



Iddah for Husbands: A Political Analysis of Islamic Family Law

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Submitted: Apr 4, 2023	Accepted: May 9, 2023	Published: Jun 8, 2023
How to Cite (Chicago): Azis, Abdul. 2023. "Iddah for Husbands: A Political Analysis of Islamic Family Law". <i>Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan</i> 10 (1), 34-49. https://doi.org/10.32505/qadha.v10i1.5905 .		

Abstract

This paper explores the concept of *iddah* for husbands, which is not commonly discussed in mainstream Islamic law interpretations or traditions. This paper also highlights the importance of promoting gender equality and justice in Islamic legal traditions and principles. This article was produced from a literature review, and the main data was obtained from a study of fiqh books and regulations regarding *iddah* in Indonesia. To strengthen the data and analysis, this paper also uses several important research results and articles related to the issues discussed. A political analysis of Islamic law is the approach used in this paper. This approach is used to highlight the relationship between law and power as well as the need to consider the wider social, cultural, and political context in the interpretation and application of Islamic legal principles. This paper analyzes the political aspects of Islam related to Islamic law and the issue of *iddah* for husbands. This paper argues that the need for proposals to draft laws governing long-awaited periods for men is urgent and must be accompanied by awareness campaigns and counseling services to ensure successful implementation. Implementation of these laws will require careful consideration of the social context and the potential implications for families and individuals.

Keywords: Iddah for husband, Political Law, Islamic Family Law.

Abstrak

Tulisan ini mengeksplorasi konsep *iddah* bagi suami yang tidak lazim dibahas dalam tafsir atau tradisi hukum Islam arus utama. Tulisan ini juga menyoroti pentingnya mempromosikan kesetaraan dan keadilan gender dalam tradisi dan prinsip hukum Islam. Tulisan ini dihasilkan dari kajian kepustakaan, data utama diperoleh dari telaah kitab-kitab fikih dan peraturan tentang *iddah* di Indonesia, untuk memperkuat data dan analisis, tulisan ini juga menggunakan beberapa hasil penelitian penting dan artikel terkait dengan isu yang dibahas. Analisis politik hukum Islam merupakan pendekatan yang digunakan dalam tulisan ini, pendekatan ini digunakan untuk menyoroti hubungan antara hukum dan kekuasaan, serta kebutuhan untuk



mempertimbangkan konteks sosial, budaya, dan politik yang lebih luas dalam interpretasi dan penerapan prinsip-prinsip hukum Islam. Dalam tulisan ini dianalisis aspek politik Islam terkait hukum Islam dengan permasalahan iddah bagi suami. Tulisan ini berargumentasi bahwa diperlukan usulan untuk merancang undang-undang yang mengatur masa-masa yang ditunggu bagi laki-laki sangat mendesak dan harus disertai dengan kampanye kesadaran dan layanan konseling untuk memastikan keberhasilan pelaksanaannya. Implementasi undang-undang ini akan membutuhkan pertimbangan yang cermat terhadap konteks sosial dan potensi implikasinya terhadap keluarga dan individu.

Kata Kunci: Iddah suami, Politik Hukum, Hukum Keluarga Islam.

Introduction

One of the prevailing laws in society is Islamic law. The law has always been understood as an inseparable part of the legal consciousness of the Indonesians. Islamic law, as one of the components of the national law, must have relevance following Indonesian *volkgeists*, namely, philosophical, juridical, and sociological applicability.¹ So is Islamic family law.

Law, as a rule, is sometimes influenced by legal politics as both are closely related and cannot be separated; both need each other.² It is impossible to apply a particular law without the existence of power, while the power itself is limited by law in its application.³ The object of the study is iddah for the husband. The concept of iddah is specifically related to women in Islamic law, and there is no equivalent waiting period or requirement for men.⁴ However, some feminist scholars argue that a period of reflection and introspection for men could be beneficial, as it may provide them with the opportunity to process their emotions and examine their behavior within the marriage. They believe that a waiting period for men would promote gender equality and provide men with the same opportunities for emotional healing as women.⁵

Nevertheless, it is important to consider the practical implications of such a waiting period for men, including its feasibility and potential impact on men's emotional and psychological well-being. Additionally, any proposed waiting period for men should be grounded in a broader understanding of Islamic law and its principles. In the modern world, there is a growing awareness of the importance of gender equality and the need to address gender-based discrimination and violence.⁶ Therefore, it is crucial to examine Islamic legal traditions and principles in a way that promotes gender equality and justice.

¹ Abdul Manan, *Aspek-aspek Pengubah Hukum* (Prenada Media, 2018), 1-3.

² Agus Anjar, *Politik Hukum Sebuah Kajian Pendekatan Sosial* (Deepublish, 2019), 30-35.

³ Nurul Qamar et al., *Negara Hukum atau Negara Kekuasaan (Rechtsstaat or Machtstaat)* (Makassar: Social Politic Genius (SIGn), 2018), 36-37.

⁴ Mufidah Cholil and Sudirman Sudirman, "Gender Equality In Islamic Family Law: Breaking the Chain of Domestic Violence to Achieve Harmonious Family," *Kafaah: Journal of Gender Studies* 9, no. 2 (2019): 131-46.

