

Bridging *Sharia* and *Tarbiyah*: Character Education Values in the Determination of 'Iddah Law

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Abstract

The provisions of 'iddah for women after divorce or the death of their husbands in Islam are not merely understood as a legal formality, but also contain important Islamic educational values that must be understood. This qualitative research in the form of a literature study aims to explore the dimensions of character education values in the obligation of 'iddah. This study uses content analysis with a normative-philosophical approach. Data was obtained through documentation techniques. The results of the study show that through educational interpretation, the legal provisions regarding the obligation of 'iddah serve as a transitional period that can be a medium for transforming character education values, such as social responsibility, self-reflection, and spiritual obedience. The contribution of this study confirms that 'iddah is not merely exoteric (*sharia*) legal, but also has an esoteric dimension in the transformation of educational values (*tarbiyah*).

Keywords: 'Iddah, Maqasid shariah, Character Education

Abstrak

Ketentuan 'iddah bagi perempuan pasca perceraian atau meninggalnya suami dalam Islam, bukan sekedar dipahami sebagai peristiwa yang bersifat legal formal, melainkan memuat nilai pendidikan Islam yang penting dipahami. Penelitian kualitatif dalam bentuk studi pustaka ini bermaksud untuk mengeksplorasi dimensi nilai-nilai pendidikan karakter dalam kewajiban iddah. Penelitian ini menggunakan analisa isi dengan pendekatan normatif-filosofis. Data diperoleh melalui teknik dokumentasi. Hasil penelitian menunjukkan melalui interpretasi edukatif, ketentuan hukum atas kewajiban 'iddah merupakan masa transisi yang dapat menjadi medium transformasi nilai pendidikan karakter, seperti nilai tanggung jawab sosial, intropeksi diri, dan ketaatan spiritual. Kontribusi penelitian ini menegaskan iddah tidak sekedar legal eksoteris (syariah), melainkan juga berdimensi esoterisme dalam transformasi nilai-nilai edukatif (tarbiyah).

Kata Kunci: 'Iddah, Maqāṣid Syarīah, Pendidikan Karakter.

INTRODUCTION

Marriage is not merely a legal (*sharia*) relationship between a man and a woman, but rather an educational institution (*tarbiyah*) that plays a role in character building, morals, and individual responsibility. This is because marriage is positioned as *mītsāqan ghalīẓan*, a strong and sacred covenant, so that all processes and dynamics that accompany it, including the possibility of divorce, remain within the framework of human moral and spiritual development. The interpretation of the educational orientation in the institution of marriage is parallel to the main purpose of the Prophet Muhammad's mission, which is to perfect the nobility of human morals (HR. Aḥmad bin Ḥanbal tahqīq Syu'aib al-Arnā'ūṭ dan 'Ādil Mursyid, 2001). This hadith indicates that all Islamic teachings, including regulations in family law, are directed towards the development of human morals and character.

One of the cases related to marriage bonds that often occurs in modern society is divorce. This case has emerged as a social phenomenon that often has psychological, social, and moral impacts, especially for women and children. Although Islam recognizes the possibility of divorce, it places it as a last resort that can only be pursued ethically and responsibly. This principle is emphasized in the words of the Prophet Muhammad SAW, who stated that divorce is a lawful act that is most hated by Allah (HR. Albayhaqī no hadis: 15292). This hadith emphasizes that even though divorce is legally permissible, Islam still views it as an event that must be controlled so as not to cause wider damage (*mafsadah*). Therefore, Islamic law establishes a number of post-divorce safeguards as a form of moral, social, and humanitarian protection, one of which is through the provision of *'iddah* (Setiawan, & Fikri, 2024). This provision of *'iddah* not only functions as a formal legal regulation, but also contains ethical and educational dimensions that aim to maintain honor, psychological stability, and the welfare of individuals and society (Setiawan, 2024).

The purpose of this study is to explore the dimensions of character education values in Islamic law provisions on the obligation of *'iddah*. The purpose of this study is based on the argument that the provisions of *'iddah* cannot be understood merely as normative rules of Islamic law (*sharia*), but need to be analyzed based on the educational objectives (*tarbiyah*) inherent in them.

