



THE PHILOSOPHICAL AND SPIRITUAL MEANING OF THE IDDAH PERIOD IN ISLAM: Its Influence on the Formation of the Character of Muslim Women

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Abstract

The iddah period in Islam is the period lived by women after divorce or the death of their husband, which has a deep meaning both philosophically and spiritually. This research aims to examine the philosophical and spiritual meaning of the iddah period and its influence on the formation of the character of Muslim women. The study also identified that iddah plays a role in shaping the character of Muslim women by teaching patience, wisdom, and maturity in the face of life's trials. Psychologically, the iddah period helps women cope with the loss and trauma caused by divorce or death of a partner. In addition, the iddah period also provides time for women to adjust to society after changes in their social status. In the social context, iddah helps women to return to improving social relationships and live a more independent life. The results of this study show that the iddah period is not only a legal obligation, but also an important process in women's spiritual, emotional, and social self-development, as well as contributing to the formation of a stronger and more mature character.



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A. INTRODUCTION

In Islamic teachings, 'iddah is the time that a Muslim woman must wait for after a divorce or the death of her husband. The 'iddah period not only contains the rule of law in religion, but also has a very deep philosophical and spiritual value. In simple terms, the purpose of the 'iddah period is to protect women's rights from problems that will arise related to the death of their husbands and to provide protection for the rights of offspring in accordance with religious law. However, the philosophical and spiritual values of the 'iddah period have not been fully understood by women themselves and society in general.

The 'iddah period is a sacred moment that must be interpreted as part of a woman's life journey in facing the complexities of life in the future. A woman whose husband dies is required to abide by certain rules set by Islamic law during the 'iddah period. This is related to women's commitment to maintaining the honor of the family from all the worst possibilities in the future. Matters concerning women's rights are certainly protected by the rule of law after the death of their husband. The scholars have agreed that the law on the period of 'iddah must be followed and obeyed by the woman whose husband died (Hasanudin, 2021: 53-69).

The 'iddah period is not only a time to wait, but also a moment of introspection that can help women strengthen themselves, evaluate their life journey, and prepare themselves for the future. As a sacred moment, the 'iddah period provides an opportunity for women to think critically about their roles and positions in the midst of the situation that is behind it. Philosophically, the 'iddah period is a moment of contemplation for women to get closer to Allah, strengthen faith, and form positive character in facing the complexity of future problems. In other words, the 'iddah period in the teachings of Islam is intended to know the status of the womb and avoid mixing the nasab of the future baby.

In Islamic law, 'iddah is understood as an obligation in religious teachings that must be obeyed by a woman whose husband dies or divorces (Kurniawati, 2019). The period of 'iddah is not an instrument to restrain and shackle women from social life, but to provide a guarantee of legal certainty about offspring, especially for women who are divorced or left to die by their husbands. In other words, 'iddah is a term for the time when a woman postpones marriage after her

husband leaves her (Sabiq, 2018). At this moment of 'iddah, women are given time to adapt to life changes in order to maintain overall health.

In the modern era, the meaning of 'iddah is perceived solely as a restriction or regulation that limits women's freedom. This view has sparked debate among Muslim communities, where 'iddah is considered a law that isolates women from social life, which causes psychological distress for some women who are left behind by their husbands due to death or divorce. If examined from the aspect of gender equality, 'iddah that is only given to wives is part of social injustice because they have to accept a huge responsibility. In addition, women can freely marry whoever they choose if the 'iddah period is not imposed on their husbands. If this happens, then women will become victims of more intense violence, especially mental and psychological violence (Yunus, 2023).

The value of justice in the law of 'iddah is that men and women both have an obligation to carry out iddah so that they are served fairly. Meanwhile, the value of the benefits of the 'iddah law is that the implementation of iddah for men is an advantage that will uphold the values of brotherhood for relatives in general, especially husband and wife. Taking into account the aspects of welfare and equality, the laws governing the period of 'iddah of husband and wife must be adjusted. This will strengthen the sacredness of marriage, strengthen the philosophical meaning of 'iddah as a period of reference between husband and wife, heal the wounds caused by divorce, and complicate divorce. (Roff'e, 2023:2).

From a spiritual standpoint, however, 'iddah is a process that helps women maintain their thoughts and emotions after a significant event, such as divorce or the death of their spouse. Meanwhile, from a philosophical perspective, the 'iddah period is seen as a time full of wisdom, where women are invited to undergo a gradual transition phase, without having to rush or lose direction. It was at this moment that women learned many lessons about the importance of patience in facing all forms of tests from God. At the same time, the 'iddah period can shape women's character in terms of overall emotional, mental, and spiritual strength

However, research that elaborates in depth on the philosophical and spiritual meaning of the 'iddah period and its impact on the formation of the character of Muslim women is still very limited. Some previous studies have focused on the issue of 'iddah in the aspect of Islamic law and tend to forget the spiritual values

experienced by women. Therefore, a comprehensive study is needed to explore the philosophical and spiritual meaning of 'iddah and how this period plays a role in strengthening the identity and character of Muslim women in the modern era.