⁵ Ziba Mir-Hosseini, "Islamic Law and the Question of Gender Equality," in *Routledge Handbook of Islamic Law* (Routledge London, 2019), 340-54.

⁶ Ahmad Yajid Baidowi, "Analisis Tentang Peraturan Masa Iddah Bagi Laki-Laki Dalam Counter Legal Draft Kompilasi Hukum Islam (CLD-KHI) Pasal 8 Ayat 1 Presfektif Fiqih Islam," *El-Ahli : Jurnal Hukum Keluarga Islam Iddah for Husbands...* 35

Overall, the concept of *iddah* serves important purposes in Islamic law, including ensuring the correct attribution of paternity and providing women with a period of emotional healing and reflection. While some scholars have proposed a similar waiting period for men, any such proposal should be carefully considered within the broader context of Islamic law and gender equality.

The construction of the *iddah* and *ihdad* periods is closely related to the classical guideline that is the social situation of the pre-Islamic moment in Arab, especially about its role and position in society during that era. The article 170 of KHI states that:

- (1) A wife whose husband has passed away is obliged to carry out a period of bereavement during the *iddah* to express the bereavement and avoid any defamation that might occur due to the new marital status of the respective wife,
- (2) A husband whose wife has died, performs a period of bereavement according to the appointed decision.⁷

In reality, the construction of '*iddah* and *ihdad* in KHI has been responded to with various opinions. As I mentioned earlier, there is no requirement or waiting period for *iddah* for husbands in mainstream Islamic legal interpretation or tradition. However, it is possible that some individuals or groups may have their interpretations or practices related to *iddah* or other aspects of Islamic law that may differ from mainstream interpretations. It is important to approach such claims with caution and to seek clarification from reliable and informed sources.

Overall, while CLD-KHI is a legal drafting project related to Islamic law in Indonesia, its specific relationship to *iddah* for husbands or any other similar waiting period for men would likely be outside the scope of mainstream Islamic legal tradition and interpretation. The counter is that CLD-KHI has its conception of *iddah* for the husband. It is evident from the sound of article 88, paragraph 7 that the period of '*iddah* for a widower is determined as follows: first, marriage-break up due to death sets up the transition period for 130 days; second, marriage-break up due to divorce sets up the transition period following the transitional period of the ex-wife.⁸ The provisions for bereavement are also arranged for both parties, carried out according to appropriateness and fairness, not in a humiliating and self-deprecating manner. What is most important during the period of *ihdad* is that the husband or wife who lost the partner may carry out activities to earn a living and work outside the home.

Therefore, the political analysis of Islamic law regarding the issue of *iddah* for husbands has great interest for further study, both through the study of classical books and positive law in Indonesia. What is interesting about this article is that it explores the concept of *iddah* for husbands, which is not commonly discussed in mainstream Islamic legal interpretation or tradition. This article also highlights the importance of promoting gender equality and justice within Islamic legal traditions and principles. The political analysis of Islamic law is used in this

3, no. 2 (December 28, 2022): 161-80, <https://doi.org/10.56874/el-ahli.v3i2.959>; Abdul Azis, "Iddah Bagi Suami Dalam Fiqih Islam: Analisis Gender" (PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2010).

⁷ Directorate General of Islamic Community Guidance, *Kompilasi Hukum Islam* (Yogyakarta: Pustaka Widyatama, 2004), article 170.

⁸ Amira Mashhour, "Islamic Law and Gender Equality: Could There Be a Common Ground?: A Study of Divorce and Polygamy in Sharia Law and Contemporary Legislation in Tunisia and Egypt," *Human Rights Quarterly* 27 (May 1, 2005): 562-96, <https://doi.org/10.1353/hrq.2005.0022>.

paper to highlight the relationship between law and power, as well as the need to consider broader social and cultural contexts in the interpretation and application of Islamic law.

Politics of Islamic Family Law as a Theory

The word politics derives from Aristotle's classic *Politicá*, which means 'business of the city'. The word politician came from the word politics, from the Greek (*politicos*), which means 'citizen' and 'city'.⁹ The word politics Politics, in a broad sense, is the activity of creating, preserving, and changing the general rules in the area being inhabited. Politics is thus closely related to the phenomena of conflict and cooperation. On one side, it employs the existence of competing opinions, different wants, competing needs, and conflicting interests to guarantee disagreement about the rules in which people live.¹⁰

Based on the terminology, politics is the science and art of government, a science that studies the form, organization, and administration of a country or part of a country and the regulation of its relations with other countries.¹¹ Bernard Crick defines *politics* as a way of governing a heterogenous society through a process of free discussion and without any unnecessary violence.¹² At the same time, legal politics can be interpreted as basic policies of the state administrators in laws that will apply, are in effect, or have been in effect based on legal sources to achieve state goals.¹³ If the word Islam is added to legal politics, a new meaning emerges in the policy effort to enforce Islamic law as one of the laws that live in society.¹⁴

Islamic political law is a complex and multifaceted topic. Some possible areas of focus for a paper on this subject could include the political aspects of Islam, the politics of Sharia law, the relationship between political legitimacy, democracy, Islamic law, and the Islamic political system. Islamic political law refers to the application of Sharia law as the basic law of Muslim states. Sharia law is the fundamental religious concept of Islam and is seen as the expression of God's command for Muslims. It contains the rules by which the Muslim world is governed and forms the basis for relations between man and God, between individuals, whether Muslim or non-Muslim, as well as between man and things which are part of creation. The doctrine of *siyasa shar'iyya*, which means governance according to Sharia, is the political dimension of Islamic law. It emphasizes the religious purpose of political authority and advocates the non-formalist application of Islamic law if required by expedience and utilitarian considerations.¹⁵

⁹ Abū al-Wafā' Mubashshir ibn Fātik, William Caxton, and Earl Anthony Woodville Rivers, *The Dictes and Sayings of the Philosophers: A Facsimile Reproduction of the First Book Printed in England by William Caxton, in 1477* (London E. Stock 1877., 1877).