Various relevant previous studies show that the concept of *'iddah* has been examined from various perspectives, although the majority still place it within a normative-legal framework. The study (Wahyudi, 2009) for example, asserts that *'iddah* functions as a sharia instrument to maintain clarity of lineage and open opportunities for reconciliation in the context of *ṭalāq raj'ī*. However, the study does not explicitly discuss the educational dimension and role of *'iddah* in character building. Furthermore, research (Sa'adah & Az-Zafi, 2020) through a study of women's blood laws reveals a close relationship between the provisions of *'iddah* and the protection of reproductive health and the preservation of women's dignity. These findings indicate a welfare orientation in sharia, although the analysis is still focused on normative fiqh aspects. The study (Hardani et.al, 2023) offers an expanded perspective by interpreting *'iddah* and *iḥdād* as means of moral education in the modern era, particularly in responding to the challenges of

emancipation and the influence of social media. However, this study focuses more on the moral-social dimension without integrating it conceptually with the framework of tarbiyah and *maqāṣid shari'ah*. Meanwhile (al-Latifa et.al., 2024) through the *qirā'ah mubādalāh* approach and legal philosophy asserts that 'iddah contains protective and humanistic dimensions oriented towards gender justice. However, the study has not systematically described the values of character education as an implicit goal of sharia. Based on a review of these studies, it can be concluded that previous studies have succeeded in revealing the legal, social, and protective dimensions of 'iddah. However, there is still room for further study, particularly regarding the integration of tarbiyah and Sharia values in understanding 'iddah as an instrument of character education from the perspective of *maqāṣid shari'ah*.

The unique aspect of this research will specifically explore the integration of tarbiyah and sharia values in the legal obligation of 'iddah. This research is urgent because the analysis of combining the perspectives of tarbiyah and sharia in understanding the concept of 'iddah is important so that there is no dichotomy between legal and educational aspects. This is because, in practice, an understanding of sharia that is detached from the framework of tarbiyah has the potential to give rise to a rigid and formalistic approach, while tarbiyah that is not based on sharia can lose its normative basis. From the perspective of *maqāṣid shari'ah*, this integration is in line with the fiqh rule which emphasizes that the applicability of law depends on the existence of 'illat; the law applies when 'illat (legal reasoning) exists and does not apply when 'illat is not found. (As-Sarakhsī, 12/115). Therefore, this research is important to conduct.

RESEARCH METHODS

The main subject of this study is to explore the dimensions of character education values in Islamic law provisions on the obligation of *iddah*. To answer this main subject, this study uses a qualitative approach with a literature review. This study uses content analysis with a normative-philosophical approach. This approach is used to explore the dimensions of character education values in the provisions of 'iddah based on the Qur'an, hadith, and fiqh literature, as well as a philosophical-educational approach to explore character education values within the framework of *maqāṣid shari'ah*.

The data sources for this study consist of primary literature in the form of Sharia texts and classical works of fiqh, as well as secondary sources in the form of relevant books and scientific journal articles. Data collection techniques were carried out through documentation studies, while data analysis used the stages of reduction, interpretation, and systematic conclusion drawing.

RESULTS AND DISCUSSION

The Tarbiyah Paradigm as the Basis for Islamic Character Building

From an Islamic perspective, tarbiyah is understood as a holistic and continuous educational process aimed at developing the full potential of human beings towards personal perfection (*insān kāmil*). The process of tarbiyah is not limited to the transmission

of knowledge (*ta'lim*), but also includes the internalization of values (*tazkiyah*), the cultivation of attitudes and behaviors (*ta'dīb*), and the formation of moral and spiritual awareness. Thus, *tarbiyah* serves as the fundamental basis for the character formation of a Muslim (Alfarisi & Hanifudin, 2025).

It is important to note that the main objective of Islamic education is to achieve a balance between spiritual, intellectual, and physical aspects, so that humans are able to fully carry out their roles as servants of Allah and as caliphs on earth. In this context, character education is not a new modern idea, but rather the core of the prophetic mission. This principle is reflected in the words of the Prophet Muhammad SAW, who emphasized that he was sent to perfect human character (Mukorromah, 2024).

The values of character education in Islam, including patience (*sabar*), honesty (*sidq*), responsibility (*amānah*), self-control (*mujāhadah al-nafs*), as well as empathy and social awareness (*ta'āwun* and *ihsān*) are the main foundations of Islamic *tarbiyah*. These values are not only conveyed as normative teachings, but are internalized through life experiences, role models, and adherence to Islamic norms and laws. Through this process, *tarbiyah* plays a role in building internal moral awareness that encourages individuals to behave ethically in a consistent manner, both in their personal and social lives. (Arif Maulana, 2025)

