

**THE ROLE OF SINGLE PARENT WOMEN DURING THE IDDAH
PERIOD FROM THE PERSPECTIVE OF MAQĀSID AL-USRAH BY
JAMALUDDIN ATHIYAH
(A Study in Sukun District, Malang City)**

THESIS

**BY: RISA WIDYANINGRUM
SIN 210201110028**



ISLAMIC FAMILY LAW DEPARTMENT

SHARIA FACULTY

ISLAMIC STATE UNIVERSITY MAULANA MALIK IBRAHIM

MALANG

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STATEMENT OF THE AUTHENTICITY

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In the name of Allah,

With consciousness and responsibility toward the development of science, the writer declares that thesis entitled:

**THE ROLE OF SINGLE PARENT WOMEN DURING THE IDDAH
PERIOD FROM THE PERSPECTIVE OF MAQĀŞID AL-USRAH BY
JAMALUDDIN ATHIYAH (A Study in Sukun District, Malang City)**

Is truly the writer's original which can be legally justified. If this thesis is proven to be a result of duplication of plagiarism from another scientific work, it will be stated that the degree will be considered legally invalid.

Malang, June 18th 2025

Writer,



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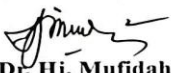
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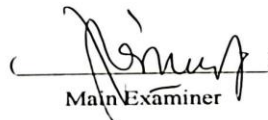
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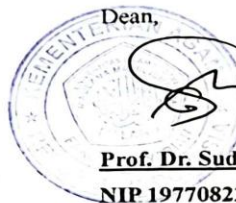
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MOTTO

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ﴾

(البقرة/٢ : ١٥٥)

And We will surely test you with something of fear and hunger and a loss of
wealth and lives and fruits, but give good tidings to the patient,
(Al-Baqarah/2:155)

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Sholawat and greetings, do not forget to pray to His Majesty the Prophet Muhammad SAW. Thanks to his struggles and sacrifices, Islam is preserved to this day. In every aspect of life, his sunnah is a light that guides every human being towards the right life path that Allah SWT blesses.

With great respect, the author would like to express his most profound gratitude for the guidance, direction, and cooperation of various parties who have helped the process of writing this thesis. The author would like to thank:

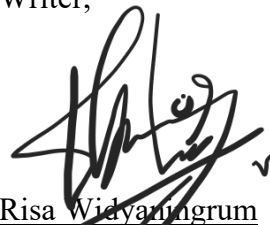
1. Prof. Dr. Zainuddin, MA., as the Rector of Islamic State University Maulana Malik Ibrahim Malang.
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The author realizes that this thesis is still far from perfection. Therefore, constructive criticism and suggestions are highly expected for future improvements. Hopefully, this thesis can benefit anyone who reads it and become the first step on a broader journey of knowledge.

Malang, June 18th, 2025
Writer,



Risa Widyaningrum
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TRANSLITERATION GUIDANCE

A. General

Transliteration transfers Arabic script into Indonesian (*Latin*) writing, not Arabic translation into Indonesian. This category includes Arabic names from Arabs, while Arabic words from nations other than Arabic are written as the spelling of the national language or as written in the reference book. Writing the text's title in the footnotes and bibliography still uses the provisions of this transliteration.

Several provisions in transliteration can be used in writing scientific papers whether national or international standards or requirements specifically used by certain publishers. The transliteration guidelines used in the scientific work of Syariah students of The Islamic State Maulana Malik Ibrahim Malang are based on the provisions of the 2019 thesis writing guidelines for the Faculty of Sharia, Islamic State University Maulana Malik Ibrahim Malang, namely transliteration based on the *Surat Keputusan Bersama* (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, January 22nd 1998, No. 159/1987 and 0543.b/U/1987, as stated in the A Guide Arabic Transliteration, INIS Fellow 1992.

B. Consonant

Arab	Indonesia	Arab	Indonesia
ا	`	ط	t
ب	b	ظ	z
ت	t	ع	‘
ث	th	غ	Gh
ج	j	ف	F
ح	h	ق	Q
خ	kh	ك	K
د	d	ل	L
ذ	dh	م	M
ر	r	ن	N
ز	z	و	W
س	s	ه	H
ش	sh	ء	,
ص	s	ي	Y
ض	d		

The hamza (ء) which is located at the beginning of a word follows the vowel without being marked. If the hamza (ء) is in the middle or at the end, it is written with a sign (').

