Pribadi Di Kecamatan Sei Lengan, Pada Tanggal 03/07/2023.," n.d.

²⁸ Kemuning.

confined to their residences throughout the *Iddah* period, unless it is due to advanced age.

3. Chatting online with opposite gender

Furthermore, Mrs. Melati (pseudonym) is a widow whose husband left her due to divorce. Mrs. Melati's daily life is that of a housewife who lives with her parents after divorcing her husband. The researcher attempted to uncover private information regarding Mrs. Melati's social media chats during the *Iddah* period. Are as follows: "Regarding the responses given to me, there were various kinds, both negative and positive, both supportive and scornful. From the negative form, for example, in the form of advice that is very piercing, the words are "it's normal for people to leave their work to dress up." Comments, likes, and continues on messages or Facebook Messenger invite acquaintances, meetings, or even flirting. In positive things, there are also examples such as supporting and motivating me to remain steadfast and patient in facing the trials that hit my household so that it will be even better in the future." ²⁹.

Mrs. Rose (pseudonym) regarding chats on her social media accounts: "Yes, sir, there are people who often send me messages on Messenger (Facebook messages) from people I don't know; there are also video calls on Facebook, and some even ask for my phone number." ³⁰.

Mrs. Kemuning related to the chat on her social media account: "There were several; the responses were various, both positive and negative. There are those who want to invite acquaintances; there are also those who provide motivation to remain strong in living life in the future. Besides that,

²⁹ Melati, "Wawancara Pribadi Di Kecamatan Sei Lapan, Pada Tanggal 04/07/2023," n.d., 61.

³⁰ Mawar, *Wawancara Pribadi Di Kecamatan Sei Lapan, Pada Tanggal 03/07/2023*.

there are also those who want to get to know each other by asking for a WhatsApp number or even asking to meet." ³¹.

The aforementioned interviews indicate that participants obtained reactions to the content they published on their social media platforms. Sharing uploaded content on social media platforms initiates conversations. This is visible and elicits a variety of responses, including likes and comments. For instance, in the comments section, netizens react to the participant's uploaded photo by including quotations that pique the interest of other social media users and frequently prompt them to engage in commenting, which is strictly prohibited.

Therefore, the researcher concluded that the participant responses originated from the content published on social media pages. When content is played or published on social media platforms, it becomes accessible to the public at any given moment, leading to the primary initiation or outcome. Therefore, Islamic law strictly forbids individuals in the *Iddah* period from engaging in such conduct, as it advises women who have recently separated from their spouses or divorced to engage in self-reflection and uphold their moral standards. Engaging in conversations with individuals of the opposite gender who are not mahrams indirectly provides men with an opportunity or signal to approach her. This is not ideal for women with *Iddah* period, as their primary concern is to uphold their moral integrity and refrain from spreading slander. The following is a chat that researchers found with the participant (Mrs. Kemuning) while undergoing the *Iddah* period:

³¹ Kemuning, "Wawancara Pribadi Di Kecamatan Sei Lapan, Pada Tanggal 03/07/2023."

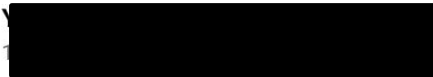
to engage in intensive chat with a person of the opposite gender, with the exception of her mentally abandoned husband, as they remain bound to talak raj'i. The prohibition on intensive chat with a person of the opposite gender during *Iddah* period is to prevent the development of a romantic inclination between the involved parties, which could lead to a suggestive proposal. Despite the prohibition on matrimonial unions and proposals during the *Iddah* period.