The Concept of 'Iddah in the Perspective of Sharia

Linguistically, the term *'iddah* refers to the menstrual period or period of purity experienced by women who have reached puberty. Etymologically, the word *'iddah* comes from the root word *al-'adad*, which means *al-ihsā'*, calculation or number, indicating something that is determined based on a specific calculation. (Ibnu Manẓūr, Lisān al-'Arab, III: 281). Terminologically, *'iddah* is defined as a waiting period prescribed by Islamic law for women after the end of a marriage, whether due to divorce (*ṭalāq*) or the death of the husband. The duration of this waiting period varies according to the circumstances of the woman concerned, such as whether she is still menstruating, pregnant, or has entered menopause. The provisions of *'iddah* have a strong legal basis in the Qur'an, the hadith of the Prophet Muhammad SAW, and the consensus of the scholars (*ijmā'*), which confirms its position as an integral part of Islamic family law (Sabiq, Fikih Sunnah, II: 326).

Furthermore, the interpretation of the concept of *'iddah* cannot be limited to textual and legal-formal dimensions. Sharia texts governing *'iddah* need to be understood within the framework of Islamic legal objectives (*maqāṣid sharīah*) and the social and humanitarian context behind them. This approach emphasizes that *'iddah* is not merely an administrative provision, but a legal institution that contains ethical, pedagogical, and social values. From a Sharia perspective, the most frequently cited purpose of *'iddah* is to maintain clarity of lineage (*hifẓ al-nasl*). Through this waiting period, sharia ensures certainty regarding the possibility of pregnancy, so that the rights of children related to identity, inheritance, and legal responsibility can be protected fairly. This objective reflects sharia's commitment to maintaining social order and intergenerational justice. (Nailatus Sa'adah & Ashif Az Zafi, 2020). In addition, in the context of divorce by *talāq raj'ī*, the

existence of 'iddah serves as a reflective and reconciliatory phase for the husband and wife (Setiawan et.al, 2024). This period opens up the opportunity for the husband to reconcile without a new contract, while encouraging both parties to reevaluate their decision to divorce in a more rational and responsible manner. With this role, the 'iddah becomes a preventive instrument that discourages hasty and emotional divorces, and contributes to maintaining the continuity and stability of the family institution (Wahyudi, 2009).

The 'iddah is also intended to protect the honor and dignity of women (*hifz al-'ird*). In the transition phase after a divorce, women are often in a vulnerable position, both psychologically and socially. The provisions of 'iddah serve as a form of social protection by providing clarity on legal status, limiting the possibility of exploitation, and maintaining the image and honor of women in society. This dimension reflects the sensitivity of Sharia law to the emotional and social conditions of women in sensitive situations. (Sutrawati dkk, 2026).

Furthermore, from a social perspective, 'iddah plays a role in maintaining stability and order in society. Clear rules regarding the waiting period help prevent chaos in social relations, such as overlapping marital status or disputes over lineage. At the same time, 'iddah also instills the values of patience, self-control, and social responsibility, which are in line with the tarbiyah objective of shaping the character of Muslim individuals (Serli & Sutrawati et.al, 2025). Meanwhile, from a Sharia perspective, the concept of 'iddah cannot be understood solely as a biological or formalistic provision, but rather as a legal institution that combines juridical, moral, social, and psychological dimensions. This interpretation is in line with the *maqāsid sharīah* framework, which places Islamic law as a system oriented towards justice and human welfare.

One of the main objectives of *maqāsid*, namely *hifz al-nafs* (protection of life), emphasizes that Sharia is not intended to restrict, but to protect the dignity and survival of human beings, especially women who are vulnerable after divorce. Thus, 'iddah serves as an instrument of protection that affirms substantive justice in Islamic law (Maryam et.al, 2024).

Integration of Sharia and Tarbiyah: Interpretation of Character Education Dimensions in the Concept of 'Iddah

Basically, Islamic sharia is established to realize human welfare (*jalb al-masāliḥ*), (Al-Zarkasyi, al-Baḥr al-Muḥīt, IV: 199) and prevent damage (*dar' al-mafāsīd*) (Al-Suyūṭī, al-Asybah wa al-Nazā'ir, I: 87). Every legal provision in Sharia law contains normative and educational aspects that serve to guide humans towards an orderly, just, and dignified life. Thus, Sharia law should not be understood merely as a repressive legal system, but rather as an instrument for moral and spiritual guidance. (Al-Raysūnī, al-Fikr al-Maqāṣidī, 10).