C. Vowels

Arabic vowels, like Indonesian vowels, consist of single vowels or monophthongs and double vowels or diphthongs. A single Arabic vowel whose symbol is a sign or vowel, and Arabic double vowels whose symbol is a combination of vowels and letters, the transliteration is as follows:

Arabic Characters	Name	Latin Characters	Name
أ	Fathah	A	A
إ	Kasrah	I	I
أ	Ḍammah	U	U
أي	Fathah and ya	Ai	A and I
أو	Fathah and wau	Au	A and U

Example, المحكم عليه : *Al-Mahkum 'Alaih*

D. Maddah

Maddah or long vowels whose symbols are vowels and letters, transliteration in the form of letters and signs, namely:

Harakat and Letters	Name	Letters and Sign	Name
أَـ	Fathah and alif or ya	ā	a and the line above
إِـ	Kasrah and ya	ī	i and the line above
أُـ	Ḍammah and wau	ū	u and the line above

Example:

مقاصد الشريعة : *maqāṣid al-sharī'ah*
 ضروريات : *ḍarūriyāt*
 تحسينيات : *tahsiniyāt*
 هجيات : *hajiyyāt*

E. Ta Marbūṭah

There are two transliterations for ta *marbūṭah*, namely: ta *marbūṭah* which is alive or received fathah, kasrah, and ḍammah, which is transliterated as [t]. Whereas the ta *marbūṭah* which is dead or has the letter sukun, is transliterated as [h]. If the word ending in ta *marbūṭah* is followed by a word that uses the article al- and the two words are read separately, then ta *marbūṭah* is transliterated with ha (h). Example:

مقاصد الشريعة	:	<i>maqāṣid al-sharī'ah</i>
مصلحة مرسله	:	<i>maṣlaḥah mursalah</i>

F. Lafz Al-Jalalah (الله)

The word Allah which is preceded by a particle such as the letter *jarr* and other letters or is located as a *mudlaf ilaih* (nominal phrase), is transliterated without the letter hamzah. As for the ta' marbutah at the end of the word that is attributed to al-jalalah, it is transliterated with the letter [t].

Example, دِينُ اللهِ: *dinullāhi*

رَحْمَةُ اللهِ: *rahmatillāh*

G. Writing Arabic Words Commonly Used in Indonesian

Transliterated Arabic words, terms, or sentences are words, terms, or sentences that have not been standardized in Indonesian. Words, terms, or sentences that are commonplace and become part of the Indonesian vocabulary, or have often been written in Indonesian writing, are no longer written according to the transliteration method above for example, the words Al-Qur'an (from the Qur'an), *Sunnah*, *khushu'* and *'amm*. However, if these words are part of a series of Arabic texts, they must be transliterated.

Example, *Fī ṣilāl al-Qur'an*

Maṣlaḥah Mursalah

H. Capital Letters

Although the Arabic writing system does not recognize capital letters (All caps), transliteration letters are subject to the provisions for using capital letters based on the spelling guidelines. Indonesian spelling guidelines (EYD).

Capital letters, for example, are used to write the initial letter of proper names (person, place, month) and the first letter at the beginning of a sentence. When a proper name is preceded by an, it is preceded by the article (al-). The initial letter of the personal name remains in capital letters, not the initial letter of the article (al-).

The initial letter of the proper name, not the initial letter of the article. If it is at the beginning of a sentence, then the letter A of the article is capitalized. The article is capitalized (Al-). The same rule applies to the initial letter of the title of the reference is preceded by the article al-, both when it is written in the text and the reference notes or in the reference notes (CK, DP, CDK, and DR).

Example, *Wa mā Muḥammadun illā rasūl*

*Inna awwala baitin wuḍi‘a linnāsi lallaẓī bi Bakkata
mubārakan*

Syahru Ramaḍān al-laẓī unzila fīh al-Qur’ān

Naṣīr al-Dīn al-Ṭūs

Abū Naṣr al-Farābī

TABLE OF CONTENTS

STATEMENT OF THE AUTHENTICITY	ii
APPROVAL SHEET	iii
LEGITIMATION SHEET	iv
MOTTO	vi
ACKNOWLEDGEMENT	vii
TRANSLITERATION GUIDANCE	x
TABLE OF CONTENTS.....	xv
TABLES	xvii
PICTURES.....	xviii
APPENDIXES	xix
ABSTRACT	xx
ABSTRAK	xxi
ملخص البحث	xxii
CHAPTER I.....	1
INTRODUCTION	1
A. Research Background.....	1
B. Statement of Problems	6
C. Objectives of Research.....	6
D. Benefit of Research	7
E. Operational Definition of Key Terms	8
F. Structure of Discussion	9
CHAPTER II	11
LITERATURE REVIEW	11
A. Previous Research	11
B. Theoretical Framework.....	16
CHAPTER III.....	38
RESEARCH METHODS	38
A. Type of Research.....	38