¹⁰ Jacques Rancière, "The Politics of Literature," *SubStance* 33, no. 1 (2004): 10, <https://doi.org/10.1353/sub.2004.0012>.

¹¹ Jonathan Crowther, *Oxford Advanced Learner's Dictionary of Current English* (Oxford University Press, 1995).

¹² Gail Kligman, *The Politics of Duplicity: Controlling Reproduction in Ceausescu's Romania, The Politics of Duplicity* (University of California Press, 1998), 5, <https://doi.org/10.1525/9780520919853>.

¹³ Imam Syaekani, "Dasar-Dasar Politik Hukum," 2011, 58.

¹⁴ Kamsi, "Politik Hukum Islam Pada Masa Orde Baru," *Ishraqi* 10, no. 1 (2012): 3.

¹⁵ Mohammad Fadel, "Political Legitimacy, Democracy and Islamic Law: The Place of Self-Government in Islamic Political Thought," *Journal of Islamic Ethics* 2 (November 1, 2018): 59–75, <https://doi.org/10.1163/24685542-12340015>.

Islamic political law is a term used to describe the application of Sharia law as the basic law of Muslim states. Sharia law is the fundamental religious concept of Islam and is seen as the expression of God's command for Muslims. The doctrine of *siyasa sharia*, which means governance according to Sharia, is the political dimension of Islamic law. It emphasizes the religious purpose of political authority and advocates the non-formalist application of Islamic law if required by expedience and utilitarian considerations. Political Islam refers generally to any interpretation of Islam that serves as a basis for political identity and action. It refers to the movements representing modern political mobilization in the name of Islam, a trend that emerged in the late 20th century. The Islamic revival aims for a certain political order which threatens world security and peace, and the structural violation of Human Rights is rooted in the traditional concept of Islamic law or Sharia, which obtains its immunity from an illegitimate power.¹⁶

Islamic Law as a Legal System

Indonesia adheres to three legal systems:¹⁷ the first is traditional law or tribal custom, also known as customary law. This law comes from the various ethnicities and cultures of Indonesians. Customary law has been applicable since primitive times, with provisions obeyed by the local community. The second legal system is religious law. This law has always been guidance for its believers. Along with the entry of Islam into Indonesia, Islamic law is obeyed by Muslims and affects the structure of Indonesian society. The third legal system is Western law. As a result of Western colonialism in Indonesia, western law or civil law came into existence and provided rules that have been obeyed since the colonial period.

The relationship between these laws is closely related and mutually supportive in Indonesia. For example, Islamic law and customary law support each other in the Minangkabau region. So there is an expression, “*syara' mengata, adat memakai*”, which means *syara'* is applied, and custom is respected, likewise in the areas of Jambi, Riau, Palembang, and Lampung who believe that customary law should not conflict with Islamic law.¹⁸ Therefore, the position of Islamic law in national law serves as a sub-system of the national legal system. The theory of existence states that, first, Islamic law is an integral part of national law. Second, Islamic law is recognized for its strength and authority in national law. Third, Islamic legal norms serve as a filter for national legal materials. Fourth, as the main element of national law.¹⁹

As one of the components of national law, Islamic law must have relevance following Indonesian *volk geists*. This relevance must have the following measurement; first, philosophical applicability. Islamic law is under Pancasila as the philosophy of life of the

¹⁶ Suci Ramadhan, “Islamic Law, Politics And Legislation: Development Of Islamic Law Reform In Political Legislation Of Indonesia,” *ADHKI: Journal of Islamic Family Law* 2, no. 1 (July 21, 2020): 63–76, <https://doi.org/10.37876/adhki.v2i1.35>.

¹⁷ Ahmad Qodri Abdillah Azizy, *Hukum Nasional: Eklektisisme Hukum Islam Dan Hukum Umum* (Jakarta: Mizan, 2004), 137–39.

¹⁸ Rossa Ilma Silfiah, “Kontribusi Hukum Islam dalam Membangun Hukum Nasional Berwawasan Multikultural,” *Arena Hukum* 13, no. 1 (April 30, 2020): 83, <https://doi.org/10.21776/ub.arenahukum.2020.01301.5>.

¹⁹ Mohammmad Kasim, “Hukum Islam Dan Kontribusinya Pada Hukum Nasional,” *Jurnal Ilmiah Al-Syir'ah* 8, no. 1 (June 22, 2016): 2, <https://doi.org/10.30984/as.v8i1.43>.