In the context of moral education, Sharia plays a role in guiding human behavior through a set of clear commands, prohibitions, and ethical boundaries. Legal provisions not only regulate relationships between individuals, but also foster awareness of responsibility to Allah and social life. Therefore, obedience to Sharia is an integral part of the continuous *tarbiyah* process. From the perspective of *maqāsid sharī'ah*, the provisions of 'iddah contain

objectives that transcend legal and formal dimensions. *'Iddah* does not merely function as a legal instrument to maintain clarity of lineage, but also plays a role in maintaining psychological stability, social ethics, and the dignity of women. The *'iddah* period provides space for self-reflection, emotional recovery, and social protection for women in a vulnerable transition phase. Therefore, an integrative approach between *tarbiyah* and sharia becomes a relevant and comprehensive framework in understanding the essential objectives of the *'iddah* provision. Sharia provides a normative and structural foundation, while *tarbiyah* serves to internalize these values into individual consciousness and character. Through this integration, *'iddah* is not only understood as a legal obligation, but also as an instrument of moral education that shapes spiritual maturity, social responsibility, and ethics in family life.

As explained in the introduction, this study is based on the framework of thought that states that there is integration between *tarbiyah* and sharia in the concept of *'iddah*, so it is important to conduct an in-depth study to identify the values of character education in *'iddah*, especially in efforts to strengthen character education in contemporary Muslim families and communities.

Based on interpretive analysis, several character education values can be described in the Islamic law on the obligation of *'iddah*. Further explanation is as follow.

1. Moral and Social Responsibility Values

Until now, *'iddah* has generally been understood normatively as a mandatory waiting period that women must undergo after divorce or the death of their husband, with the main purpose of maintaining clarity of lineage and ensuring the condition of the womb. This overly legalistic understanding tends to place *'iddah* as a unilateral legal burden and is often considered irrelevant to contemporary social dynamics. As a result, the philosophical, educational, and character-building aspects inherent in the provisions of *'iddah* are often overlooked in academic studies, so that *'iddah* is perceived solely as a formal procedure in Islamic family law (Wahyudi, 2009).

Upon deeper examination, *'iddah* conveys an educational message that marriage is not an instant relationship, but rather a bond that carries moral and social responsibilities for the history of togetherness that has been built, even though the bond has ended legally. This confirms that Islam views marriage as a dignified institution with long-term ethical implications.

Rationally, the provisions of *'iddah* serve to prevent neglect of the sanctity of family values by fostering awareness that divorce or the death of a spouse is not merely a personal event, but has broad social consequences, including for children, extended family, and the social order (Sebyar et.al, 2026).

Furthermore, it is important to reiterate that, in essence, the *'iddah* period requires individuals, especially women, to develop self-control over the various emotional, biological, and social urges that arise after the end of a marriage. (Latifa et.al, 2024). This self-control is not intended as a meaningless restriction, but rather as a process of cultivating patience (*ṣabr*) and self-control that is both educational and transformative. In

the tradition of Islamic education, patience is understood as one of the main indicators of spiritual maturity and moral maturity of an individual (Solihin et.al, 2022). Thus, *'iddah* serves as a means of social education that instills the values of responsibility, prudence, and respect for collective norms.

From the perspective of *maqāṣid al-syarī'ah*, the value of responsibility contained in *'iddah* is closely related to the objectives of protecting offspring (*ḥifẓ al-nasl*) and preserving honor (*ḥifẓ al-'ird*). This provision emphasizes that every action in the family sphere requires moral responsibility that goes beyond mere formal compliance with the law (Nurunnasikin et.al, 2025).

2. The Value of Self-Reflection (*Muḥāsabah*)

The *'iddah* period provides a reflective space that is relatively free from the demands of new relationships, allowing individuals to engage in deep introspection (*muḥāsabah*). This process is a fundamental aspect of Islamic character education, as it fosters self-awareness, inner honesty, and the ability to assess life experiences objectively and critically. (Djamaan Nur, 2024).

From an educational perspective, the practice of *muḥāsabah* during the *'iddah* period helps individuals identify unhealthy relationship patterns, miscommunication, and personal weaknesses that may have contributed to the failure of the marriage. Thus, *'iddah* can be understood as a meaningful phase of existential learning, rather than merely a biological waiting period. (Djamaan Nur, 2024).

From the perspective of Sharia rationality, the principle of self-control during the *'iddah* period is in line with the objectives of protecting the mind (*ḥifẓ al-'aql*) and the soul (*ḥifẓ al-naḥs*). The period of time stipulated by Sharia provides space for individuals to restore emotional balance, so that subsequent decisions can be made in a more stable, conscious, and mature psychological state (Shofiatul Jannah, Dwi Hidayatul Firdaus, 2023).