B. Research Approach	38
C. Research Location.....	39
D. Data Sources.....	39
E. Technique of Data Sources Collection.....	40
F. Tehnique of Data Analysis.....	42
CHAPTER IV.....	45
RESEARCH FINDINGS AND DISCUSSION	45
A. General Description of Sukun District, Malang City.....	45
B. Research Findings Presentation	50
1. The Role of Single Parent Women in the <i>Iddah</i> Period in Sukun District, Malang City	50
2. Efforts of Single Parent Women in Fulfill Family Responsibilities during the <i>Iddah</i> Period	63
3. Efforts of Single Parent Women to Fulfill Family Responsibilities during the <i>Iddah</i> Period in the perspective of <i>Maqāṣid al-Usrah</i> by Jamaluddin Athiyah (Study in Sukun District, Malang City).....	81
CHAPTER V	88
CLOSING	88
A. Conclusion.....	88
B. Suggestion.....	89
BIBLIOGRAPHY	91
APPENDIXES	95
CURRICULUM VITAE.....	110

TABLES

Table 2.1 Similarities and Differences of Previous Research	13
Table 3.1 Data of Participants	40
Table 4.1 Population of Sukun District and Marital Status by Village, 2024	47
Table 4.2 Efforts of Single Parent Women in Fulfilling Family Responsibilities during the <i>Iddah</i> Period.....	77
Table 4.3 The linkage between Single Parent Effort Findings and in the Perspective of <i>Maqāṣid al-Usrah</i>	86

PICTURES

Picture 4.1 Number of Population by Districts and Marriage Status in Malang Municipality, 2024	46
Picture 4.2 Head of household data by gender in Malang City in 2023	48
Picture 4.3 Percentage of Population Aged 10 and Above by Marital Status and Sex in Malang Municipality, 2024	49

APPENDIXES

Appendixes 1: Research Permission Letter	95
Appendixes 2: Reply to Research Permission Letter from Sukun District Office	96
Appendixes 3: Data on Lawsuit Cases in 2023-2024 at the Malang City	
Religious Court	97
Appendixes 4: Interview Guide	98
Appendixes 5: Interview transcript	99
Appendixes 6: Documentation.....	108

ABSTRACT

Risa Widyaningrum, SIN. 210201110028, 2025, The Role of Single Parent Women during the Iddah Period from the Perspective of *Maqāṣid al-Ushrah* by Jamaluddin Athiyah (Study in Sukun District, Malang City), Thesis, Department of Islamic Family Law, Sharia Faculty Islamic State University Maulana Malik Ibrahim Malang, Supervisor I: Prof. Dr. Hj. Mufidah Ch., M.Ag., Supervisor II: Sohibul Hairi. M.Pd

Keywords: Single Parent, Women, *Iddah* Period, *Maqāṣid al-Ushrah*.

The National Population and Family Planning Agency states that in 2024, Indonesia have 11,539,365 families headed by women. The majority of these female heads of households are widows due to death and talaq divorced. In Malang City, the number of women as heads of households reached 61,369 people in 2023, spread across five Districts. Sukun District has the highest number of women as heads of households among the other Districts, with 13,674 people. Many of these women heads of households face vulnerable conditions, both socially and economically.

After separating from her husband either due to divorce or death, the *iddah* period becomes an important phase that must be followed by them as a form of obedience to Islamic law. In the midst of the rules and regulations of Sharia regarding the implementation of the *iddah* period, they are required to carry out their roles and responsibilities as heads of the family. In this situation, they must be able to balance domestic responsibilities, economic needs, and spiritual obligations inherent in the *iddah* period.

