



## Reinterpreting *Iddah* Through Family Resilience Theory: Socioeconomic Experiences of Widows in Rural Indonesia

Chelsa Lathifa Annada,<sup>1\*</sup> Layyin Mahfiana,<sup>2</sup> Riffat Shahzady<sup>3</sup>

<sup>1,2</sup> UIN Raden Mas Said Surakarta, Indonesia

<sup>3</sup> Government College University for Women, Sialkot, Pakistan

\*Corresponding Author: [chelsalathifa@gmail.com](mailto:chelsalathifa@gmail.com)

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**Abstract:** This study investigates the challenges widows face during the *iddah* period following their husbands' deaths in Ngawen Village, Klaten Regency, Indonesia, with particular attention to differences in occupational background and educational level. Employing a qualitative case study design, the research collected primary data through semi-structured, in-depth interviews with purposively selected participants, including homemakers, small traders, and informal workers. These data were complemented by documentary analysis and village demographic records. The findings were analyzed using content analysis grounded in Froma Walsh's family resilience theory. The study reveals that widows experience distinct forms of vulnerability and adaptation depending on their socioeconomic background. Homemakers tend to rely heavily on extended family support, traders demonstrate flexible economic coping strategies, while informal workers undergo significant personal transformation to sustain family survival. Adaptation mechanisms also include participation in socio-religious activities and the application of the principle of *al-dlarurat tubih al-mahzhurat* to negotiate between religious norms and practical necessities. This study contributes empirically to the limited scholarship on *iddah* in rural Muslim communities. Theoretically, it supports a contextual reinterpretation of the Islamic Law Compilation (KHI) that remains aligned with the substantive objectives of sharia while strengthening widow resilience and community-based support systems.

**Keywords:** Widowhood; Resilience; *Iddah* Period

**Abstrak:** Penelitian ini mengkaji tantangan yang dihadapi para janda selama masa *iddah* setelah kematian suami mereka di Desa Ngawen, Kabupaten Klaten, Indonesia, dengan fokus khusus pada perbedaan latar belakang pekerjaan dan tingkat pendidikan. Dengan menggunakan desain studi kasus kualitatif, penelitian ini mengumpulkan data primer melalui wawancara mendalam semi-terstruktur dengan peserta yang dipilih secara purposif, termasuk ibu rumah tangga, pedagang kecil, dan pekerja informal. Data ini dilengkapi dengan analisis dokumenter dan catatan demografi desa. Temuan-temuan tersebut dianalisis menggunakan analisis konten yang didasarkan pada teori ketahanan keluarga Froma Walsh. Studi ini mengungkapkan bahwa janda mengalami bentuk kerentanan dan adaptasi yang berbeda-beda tergantung pada latar belakang sosioekonomi mereka. Ibu rumah tangga cenderung sangat bergantung pada dukungan keluarga besar, pedagang menunjukkan strategi penyesuaian ekonomi yang fleksibel, sementara pekerja



informal mengalami transformasi pribadi yang signifikan untuk mempertahankan kelangsungan hidup keluarga. Mekanisme adaptasi juga mencakup partisipasi dalam kegiatan sosial-keagamaan dan penerapan prinsip *al-dlarurat tubih al-mahzhurat* untuk menyeimbangkan antara norma-norma agama dan kebutuhan praktis. Penelitian ini memberikan kontribusi empiris terhadap literatur yang terbatas mengenai iddah di komunitas Muslim pedesaan. Secara teoritis, penelitian ini mendukung penafsiran ulang kontekstual terhadap Kompilasi Hukum Islam (KHI) yang tetap selaras dengan tujuan substantif syariat sekaligus memperkuat ketahanan janda dan sistem dukungan berbasis komunitas.

**Kata Kunci:** Janda; Ketahanan; Masa Iddah

## Introduction

The change in a wife's role following her husband's death is a complex social phenomenon that often presents various challenges in daily life.<sup>1</sup> A wife whose husband has passed away is referred to as a widow, who, in many cases, must cope with both an emotional burden and drastic changes in family structure. This situation is also observed in Ngawen Village, Ngawen Subdistrict, Klaten Regency, where the majority of the population relies on the agricultural sector and small-scale trade. The death of a husband not only results in the loss of a life partner but also forces the wife to assume the responsibility of being the sole head of the household. From an Islamic legal perspective, a woman whose husband has died is required to undergo the *iddah* period as a time of transition and self-reflection. This provision is stipulated in Article 153, paragraph (2a), of the Compilation of Islamic Law (KHI), which states that if a marriage is dissolved due to death, the waiting period is 130 days. However, in practice, the *iddah* period often proves difficult due to restrictions on activities, such as the prohibition on leaving the house without an urgent need or on engaging in activities that might attract the attention of the opposite sex.<sup>2</sup>

The issues that arise during the *iddah* period are not only religious but also economic, social, and psychological.<sup>3</sup> From an economic perspective, many wives lose their primary source of income. They must therefore seek alternative sources of income despite the limitations on their activities during the *iddah*, especially for women who work or have dependent children.<sup>4</sup> These economic shocks often

<sup>1</sup> Indira Elvana Lunggita and Made Diah Lestari, "Resiliensi perempuan setelah kematian pasangan: Sebuah kajian gender," *Jurnal Pendidikan Indonesia* 6, no. 6 (2025); Lailatul Qadariyah and Nor Hasan, "The Philosophical and Spiritual Meaning of The Iddah Period in Islam: Its Influence on the Formation of the Character of Muslim Women," *SANGKÉP: Jurnal Kajian Sosial Keagamaan* 8, no. 3 (2025): 532–56, <https://doi.org/10.20414/sangkep.v8i3.14880>.

<sup>2</sup> Compilation of Islamic Law, Article 153, paragraph (2a); Oyoh Bariah and Ferianto Ferianto, "Legal Implications of Marriage During the 'Iddah Period: Analytical Study of the Opinions of Fiqh Scholars," *International Journal Ihya' Ulum al-Din* 26, no. 1 (2024): 10–22, <https://doi.org/10.21580/ihya.26.1.20519>.

<sup>3</sup> Sofian Syaiful Rizal and Indah Firdausi, "Islamic law's view of the iddah of women who are ensnared in adultery according to the hanabilah madzhab," *Usrah: Jurnal Hukum Keluarga Islam* 6, no. 2 (2025): 209–26, <https://doi.org/10.46773/usrah.v6i2.2021>; Fuady Abdullah et al., "Revisiting 'Iddah: A Critical Analysis of Gender Equality in Indonesian Feminist Islamic Legal Discourse," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (2023): 275–90, <https://doi.org/10.31958/juris.v22i2.10320>.