There is some research on the concept of 'iddah in the perspective of Islamic law that is relevant to this research. There is research conducted on the demand for gender equality in the period of 'iddah which is manifested in the Compilation of Islamic Law. This study shows that there is an inadequacy in the justification of the request for gender equality in the implementation of the 'iddah period in the view of *Maqāṣid al-Shari'ah*. (Abdullah, Putri, Salhein, 2023: 275-290) Other research is related to the impact of 'iddah on cleaning the female reproductive organs, straightening the nasab so that there is no mixing, and preventing sexually transmitted diseases. (indrayani, 2024, :127-134) This means that women who are in the 'iddah period are prohibited from marrying before the 'iddah period is over and are prohibited from going out of the house except in an emergency (Afadi, 2023:134-140).

Research on 'iddah must be admitted to focus a lot on the issue of Islamic law as a basis for women to respond to this issue. This research shows that the law regulating the period of 'iddah for men is very urgent and must be accompanied by an awareness campaign on the importance of the period of iddah in Islam. (Azis,2023:34-49) In addition, 'iddah is a rule that must be followed by a woman after divorce from her husband, either due to death or divorce. This study illustrates that the implementation of 'iddah in Islamic law is the time needed to complete the moment after there is a final decision from the court regarding the husband who does not fulfill his obligations.

In addition, there are several studies that also clearly illustrate that women who propose divorce more often violate the rules of the 'iddah period, which is caused by many factors, namely education, economy, family disputes, and infidelity (Sitompul, 2024: 532). The results of this study show that women who work during the 'iddah period can do so as long as they do not violate Islamic law and do not ask for what they need. Some forms of offense that are often committed, such as going out of the house in clothes that attract men's attention or wearing perfumes that provoke male orgasm, they are allowed to do so (Pribadi et al. 2022:261-271).

Research on the 'iddah period in Islam has been discussed in various literatures, but it is generally limited to aspects of Islamic law or jurisprudence, such as the time limit of 'iddah, the specific rules that must be followed, and the rights and obligations of women during this period. Research that explores the philosophical and spiritual aspects of 'iddah and its impact on the formation of the character of Muslim women is still relatively limited. Therefore, this research will fill the gap by highlighting the philosophical and spiritual side of 'iddah that can provide a deeper understanding for the formation of the character of Muslim women in the future.

This research is expected to make an important contribution, especially in enriching the public's understanding of 'iddah as part of Islamic spirituality that supports women's personal development. With a deeper understanding, it is hoped that Muslim women will undergo the period of 'iddah not only as a legal obligation, but also as a spiritual journey that helps them become stronger, patient, and empowered individuals in living their lives in the future.

B. METHODS

This research uses a qualitative approach with the library research method. The selection of a qualitative approach in this study is intended to describe in detail how the philosophical and spiritual meaning of the 'iddah period in Islam and its implications on the formation of the character of Muslim women in the future. This method will allow researchers to explore and explore the philosophical, spiritual, and subjective perspectives of Muslim women in undergoing the 'iddah period. This method will deeply understand the philosophical and spiritual views of the 'iddah period which are only seen from the aspect of Islamic law to gain a strong theoretical understanding of the concept of iddah, this study will use documentation techniques to collect theoretical and conceptual data from relevant sources, such as books of tafsir, classical and contemporary literature on iddah. Meanwhile, the data analysis technique used in this study is a descriptive-thematic technique.

C. RESULTS AND DISCUSSION

This section is the result of an analysis based on a literature study that is directly related to the philosophical and spiritual meaning of the 'iddah period in Islam and its implications for the formation of the character of Muslim women. The 'iddah period is a period of time that must be carried out by a woman who has divorced or due to the death of her husband before being allowed to remarry. In Islamic teachings, the period of 'iddah is not only related to the waiting time, more than that it contains philosophical and spiritual meanings that affect every aspect of life.

The Philosophical Meaning of the Iddah Period in an Islamic Perspective

From the perspective of Islamic law, 'iddah is a shari'i obligation ordered by Allah SWT to Muslim women who have experienced divorce or the death of their husbands. For women who are divorced from their husbands, it is obligatory to undergo 'iddah, as a period during which it is not permissible to marry another man. (Syarifuddin, 2011) The 'iddah period is carried out on the basis of prudence to ensure that there is no pregnancy that causes conflicts about the fate of the child, gives women the opportunity to adapt to the status they hold, and maintains the honor and glory of women in the midst of society. This view is in accordance with the purpose of applying Islamic law, which is not only normative-doctrinal, but also contains a lot of wisdom and ethics in organizing the social life of society as a whole.

The period of 'iddah varies depending on the situation of the woman, such as the period of 'iddah for divorced women in contrast to women who are left dead by their husbands. This variation suggests that Islam pays special attention to the emotional and psychological condition of women in dealing with difficult life situations, while ensuring that every aspect of their lives is maintained within the framework of Islamic law and ethics. This shows that Islam has full attention to the future of women who often face discrimination in various aspects. There are several philosophical meanings that underlie the period of iddah in Islam.