Rationally, humans need a pause to process traumatic experiences and learn from them. Through the provision of *'iddah*, Sharia systematically provides that space so that individuals are not trapped in repeating the same mistakes. This principle is in line with the orientation of Islamic education, which emphasizes the process of continuous self-improvement (*iṣlāḥ al-naḥs*) (Azzulfa & Cahya A, 2021).

Furthermore, *'iddah* is not a form of passive patience that is synonymous with unconsciously accepting things, but rather active and reflective patience. Individuals are guided to constructively manage emotions arising from loss, disappointment, or traumatic experiences, and to delay the fulfillment of personal desires in order to achieve a greater good. Rationally, this self-control functions as a psychological stabilization mechanism that prevents impulsive decisions, such as rushing into marriage or engaging in unhealthy social relationships (Hao Dong, 2025).

3. Spiritual Obedience Values

The observance of *'iddah* reflects compliance with Sharia law, even though its wisdom is not always immediately apparent or pragmatic. Such obedience fosters spiritual

discipline and an awareness that Allah's law has a transcendental dimension that transcends human instrumental rationality (Hamdani, 2024). From a character education perspective, obedience in observing 'iddah trains individuals to prioritize higher values and principles over immediate interests. This kind of discipline plays an important role in shaping a consistent, honest, and responsible religious character. (M Ishak Ali Muda, & Lubis, M. Syukri Azwar, 2025).

Rationally speaking, obedience to non-negotiable rules forms the structure of internal moral control. Individuals do not behave solely because of external pressure or supervision, but are driven by an awareness of the meaning and purpose of the law itself. In this framework, 'iddah serves as a means of learning obedience that strengthens the maturity of an individual's faith and ethics (Muda & Azwar, 2025).

Furthermore, the integration between tarbiyah and sharia positions 'iddah as a character education process based on divine law. Sharia serves to provide a normative framework for regulating behavior, while tarbiyah plays a role in internalizing these values into the consciousness and personality formation of individuals. Through this approach, 'iddah is not understood as a mere restriction of freedom, but as a means of character building and moral maturation (Sofia Hardani dkk, 2023).

This integrative approach also emphasizes that the educational values contained in 'iddah are not exclusive to women. Although legally the obligation of 'iddah is directed at women, values such as patience, responsibility, self-reflection, and obedience are universal principles in the formation of Muslim family character. Therefore, men, families, and society at large have an interest in reflecting on and implementing these values in order to create an ethical and dignified social order. (Uswatun Hasanah & Abdul Aziz Harahap, 2024).

Thus, *'iddah* can be understood as a Sharia institution that not only plays a role in legal regulation but also has an educational function. It represents a harmonious connection between law and education, between norms and values, and between formal compliance and substantive character building. Therefore, *iddah* functions not only as an instrument of family law, but also as a medium for character education rich in Islamic tarbiyah values.

The 'iddah period can be understood as a transitional phase that educates individuals to develop patience, responsibility, self-control, and the ability to reflect on their past experiences in married life. These values are the essence of character education in Islam, which is aimed at shaping a noble personality (Yusmita, 2022).

At this point, it can be concluded that 'iddah serves as a means of character education. This integrative approach of *sharia* and *tarbiyah* also corrects the perception that views *'iddah* as a one-sided burden on women, by showing that this provision is actually oriented towards protection and humanization. In other words, 'iddah plays a role in maintaining dignity, balancing psychological conditions, and guiding individuals in facing meaningful phases of life transition (Hilal & Harahap, 2021). This conclusion also confirms research stating that divorce is not only an aspect of Islamic law, but also a social event that requires various beneficial consequences afterwards (Setiawan & Meghfiroh, 2026).

CONCLUSION

Referring to the main findings of this study, it can be concluded that *'iddah* in Islam should not be understood as a procedural or biological provision of Islamic law. However, *'iddah* is a sharia institution that is rich in Islamic educational values (*tarbiyah*) and has an educational function in shaping Muslim character. This conclusion can be seen from the various Islamic educational values that can be found in the concept of *'iddah*, including the values of social responsibility, self-introspection, and spiritual obedience.

This study contributes to a paradigm framework that integrates *sharia* and *tarbiyah* in order to open up a more comprehensive, humanistic, and contextual understanding of the provisions of *'iddah*. In addition, it also emphasizes that Islamic law not only regulates the physical dimension, but also fosters moral, spiritual, and social awareness in individuals. However, this study has not yet examined in depth the theological normative basis of *Iddah* through the perspective of Islamic educational interpretation (*tafsir tarbawi*). Therefore, further research is important

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