<sup>4</sup> Mudis Pamela Akinyi, "Effect of Widowhood on Economic and Social Wellbeing of Widows in Kisumu East Sub County, Kisumu County, Kenya," *Journal of Research in Social Science and Humanities* 2, no. 9 (2023): 1–6, <https://doi.org/10.56397/JRSSH.2023.09.01>.

disrupt the family's socioeconomic balance and force women to adapt to their new circumstances as single parents. Socially, there is societal pressure on widows who continue to work during the *iddah* period, as this is considered contrary to prevailing religious norms. Meanwhile, from a psychological perspective, women frequently experience depression, anxiety, deep sorrow, and difficulty adjusting to their new roles, particularly among those with low educational levels or who have young children.<sup>5</sup> This situation demonstrates that the *iddah* period is not merely a matter of normative law but is also closely tied to family resilience in the face of crises arising from the loss of a spouse.<sup>6</sup>

Various studies on the *'iddah* point to a dynamic tension between classical Islamic legal doctrine and contemporary demands for gender equality and legal reform. Some studies seek to reinterpret the concept of the *'iddah* not merely as a biological waiting period for women, but as a shared post-marital responsibility involving both partners. Shofiatul Jannah and Dwi Hidayatul Firdaus,<sup>7</sup> for example, argue that the reformulation of *'iddah* in Indonesian Islamic family law must include obligations for the former husband, particularly regarding financial support during the *'iddah* period and legal sanctions for those who fail to comply with court rulings. Similarly, Sisca Novalia and Arief Rachman Hakim propose extending the discourse on *'iddah* to men, emphasizing that the ethical values embedded in *'iddah*—such as respect, mourning, and social responsibility—should not be limited solely to women.<sup>8</sup> These studies demonstrate a growing academic effort to reinterpret Islamic family law through contextual and hermeneutic approaches that respond to modern social realities while remaining connected to the tradition of Islamic jurisprudence.

On the other hand, a more conservative and normative interpretation of the *'iddah* has emerged. As Syamsul Hilal and Sumper Mulia Harahap have written, noting that the *'iddah* essentially serves to preserve the lineage (*hifz al-nasl*) and prevent uncertainty regarding biological paternity, they reject feminist critiques that portray the *'iddah* as patriarchal discrimination.<sup>9</sup> This perspective is reinforced by Gihad Omran Elbashir, whose study combines a fiqh review with empirical evidence from Muslim widows and divorced women.<sup>10</sup> The findings reveal that the majority of participants still view the *'iddah* positively as a means to determine

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<sup>5</sup> Kate Mary Bennett et al., "Trajectories of Resilience among Widows: A Latent Transition Model," *Aging & Mental Health* 24, no. 12 (2020): 2014–21, <https://doi.org/10.1080/13607863.2019.1647129>.

<sup>6</sup> Muhammad Zaki Azizi, "Gagasan Progresif Muhammad Syahrur Tentang Hukum Masa 'Iddah Perempuan" (Dissertation, Yogyakarta, UIN Sunan Kalijaga, 2024).

<sup>7</sup> Shofiatul Jannah and Dwi Hidayatul Firdaus, "Reformulation of the Concept of Iddah in The Compilation of Islamic Law Perspective of Negotiative Hermeneutics," *De Jure: Jurnal Hukum Dan Syar'iah* 15, no. 2 (2023): 286–300, <https://doi.org/10.18860/j-fsh.v15i2.21065>.

<sup>8</sup> Sisca Novalia and Arief Rachman Hakim, "Modernization of Shibhul Iddah for Men Perspective Compilation of Islamic Law," *KnE Social Sciences*, January 11, 2024, 714–26, <https://doi.org/10.18502/kss.v9i2.15027>.

<sup>9</sup> Syamsul Hilal and Sumper Mulia Harahap, "'Iddah in the View of Islam and Feminists," *Al-Adalah* 18, no. 2 (2021): 213–32, <https://doi.org/10.24042/adalah.v18i2.8515>.

<sup>10</sup> Gihad Omran Elbashir, "Spiritual and Scientific Benefits of Iddah (Waiting Period) to Muslim Widow and Divorcee," *International Journal of Religion* 5, no. 6 (2024): 865–69, <https://doi.org/10.61707/v02wk38>.

biological paternity, facilitate reconciliation, express grief, and even contribute to women's reproductive health. These arguments demonstrate that the classical justifications for the *'iddah* retain social and religious significance in many Muslim communities, despite emerging critiques from modern gender discourse and technological advancements that question the necessity of a lengthy waiting period.<sup>11</sup>

Furthermore, the debate surrounding the *'iddah* intersects with feminist legal theory and the discourse on *maqāṣid al-sharī'ah*. Fuady Abdullah, Nova Anggraini, and Youssof Salhein critically examine the gender equality agenda embedded in the Draft Compilation of Islamic Law (CLD-KHI), particularly regarding the obligation of an equal *'iddah* period for men and women.<sup>12</sup> Their analysis concludes that the demand for absolute gender equality in *'iddah* lacks a sufficiently strong foundation in classical *maqāṣid al-sharī'ah* methodology, thereby provoking rejection from mainstream Islamic legal scholars. However, the broader literature collectively indicates that contemporary discussions regarding the *'iddah* are no longer limited to purely doctrinal questions but also involve negotiations between religious authority, human rights discourse, gender justice, and the adaptability of Islamic law in modern society. This indicates that the reformulation of *'iddah* remains a crucial arena for examining how Islamic family law responds to changing social values while maintaining its theological and legal foundations.

Based on this discourse, this study distinguishes itself by focusing on identifying the challenges and adaptation efforts of widows during the *iddah* period through the lens of family resilience theory. This study is based on the assumption that occupational background and educational level significantly influence the nature and intensity of the challenges faced by women after the loss of a husband. This approach aligns with various global studies indicating that socioeconomic conditions and employment are primary factors determining the patterns, pace, and direction of family adaptation during critical transitional periods.<sup>13</sup> In the context of modern society, social changes such as urbanization and the increasing participation of women in the workforce also call for a more contextual and adaptive reinterpretation of the *iddah* provisions without compromising the substance of Islamic law. Therefore, this study is expected not only to fill a gap in empirical research within rural communities but also to contribute to the development of

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<sup>11</sup> Nur Aziz Muslim et al., "Reinterpreting Iddah for Career Women: Najmuddin Tufi's Maqashid Sharia Approach," *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam* 8, no. 1 (2024): 75, <https://doi.org/10.30659/jua.v8i1.38887>; Sam'un Sam'un and Mukhammad Nur Hadi, "Husband's 'Iddah in Indonesian Islamic Law Context: Insights from the Fatwa Approach of the Indonesian Women's Ulema Congress," *Al-Hukama': The Indonesian Journal of Islamic Family Law* 13, no. 2 (2023): 297-323, <https://doi.org/10.15642/alhukama.2023.13.2.297-323>.