4. Updating status/making story

As time goes by, technology is becoming more sophisticated, and at the same time, it is also leading to the development of increasingly diverse social media. Most social media users are not only teenagers but also parents. She did not even rule out the possibility that women with *Iddah* period also use social media. The following is the status or story update posted by the participant (mother Kemuning) during the *Iddah* period, as follows:



The following is the status or story update posted by the participant (Mrs. Kenanga) during the *Iddah* period:



Apa aku salah mempertahankan Sesuatu untuk
kebahagianKu 😞😞😞
Walaupun itu bertentangan 😞😞😞
Berikan aku alasan Mu kenapa hingga sampai saat
ini belum juga aku mendapatkan Izin dariMu 😞😞😞
😞



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Participants actively monitor their social media account pages by posting statuses in the form of photos and words, as seen from the status or story updates above. This is clearly visible on her Facebook page. Of course, during the *Iddah* period, it is less ethical for those who have just separated or divorced their husbands. In Islam, a woman has a very special position because women have such a big role in the community's family. So, when a woman is undergoing *Iddah* period, she should be able to guard and limit herself from actions that are not normal, such as not leaving the house unless she has an urgent need, maintaining a woman's dignity, and avoiding slander.

The following is the researcher's interview with (Mrs. Kenanga) as follows: "That's right, sir. As far as I remember, during the *Iddah* period, I posted a lot or updated my status mostly on WhatsApp. The status showed my health activities, such as playing with children, photos and videos of cooking, and quotes that I got on other people's social media pages. then I took it and continued it as my story." ³².

³² Kenanga, "Wawancara Pribadi Di Kecamatan Sei Lapan, Pada Tanggal 08/08/2023," n.d.

Next, the researcher's interview with (Mrs. Mawar) is as follows:
"When I had not yet finished my *Iddah* period, which was approximately 3 months after my divorce from my ex-husband, I was often and actively observed on social media, especially WhatsApp, Facebook, and TikTok. The content I create varies in the form of photos, videos, and words. Overall, there are various themes that I created from the fun I had while on holiday before the divorce, the complaints or feelings I felt at that time, and many others. " Even more than that, I broadcast live or live streamed via my media account with the aim of finding busyness and entertainment for me, who was not feeling well at the time." ³³.

Based on the aforementioned interviews, the researcher concludes that the participants were unaware of the restrictions and boundaries imposed on women with *Iddah* period. Women who utilize social media while observing the *Iddah* period differ from those who do not observe the *Iddah* period. This highlights the significance of employing effective social media strategies for those who are observing the *Iddah* period. During the *Iddah* period, a woman must actively provide for and attend to certain provisions, not only for herself but also for her spouse and family members, to whom she remains matrimonially bound.

b. Study of Islamic Law Regarding Social Media for Women with *Iddah* period

Another issue arises from the complete prohibition for women to leave the house at night. But because we are in an era of rapid technological development, there is a problem with *Iddah* period, which discusses online interactions where interactions can be carried out face-to-face both day and

³³ Kemuning, "Wawancara Pribadi Di Kecamatan Sei Lapan, Pada Tanggal 03/07/2023."

night, even though the provisions for women undergoing the *Iddah* period do not allow them to leave the house, unless it is inevitable or an emergency³⁴.

In formulating Islamic law and responding to phenomena that occur among Islamic communities that are experiencing such changes due to the rapid development of science and technology, of course, in this case, the Indonesian Ulema Council is of the opinion that if you communicate either virtually or in person, it is obligatory to follow Islamic law and be based on faith, piety, goodness, *ukhuwah Islamiyah*, and goodwill against evil³⁵. It is obligatory for every Muslim to use social media to pay attention, and it is unlawful for a Muslim to use social media to do: 1). Causing hostility, gossiping, accusing, and insulting others, 2). Sharing inappropriate content, such as pornography and other offensive material. 3). Posting the right things without paying attention to the appropriate circumstances. 4). Creating or producing content that is not true, vilifying other people, insulting, spreading disgrace, ridiculing, displaying hatred, and other bad things. 5). Collecting information with the aim of vilifying and bringing down other people. 6). Posting things that are suitable for personal consumption in public, for example, private parts, even though it is haram³⁶.

The conditions for his release were to leave behind all jewelry, including perfume, eyeshadow, gold rings or necklaces, and the like, and not even leave the house without an urgent reason. Imam Syafi'i combines

³⁴ Sunarto and Liana, "Interaksi Wanita Yang Sedang Iddah Melalui Media Sosial."