The philosophical and spiritual aspects of the 'iddah period confirm that this period is a transitional phase for a woman in introspection and self-reflection related to her relationship with Allah. This phase shows that women have time to

think clearly about the future of their families. According to Abou El Fadl, the period of iddah in Islam has a philosophical dimension related to time, introspection, and the discovery of the meaning of life. In this context, 'iddah can be considered as a phase in which a woman has the opportunity to evaluate and understand the events she has experienced, as well as prepare herself to see the world from a different perspective. (El Fadl, 2006)

Moments of Reflection and Self-Transformation, the 'iddah period is seen philosophically as an important phase for women to reflect on their life journey, understand the feelings caused by the change in marital status, and discover the meaning behind the events they experience. The 'iddah period can also be considered as a time of "transition" full of meaning and wisdom, where women have the opportunity to deepen their understanding of themselves and strengthen their relationship with Allah SWT through worship and prayer.

One of the lessons of the "iddah" provision is that divorced husband and wife especially husbands who reject their wives can reflect and reconsider their divorce actions, since divorce is usually based on emotions and does not consider or consider the consequences it will cause. Thus, with the existence of 'iddah, for a husband and wife who regret their divorce, the two can return (refer) to the marital relationship. Philosophically, the 'iddah period provides an opportunity for husband and wife (both men and women) to introspect themselves on all the decisions that have been taken. (Syarifuddin, 2006)

In its development, the 'iddah period is not only a time to wait physically, but also a time to strengthen the spiritual and emotional aspects in order to be able to be wise in making a decision in life. From an Islamic perspective, the 'iddah period provides an opportunity for women to focus on self-reflection, introspection, and prepare themselves for the next phase of life with a deeper understanding and mental fortitude that is in line with the values of Islamic teachings.

Perseverance and Tawakal, the philosophical meaning of the 'iddah period in Islam is closely related to a woman's ability to be steadfast and tawakkal to Allah. When a person is trained to be patient and resilient in accepting every test God gives, they can become resilient and not easily tempted by momentary pleasures. One of the actions taken by the Sufis is to restrain their desires with an attitude of

ridla, which means to gladly accept all the rules of God. In addition, a person can survive trials by being pious, which means following all of God's commandments and abandoning His prohibitions.

The concept of fortitude and tawakal, which means surrendering oneself completely to the will of Allah SWT in facing the trials of life, is also described in the philosophy of 'iddah. In the Islamic view, every difficulty faced by a Muslim is considered a sign of Allah's affection for them, which is meant to improve their faith and character. The 'iddah period gives women time to deal with the loss with patience and trust, whether through the death of a spouse or divorce. Allah will give strength and ease for a woman to live a life full of these challenges if she is able to be steadfast and tawakkal.

The concept of patience is an important part of religious teachings. However, its psychological foundation is very universal and not limited to just religious aspects. For example, research on the teachings of Al-Ghazali and Muhammad Husein al-Tabaṭaba'i shows that patience is a virtue that strengthens a person spiritually and socially. Patience directly affects a person's psychological and mental aspects in facing various challenges in life in the world. (Fatah, 2020:76-108) In summary, the understanding of patience during 'iddah combines cognitive and emotional elements, emphasizing how important patience is in the face of life's challenges and how it helps women's psychological well-being.

One of the characteristics of a believer, according to Al-Ghazali, is patience and fortitude; the way to achieve spiritual and emotional closeness to Allah is to be patient in the face of life's trials. The 'iddah period also teaches women to accept the destiny set by Allah and realize that everything in their lives has a greater purpose. This concept not only comes from religious and cultural teachings, but also relates to patience in various aspects of human life, such as patience during the 'iddah period. (Primalita, Hidayah, 2021:43-58)

Means of Self-Purification and Improvement of Moral Education, the period of 'iddah is associated with the improvement and purification of oneself from all things, which is contrary to religious teachings. Iddah is also considered a means to perform "self-purification" in the face of an increasingly complex future. In this context, self-purification means that women are invited to consider and improve

themselves, build stronger character, and prepare themselves with a wiser attitude to face the life ahead. The concept referred to as "tazkiyatun nafs", or purification of the soul, is in line with this philosophy, which states that the period of 'iddah is the perfect time to do muhasabah or self-introspection on all past deeds.

Al-Ghazali in *Ihya Ulumuddin* emphasizes the importance of the process of purification of the soul in facing all the trials of life. (Al-Ghazali, 1997) During the 'iddah period, women are invited to improve themselves spiritually, ask for forgiveness, and get closer to Allah SWT. They are invited to process the pain or loss they have experienced and turn it into the strength to rise and live a life with more faith in Allah and with more faithfulness. This is due to the fact that women are a representation of strength that allows them to endure in the face of any hardship without despairing because of bad things that happen.

One of the shari'a that can provide moral education to women who are abandoned by their husbands is the 'iddah period. However, it should be noted that the 'iddah period will run smoothly if the husband has fulfilled the obligation of maintenance and the rights of women during the 'iddah period. By doing so, women can get better moral education and improve their image as married Muslim women. In addition, it is expected that women who are doing 'iddah avoid using social media that can interfere with their 'iddah (Hardani et al. 2023:540).

Emotional and Psychological Recovery, from a philosophical perspective, the 'iddah period also means a time to improve emotions and mental health for a woman so that it is easier to accept the circumstances that God has determined. This period gives women time to recover from the trauma caused by death or divorce. This transition period becomes very urgent in recovering from psychological trauma when women experience divorce or the death of their husbands. Emotional recovery is part of the life balance that is recommended in Islam. Women who are in the period of 'iddah have the opportunity to reflect and accept their circumstances, strengthen themselves, and continue their lives in peace. It also gives women time to restore balance in their lives and prepare themselves physically and mentally for the future.