<sup>12</sup> Fuady Abdullah et al., "Revisiting 'Iddah: A Critical Analysis of Gender Equality in Indonesian Feminist Islamic Legal Discourse," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (2023): 275-90, <https://doi.org/10.31958/juris.v22i2.10320>.

<sup>13</sup> Rand D. Conger et al., "Socioeconomic Status, Family Processes, and Individual Development," *Journal of Marriage and Family* 72, no. 3 (2010): 685-704, <https://doi.org/10.1111/j.1741-3737.2010.00725.x>.

Islamic law that is more responsive to contemporary social dynamics. More specifically, this study aims to examine the challenges and efforts undertaken by wives following their husbands' deaths in Ngawen Village, Ngawen Subdistrict, Klaten Regency, and to analyze them through the lens of family resilience theory. This focus was chosen because widows, as single mothers, often face multidimensional issues—economic, social, and psychological—that require specific adaptation strategies to ensure the family's continuity.

## Method

This study is an empirical legal research project employing a qualitative approach and a case study design to gain an in-depth understanding of the experiences of widows during the transitional period following the loss of their spouses.<sup>14</sup> The village of Ngawen was selected as the research site because it has a relatively homogeneous community, with the majority of residents working as farmers and small-scale traders, and it still strongly upholds religious and traditional values that represent rural life in Central Java. Informants were selected using *purposive sampling*, with the criteria being women who had become widows due to their husbands' deaths, were currently in or had recently completed their *iddah* period within the past three years, had diverse occupational backgrounds, and were willing to participate in in-depth interviews. Based on these criteria, three primary informants were selected: Mrs. S, a homemaker; Mrs. W, a small-scale trader; and Mrs. I, a casual laborer.

Data collection was conducted through semi-structured interviews with the three informants, supported by documentary studies comprising archives and records of social activities in Ngawen Village.<sup>15</sup> Additionally, secondary data were obtained from demographic records at the village office and various literature relevant to the research theme. Data analysis employed the content analysis technique through the stages of interview transcription, data reduction, data presentation, and drawing conclusions based on the perspective of the Compilation of Islamic Law (KHI) and Froma Walsh's family resilience theory. Data validity was strengthened through source triangulation and methodological triangulation by combining interview results and documentation.<sup>16</sup> To deepen the analysis, this study also employs the framework of *maqāṣid al-sharīah*, specifically Najmuddin al-Tufi's approach, which prioritizes *maṣlahah* in cases of conflict with normative texts.

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<sup>14</sup> Made Pasek Diantha, *Metodologi Penelitian Hukum Normatif Dalam Justifikasi Teori Hukum* (Prenada Media Grup, 2017).

<sup>15</sup> Ngawen Village Government Death Records.

<sup>16</sup> Hardani, *Metode Penelitian Kualitatif & Kuantitatif* (Pustaka Ilmu, 2020); Steven M. Barkan et al., *Fundamentals of Legal Research*, 2009.

### **A Portrait of Widows' Resilience After Divorce in Ngawen Village**

After the death of her husband, a woman is forced to face sudden and complex role changes within a time frame limited by Sharia law during the iddah period. The iddah period, as regulated in article 153 of the Compilation of Islamic Law (KHI), is essentially a sharia protection instrument for wives through activity restrictions (prohibition of leaving the house except for urgent needs and prohibition of adornment that may attract the attention of the opposite sex). However, in Ngawen Village, Ngawen District, Klaten Regency, the iddah period often turns into a period of economic, social, and psychological pressure. Compliance and the nature of these challenges vary greatly depending on the widow's occupational background (housewife, trader, civil servant) and level of education, as hypothesized in this study.

Theoretically, the ability of widows to survive and recover amid this crisis can be analyzed using the family resilience framework developed by Froma Walsh. The essence of family resilience lies in the family's capacity to maintain functional systems and survive and recover from difficulties. Walsh divides the process of family resilience into three main domains:<sup>17</sup> 1) Family belief systems are how widows and their families make sense of their loss and build new hope. 2) Family organizational patterns are flexibility, connections with extended family/community, and utilization of economic resources. 3) Communication processes/problem-solving are emotional openness, collaboration in finding solutions, and stress management. This systemic framework aligns with contemporary family science, which emphasizes that identifying specific stressors and mobilizing dynamic coping strategies is paramount for single-mother households to adapt to, function within, and successfully navigate unexpected socioeconomic disruptions.<sup>18</sup>

Walsh's framework has proven to be relevant and widely used in studies of single mothers in Indonesia. This analytical framework is strongly supported by local empirical evidence, which confirms that specific communication resilience practices among single mothers are essential for enhancing systemic family resilience following the sudden loss of a spouse.<sup>19</sup> These findings are consistent with the study by Damayani & Saragih,<sup>20</sup> which found that the resilience of single mothers

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<sup>17</sup> Walsh Froma, *Family Resilience: A Dynamic Systemic Framework*, in *Multisystemic Resilience*, (New York: Oxford University Press, 2021), 260, <https://doi.org/10.1093/oso/9780190095888.003.0015>.

<sup>18</sup> Himawari Wakai et al., "Stressors and Coping Strategies among Single Mothers during the COVID-19 Pandemic," *Plos One* 18, no. 3 (2023): e0282387, <https://doi.org/10.1371/journal.pone.0282387>.

<sup>19</sup> Heka Rizky Hakikoh et al., "Komunikasi Resiliensi Ibu Tunggal dalam Meningkatkan Ketahanan Keluarga," *Jurnal Komunikasi Nusantara* 7, no. 2 (2025), <https://doi.org/https://10.33366/jkn.v%vi%i.2552>; Wahyu Abdul Jafar et al., "Gender Justice in the Concept of Iddah: A Contextual Reading of Al-Kasani's Thought for Working Women in Indonesia," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi dan Keagamaan* 12, no. 2 (2025): 406–19, <https://doi.org/10.29300/mzn.v12i2.7683>.

<sup>20</sup> Anis Damayani and Muhammad Putra Dinata Saragih, "Studi kasus resiliensi pada single mother pasca kematian pasangan," *Jurnal Educatio: Jurnal Pendidikan Indonesia* 11, no. 1 (2025): 281–89, <https://doi.org/10.29210/1202525957>; Mahnan Mahnan et al., "Rujuk and Iddah Remain Relevant for

after the death of their spouse is greatly influenced by their ability to transform the meaning of loss (belief systems) and form new support networks (organizational patterns), especially among women with upper secondary education. Meanwhile, from the perspective of Islamic family law, Article 153 of the KHI remains the main normative reference governing the rights and obligations of widows during this transition period, as well as a reference in the latest Islamic family law studies. By combining these two frameworks, the following discussion will describe how widows in Ngawen Village manage Walsh's three domains of family resilience amid the restrictions on activities stipulated in Article 153 of the KHI.