This study was examined the role of single parent women during the *iddah* period and explore the efforts they make in fulfilling family responsibilities during the *iddah* period. In analyzing these roles and efforts, Jamaluddin Athiyah's *Maqāṣid al-Ushrah* perspective is used, which is the goals that Islamic Shari'ah aims to achieve in the family sphere. This research uses the empirical juridical method with a descriptive qualitative approach. The primary data sources were obtained through interviews with eight single parent women informants in Sukun District, Malang City. While secondary data is obtained from literature, namely the Book of *Nahwa Taf'ili Maqashid Syariah* by Jamaluddin Athiyah.

The results showed that during the *iddah* period, single parent women carried out various roles, such as being a wife undergoing *iddah*, head of the family, and educator of children. In fulfilling these responsibilities, they make efforts in the form of managing family finances, educating children and maintaining religious aspects in the family. It was found that the informants' efforts reflect five of the seven principles in *Maqāṣid al-Ushrah*, namely managing bonds between the opposite sex, continued offspring, realizing a *sakinah mawaddah wa rahmah* family, maintaining religious aspects in the family, and managing the economic aspects of the family.

ABSTRAK

Risa Widyaningrum, NIM. 210201110028, 2025, Peran Perempuan Single Parent Di Masa Iddah Perspektif *Maqāṣid al-Ushrah* oleh Jamaluddin Athiyah (Studi di Kecamatan Sukun, Kota Malang), Skripsi Program Studi Hukum Keluarga Islam, Fakultas Syariah Universitas Islam Negeri Maulana Malik Ibrahim Malang, Dosen Pembimbing I: Prof. Dr. Hj. Mufidah Ch., M.Ag., Dosen Pembimbing II: Sohibul Hairi. M.Pd

Kata Kunci: Perempuan, Single Parent, Masa Iddah, *Maqāṣid al-ushrah*.

Badan Kependudukan dan Keluarga Berencana Nasional (BKKBN) menyatakan bahwa pada tahun 2024, Indonesia memiliki 11.539.365 keluarga yang dipimpin oleh perempuan. Sebagian besar kepala keluarga perempuan ini adalah janda akibat kematian dan perceraian. Di Kota Malang, jumlah perempuan sebagai kepala keluarga mencapai angka 61.369 jiwa pada tahun 2023 yang tersebar di lima kecamatan. Adapun kecamatan Sukun memiliki jumlah perempuan sebagai kepala keluarga terbanyak dari kecamatan lainnya, dengan jumlah 13.674 jiwa. Perempuan sebagai kepala keluarga ini banyak dari mereka yang menghadapi kondisi rentan baik secara sosial maupun ekonomi.

Pasca berpisah dengan suaminya baik karena cerai hidup maupun cerai mati, masa iddah menjadi fase penting yang harus dijalani oleh mereka sebagai bentuk ketaatan terhadap syariat Islam. Di tengah aturan dan ketentuan Syariat tentang pelaksanaan masa iddah mereka dituntut untuk menjalankan peran dan tanggung jawab sebagai kepala keluarga. Dalam situasi tersebut, mereka harus bisa menyeimbangkan antara tanggung jawab domestik, kebutuhan ekonomi, serta kewajiban spiritual yang melekat pada masa iddah.

Penelitian ini mengkaji mengenai peran perempuan single parent di masa iddah serta mengupas upaya-upaya yang mereka lakukan dalam memenuhi tanggung jawab keluarga selama masa iddah. Dalam menganalisis peran dan upaya tersebut digunakan perspektif *Maqāṣid al-Ushrah* oleh Jamaluddin Athiyah, yakni tujuan-tujuan yang ingin dicapai oleh syariat Islam dalam lingkup keluarga. Penelitian ini menggunakan metode yuridis empiris dengan pendekatan kualitatif deskriptif. Adapun sumber data primer diperoleh melalui wawancara dengan delapan informan perempuan single parent di Kecamatan Sukun, Kota Malang. Sedangkan data sekunder didapatkan dari kepustakaan, yaitu Kitab *Nahwa Taf'ili Maqashid Syariah* oleh Jamaluddin Athiyah.

Hasil penelitian menunjukkan bahwa ketika masa iddah perempuan single parent menjalankan berbagai peran, seperti sebagai istri yang menjalani masa iddah, kepala keluarga dan pendidik anak. Dalam memenuhi tanggung jawab ini, mereka melakukan upaya berupa mengelola keuangan keluarga, mendidik anak dan menjaga aspek keagamaan dalam keluarga. Ditemukan bahwa upaya para informan tersebut mencerminkan lima dari tujuh prinsip dalam *Maqāṣid al-Ushrah*, yaitu mengelola ikatan antara lawan jenis, menjaga keturunan lanjutan, mewujudkan keluarga *sakinah mawaddah wa rahmah*, menjaga aspek keagamaan dalam keluarga, serta mengatur aspek ekonomi keluarga.