Indonesian nation. Considering the history of the preparation of Pancasila, which is also the thought of Islamic scholars, Islamic law is the first principle of Pancasila: Belief in the God Almighty. Second, juridical enforcement. If referring to Hans Kelsen's Stufenbau-theory, the law's enactment is based on a higher hierarchy of legal norms. Islamic law has a clear level of credibility, namely in succession from the Koran as the highest, followed by hadith, and then if no legal evidence is found from the Koran and hadith, ijihad can be carried out.²⁰ The statement refers to QS. An-Nisa: 59,²¹ Also refers to the following hadith,²²

عن أصحاب معاذ من أهل حمص قال: وقال مرة عن معاذ أن رسول الله ﷺ لما بعث معاذًا إلى اليمن قال له: "كيف تقضي إذا عرض لك قضاء؟" قال: أقضي بكتاب الله قال: "فإن لم تجد في كتاب الله؟" قال: أقضي بسنة رسول الله ﷺ قال: "فإن لم تجد في سنة رسول الله صلى الله عليه وسلم؟" قال: أجتهد برأبي ولا آلو قال فضرب رسول الله ﷺ بيده في صدري وقال: الحمد لله الذي وفق رسول رسول الله صلى الله عليه وسلم لما يرضي رسول الله عليه وسلم.

"From the Himsh disciples, from Mu'adh that the Messenger of Allah sent him to Yemen. Rasulullah saw. asked, "How do you make a decision, when there is a legal problem?" Mu'adh replied, "I will decide based on the book of Allah." The Messenger of Allah asked, "What if you do not find it in the Book of Allah?" Mu'adz said, "I will judge according to the sunnah of the Messenger of Allah." The Prophet said, "If you do not find it in the Sunnah of the Prophet?" Mu'adh replied, "I will decide based on my opinion" Rasulullah saw. patted Mu'adz's chest and said, "Praise be to Allah who guided the Messenger of Allah to what pleased the Messenger of Allah".

The third is sociological applicability. The rule of law must be accepted by society. Annerkennungs-Theorie mentions that something is called law not because it was officially enacted but because the law has been applied in society or legal flexibility.²³ Currently, implementing Islamic law in Indonesia is part of legal pluralism. This condition places Pancasila in a central position. According to Griffith, legal pluralism is a fact. Legal centralism is a myth, an ideal, a claim, an illusion. Legal pluralism is the name of a social situation and is a predictable characteristic of a social group. Islamic law is part of the choice of law in the folk law system.²⁴

In the context of Pancasila, the position of Islamic law is based on Article 29, paragraph 1 of the 1945 Constitution, which states that the state is based on one God and guarantees the freedom of its citizens to embrace religion; the following rules are obtained; First, the law must not conflict with the religious law that applies to religious adherents. Second, implementing

²⁰ Idris Ramulyo, *Asas-Asas Hukum Islam: Sejarah Timbul Dan Berkembangnya Kedudukan Hukum Islam Dalam Sistem Hukum Di Indonesia* (Jakarta: Sinar Grafika, 1997), 41.

²¹ Mohamad Taufiq and Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), *Qur'an Kemenag In MS. Word, The Ministry of Religious Affair of the Republic of Indonesia* (Jakarta, n.d.).

²² Abi Daud Sulaiman bin al-A'sy'as | Al-Sijistani, *Sunan Abi Daud* (Beirut: Maktabah al-'Asriyyah, 1997).

²³ Franz Magnis-Suseno, "Etika Politik. Prinsip Moral Dasar Kenegaraan Modern" (PT Gramedia Pustaka Utama, 2016), 73-74.

²⁴ Sulistyowati Irianto, "Sejarah Dan Perkembangan Pemikiran Pluralisme Hukum Dan Konsekuensi Metodologisnya," *Jurnal Hukum & Pembangunan* 33, no. 4 (2017): 494.

religious law requires state power; the state must regulate and implement religious law. Third, religious law, which does not require state power, can become a personal obligation of citizens.²⁵

The Legislative Dynamic of Islamic Family Law

Islamic family law in Indonesia has a complex and dynamic history, influenced by various factors including religious, political, and cultural contexts. One of the key influences on Islamic family law in Indonesia has been the process of Islamization, which began in the 13th century with the arrival of Muslim traders and scholars. Islamization continued throughout the centuries, with the spread of Islam to different parts of the archipelago, and the establishment of Islamic sultanates and kingdoms. During the colonial period, Islamic family law in Indonesia was subject to Dutch colonial law, which was influenced by the Napoleonic Code. However, with the establishment of Indonesia as an independent state in 1945, Islamic family law became an important area of focus for the government, as a means of promoting Islamic identity and values.

The development of Islamic family law in Indonesia has also been influenced by various Islamic reform movements, such as the modernist movement led by figures such as Muhammad Abduh and Rashid Rida. These movements sought to reinterpret Islamic legal principles in light of modern challenges and contexts and emphasized the importance of reason and rationality in Islamic jurisprudence. In the post-independence period, the government of Indonesia has played an important role in shaping Islamic family law through legal reforms and the establishment of various institutions such as the Ministry of Religious Affairs and the Indonesian Council of Ulama (MUI). These institutions have been involved in the development and interpretation of Islamic family law, as well as in the regulation of Islamic religious practices and institutions.