The phenomenon of changes in the role of wives after the death of their husbands in rural Indonesian communities, particularly in areas of Central Java such as Ngawen Village, reflects not only economic and social dynamics but also profound challenges in maintaining family resilience amid Sharia restrictions during the iddah period. Recent research shows that widows in an Islamic context often experience double marginalization, where the loss of their main source of income is compounded by social stigma that exacerbates their emotional isolation. This multi-layered struggle reflects wider international findings that spousal loss consistently triggers severe socioeconomic challenges, as well as specific coping strategies, among widows in developing Asian societies.<sup>21</sup> For example, a study on the life experiences of Muslim widows in navigating inheritance rights in Indonesian religious courts reveals that around 70% of widows face economic uncertainty after the iddah period, which often hinders their adaptation to their role as sole heads of household.<sup>22</sup>

From the perspective of contemporary Islamic family law, the iddah period should be understood as a flexible instrument of protection, not a rigid restriction that could cause harm. Comparative research in Southeast Asia confirms the need to contextualize the reinterpretation of Article 153 of the KHI, drawing on the principles of necessity and maqasid sharia, especially for widows without alternative means of support.<sup>23</sup> This study fills an empirical gap by analyzing the gradation of widows' resilience across occupational and educational backgrounds in the rural context of Central Java. Recent studies in East Java and Yogyakarta show that widows with a housewife background and low education tend to be trapped in a prolonged cycle of passive dependence. In contrast, widows with access to

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Strengthening Legal Pluralism and Women's Protection in Multicultural Indonesia," *Kawanua International Journal of Multicultural Studies* 6, no. 2 (2025): 292-307, <https://doi.org/10.30984/kijms.v6i2.1932>.

<sup>21</sup> Shraboni Halder, "Socioeconomic Challenges and Coping Strategies Adopted by the Widows in Bangladesh," *Barishal University Journal of Social Sciences* 4, no. 2 (2023) 100-117.

<sup>22</sup> Mukhlis Lubis and Lukman Hakim, "Muslim Widows' Lived Experiences in Navigating Inheritance Rights in," *Journal of Law and Policy* 1, no. 9 (2025): 352; Yusna Zaidah and Raihanah Abdullah, "The Relevance of Ihdad Regulations as a Sign of Mourning and Human Rights Restriction," *Journal of Human Rights, Culture and Legal System* 4, no. 2 (2024): 422-48, <https://doi.org/10.53955/jhcls.v4i2.229>.

<sup>23</sup> Hjh Norhartijah and Cecep Soleh Kurniawan, "Reforming Islamic Family Law in Southeast Asia: A Comparative Study of Indonesia, Malaysia, and Brunei Darussalam," *ASEAN Journal of Islamic Studies and Civilization (AJISC)* 2, no. 1 (2025), 7-8, <https://doi.org/10.19105/ajisc.vX1iX.XXXX>.

employment or social networks are better able to adapt quickly during the iddah period.<sup>24</sup> Thus, the following analysis will describe five empirical cases to prove the hypothesis that variations in work and educational backgrounds result in significant differences in challenges and adaptation strategies during the iddah period. In contemporary family science, incorporating empirical tests of resilience processes directly within the family stress model framework is vital for revealing the specific strengths and resources that help vulnerable households adapt, counteract, and succeed despite severe economic and emotional disadvantages.<sup>25</sup>

### **Low Family Resilience with Dominant Passive Dependency**

Mrs. S, aged 45, a housewife with a junior high school education, who has been a widow for only three months, represents the most vulnerable group of widows. In the domain of family belief systems, she remains at a high level of fatalism ("just surrender to God"),<sup>26</sup> without any significant transformation of meaning.<sup>27</sup> This attitude, although reflecting tawakkal (trust in God), actually hinders her psychological recovery and prolongs the severe depression she is experiencing.<sup>28</sup> Such profound psychological distress is consistent with contemporary global literature indicating that, across various traditional societies, the sudden loss of a primary provider, when compounded by severe socio-cultural pressures, consistently subjects widowed women to significant psychological trauma and systemic vulnerability.<sup>29</sup>

The family's organizational pattern still depends passively on the extended family (siblings and in-laws), without any initiative to build new networks, resulting in very low economic resilience. Passive dependence means that widows simply wait for help from others (extended family, neighbors, or donations) without actively seeking employment or solutions themselves. This condition is also known as "learned helplessness" and often occurs in widows with low levels of education who were previously completely dependent on their husbands. The process of communication and problem-solving is also weak; she feels ashamed to talk about her situation and tends to wait for help. The iddah is carried out literally (at home for 4 months and 10 days), which, although compliant with Article 153 of the KHI, exacerbates psychological pressure due to the lack of alternative sources of

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<sup>24</sup> Titik Muti'ah et al., "Adaptasi Kenormalan Baru Ditinjau dari Ketahanan Keluarga dan Perilaku Disiplin Ibu Rumah Tangga di Yogyakarta," *Jurnal Ilmu Perilaku* 7, no. 1 (2023): 92, <https://doi.org/10.25077/jip.7.1.80-97.2023>.

<sup>25</sup> Zoe E. Taylor et al., "Integrating Resilience Processes in the Family Stress Model," *Journal of Family Psychology* 39, no. 8 (2025): 1051–59, <https://doi.org/10.1037/fam0001424>.

<sup>26</sup> Mrs. S, *Interview*, November 15, 2025.

<sup>27</sup> Walsh, "Family Resilience," 261.

<sup>28</sup> Anis Damayani and Muhammad Putra Dinata Saragih, "Studi kasus resiliensi pada single mother pasca kematian pasangan," *Jurnal Educatio: Jurnal Pendidikan Indonesia* 11, No. 1, 2025, hlm. 285, <https://doi.org/10.29210/1202525957>.

<sup>29</sup> Emmanuel Ejiofo Nwanmouh et al., "Public Relations Strategies and Harmful Cultural Practices against Widows among the Igbos in Nigeria," *African Journal of Humanities and Contemporary Education Research* 18, no. 1 (2025): 320–49, <https://doi.org/10.62154/ajhcer.2025.018.010708>.

income.<sup>30</sup> Mrs. S's case is almost identical to Mrs. L's initial experience at age 39, as a full-time housewife with a junior high school education who had been a widow for 2 years. In the first two weeks after the death of their husbands, both women lost their source of daily income, were highly fatalistic, and did not leave the house. The difference is that the absolute economic threat on the 15th day forced Mrs. L to break out of this passive dependency pattern, while Mrs. S remained in that phase until the time of the study. Mrs. S case reinforces the findings of Lunggita & Lestari,<sup>31</sup> that housewives with low education tend to experience "learned helplessness" after losing their spouses, especially when there is no alternative economic support during the iddah period.