ملخص البحث

ريسا ويديانينجروم، الرقم الجامعي: ٢٨.١١١٠.٢٠١١٠.٢٠٢٥، "دور المرأة الوحيدة الوالدين في فترة العدة من منظور مقاصد الأسرة لجمال الدين عطية (دراسة في منطقة سكون الفرعية بمدينة مالانج)"، البحث الجامعي، قسم الأحوال الشخصية الإسلامية، كلية الشريعة، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج، المشرفة ١: أ. د. مفيدة ش.، ماجستير في العلوم الزراعية، المشرف ٢: صاحب الحيري، ماجستير في التربية

الكلمات المفتاحية: المرأة، الوحيدة الوالدين، عدة، مقاصد الأسرة.

الوكالة الوطنية للسكان وتنظيم الأسرة أعلنت أن إندونيسيا ستضم ١١,٥٣٩,٣٦٥ أسرة ترأسها نساء بحلول عام ٢٠٢٤. ومعظم هؤلاء النساء هن أرامل بسبب الوفاة والطلاق. في مدينة مالانج، بلغ عدد النساء ربات الأسر ٦١.٣٦٩ شخصًا في عام ٢٠٢٣، موزعين على خمس مقاطعات فرعية. تضم مقاطعة سكون الفرعية أكبر عدد من النساء كرئيسات أسر معيشية مقارنة بالمقاطعات الفرعية الأخرى، حيث يبلغ عددهن ١٣.٦٧٤ شخصًا. العديد من النساء بصفتهم رئيسات للأسر يواجهن ظروفًا اجتماعية واقتصادية هشة.

فبعد انفصالها عن زوجها إما بسبب الطلاق أو الوفاة، تصبح فترة العدة مرحلة مهمة يجب أن تتبعها كنوع من الطاعة للشريعة الإسلامية. وفي خضم أحكام الشريعة الإسلامية وقواعدها فيما يتعلق بتنفيذ فترة العدة، فإنهن مطالبات بالقيام بأدوارهن ومسؤولياتهن كرئيسات للأسرة. في هذا الوضع، يجب أن يكونوا قادرين على الموازنة بين المسؤوليات المنزلية والاحتياجات الاقتصادية والالتزامات الروحية الملازمة لفترة العدة.

سيتناول هذا البحث أدوار وجهود النساء العازبات في القيام بمسؤوليات الأسرة خلال فترة العدة. وفي تحليل هذه الأدوار والجهود، يتم استخدام منظور مقاصد الشريعة الإسلامية في تحليل هذه الأدوار والجهود، وهو المقاصد التي تهدف الشريعة الإسلامية إلى تحقيقها في مجال الأسرة. ويستخدم هذا البحث المنهج الفقهي التجريبي مع المنهج الكيفي الوصفي. تم الحصول على مصادر البيانات الأولية من خلال إجراء مقابلات مع ثماني مخبرات من الوالدات العازبات في منطقة سكون الفرعية بمدينة مالانج. في حين تم الحصول على البيانات الثانوية من الأدب، وبالتحديد من كتاب نحو تفعيل المقاصد الشريعة لجمال الدين عطية.

تُظهر نتائج الدراسة أنه خلال فترة العدة، تقوم المرأة الوحيدة الوالدين بأدوار مختلفة، مثل الزوجة التي تمر بالعدة وربة الأسرة ومربية الأطفال. وفي سبيل القيام بهذه المسؤوليات، يبذلن جهودًا في شكل إدارة الشؤون المالية للأسرة، وتعليم الأطفال والحفاظ على الجوانب الدينية في الأسرة. وقد تبين أن جهود المبلّغات تعكس خمسة من المبادئ السبعة في مقاصد الأسرة، وهي إدارة العلاقات بين الجنسين، والحفاظة على النسل، وتحقيق السكينة والمودة والرحمة، والحفاظة على الجوانب الدينية، وإدارة الجوانب الاقتصادية في الأسرة.