Historically, Islamic law penetrated Indonesia through sociological and cultural aspects and became the prevailing law in society. Islamic law is accepted and equal to customary law in some areas, such as Aceh, Minangkabau, South Sulawesi, and Riau. This is reflected in the terms '*adat basandi syara*', '*syara basandi Kitabullah*', '*syara mengato*'.²⁶

Tahir Mahmood mentions four patterns of reform in Islamic family law: intra-doctrinal reform, extra-doctrinal reform, regulatory reform, and codification. In Indonesia, one of the dynamics that occur is the establishment of the Islamic Law Compilation. Enacting Islamic Family Law is a way to fill the void of material law in the religious courts.

Before the enactment of KHI, Islamic family law legislation was registered with Law No. 1 of 1974 concerning marriage. Before this law came into effect, various applicable marriage laws were; first, for native Indonesians who are Muslims, Islamic religious law applies. Second, native Indonesians who are Christians apply HOCI S. 1933 number 74. Third, for native Indonesians with other religions, customary law applies. Fourth, civil law provisions apply to

²⁵ Mohammad Daud Ali, "Hukum Islam Dalam Negara Republik Indonesia," *Mimbar Hukum* 7 (1996): 910-13.

²⁶ Fitra Mulyawan, Kiki Yulinda, and Dora Tiara, "Politik Hukum dalam Bidang Hukum Keluarga Islam di Indonesia," *Ensiklopedia Sosial Review* 3, no. 2 (June 13, 2021): 116-17.

Chinese foreigners and Indonesian citizens of Chinese descent. Fifth, for European and Indonesian citizens of European descent, BW applies, including Japanese citizens. Sixth, their respective customary laws apply to other foreigners or Indonesian citizens of other foreign descent.²⁷In 1954, the Ministry of Religion enacted several fiqh books, which were used as guidelines in making decisions in court. Some of these books are Fath al-Mu'in, Baijuri, Sharqawy, Fath al-Wahhab, Mughni al-Muhtaj, Bughyat al-Mustarsyidin, and so on. This enactment was because, at that time, there was no legal stipulation in material terms, so the decision-maker used the books as material law.²⁸

Overall, the dynamics of Islamic family law in Indonesia are shaped by a range of factors, including historical, religious, political, and cultural contexts. Islamic family law continues to evolve and adapt to changing social and legal conditions, with ongoing debates and discussions about the interpretation and application of Islamic legal principles in contemporary Indonesian society.²⁹

***Iddah* for Husbands: A Political Analysis of Islamic Family Law**

Iddah is one of the consequences women must undergo after a divorce, either by divorce or the death of her spouse. Al-Baqarah (2) verse 234 explains the previous provisions for the iddah due to death, and surah al-Thalaq (65) verse 4, explains the technical iddah for pregnant women. The legitimacy of *iddah* application does not only come from the source of the Koran alone, but several prophetic hadiths also explain this. Among them is the hadith narrated by Aisyah R.A which reads:

عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: أُمِرْتُ بِرَبْرَةٍ أَنْ تَعْتَدَّ بِثَلَاثِ حَيْضٍ. ابن ماجه، في نيل الاوطار

"From Aswad, from 'Aisha, he said, "Barirah was ordered (by the Prophet) to perform iddah three times menstruation".³⁰

The enforcement of iddah for women after a divorce is not Islamic law Oriented (pure Shari'a in Islam). However, the implementation of the iddah existed before Islam came as occurred to a woman whose husband died. Islam, with its Shari'a, came as a problem-solving society (Jahiliyah) at that time. In the pre-Islamic era, many community practices were inhuman and discriminatory, especially to women.³¹ Women can be inherited, and women are considered

²⁷ Mulyawan, Yulinda, and Tiara, 119–20.

²⁸ Mulyawan, Yulinda, and Tiara, 121.

²⁹ Rachel Rinaldo, "Obedience and Authority among Muslim Couples: Negotiating Gendered Religious Scripts in Contemporary Indonesia," *Sociology of Religion* 80, no. 3 (August 20, 2019): 323–49, <https://doi.org/10.1093/socrel/sry045>.

³⁰ Muhammad bin Ali bin Muhammad bin Abdullah Ash-Shan'ani Asy-Syaukani, *Nail Al-Authar Syarh Muntaqa al-Akhbar* (Beirut: Dar al-Hizm, 2000), Vi: 326.

³¹ In pre-Islamic society (jahiliyyah), apart from highly appreciating the institution of marriage, they also highly cult the husband. When the husband dies, the wife must express her deep sorrow for the death of her husband. This practice is done by confining oneself in an isolated small room. They were also required to wear the ugliest black clothes. In addition, they are prohibited from doing several things, such as putting on make-up, wearing perfume, bathing, cutting nails, growing hair, and appearing in front of the public. It was done a whole year. Then leaving

the most despicable creatures. Women are considered the cause of poverty; it is undeniable that Umar bin Khattab at that time, buried his baby alive just because it was a baby girl. This practice was common due to the nomadic lifestyle that people lived at that time, vulnerable to wars to defend their tribes and their ancestral lands, and required much male power to symbolize strength. Women were confined to the house and did not have productive activities, which caused their rights to be not recognized in the family, such as not getting an inheritance.