According to Mrs. W and Mrs. I, this low resilience stems from a lack of independence. Mrs. W emphasizes the importance of changing resignation into "spirit for the sake of the children," while Mrs. I states that without an attitude of "enjoyment and gratitude," passive dependence will only worsen the pressure during the iddah. The literal implementation of the iddah (4 months and 10 days of staying at home) complies with Article 153 of the KHI, but it exacerbates economic and psychological hardship. This passive dependence is often referred to as "learned helplessness," a condition in which widows feel powerless and simply wait for help from others without trying to find solutions themselves. This hinders the transition to the survival phase and makes the iddah period more difficult than it should be.<sup>32</sup>

### **High Family Resilience through Emergency Flexibility and Active Participation in Religious Social Activities**

Mrs. W, aged 50, is a trader with a junior high school education and has been a widow for only 1 year. She demonstrates extraordinary family resilience despite lacking support from her extended family. Within her family's belief system, she has successfully transformed grief into motivation ("stay strong, guys, for the children"), in line with changes in belief systems.<sup>33</sup>

The most interesting family organizational pattern is how she uses existing religious social spaces in the village to strengthen emotions. She does not create a special group for widows, but diligently participates in regular religious gatherings, social gatherings, and community service. There, she gathered with other women,

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<sup>30</sup> Soraya Devi and Maryam, "Persepsi Masyarakat tentang Pelaksanaan Iddah Wanita Karier karena Cerai Mati di Kec. Blangkejeren Kab. Gayo Lues, Aceh," *El-Usrah: Jurnal Hukum Keluarga* 3, no. 1 (2020); Mahmudi Hanafiyah, "Iddah Perempuan Kematian Suami : (Analisis Hadis-Hadis Tentang 'Iddah Karena Kematian Suami)," *Ameena Journal* 2, no. 1 (2024): 35–50, <https://doi.org/10.63732/aj.v2i1.50>.

<sup>31</sup> Lunggita and Lestari, "Resiliensi perempuan setelah kematian pasangan: Sebuah kajian gender," 2687; Miftakur Rohman and Yuliana, "Iddah Sebagai Instrumen Perlindungan Perempuan Dalam Hukum Islam," *Masadir: Jurnal Hukum Islam* 4, no. 01 (2024): 850–63, <https://doi.org/10.33754/masadir.v4i01.1272>.

<sup>32</sup> Dea Safitri, "Resilience in the Sandwich Generation: Islamic Family Law Perspectives on Coping with Dual Responsibilities," *Jurnal Mediasas: Media Ilmu Syariah Dan Ahwal Al-Syakhsyiyah* 8, no. 3 (2025), 631–632, <https://doi.org/10.58824/mediasas.v8i3.434>.

<sup>33</sup> Walsh, "Family Resilience"; Muhamad Jihad Al Haqiqi et al., "Enhancing Family Resilience in Society 5.0: A Study from Islamic Psychology and Maqashid Shari'ah Perspective," *Sakina: Journal of Family Studies* 8, no. 3 (2024): 400–416, <https://doi.org/10.18860/jfs.v8i3.10917>.

both widows and non-widows, to share their stories, give each other advice, and strengthen one another. "We gather at religious gatherings and social gatherings, the important thing is to meet people, talk, and go home with renewed enthusiasm," she said.<sup>34</sup>

Her problem-solving process was very high. After the first 40 days of iddah (when buyers decreased and children were fussing because they missed their father), she returned to selling on the grounds of a family economic emergency.<sup>35</sup> Emergency flexibility is a strategy of temporarily adjusting the rules of iddah due to urgent circumstances, justified by the fiqh principle of "*al-dlarurat tubih al-mahzhurat*"<sup>36</sup> (emergencies permit what is normally prohibited) without violating the essence of Article 153 of the KHI.<sup>37</sup> Mrs. W continued to spend the first 40 days at home (the most difficult period of mourning), and only after that did she go out to sell goods again so that her children could continue to eat. This does not violate the iddah; rather, it implements it wisely to avoid greater harm.

Mrs. W's adaptation demonstrates the integration of Sharia compliance with rural economic realities, where emergency flexibility not only meets daily needs but also sustains her social role as a trader. This active transition to a new livelihood confirms that continuing economic activities during the 'iddah period following a death serves as a critical structural strategy driven by the welfare of the immediate family, which aligns with modern interpretations of Islamic legal provisions aimed at protecting vulnerable households.<sup>38</sup> This reduces the risk of social isolation often experienced by widows during their iddah period.<sup>39</sup> This proactive approach to resource management is supported by empirical research on families in Southeast Asia. This research confirms that flexible economic activities and informal, small-scale trading play a fundamental role in improving the overall life satisfaction and psychological well-being of female-headed households affected by sudden bereavement.<sup>40</sup> This emergency flexibility is similar to "adaptive coping" in the

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<sup>34</sup> Mrs. W, *Interview*, November 15, 2025.

<sup>35</sup> Jihan Virgia Mahalidia and Ibrahim R, "Masa Iddah Bagi Wanita Karir Yang Ditinggal Meninggal Suaminya Ditinjau Dari Aspek Hukum Islam," *Jurnal Kertha Negara* 9, no. 3 (2021); Kummil Lailaturrohmah, "Legal Diversity in the Concept of 'Iddah: Comparative Analysis among Shafi'i, Maliki, Hanafi, and Hanbali Schools," *El-Aqwal: Journal of Sharia and Comparative Law*, March 2, 2026, 49–66, <https://doi.org/10.24090/el-aqwal.v5i1.14946>.

<sup>36</sup> Saidurrahman and Azhari Akmal Tarigan, *Rekonstruksi peradaban Islam perspektif Prof. K.H. Yudian Wahyudi, Ph.D.* (Jakarta: Prenadamedia Group, 2019), 124.

<sup>37</sup> Compilation of Islamic Law, Article 153, Paragraph (2a).

<sup>38</sup> Abdul Mukti Thabrani and Firda Mega Wati, "Reinterpretasi Masa Iddah Perempuan Karir: Studi Pemikiran KH. Husein Muhammad Dalam Perspektif Maqasid Syariah," *KARTIKA: Jurnal Studi Keislaman* 6, no. 1 (2026): 964–76, <https://doi.org/https://doi.org/10.59240/kjks.v6i2>.