³⁵ Nanang Abdillah, "Hukum Dan Etika Berinteraksi Melalui Media Sosial Menurut Islam," *Fatawa: Jurnal Pendidikan Agama Islam*, no. 1 (2021), <http://jurnal.stai-alazharmenganti.ac.id/index.php/fatawa>.

³⁶ Majelis Ulama Indonesia, "Fatwa Majelis Ulama Indonesia Tentang Hukum Dan Pedoman Bermuamalah Melalui Media Sosial," *Majelis Ulama Indonesia*, 2017, 1–17.

the arguments from the Koran and Hadith to determine his law. Specifically, At-Talaq verse 1 says: Meaning: You don't take them out of the house, and you don't let them out unless they have committed an obviously heinous act. These are the laws of Allah, so indeed He has wronged Himself. You don't know; maybe Allah will do something new later ³⁷.

عن فريضة بنت ملك قالت: رسول الله صلى الله عليه وسلم: اني في دار و حشة أفأنتقل الى درا أهلى
فأ عند عندهم؟ فقال: امكث في بيتك الذي أتاك نعي زوجك حتى يبلغ الكتب أحله قلت: فا عدة فيه
اربعة اشهر و عشرا

Meaning: From Furai'ah bint Malik, she said that I asked Rasulullah SAW, Actually, I live in a funeral home (quiet and deserted); can I move to my family's house and pray with them? Rasulullah SAW answered, Stay in your house, the house where your husband breathed his last, until the specified *Iddah* period has passed. Furaiah then said, I have also been in this house for four months and ten days ³⁸.

Verse 1 of the At-Talaq letter above basically discusses the issue of the *Iddah* period of a married woman who is divorced, while the story of Furai'ah discusses the issue of a married woman who dies and is not allowed to leave his house. Imam Shafi'i seems to combine the two so that women who pray for divorce or the death of their husbands cannot leave the house. However, this does not mean that a woman during her *ihdad* period cannot leave the house at all; she can leave the house as long as there is a clear reason. Quraish Shihab said in Tafsir Al-Misbah that women who leave the house during the *Iddah* period should still not wear revealing clothes, as if they want to show off, but they should also not have their hair disheveled.

³⁷ Agama, "Al-Qur'an Dan Terjemahannya."

³⁸ Ahmad Sunarto and Dkk, "Terjemah Shahih Bukhari, Juz 6" (Semarang: Cv Asyifa, 1993).

This may seem normal. However, it is also not permissible for women to leave the house during the *Iddah* period to attend a wedding. It is not prohibited for the wife to go to school or work to earn a living and support herself and her children.³⁹ In fact, Islam does not prohibit having fun, according to the rules of fiqh, which read:

الأصل في المعاملة الإباحة إلا أن يدلّ دليل على تحريمها

"The original muamalah law is halal until there is an argument that prohibits it." ⁴⁰

The clearest criterion in this regard, according to the Shafi'i school of thought, is that all fun and games that do not produce a particular beneficial effect for the perpetrator are permitted. Meanwhile, if it can cause harm, then it is against the law ⁴¹. Meanwhile, on social networks, most of the content, including photos, chats, and videos, is deliberately designed to attract likes and comments from other people. Such actions are considered insulting and wasteful. In this case, the Hanafiyah, Malikiyah, Hanabilah, and Syafi'iyah scholars prohibit dancing on the grounds that it is a disgraceful and stupid act. And that is an act of undermining authority. Responding to advances in technology and communication, but remaining within the boundaries of sharia principles and corridors. Because the existence of *Iddah* period is for the purpose of protecting herself or preventing women from being tempted by men. By not being visible to the public. To prevent slander that would befall women, this measure is

³⁹ Shihab, "Tafsir Al Misbah. Jilid XIII,."

⁴⁰ A. Djazuli, *Kaidah-Kaidah Fiqih: Kaidah Hukum Islam Dalam Menyelesaikan Masalah-Masalah Yang Praktis* (Jakarta.: PT Kharisma Putra Utama, 2007).