Women whose husbands die because of the 'iddah period have a longer period of mourning or condolences. Although the latter is just a coincidence, the death of a husband is not a matter that can be forgotten quickly. In addition, the

death of a husband brings psychological consequences, which take time to heal and to avoid public slander. This shows that the philosophical meaning of the 'iddah period is psychological recovery after the trauma of divorce or death (Rofiq, 2013).

'The Sanctity of Time, Philosophically, time is considered very sacred in Islam and has an important role in the course of human life. First, time as the capital of life, according to Al-Ghazali. Time is limited in human life, and every second that passes is a missed opportunity to worship or improve oneself. Second, manage your time and yourself. He emphasized the importance of discipline and time planning, especially to avoid wasting time on useless things. Third, the importance of time to draw closer to God. According to Al-Ghazali, time should be used to improve the relationship with Allah through dhikr, worship, and introspection. He stated that more time was spent on things that increased faith and piety toward God (Al-Ghazali).

Then what is the relationship between time and the period of 'iddah? The 'iddah period is defined as a specific time set by Allah SWT to give women time and opportunity to reflect, improve, and transform themselves. By emphasizing that time has a spiritual dimension and serves as a way for humans to get closer to God, Al-Ghazali supports this idea. During 'iddah, Muslim women are given the opportunity to feel the "presence" of time, so that they can reflect and gain strength.

According to Al-Ghazali, the concept of time in Islam is very important and should be used for good and benefit. According to this perspective, 'iddah is not a wasted or limited time for activities; rather, it is a time that has spiritual value and is beneficial to the development of the personality and character of the Muslim woman who lives it. The concept of time in 'iddah is seen philosophically as a tool to get closer to Allah, increase spiritual awareness, and gain an understanding of the greatness of Allah in human life. Time is an important aspect in determining human behavior and character. Certain periods in a person's life, such as the 'iddah period, facilitate the spiritual journey and are an important point to build a woman's moral and spiritual character to face future difficulties.

Respect for Family and Community Values, Philosophically, 'iddah has an important meaning for respect for family values and society in general. In Islam, 'iddah is not only aimed at maintaining the honor of individual women, but also maintaining the honor of the family and society at large. The 'iddah period provides

an opportunity for women to reset their lives after major events in their lives, so that they return to their role in society in a more positive and respectful way. This certainly aims to glorify women as the mother of civilization in the world, in order to avoid all kinds of slander and other life problems.

In Islamic law, the 'iddah period is a period of balance in which women's rights and obligations are regulated with the welfare of the individual and society in mind. It currently serves as a way to maintain the honor of women, family, and moral values in society to prevent bad things and bad discussions in society. In a philosophical context, the 'iddah period is a woman's way of expressing grief over her husband's death as part of the process of emotional and psychological recovery (Al-Jurjawi, 1992).

In today's age, the understanding of 'iddah is often misinterpreted or considered a form of restriction for women. However, a deep philosophical understanding of iddah shows that this period is not just a meaningless "waiting"; It has great spiritual and ethical significance to safeguard the honor of the family. Muslim women see 'iddah in a more positive and wise way, seeing it as an opportunity to improve themselves from everything that is considered contrary to religious teachings. 'Iddah is seen as Allah's way of protecting the welfare and honor of Muslim women's families, because women are not allowed to remarry before the end of the 'iddah period this time aims to provide time to reflect, mourn, and honor the deceased husband and his family (Novalia & Hakim, 2024).

In today's fast-paced society, many consider 'iddah to be irrelevant, whereas in an Islamic philosophical perspective, this period is understood as a meaningful time for spiritual growth and introspection. Facing modern challenges, it is important for Islamic thinkers to provide relevant interpretations so that the values of 'iddah are still understood and applied in contemporary life.

From a philosophical perspective, the 'iddah period in Islamic law has a deep and broad meaning. It is not only a time of waiting, but also a means of reflection, self-transformation, emotional recovery, and spiritual purification. 'Iddah helps Muslim women in the process of introspection and character strengthening and gives respect to family and community values. From the perspective of Islamic legal philosophy, 'iddah contains no important aspects, namely the aspects of certainty, justice, and the benefit of women in people's lives (Al Amin, 2016: 97-118).

Although 'iddah is considered taboo for some modern societies, a deep philosophical understanding reveals universal values that remain relevant to the spiritual, social, and psychological lives of Muslim women. The philosophical meaning of 'iddah in Islamic law illustrates how important it is to respect time, maintain honor, and strengthen oneself in every phase of life, so that women who live this period rise up with a stronger character and full of wisdom.

The Spiritual Dimension of the 'Iddah Period in an Islamic Perspective

The 'iddah period is a waiting period prescribed in Islamic law for Muslim women who have been divorced or left to die by their husbands before being allowed to remarry. According to the Qur'an, the period of 'iddah for a divorced woman is three times the holy period or about three months (QS Al-Baqarah: 228), while for those left behind by her husband it is four months and ten days (QS Al-Baqarah: 234). The iddah period is understood as a prohibition for women to remarry, but allows them to go out of the house and decorate according to the atmosphere and needs of the workplace. The findings of the study on the iddah period for wives who are left behind by their husbands, based on the analysis of the two verses studied, show that there is harmony with the spirit of sharia maqashid which emphasizes the benefit of the wife (Firmansyah, Hezbollah, haidir, 2023:359). The redaction of the verse is a form of the Qur'anic language style to carry out 'iddah as part of Allah's command for women who are rejected after being interfered with (Shihab, 2000).