<sup>39</sup> Fadiyah Kamilatul Husna and Syabbul Bachri, "Pemahaman Istri Cerai Mati Dalam Penerapan Iddah Perspektif 'Urf," *Sakina: Journal of Family Studies* 7, no. 2 (2023): 288, <https://doi.org/10.18860/jfs.v7i2.3627>; Widya Pratiwi and Arman Tjoneng, "Juridical Review of Inconsistency in The Implementation of Nafkah Iddah in Religious Court Rulings," *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 6, no. 2 (2024): 373–88, <https://doi.org/10.37680/almanhaj.v6i2.5166>.

<sup>40</sup> Mohamad Fazli Sabri et al., "Determinants of Life Satisfaction among Female-Headed Households in Malaysia," *International Journal of Business and Society* 22, no. 1 (2021): 276–95, <https://doi.org/10.33736/ijbs.3175.2021>.

Islamic context, where religious activities (religious lectures, social gatherings) serve as a “safe space” to reduce isolation, share stories, and even obtain informal assistance, such as donations from mosques or help from neighbors. This socioeconomic adaptation is consistent with contemporary Islamic legal research in Indonesia, which confirms that continuing occupational duties during the iddah period following death is a critical structural strategy, driven by the need to provide for one's livelihood and family.<sup>41</sup> In vulnerable contexts, the rapid mobilization of these informal support networks, including extended family ties and immediate community solidarity, serves as a vital source of strength that actively enhances family resilience and social acceptance among single-mother families facing unexpected bereavement shocks.<sup>42</sup>

In addition, active participation in social and religious activities, such as religious lectures, not only provides emotional support but also access to informal economic assistance networks, such as donations from the mosque community, which strengthen long-term resilience. These findings confirm that the high resilience of merchant groups stems from their ability to combine transformative belief systems with adaptive organizational patterns, in which religious spaces function as safe spaces for sharing burdens without fear of stigma.

### **Highest Family Resilience with a Combination of Structural Support and Personal Transformation**

Mrs. I, 37 years old, a casual worker with a high school education, has been a widow for three years and recorded the highest family resilience in this study. She has achieved the highest transformative family belief systems. She has been able to turn the tragedy of her husband's death into a new source of strength in life with the narrative "it's destiny, live it, enjoy it, be grateful for it. "For the sake of the children," which enabled her to build a new identity as a single mother without significant psychological burdens.<sup>43</sup> Her family organization pattern optimally combines strong extended-family support with high personal flexibility.

The communication and problem-solving processes are also mature. She works at any halal job that can be arranged around her children's schedule. She chooses to ignore society's stigma that says she should take her children with her when she goes out. Her response is, "Just ignore what people say, let them think what they want, they don't know what we're going through."<sup>44</sup> This attitude reflects

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<sup>41</sup> Arrizqi Mabruroh Assadadah et al., “Praktik Iddah Cerai Mati Bagi Wanita Karier,” *Journal of Economics, Law, and Humanities* 4, no. 1 (2025): 105–12.

<sup>42</sup> Winda Aprilia, “Resiliensi dan Dukungan Sosial pada Orang Tua Tunggal (Studi Kasus pada Ibu Tunggal di Samarinda),” *Psikoborneo: Jurnal Ilmiah Psikologi* 1, no. 3 (2013), <https://doi.org/10.30872/psikoborneo.v1i3.3326>.

<sup>43</sup> Damayani and Saragih, “Studi kasus resiliensi pada single mother pasca kematian pasangan”; Ela Yuliantari and Zainal Azwar, “Reformulating the Concept of Ihdad in the Contemporary Era: A Review of the Concept of Ihdad According to Jurisprudence Scholars,” *Al-Rasikh: Jurnal Hukum Islam* 14, no. 1 (2025): 82–97, <https://doi.org/10.38073/rasikh.v14i1.2536>.

<sup>44</sup> Mrs. I, *Interview*, November 13, 2025.

“collaborative problem-solving” and the ability to manage external stress, which Walsh identifies as characteristics of high resilience.

The iddah period was carried out in full accordance with Article 153, paragraph (2a), of the KHI, but after the iddah ended, she immediately returned to odd jobs. A comparison with the two previous informants shows a significant gradation, namely: 1) Unlike the first informant, who was still in the fatalistic and passive dependence stage (low belief systems, weak organizational patterns), this informant had reached the highest transformative belief systems and optimal organizational patterns. 2) Unlike the second informant, who had to form a “family of choice” due to the absence of an extended family, this informant effectively integrated her extended family's support, so that the economic and childcare burdens were more evenly shared. 3) In terms of problem-solving during the iddah period, this informant chose literal compliance without experiencing severe economic pressure, unlike the second informant, who applied emergency flexibility.

This case provides empirical evidence that the higher the level of education and the longer the duration of widowhood, the stronger the resilience of the family that is formed, while also showing that Article 153 paragraph (2a) of the KHI can be a productive space for spiritual reflection when supported by social resources and transformative beliefs.

As the highest representation of structural-institutional resilience, Mrs. F (civil servant teacher, higher education, widowed for 1 year) experienced almost zero economic impact because her civil servant salary was the family's main source of income (her husband was only a circumcision assistant with irregular income). She did not take full iddah leave and continued teaching on the grounds of public necessity (the stability of her students' education), which she considered almost equivalent to *al-dlarurat*. The stigma she faced was “why didn't you take leave,” not “why did you leave the house.” Support from fellow teachers and financial security from the state accelerated her psychological recovery and achieved an ideal transformation of belief systems, according to Wals.<sup>45</sup> Kasus ini memperkuat temuan Lubis & Hakim bahwa janda dengan akses institusional formal cenderung membangun resiliensi lebih cepat melalui reinterpretasi moral berbasis iman dan jaringan solidaritas profesi.<sup>46</sup>

Structural support is regular, guaranteed assistance from formal systems/institutions (schools, companies, etc.), not just from extended family or neighbors. This social phenomenon closely reflects qualitative empirical data from rural communities, proving that single mothers who experience the unexpected loss of a spouse can successfully develop strong psychological resilience and maximize

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<sup>45</sup> Walsh, “Family Resilience,” 261; Shofiatul Jannah and Roibin Roibin, “The Urgency of Determining the Post-Divorce Iddah Payment Period in Indonesian Religious Courts,” *Jurnal Ius Constituendum* 8, no. 3 (2023): 424–35, <https://doi.org/10.26623/jic.v8i3.7606>.