⁴¹ Wahbah Az-zuhaili, "Fiqh Islam Wa 'Adillatuhu Jilid 4, Terj. Abdul Hayyie et Al" (Jakarta: Gema Insan, 2011).

implemented. This is in accordance with Article 170, paragraph 1, KHI, as follows: "A woman who is abandoned by her husband is obliged to mourn during the *Iddah* period as a sign of condolences and, at the same time, to guard against the emergence of slander." ⁴²

Thus, in line with this, the ulama gave signs that when using social media, women with *Iddah* period must pay attention to the following things ⁴³:

1. Chat with members of the opposite gender who are not mahram.

To preserve and ensure the cleanliness of the uterus, a woman undergoing *Iddah* period must refrain from engaging in intensive chats with individuals of the opposite gender, except for her mentally abandoned husband, as they are still bound by a divorce *raj'i*. The prohibition on intensive chats with individuals of the opposite gender during *Iddah* period is aimed at preventing the development of romantic inclinations and suggestive proposals between the involved parties. Despite the prohibition on matrimonial unions and proposals during the *Iddah* period,.

2. Displaying or posting photos and videos.

Prioritize the preservation of your dignity as a woman when using social media to express yourself, such as by posting photos and videos, since doing so is equivalent to exposing yourself to a large audience while away from home. Despite the fact that dressing formally is forbidden in Islam due to the stipulations of *Iddah* period, women must still dress formally when taking photographs.

⁴² "Kompilasi Hukum Islam."

⁴³ Jazari, "Pandangan Dan Hukum Islam Terhadap Wanita Dalam Masa Iddah Yang Berhubungan Dengan Pria Lain Melalui Media Sosial."

3. Uploading status, quotes and short videos.

Women who display status updates on social media may inadvertently create opportunities for slander and misunderstandings among their husbands and family, while also risking harm to their own reputation.

The findings show that the limits of social media ability for women with *Iddah* period are as follows:

a) Establishing friendship with family or fellow students.

Inappropriate photos and videos dominate the majority of social media. Numerous men who are not demon lords provide lewd replies or comments on social media posts. It is crucial to consider that if women engage in activities such as playing on social media, posting pictures, chatting with others, and recording videos of themselves dancing gracefully while praying, this may potentially stimulate the desire of other men. In order to prevent this, women who observe Eid al-Fitr should only use social media platforms with other women or men who are present in the same mahram as them, as this is the only group with whom they have a close relationship.

b) Not uploading the content

Seeing is the root of disobedience; what is seen will definitely move their hearts, make them think in their heads, and arouse their greed. And when his decision is taken, then what he thinks will come true. Opinions are like sparks that ignite and inflame passions, which can destroy trust.

This is in accordance with the hadith of Abu Hurairah, even the words of the Prophet Muhammad SAW: “People are determined to commit adultery. They will definitely find it. Her adulterous form stared into his

eyes. His second form of adultery is listening. A form of adultery comes from the spoken word. Zina takes the form of two hands touching each other. The two-legged form of zina is walking. The form of adultery in the heart is the desire to get something and hope. It is the genitals that confirm or deny it.”⁴⁴

It is not appropriate for Muslim women to advertise their personalities in public in order to be liked and famous. It is forbidden to look at it with interest (*taladhdhudh*) and lust because it is the door of danger and fire. That's why there is a saying, "Looking at it leads to adultery." ⁴⁵. This is in accordance with the word of Allah as stated in Surah An-Nur verses 30 and 31 which read: Meaning: Tell those who believe: "Let them refrain from looking at and guard their private parts; that is purer for them; Allah is truly all-knowing about what they do." Tell the believing women: "Let them limit their sight and their private parts, and show them only the (usual) ornaments of them. And let them cover their breasts with a veil and show them to their husbands and fathers. or their mothers look at their jewels, their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their cousins' sons, or their sisters' sons, or the wives of Muslims, or their slaves, or their servants who do not lust (for women), or you do not understand the secrets of women, you cannot hide your repentance. To Allah, O you who believe that you will succeed ⁴⁶.