Spiritually, iddah is more than just a time of waiting; it is a time of wisdom that is meant to encourage Muslim women to draw closer to Allah SWT, deepen their worship, and reflect on their life's journey. This period provides space for women to evaluate themselves, cultivate spiritual awareness, and accept the test of life with sincerity and tawakal. 'Iddah contains respect for the deceased husband and also as a form of recognition for the husband's kindness (Shabuni, 2003).

Means of Drawing Closer to Allah, the 'iddah period is a unique opportunity provided by Islam for women to strengthen their spiritual relationship with Allah SWT. When a woman is in the 'iddah period, she is given the opportunity to get closer to the Creator through various worships such as prayer, *dhikr*, and prayer. During this time, women are encouraged to live a simple life and avoid jewelry or

flashy decorations as a sign of sadness and respect for the events they experienced. This shows that 'iddah has a very high spiritual value as a value of worship in carrying out Allah's commands towards Muslim women (Ash-Shabuni, 2003).

'Iddah also has significant spiritual value, especially in providing time for women to cope with emotional trauma or feelings of loss after divorce or the death of their husbands. The 'iddah period is seen as an opportunity for Muslim women to strengthen their bond with God, find meaning in life after loss, and build fortitude and tawakkal. These spiritual values are not only beneficial for women's emotional recovery, but also help them to achieve inner peace and tranquility. In other words, 'iddah as a means of determining paternity, reconciliation, and worship. Grief and mourning are important features in divorce and widowhood cases, and community and community support is available during the 'iddah period (Elbashir, 2024:865-869).

Teaching Sincerity and Perseverance, in a spiritual context, the 'iddah period teaches Muslim women about the meaning of sincerity and fortitude. Divorce or death of a spouse is a great test that carries a profound emotional impact. The time of 'iddah is a time for women to accept their destiny and strengthen their hearts with humility before Allah SWT. This sincerity and fortitude are part of the Islamic teachings that lead a Muslim to surrender to Allah in every circumstance.

According to Imam Al-Ghazali in *Ihya Ulumuddin*, sincerity and fortitude are the essence of a servant's devotion to his Lord. The 'iddah period is a means for women to undergo spiritual practice in sincerity, put aside personal desires, and try to accept Allah's destiny with an open heart. This process is not something easy, but it has a high spiritual value in forming a strong and patient character.

In Islam, laughter and patience are the main characters expected of a Muslim in the face of life's trials. The 'iddah period gives women time to reflect and live these values in their daily lives. The 'iddah period helps women to accept Allah's destiny sincerely and view the events in their lives as part of His plan. This spiritual dimension makes 'iddah a time that can strengthen faith and bring women to a deeper understanding of their roles and purposes as servants of Allah. Spiritually, the 'iddah period is aimed at finding out whether a woman's uterus is clean or not from her ex-husband, because the marriage bond that was carried out before is sacred in religious law (Judge, 2000:201).

The Phase of Purification of the Soul (Tazkiyatun Nafs), in Islamic spirituality, iddah is also seen as a time of tazkiyatun nafs, or purification of the soul. This time provides an opportunity for women to reflect on their life journey, reflect on past actions, and cleanse their hearts of all the sadness, anger, and dissatisfaction that may arise from separation. This is done to treat past wounds and open new and better pages in the future. This tazkiyatun nafs is very important in Islam as a way to build a purer relationship with Allah.

During the iddah period, women are given the opportunity to improve themselves through introspection and spiritual reflection. This introspective involves acknowledging all wrongdoing, both in the marriage relationship and in other aspects of life, and asking God for forgiveness. As stated in the book Al-Hikam by Ibn 'Athaillah, times of solitude and contemplation are an effective means of increasing closeness to Allah and gaining wisdom from every event.

'Iddah as the Path to Piety (Taqwa), the main purpose of Islamic laws, including 'iddah, is to instill piety or piety of Allah in the hearts of His people. The time of 'iddah instructs women to always trust and leave all affairs to Allah. This forms a pious personality and strengthens the belief that Allah is the holder of all destiny.

In QS. Al-Baqarah verse 282, Allah reminds the importance of taqwa and that those who are pious will be given a way out of all difficulties. In the context of 'iddah, this piety translates into an attitude of patience, tawakal, and always thinking positively that Allah always has the best plan for His servants. The 'iddah period provides space to develop this attitude with full seriousness so that women become more obedient and fearful of Allah after the 'iddah period ends.

Strengthening Connections with the Inner Realm, the 'iddah period also has a spiritual meaning as a time to strengthen the connection with the inner or spiritual realm. When a woman undergoes the 'iddah period, she is in a phase of life that invites her to know herself better, understand her weaknesses and strengths, and strengthen her relationship with Allah SWT. The 'iddah period allows women to search for the meaning of life, and realize that Allah is the only true source of strength in life. This view reflects how important this phase is in honing the spiritual depth of Muslim women.