<sup>46</sup> Mukhlis Lubis and Lukman Hakim, “Muslim Widows’ Lived Experiences in Navigating Inheritance Rights in,” *Journal of Law and Policy* 1, no. 9 (2025): 352–355.

informal social support to maintain household stability.<sup>47</sup> Therefore, the economic impact is almost zero, and psychological recovery is much faster. Personal transformation or post-traumatic growth is a condition in which widows not only recover from grief, but actually grow into stronger, more independent, more patient, more courageous individuals who are closer to God after experiencing a great tragedy.<sup>48</sup> The combination of these two factors makes the iddah period a truly productive space for reflection, rather than a heavy burden as experienced by the previous group.

### Challenges and Adaptations of Widows During the Iddah Period

A comparison of the five informants reveals a clear, systematic gradation of family resilience, consistent with Walsh's theory.<sup>49</sup> Mrs. S, who has been a widow for only three months, with a background as a housewife and a junior high school education, is still in the passive-fatalistic stage in the domain of family belief systems. She only "surrenders to God" without being able to transform her grief into a source of motivation in life. In contrast, Mrs. W (one year a widow) has reached the moderate transformative stage, while Mrs. I (three years a widow, high school education) am at the highest transformative stage.

In terms of organizational patterns, Mrs. W, who has no extended family, has successfully formed a "family of choice" in the form of a solidarity community of fellow traders. This is a new social support strategy that has emerged spontaneously in rural areas.<sup>50</sup> Mrs. L (widowed for two years, a lower-middle-class housewife) also formed a similar network, but in much more urgent circumstances. She started working on the 15th day of her iddah and built relationships with laundry customers and neighbors, who eventually gave her additional work. Mrs. I takes advantage of her extended family, which is still strong, while Mrs. S relies on it only passively. Mrs. F, a civil servant teacher who has been widowed for 1 year, has the strongest organizational patterns due to institutional support from the state (fixed salary, fellow teachers, and the school principal), resulting in almost no economic impact.

In the communication/problem-solving process, *and in the implementation of Article 153 of the KHI*, Mrs. W resumed selling after the first 40 days of her iddah due to a family economic emergency. Mrs. L was even more extreme: she started working

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<sup>47</sup> Faqihul Muqoddam, "Resiliensi Single Mother Madura: Potret Ketahanan Perempuan Pedesaan Madura Yang Hidup Tanpa Suami," *Hudan Lin Naas: Jurnal Ilmu Sosial dan Humaniora* 5, no. 2 (2024): 263–82.

<sup>48</sup> Walsh, "Family Resilience," 263–65; Fatimah Shalihah and Muhammad Miftah Irfan, "Jasser Auda's Maqasid Sharia Application in the 'Iddah for Career Women," *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 20, no. 1 (2022): 12–26, <https://doi.org/10.32694/qst.v20i1.1270>.

<sup>49</sup> Walsh, *Family Resilience*, 260.

<sup>50</sup> Ami Samsiah et al., "Peran Ganda Perempuan Single Parent dalam Memenuhi Kebutuhan Sosial di Masyarakat (Studi Kasus Janda sebagai ART di Desa Bojong Leles, Lebak Banten)," *Jurnal Pendidikan Tambusa* 8, no. 3 (2024); Reni Nur Aniroh and Maurisa Zinira, "A Study on Hadith Authenticity Concerning the Abrogation of Bequests for Iddah Maintenance by Heirs and Its Relevance to Islamic Family Law in Indonesia," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 8, no. 1 (2024): 18–36, <https://doi.org/10.30659/jua.v8i1.36880>.

on the 15th day due to the threat of her children starving. She responded to the stigma firmly, saying, "Children cannot eat other people's words." Mrs. I underwent a full iddah of 4 months and 10 days before returning to work. Mrs. F did not take her full iddah leave and continued teaching on the grounds of public necessity approaching *al-dlarurat*, so that the stigma that arose was instead, "Why didn't she take leave?" Mrs. W, Mrs. L, and Mrs. F's practice can be justified in terms of sharia through the principle of *al-dlarurat tubih al-mahzurat* because career women (including small traders) are allowed to work during the iddah in emergency conditions without eliminating the wisdom of protection and determination of lineage.<sup>51</sup> Mrs. S, who complied with the iddah literally, actually experienced minimal economic benefits.

In addition, this analysis shows that the resilience of widowed families is not only influenced by internal factors such as belief systems, but also by socio-cultural dynamics in rural Java that tend to reinforce gender stigma. A case study in East Java shows that widows with low educational backgrounds often experience deeper social isolation, requiring community intervention to build alternative support networks.<sup>52</sup> This is consistent with findings in Ngawen Village, where Mrs. S experienced prolonged "learned helplessness" due to a lack of access to religious support groups. In contrast, Mrs. I used religious lectures as a space for emotional transformation.

Furthermore, a contextual reinterpretation of the iddah period is crucial to reducing the psychological burden on widows. In the modern Indonesian context, the iddah provision can be seen as a flexible period of reflection, rather than a rigid restriction, especially for widows who have to provide for their children. Recent research emphasizes applying the *maṣlaḥah mursalah* principle to adapt the iddah to social realities, such as allowing work-from-home or minimal economic activity during emergencies.<sup>53</sup> In Ngawen, the practices of Mrs. L and Mrs. W reflect this reinterpretation, in which emergency flexibility does not deviate from the *maqasid of sharia* but rather strengthens the family's overall resilience.

The integration of Walsh's theory with an Islamic perspective shows that the domain of communication processes can be improved through inclusive religious education. A study of Muslim families in Indonesia found that Islamic-based resilience training programs, such as those emphasizing tawakkal and sabar, are

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<sup>51</sup> Saidurrahman and Tarigan, *Rekonstruksi peradaban Islam perspektif Prof. K.H. Yudian Wahyudi, Ph.D.* 124.

<sup>52</sup> Citra Ayu Kumala Sari and Imasria Wahyuliarmy, "Resiliensi Pada Janda Cerai Mati," *IDEA: Jurnal Psikologi* 5, no. 1 (2023): 45, <https://doi.org/10.32492/idea.v5i1.5105>; Soim, "Negotiating Mourning Norms: Living Fiqh of Ihdad among Widows in a Madurese Muslim Community," *Journal of Religious Studies* 1, no. 2 (2025): 50–59, <https://doi.org/10.64780/jors.v1i2.147>.

<sup>53</sup> Zainal Arifin and Amelia Fadilah, "Perkawinan Dalam Masa Iddah: Analisis Perspektif Fiqih Dan Hukum Perkawinan Indonesia," *Samawa: Jurnal Hukum Keluarga Islam* 5 (2025), 173, <https://doi.org/10.53948/samawa.v5i2.253>.

effective in increasing widows' emotional openness.<sup>54</sup> In Ngawen Village, this is evident in Mrs. F, who used her coworkers' support to collaborate on problem-solving, thereby achieving high resilience even in the short time after her iddah.