Islamic law then changed the iddah to be more civilized than during the jahiliyyah period. The application of iddah for women is a law established by the Qur'an. The fiqh scholars then made a study of the iddah and studied the wisdom contained in it. Some benefits of iddah include clarifying the status of a woman's pregnancy and whether or not there is a fetus in it. Second, to give the performer of the iddah a break to calm down, not be in a hurry to get married, and give time for bereavement (if the divorcee dies). Third, it is a form of servant obedience to Allah's commands.³² The first wisdom is biological, the second wisdom is sociological, and the third wisdom is theological.

The definitive source of Islamic law (al-Quran and Hadith) states that iddah is mandatory for females. No single verse or Hadith explains that the male is also subject to this obligation. Moreover, when viewed in the verses of the Koran, the commentators interpret the pronunciation or dhamir, which indicates mudzakar can also show the meaning of muannats and not vice versa.

However, in classical literature, known to be gender-biased, exclusive, and discriminatory, it turns out that there are legal products for husbands to undergo the same practice of iddah and, simultaneously, respect women. First, if a man divorces his wife by talak raj'i, and he wants to marry a person whom he cannot marry, for example, the sister of his previous wife, it is not permissible for him to do so before the completion iddah of the woman he divorced from, who has a mahram bond with the future wife. Second, if a person has four wives, and wants to marry the fifth, then he is not allowed to marry the fifth until the iddah period for the divorced wife is completed. Third, when the husband has expressed the talak for the third time, he cannot marry his ex-wife directly before the wife remarries and then divorces.³³

One of the iddah benefits mentioned above is sociological. If it is then aimed at sociologically, then rationally, this does not apply to women only but also to men. How would the ex-wife's family feel if the husband immediately got married only a few days after the wife died? Of course, there will be feelings of offense and discomfort that will crack the relationship.

the house, they were thrown animal feces. In addition, they have to wait by the side of the road to throw dirt on passing dogs. This practice was a symbol of respect for the husband's rights. Mudir' Am Ma'had Aly and Abu Yasid, *Fiqh Realitas: Respon Ma'had Aly Terhadap Wacana Hukum Islam Kontemporer* (Pustaka Pelajar, 2005), 323-25.

³² Muhammad Syatha Ad-Dimyathi, *I'anatut Thalibin* (Beirut: Dar al Kutub al Arabiyah, 2009), 46; Abdurrahman Ibn Muhammad 'Audl al-Jaziri, *Kitab Al-Fiqh 'Ala al-Mazhab al-Arba'Ah*, vol. 4 (Beirut: Dar al-Fikr, n.d.), 466; As-Sayyid Sabiq, *Fiqh Al-Sunnah* (Beirut: Dār al-Rayyān lil-Turāth, 1990), 209.

³³ Ad-Dimyathi, *I'anatut Thalibin*, IV, 59; Wahbah Zuhayliy, *Al-Fiqh al-Islami Wa Adillatuhu*, vol. 9 (Beirut: Dar al-Fikr., 1997), 7168; al-Jaziri, *Kitab Al-Fiqh 'Ala al-Mazhab al-Arba'Ah*, 4:452.

M. Qurais Shihab gives the meaning of “مكان ان لا كل الج الإسلام”. He explained that it is impossible to force a society to follow and imitate in detail all the patterns that have been experienced by the previous civilization of a particular society, including the people of the Prophet Muhammad. Lifestyle changes and advancements in science, the advancement of women's thoughts, and the shift in the instrumental role of men have created plenty of upheaval in the application of Islamic law that is synergized with the demands of society.

Therefore, it is strongly suggested that Islamic family law also drafts laws governing iddah for husbands. This urgency is because of the sociological element and upholds human honor. Muhammad Zain and Mukhtar al-Shodiq stated that the Iddah is a transition period for ex-husbands and ex-wives due to divorce, both by the former spouse's death and divorce by lawsuit, having the authority from the Religious Courts.³⁴ This idea is not only limited to three provisions discoursed by salaf scholars but also a discourse on the application of iddah for husbands in general. Such ideas cannot be separated from the changing social context. This change also has an impact on changes in the legal order, such as the Hadith that reads “الطلاق الاطلاق”³⁵, which used to be monolithic, now applies generally.³⁵

The majority of divorces that occur in society are due to lawsuits from the wife. This fact indicates that the talk authority that used to be in the hands of men has undergone a significant shift, so both husband and wife have the right to end their marriage. Likewise, iddah activities that were once purely for women with this phenomenon can apply to men.

The imposition of iddah for women only clearly creates inequality and social injustice. The application of iddah only for women causes a double burden: the burden of divorce and the burden of undergoing iddah. Moreover, when the iddah is not imposed on a man, he can automatically marry at will. If so, the violence experienced by women increases namely psychological and mental violence. At the same time, Islamic law forbids violence against other people. Automatically the application of iddah for the husband as a step to prevent the prohibition, as the rules of ushul developed by the scholars regarding marriage, of ام الحرام الى ا marriage is forbidden if there is a belief that it can hurt the woman and cause havoc in her marriage.³⁶

Practically, the law in society has changed. These changes resulted from the influence of modernization or globalization through evolution and revolution. Changes in the law are divine and naturally change by themselves. As it is impossible to follow all the past activities, including the ones during the era of the Prophet Muhammad, Abu A'la al-Maududi argues, as quoted by Muhammad Fauzi, that humans, with their depth of knowledge about nature and scientific nature, also cause their understanding to deepen in interpreting the meanings of religion.³⁷

³⁴ Muhammad Zain al-Syafi'i and Mukhtar, *Membangun Keluarga Harmonis, CLD Kompilasi Hukum Islam Yang Kontroversial* (Jakarta: Graha Cipta, 2005), 67.