From the verse above, it can be concluded that the law intentionally exposes the genitals of individuals who are prohibited from viewing them

⁴⁴ Imam Muslim, "Tarjamah Shahih Muslim Jilid 4, Terj. Adib Bisri Musthofa" (Semarang: CV Asy-Syifa', 1994).

⁴⁵ Yusuf Qordhawi, "Fatwa-Fatwa Kontemporer Jilid 2" (Jakarta: Gema Insani Press, 1999).

⁴⁶ Agama, "Al-Qur'an Dan Terjemahannya."

and looking at the genitals of individuals who are prohibited from seeing their own genitals. Women who are praying are prohibited from sharing content with the public to avoid unwanted slander. As said, prevention is better than cure. And also in the rules of fiqh, read:

دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

This means that refusing to commit a crime takes precedence over profiting from it ⁴⁷.

Priority should be given to rejecting the mafsadah when maslahah and mafsadah are accumulated; this is the essence of the rule. Due to the fact that the oracle places greater emphasis on forbidden matters than on ordained ones, manhiyat may contain harmful or detrimental components. Therefore, it is more crucial to resist dangers and taboos than to fight for the greater good. Particularly among women with *Iddah* period, social media usage had both positive and negative consequences. Positive effects are possible when users employ social media judiciously; however, negative consequences can ensue when it is utilized maliciously. Notwithstanding the lack of classical or modern Islamic jurisprudence texts that explicitly forbid women from utilizing social networks during the *Iddah* period, especially those undergoing a divorce, it is critical to promote the expansion of social media usage, particularly by women with *Iddah* period as a result of a divorce, as it is regarded as harmful.

Participant interviews have determined that the activities conducted on social networks are essentially identical. On average, users utilize these platforms to pass the time and engage in entertainment by downloading

⁴⁷ Darmawan, "Kaidah-Kaidah Fiqhiyah" (Surabaya: Revka Prima Media, 2020).

videos or photos directly into the chat interface. Furthermore, their social media acquaintances have the ability to view and provide comments on the videos they upload. To prevent unfavorable outcomes, such as initiating a fresh romantic partnership with someone met through social media before the conclusion of *Iddah* period, it is advisable for him to be in a committed partnership with a woman undergoing menopause. Time off as a result of a divorce. Using social networks could be fatal, as could abstaining from them until the end of the *Idah* period for a period of time. Women who are in prayer are only permitted to view the content of others; they are not permitted to upload their own.

Based on the aforementioned explanation, scholars deduce that women with *Iddah* period as a result of a divorce ought to refrain from utilizing social networks until the *Iddah* period concludes. Because the utilization of social media platforms by women with *Iddah* period following a divorce is deemed *makruh* by Islamic law, Although *makruh* is considered *haram* in his mind, the prohibition is accompanied by an indication that it does not imply the item in question is *haram*. Those who have been divorced from *Raj'i* should restrict their use of social networks to communicate with other women, their families, and ex-husbands during the *Iddah* period, ensuring smooth communication. The capacity to reconcile and return is an asset. This practice is implemented to prevent overtly provoking the interest of the *kinayah*, or opposite gender. Moreover, it is crucial to promote the utilization of social media among women with *Iddah* period, as its current usage is considered harmful.

D. CONCLUSION

As a result of the researchers' description and analysis, they arrive at the following conclusions regarding a number of them:

There are several types of social media content for women with *Iddah* period by social media in Sei Lapan District. In the context of its use, the woman uses her social media account as a place to post the content she creates; this content is in the form of videos, posting photos, chatting or chatting online, as well as status or story updates. In the study of Islamic law regarding the permissibility of using social media for women with *Iddah* period, the law is divided into two, namely makruh and haram. Women who do not post or produce content during the *Iddah* period are considered makruh. It is haram for women who post content that reveals themselves on social media because they upload photos, videos, and statuses, as well as chats that contain things that are likely to arouse the interest of the opposite gender and reveal their private parts while they are carrying out their *Iddah* period. The limits on the ability to use social media for women with *Iddah* period in Islam are only limited to using social media for friendship (with family, relatives, and friends, if you are friends), communication, and information in accordance with the provisions of Islamic law.

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