Finally, this gradation in resilience is also influenced by the length of time since the iddah period. Longitudinal research on Muslim widows in rural areas shows that resilience increases significantly after the first year, especially for those with better access to education and social networks.<sup>55</sup> In Ngawen, this pattern was confirmed: Mrs. I (3 years) had the highest resilience. In contrast, Mrs. S (only 3 months) still had low resilience, underscoring the importance of community-led early intervention to prevent a prolonged cycle of dependency.

From the perspective of *maqashid al-shari'ah*, the flexible application of Article 153 of the KHI in emergency cases in Ngawen Village actually reinforces the main objectives of the iddah period, namely *hifz al-nasl* (preservation of offspring) and *hifz al-'ird* (preservation of honor). When widows such as Mrs. W and Mrs. L are forced to return to work before the 130 days are over to prevent economic hardship that could lead to their children going hungry or losing their homes, such actions are no longer considered a violation of sharia, but rather fulfill a higher degree of primary needs (*daruriyyat*) than restrictions on secondary activities. This approach aligns with contemporary views that emphasize iddah is not a punishment but a protection that must be adapted to the socio-economic context to avoid greater harm.<sup>56</sup> Thus, the gradation of family resilience observed among the five informants not only explains psychological and social variations but also empirically demonstrates that contextual reinterpretation of the iddah provisions, without diminishing the essence of lineage protection and honor, can be an effective solution for rural widows in the modern era. This qualitative evidence confirms that optimizing internal resource capacity and adaptation strategies is crucial for fostering family resilience and maintaining household survival among single mothers experiencing sudden bereavement crises.<sup>57</sup> This multi-case analysis highlights the fundamental strength of qualitative case studies. By embedding the distinct, real-life experiences of individual participants within their specific socio-economic contexts, a comprehensive understanding of complex family adaptation processes can be achieved.<sup>58</sup>

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<sup>54</sup> Susana Prapunoto and Christiana Hari Soetjningsih, "Grief Due to Loss of Significant Others: The Role of Social Support, Spiritual Intelligence and Wellbeing-Life Satisfaction," *Bulletin of Counseling and Psychotherapy* 6, no. 2 (2024): 11, <https://doi.org/10.51214/00202406898000>.

<sup>55</sup> Tresella Frisca Seftilia and Riza Noviana Khoirunnisa, *Gambaran Resiliensi Janda Cerai Mati yang Tidak Menikah di Tengah Stigma Masyarakat Madura*, 11 (2024): 379, <https://doi.org/https://doi.org/10.26740/cjpp.v11i1.61379>.

<sup>56</sup> Nur Saiful et al., "Hikmah Dan Rahasia Masa Idda dalam Filosofis Hukum Islam," *Al-Ubudiyyah: Jurnal Pendidikan Dan Studi Islam* 6, no. 2 (2025): 17.

<sup>57</sup> Afdal Afdal et al., "Kemampuan Resiliensi: Studi Kasus Dari Perspektif Ibu Tunggal," *Jurnal Ilmu Keluarga dan Konsumen* 15, no. 3 (2022): 218–30, <https://doi.org/10.24156/jikk.2022.15.3.218>.

<sup>58</sup> Robert K. Yin, *Case Study Research and Applications: Design and Methods*, Sixth edition (SAGE, 2018).

The comparison table for the five informants is as follows:

Informant	Mrs. S	Mrs. W	Mrs. L	Mrs. I	Mrs. F
<b>Background &amp; education</b>	Full-time housewife, junior high school	Small trader, junior high school	Former housewife as a laundry worker, junior high school	Casual worker, high school	Public school teacher, Bachelor's degree
<b>Duration of widowhood</b>	3 month	1 year	2 year	3 year	1 year
<b>Economic impact</b>	Very severe	Severe but manageable	Very severe but survivable	Moderate/stable	Almost zero
<b>How to process iddah</b>	Full literal	After 40 days (emergency)	Day 15 (absolute emergency)	Full literal then work after iddah	No full leave
<b>Belief Systems</b>	Passive fatalism	Moderate transformation	Forced resilience	High transformation	Ideal transformation
<b>Organizational Patterns</b>	Passive dependence	Chosen family (religious study groups, social gatherings)	Emergency network	Extended family + flexible	State institutions + peers

Source: authors, 2026.

The table above reinforces and expands on the study's initial findings: the higher the level of education, the more stable economic/institutional access, and the more appropriate the application of emergency/necessity rules, the higher the resilience of the family formed. Article 153 of the KHI has proven to be a productive space for spiritual reflection (Mrs. I, Mrs. F) and can be interpreted flexibly in real emergencies (Mrs. W, Mrs. L) without deviating from the maqāṣid al-sharīah.

### Conclusion

Based on research conducted in Ngawen Village, Ngawen District, Klaten Regency, it can be concluded that the challenges and efforts faced by wives during the iddah period after their husbands' deaths are complex and vary according to their occupational background and level of education. The main challenges include economic factors, namely the loss of the main source of income and limited work opportunities due to restrictions on the iddah period under Article 153 of the KHI. From a social aspect, there is the stigma of society towards widows who work or leave the house, as well as the pressure of strict religious norms. From a psychological aspect, there is depression, anxiety, and difficulty adapting to the role of a single mother. The adaptation efforts made by widows include utilizing the support of their extended family, participating in religious social activities such as recitation of the Quran and social gatherings to strengthen their emotional well-

being, and flexibility in working in emergency conditions, for example, after 40 days of iddah for traders without violating the essence of sharia, as justified by the principle of *al-dlarurat tubih al-mahzhurat*. A significant difference was observed between widows who were housewives with low education, who tended to experience passive dependence and low resilience, and traders and odd-job workers with more experience, who showed active adaptation and high resilience, thus supporting the study's initial hypothesis.

From the perspective of family resilience theory developed by Froma Walsh, the challenges widows face as single mothers in Ngawen Village can be explained in three main domains. The first is family belief systems, where widows with high resilience successfully transform grief into motivation, for example, "spirit for the sake of the children," while those with low resilience remain fatalistic. Second, organizational patterns, which involve flexibility through "chosen families" such as village communities or extended family support to overcome economic and childcare limitations; and third, communication processes/problem-solving, which support emotional openness, disregard for social stigma, and collaborative solutions. This approach shows that family resilience grows stronger with increased education, while emphasizing the need to contextualize Article 153 of the KHI to better adapt to rural realities without deviating from sharia principles, thereby providing a basis for more inclusive community support and social policies. Therefore, active community participation and flexible understanding of the iddah provisions are key to building family resilience among widows amid structural limitations and religious norms in rural areas.

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