³⁵ The degree of hadith is marfu'. Asy-Syaukani, *Nail Al-Authar Syarh Muntaqa al-Akhbar*, IV, 87.

³⁶ Zuhayliy, *Al-Fiqh al-Islami Wa Adillatuhu*, 9:6516.

³⁷ Muhammad Fauzi, *Agama Dan Realitas Sosial: Renungan & Jalan Menuju Kebahagiaan* (Srigunting (Rajagrafindo Persada), 2007), 84.

In line with the opinions above, Saifullah argues that if the law does not change, it will encounter many obstacles, both dealing directly with the sense of community justice and law enforcement issues. As long as legal changes are carried out responsively and follow the legal corridors in people's lives, the law will always be in harmony with people's lives.³⁸ This opinion is in line with the opinion expressed by Wahbah Zuhaili that if the law does not align with the benefit of humans, they will surely experience poverty, and this also results in the ineffectiveness of the law in different situations and conditions. If so, it is contrary to the purpose of implementing the law because one of the objectives of implementing Islamic law is to maintain human benefit and make it happen.³⁹ It is undeniable that during the formation of Islamic law, Islam accommodated the *adah* (tradition). This finding serves as an effort to ground Islamic law because many social frictions demand such alignment. As stated in the *العادة* rule, which is the application form of the Hadith, which says:

إِنَّ اللَّهَ عَزَّ وَجَلَّ نَظَرَ فِي قُلُوبِ الْعِبَادِ بَعْدَ قَلْبِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ، فَجَعَلَهُمْ وُزَرَءَهُ، يُفَاتِلُونَ عَلَى دِينِهِ، فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا، فَهُوَ عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأَى الْمُسْلِمُونَ سَيِّئًا فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ.⁴⁰

Implementing iddah for the husband does not mean violating and creating new Islamic laws. However, this implementation supports the spirit of implementing Islamic law, which is to consider the concern of the *maslahah* aspect. Ibn al-Qayyim argues that the basis and principles of sharia are the benefits of humans in the world, and in the hereafter, all *maslahah* contains justice, mercy, benefit, and wisdom.⁴¹

The application of iddah for husbands has two balance benefits, both for vertical and horizontal purposes. The vertical benefit is to make iddah for the husband as a solution to reduce the divorce rate because divorce is a lawful act that Allah despises, as stated in the Hadith:

أُبْعَضُ الْحَالِلَ إِلَى اللَّهِ تَعَالَى الطَّلَاقُ.⁴²

Simultaneously, the benefit for horizontal purposes is maintaining good communication between the two parties so that the divorce does not become an obstacle to mutual respect. Thus, implementing iddah for husbands is one of the attempts to respect each other, closer to establishing communication between the two parties; therefore, divorce does not cause hatred. As the rationalization developed by the Syafi'iyah madzhab, the obligation to have an iddah

³⁸ Saifullah, *Refleksi Sosiologi Hukum* (Refika Aditama, 2007), 26.

³⁹ Wahbah Al-Zuhaili, "Al-Wajiz Fi Usul al-Fiqh," *Beirut: Dâr al-Fikr*, 1999, 94.

⁴⁰ Ahmad 'Ibn Hanbal, *Musnat Imam Ahmad Bin Hambal* (Beirut: Dar al-Fikr, n.d.), I/ 379.

⁴¹ Yusuf Qardhowi, *Dirasah Fi Fiqh Maqashid Al-Syari'ah; Bain al-Maqashid al-Kulliyat Wa al-Nushush al-Juz'iyat* (Kairo: Dar al-Syuruq, 2008), 147.

⁴² Al-Sijistani, *Sunan Abi Daud*, 2180.

provides an opportunity for both parties to refer back to a broken marriage, this also shows how noble marriages in Islam are.⁴³

In the Islamic Law Compilation, the length of *iddah* period is arranged in Article 170.⁴⁴ Appropriateness for the husband's *iddah* period refers to his circumstances, and there is no specific provision about the husband's bereavement period. This condition then still results in debates about the principle of propriety, which differs for each person.

The proposal to regulate *iddah* for husbands in Islamic family law is of great urgency due to sociological elements and the high respect for human dignity. Muhammad Zain and Mukhtar al-Shodiq state that *iddah* is a transitional period for former spouses after divorce, either due to the death of the former husband or divorce by lawsuit, which has jurisdiction from the Islamic court. This idea is not limited to the three provisions discussed by the Salaf scholars, but also a discourse on the application of *iddah* for husbands in general. Such discourse cannot be separated from the changing social context. This change also affects changes in legal frameworks, such as the Hadith which states *الطلاق الرجال والعدة النساء*, which was once monolithic, now applies generally. Most divorces in society are caused by a lawsuit from the wife. This fact shows that the authority of *talak*, which used to be in the hands of men, has undergone a significant shift, so both husbands and wives must be subject to the same regulations regarding *iddah*. In addition, the application of *iddah* for husbands can provide a period of reflection and evaluation for both parties after divorce or the death of a spouse, which can help prevent hasty decisions that may result in regret later on.