Consciousness Builder, behind the event of divorce or the death of a husband, there is a wisdom of destiny set by Allah, which is difficult for humans to understand. The 'iddah period teaches women to embrace the hidden wisdom in the events that have occurred. Islam teaches that everything that happens in life is God's decree and is part of His great plan.

The 'iddah period provides an opportunity for women to seek and understand the wisdom contained in the events they experience. Accepting destiny with open hearts and seeking wisdom behind it is one form of spiritual maturity that will bring a person closer to God. The 'iddah period is an ideal time for women to understand that behind every difficulty there is always wisdom that can be a lesson for the future life. In Islam, prayer and dhikr are the main means of getting closer to Allah and asking for His help. The 'iddah period provides space for women to pray and dhikr more. This prayer and dhikr serve as a source of spiritual strength that helps them deal with feelings of loss or loneliness that arise during the 'iddah period.

As taught by the Prophet PBUH, increasing dhikr will make the heart calm and bring happiness. By increasing dhikr and prayer during the 'iddah period, Muslim women not only gain peace of mind, but also feel closer to Allah SWT. This opportunity is one of the spiritual aspects of 'iddah that allows women to gain greater strength from spiritual sources in the face of life's trials.

Momentum of Renewal of Commitment to God, 'Iddah also has a spiritual meaning as a time for renewal of commitment to Allah SWT. After experiencing major life events such as divorce or the death of a husband, Muslim women are in a very emotionally vulnerable phase. The period of 'iddah gives them time to renew their commitment and improve their relationship with Allah SWT, realizing that only Allah is able to provide true peace and happiness. During 'iddah, Muslim women are given the opportunity to improve themselves and ask Allah for forgiveness for any shortcomings or mistakes that may have occurred in previous relationships. This renewal of commitment involves the intention to become a better and more obedient person in living life according to the guidance of Islam.

The Iddah Period of Feminism Perspective

Feminism is a form of awareness that grows from the experiences of oppression and exploitation experienced by women in society, the workplace, and the family. This awareness triggers collective action from women and men to change that reality. The main goal of feminism today is to realize equality, dignity, and freedom for women in choosing their way of life and managing their bodies, both in the domestic and public spheres. Here are some of the theories of feminism that the world knows:

Liberal Feminism, this school of thought argues that women have the same thinking ability as men. In essence, men and women have the same position. Therefore, the rights that men have should also apply to women, such as the right to education, freedom, and happiness. However, this will not be realized if women are still limited to domestic roles that depend on their husbands. This role can hinder the development of women's thinking skills and instead highlight the emotional aspect. In conclusion, family institutions are considered the cause of discrimination against women. This school also criticizes values, traditions, norms, religions, and cultures that limit women only to the domestic sphere.

Marxist Feminism, Marxist feminism has an important role in formulating the concept of gender equality. This school bases its conceptual framework on the thought of Karl Marx and Friedrich Engels. Engels' classic work, "The Origin of the Family, Private Property, and the State", became a strong foundation for Marxist feminism in understanding the subordination of women in the household structure that was closely related to the capitalist system of production. Women's work in the domestic sphere is a pillar of capitalist production, even though it is factually considered worthless in the system.

In the family structure, often the husband is seen as the dominant group that exploits, while the wife as the exploited group. According to Marxist feminist views, the patriarchal system rooted in capitalism strongly influences gender relations. Therefore, efforts to achieve gender equality can be done by eliminating the rigid separation between domestic work and work in public spaces. Women's empowerment will be realized if they are actively involved in production activities and not just fixated on household affairs.

Feminism Sosialis, Alison Jaggar argues that socialist feminism combines the materialist historical methods of Marx and Engels with the concept of "personal is political" promoted by radical feminists. This school believes that the oppression of women can spark revolution, but rejects the idea of radical feminism that bases the female model on gender differences. For socialist feminists like Einstein, injustice is not caused by biological differences between men and women, but by social constructs that judge and assume those differences.

Feminism Radical, this group wants a change in the family system from patriarchy, which has long been embedded in the institution of the family, to a matrilineal system. They also think that men often oppress women, while women are considered innocent and have positive values attached to them as women. These radical feminists argued that women were equal to men and were able to live independently. They want to change the traditional family concept that is considered to place women in a lower position, regardless of the potential that exists in women.

From the various views that have been described, it can be concluded that the struggle for gender equality includes several important aspects. One of them is the assumption that women and men must have physical equality. Women should no longer be considered as weak and helpless figures, but must be recognized as having the same abilities and strengths as men.

Views that identify women with tenderness often cause women to be marginalized and considered less important. In fact, in fact, women are also able to do various things that are generally done by men.

In addition, gender equality also includes equal sexual rights. The feminism movement emphasizes that women and men should have equal rights when it comes to sexuality. Women are not only passive parties in sexual relations, but also have the right to express their sexual desires. In the view of radical feminism, women even have the right to channel their sexual desires according to their wishes, including with the same sex (Safithri, 2019:51-53).

Kate Millett's Thoughts on Libertarian Radical Feminism

According to the ideas of radical libertarian feminism, sex and gender are two different concepts and cannot be directly linked. Selden, in the book "Theory,

Methods and Techniques of Literary Research" by Nyoman Kutha Ratna, states that there needs to be a distinction between women and men (as biological differences or natural nature) and masculine and feminine (as psychological and cultural differences). This statement implies that femininity and masculinity are cultural constructs, not something natural. Based on Millett's view, the hegemony of masculinity and the subordination of femininity is reflected in the unequal division of character, roles, and status between the feminine and the masculine.