Furthermore, regulating *iddah* for husbands can also help protect the rights of women in divorce proceedings. It can ensure that husbands fulfill their financial obligations towards their ex-wives during the *iddah* period, and prevent them from marrying another woman during that time, which would be considered a violation of the ex-wife's rights. Overall, the proposal to regulate *iddah* for husbands in Islamic family law can promote gender equality and protect the dignity and rights of both parties involved in divorce proceedings.

Analysis of the political aspects of Islam related to *iddah* for husbands is about the need for accommodation of Islamic law to social developments and shifts in gender roles that occur in today's society. Islamic law accommodation theory is relevant to study in this context. This theory states that Islamic law can be adapted to the social and cultural conditions of society without changing the basic principles of Islamic law itself. In this case, the need to accommodate Islamic law towards *iddah* for husbands is a form of effort in developing Islamic law that is more inclusive, just, and by the demands of the times. This is in line with Islamic political principles which emphasize the importance of maintaining justice and a balance between rights and obligations between husband and wife.

⁴³ al-Jaziri, *Kitab Al-Fiqh 'Ala al-Mazhab al-Arba' Ah*, 4:454.

⁴⁴ Directorate General of Islamic Community Guidance, *Kompilasi Hukum Islam*, Article 170.

In the political theory of Islamic law,⁴⁵ there is also a relevant theory to study, namely the theory of tazkiyah al-mufradat. This theory teaches that Islamic law does not only regulate physical aspects but also the spiritual and moral aspects of individuals. In the context of iddah for husbands, this theory shows that implementing iddah for husbands will give time for husbands to clean themselves spiritually and morally after a divorce, to improve relations with ex-wives, ex-wife families, and society as a whole.

In the context of iddah for husbands, the need for accommodation in Islamic law can help balance rights and obligations between husband and wife, as well as help improve social relations in society. It will also help to foster mutual respect and respect between husband and wife and strengthen family and community relations as a whole.

One of the political implications of Iddah for husbands is its potential to reduce the divorce rate among Muslim couples. Divorce is a lawful act in Islamic law, but it is discouraged, and Allah despises it. By implementing Iddah for husbands, couples will have more time to reflect on their decision and reconsider their actions before finalizing their divorce. Another political implication of Iddah for husbands is that it can help maintain good communication between the two parties. Divorce can often lead to animosity and hostility between couples. By implementing Iddah for husbands, the couple can use the time to communicate with each other and work through their issues. This can help prevent the divorce from causing long-term damage to their relationship and help them maintain mutual respect.

Conclusion

One of the highlighted factors in the political analysis of Islamic law is the iddah for the husband. In the Qur'an and Hadith, it is clear that iddah applies to women. However, some fiqh literature mentions a period of mourning for the husband. The compilation of Islamic law also states a period of bereavement for husbands following propriety. However, trying to reach further, the CLD KHI mentions the iddah for the husband, which some consider necessary in changing Islamic law.

While Iddah is mandatory for females according to the definitive sources of Islamic law, classical literature indicates that husbands can also undergo the same practice of Iddah. The proposal to draft laws governing Iddah for husbands in Islamic family law is urgent because of the sociological element and upholding human honor. The proposal acknowledges the changing social context and its impact on Muslim families, where divorce rates are increasing and causing significant harm to families and individuals.

The proposed laws should outline the duration and restrictions of Iddah for husbands, similar to Iddah for wives. The duration could be similar to that of wives, which is three months, or it could be adjusted depending on the circumstances surrounding the divorce. The restrictions could include refraining from sexual intercourse, engaging in social gatherings, and wearing fancy clothing or jewelry. The laws should also clarify the conditions under which

⁴⁵ Mahdi Syahbandir et al., "State and Islamic Law: A Study of Legal Politics on Zakat as a Tax Deduction in Aceh," *AHKAM: Jurnal Ilmu Syariah* 22, no. 1 (June 30, 2022), <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/26200>.

Iddah for husbands should be implemented, such as in the case of an irrevocable divorce or if the husband has initiated the divorce.

The implementation of Iddah for husbands in Islamic family law will require careful consideration of the social context and potential implications on families and individuals. The implementation of these laws should be accompanied by awareness campaigns and counseling services to help couples navigate the process and understand its purpose. The implementation should also be monitored to ensure that it achieves its intended goals and does not cause harm to families and individuals.

In conclusion, the political implications of Iddah for husbands in Islamic family law are significant. The implementation of Iddah for husbands can reduce the divorce rate among Muslim couples, maintain good communication between the two parties, and uphold the ethical and moral values of Islamic law. The proposal to draft laws governing Iddah for husbands in Islamic family law is urgent and should be accompanied by awareness campaigns and counseling services to ensure its successful implementation. The implementation of these laws should be monitored to ensure that they achieve their intended goals and do not cause harm to families and individuals.

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