In character grouping, women are often associated with passivity, lack of intelligence, obedience, kindness, and lack of independence. Meanwhile, men are more often associated with aggressive, intelligent, strong, and effective traits. Millett also explains that in a patriarchal society, men are expected to be ambitious, accomplished, and self-interest-oriented. In contrast, women are often identified with domestic service roles, which include personal matters such as sexuality and childcare. In terms of social status, Millett argues that a woman's status is affirmed through two main categories: character and behavior.

The dominance of men in the public and private spheres led to the emergence of a patriarchal system. Therefore, the power held by men must be eliminated so that women can achieve freedom. However, this is not a simple task. To eliminate male dominance, both women and men need to eliminate the concept of gender, especially sexual status, roles, and characters that have been built under the patriarchal system.

According to Millett, patriarchal ideology exaggerates the biological differences between men and women. This ideology ensures that men always have a masculine and dominant role, while women always have a lower or feminine role. The power of this ideology is so great that men are often able to gain approval from the women they oppress.

The problems proposed and concluded by Millett turned out to have a wide impact, not only limited to radical politics. Millett questions why in a society that is considered free, where women have equal political and civil rights, as well as unlimited access to education, all important decisions in society are dominated by men without involving women. He also questioned the reasons why women are often placed in lower positions than men.

Millett developed the idea of "sex politics" that emphasized that in the most intimate relationships between men and women, men tend to be in control of sexual relations. Men take the initiative, limit, and define women's sexuality according to their desires, so often women's sexual needs are not met. This is considered a "political" issue because sexual relations reflect the relationship of power, domination, and subordination. In this context, the lower party (female) lives to serve the dominant party (male).

In other words, it is an important dimension of patriarchy. This concept is the basis for the emergence of the famous feminist slogan, namely "The Personal is the Political". Millett asserts that, despite ongoing systematic efforts to condition and force all women to submit, in reality many women exhibit an uncontrollable attitude (against such coercive efforts).

Based on her analysis of " sexual politics", Millett argues that in order to transcend and free themselves from the limitations of the sex/gender system that has encompassed them, women must dare to take on masculine as well as feminine traits. Therefore, in order to achieve peace, women need to actualize androgynous traits and behaviors. Androgyny is a concept that combines and dissolves characteristics that are traditionally considered "feminine" and "masculine" in an individual. By daring to adopt androgynous traits, women have taken bold steps to get out of the framework of the sex/gender system that has been oppressive to them.

The Period of 'Iddah and Its Implications on The Formation of Muslim Women's Character

This section analyzes the period of 'iddah and its implications for the formation of the character of Muslim women. Character formation is an important aspect of 'iddah, which gives Muslim women the opportunity to develop qualities such as patience, fortitude, sincerity, and responsibility. The process of introspection and reflection that occurs in 'iddah serves as a means of character strengthening, where women are invited to evaluate their lives and improve their personality qualities.

Women also gained a better understanding of their social roles during the 'iddah period. They also feel closer to others in the same situation. In terms of living

life after loss or divorce, this is very important in shaping the character of a more mature and wiser Muslim woman. In addition, the character of tawakalan built during the iddah period helps women become more resilient and emotionally independent.

Several modern studies highlight the challenges faced by women in undergoing the 'iddah period in the modern era, where women's social roles are increasingly active and dynamic. Some women feel limited by the rules of 'iddah, especially in societies that tend to view this period as just a legal obligation. In this context, 'iddah is seen as something that "isolates" women from social life, especially for those who have to stay employed or undergo public activities. If we explore more deeply the perspective of gender equality and social injustice, it is clear that 'iddah that is only intended for wives is a social injustice. In addition, if 'iddah is not imposed on the husband, then she is free to marry whomever she chooses. If this happens, then the wife becomes the target of heavier violence, especially psychological and mental violence.

Women live this period more meaningfully because they understand the philosophical and spiritual meaning of iddah. The reinterpretation of iddah allows women to see it not only as an obligation, but also as an opportunity to grow, increase spiritual awareness, and build a stronger and more mature character. Interestingly, some scholars argue to extend the concept of iddah to men as well, based on the principles of justice and reciprocity (mubadalah) (Muhsin & Azhari, 2023:91–110) this perspective sees iddah as having spiritual value for both couples in terms of reflection and respect for the marriage bond.

The iddah period in Islam has a deep spiritual meaning other than just a time of waiting. At this time, Allah SWT gives Muslim women the opportunity to draw closer to Him, strengthen their spiritual relationships, and improve their overall self. From a spiritual perspective, 'iddah is more than just determining pregnancy or uterine hygiene. 'Iddah has a deeper meaning related to maintaining religion and lineage (maqashid ad-dharuriyah). (Firmasnyah, Hezbullah, Haidir) The waiting period allows both parties, especially in the case of a reversible divorce, to think clearly about their marital relationship and potentially reconcile (Ali, 2023: 58-76). By undergoing the period of 'iddah as a means to increase piety and introspection,

and strengthen their relationship with Allah, Muslim women can go through difficult times with fortitude, patience, and the belief that Allah is always with them.

The 'iddah period in Islam has a significant influence on the formation of the character of Muslim women, both in psychological, spiritual, and social aspects. This period not only serves as a time gap after divorce or the death of a spouse, but also as an opportunity to form and strengthen character and deepen religious appreciation. The following are some of the implications of the 'iddah period on the formation of the character of Muslim women.

First, strengthening patience and mental resilience. The 'iddah period teaches patience to women when facing life challenges such as divorce or the loss of a partner. In Islam, patience is one of the highly valued qualities, and the 'iddah period gives women time to exercise their patience in the face of major changes in their lives. This process includes the ability to refrain from the physical and emotional pain caused by separation, as well as the ability to manage grief and loss more maturely and in self-control. Many scholars argue that patience during the period of 'iddah strengthens the soul and brings us closer to Allah. This is because patience is one way to piety.

Second, increasing sincerity and submission to Allah. The period of 'iddah requires women to be sincere about everything that has happened, accept destiny with open hearts, and leave all the affairs of their lives to Allah. This encourages the formation of a sincere character, where women do not feel angry or disappointed in fate, but try to find wisdom from every event. In the spiritual perspective of Islam, sincerity is one of the main keys in getting closer to Allah. Women who go through the 'iddah period are forced to face the realities of life that sometimes do not live up to expectations, and through this sincerity, they learn to leave all their affairs to Allah with full confidence that He has arranged everything very well.

Third, self-empowerment through contemplation and reflection. During the 'iddah period, women have time to introspect, reflect, and consider their life journey and the relationships they have lived. During this period, women are invited to gain a better understanding of themselves, assess their role in the family and society, and correct the mistakes they may have made in their personal and household lives. During the 'iddah period, self-reflection helps to build a more

mature and wise character. This process helps women develop emotionally and intellectually, which helps them become more resilient people in the future.

Fifth, the development of stronger spiritual character. The 'iddah period allows women to focus more on worship, prayer and dhikr better, and spend more time getting closer to Allah. In Islam, establishing a relationship with Allah is very important, and iddah provides an opportunity for a person to improve their spirituality. Women can strengthen their faith and piety by taking advantage of iddah time to improve themselves spiritually. Women can build gratitude and inner peace through more consistent and appreciative worship. It can also help them become more patient, trustworthy, and respectful of Allah and others. Overall, the spiritual meaning of 'iddah has to do with respecting the sanctity of marriage, giving people time to rejuvenate themselves and think, and upholding Islamic principles of family welfare and community stability (Shalihah & Irfan, 2022: 12-26).

Sixth, increased emotional and social resilience. The 'iddah period is not only a challenging time for women but also an opportunity to improve their emotional resilience. Even though women are going through separation or loss, they can feel more accepted and valued through diverse social supports, such as family, friends, and community. Because of the emotional fortitude built during 'iddah, women become more independent and are not easily affected by social circumstances or pressures. In addition, it enhances their ability to interact healthily with others and wisely handle conflicts in life.

Women who go through the 'iddah period are more focused on themselves and their families, especially if they are a mother. The 'iddah period gives them time to focus on raising their children, improving relationships with their families, and living simpler, more caring lives. By focusing on the family, women can strengthen their character as more patient, thoughtful, and caring mothers. In addition, the character of women who have gone through the 'iddah period is more resilient in carrying out their social role as a member of society who contributes better. They are often a source of inspiration for others who are facing similar life trials.

The 'iddah period provides time for women to deepen their understanding of themselves and life, and to plan for the future more wisely. The emotions they experience during the 'iddah period be it sadness, confusion, or even gratitude will shape the way they live their lives in the future. Women who complete the 'iddah

period with full appreciation will have a more mature emotional capacity. They learn to manage their feelings in a more positive and constructive way. This helps in the formation of their character to become stronger, both in future personal and professional relationships.

Seventh, the time of self-healing and psychological recovery. The 'iddah period serves as a healing period for women who have just gone through a divorce or lost a partner. This time gives them space to cope with the psychological and emotional pain associated with major changes in their lives. Through a calmer and more focused time, women find inner peace that helps them to bounce back and move on with life more confidently. This healing also provides an opportunity for them to rebuild self-esteem and self-confidence that may have been disrupted during the marriage or separation period.

In its development, the 'iddah period provides opportunities for women to become more independent, both emotionally and financially. They learn to cope with life's challenges without relying on their spouse or others. This independence increases their confidence and forms a stronger and more confident character in facing life. By becoming more independent and confident, women who undergo the 'iddah period are better prepared to live a better life, prepare for the future with confidence, and make a positive impact in the society around them

D. CONCLUSION

The period of 'iddah in Islam is not only a time of waiting, but it is also a very important spiritual and psychological process in the formation of the character of Muslim women in the future. During this time, women learn to strengthen their faith and piety, improve themselves, and face life's trials with patience and sincerity. Philosophically, the iddah period is seen as a period for introspection and self-purification (tazkiyatun nafs), which provides an opportunity for women to reflect and deepen their understanding of life. Spiritually, this period strengthens women's relationship with Allah, increases piety, and provides space for women to improve themselves through worship, dhikr, and other spiritual strengthening. The formation of this strong, independent, patient, and affectionate character will have a positive impact on women's lives in the future and their roles in the family and society.

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