CHAPTER I

INTRODUCTION

A. Research Background

Single parent women are individuals who are solely responsible for the upbringing and well-being of their children. As single parents, they play the leading role in the family as breadwinners, household managers, and decision-makers.¹ The Empowerment of Women Heads of Family or Pemberdayaan Perempuan Kepala Keluarga (PEKKA) also emphasizes that women as heads of families must be responsible for maintaining the stability and sustainability of family life.²

The National Population and Family Planning Agency states that in 2024, Indonesia have 11,539,365 families headed by women.³ The majority of these female heads of households are widows due to death, accounting for 68.69% of the total. This is followed by women who are talaq divorced, accounting for 13.37% of the total.⁴ As for Malang City, the number of women as heads of households reached 61,369 people in 2023.⁵ Of the five sub-districts

¹Pemberdayaan Perempuan Kepala Keluarga, “Siapa Perempuan Kepala Keluarga?,” Pekka, diakses 10 Oktober 2024, <https://pekka.or.id/latar-belakang/>.

²Pemberdayaan Perempuan Kepala Keluarga.

³Portal Informasi Indonesia, “Mengenal Pemutakhiran Data Kependudukan,” Indonesia.go.id, diakses pada 15 Juni 2025, <https://indonesia.go.id/kategori/editorial/8831/mengenal-pemutakhiran-data-kependudukan?lang=1?lang=1>

⁴Badan Pusat Statistik, *Cerita Data Statistik Untuk Indonesia (Female Breadwinners: Fenomena Perempuan sebagai Pencari Nafkah Utama Keluarga)*, diakses pada 15 Juni 2025. <https://www.bps.go.id/publication/2025/03/27/1c11ddc250d82e97f1eafe29/cerita-data-statistik-untuk-indonesia---female-breadwinners--fenomena-perempuan-sebagai-pencari-nafkah-utama-keluarga.html>

⁵Pemerintah Kota Malang, “Karakteristik Kepala Keluarga Berdasarkan Jenis Kelamin Semester 1 Tahun 2023,” data.malangkota.go.id, diakses 11 Oktober 2024, <https://katalog.satudata.go.id/ne/dataset/data-kepala-keluarga-berdasarkan-jenis-kelamin-kota-malang-tahun-2019>.

in Malang City, namely Blimbing, Kedungkandang, Lowokwaru, Sukun, and Klojen. Sukun District has the highest number of female-headed households among the other sub-districts, with 13,674 people.⁶

The number of women who are heads of families or single parents is a social phenomenon often found in society. The breakup of marital ties with their partner causes someone to become a single parent. Article 38 of Law Number 1 of 1974 mentions the breakup of the marriage in Marriage Law (UUP), namely due to death, divorce, and a court decision.⁷ The phenomenon of divorce in Malang City itself has a high rate. Data obtained from the Malang City Religious Court shows that 1,440 cases of divorce petition and 523 cases of talaq divorce were granted in 2023. Meanwhile, in 2024, the Malang City Religious Court granted 1,420 cases of divorce petition and 436 cases of talaq divorce.⁸

In addition, a woman must observe the *iddah* period after divorcing her husband. A woman must wait during this period and may not marry for a specific period. The purpose is to find out the cleanliness of the uterus from the previous husband's children, as a form of worship to Allah SWT, and as a period of mourning for her husband's death.⁹ Article 153 of the Compilation of Islamic Law (KHI) regulates the *iddah* period, which reads “*For a wife whose marriage*

⁶Pemerintah Kota Malang.

⁷Pasal 38 Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan.

⁸Pengadilan Agama Kota Malang, Data Perkara Gugatan Tahun 2023-2024.

⁹Wahbah Az-zuhalli, Budi Permadi, and Abdul Hayyie Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu*, Jilid 9 (Jakarta: Daarul Fikir dan Gema Insani Press, 2011), 537.

*is broken, a waiting period or iddah applies, except qobla al dukhul and the marriage is broken not because of the death of the husband. ”.*¹⁰

Implementing the *iddah* period is also often a challenge for single parent women. One of the obligations in implementing *iddah* is the prohibition of accepting proposals and marriage, the prohibition of leaving the house, and the recommendation to do *iddah* as determined by Sharia¹¹.

Another challenge that single parent women often face is having to carry out various roles, such as being a mother and a father to their children. They play a role in educating and caring for children and are also responsible for independently meeting the family's economic needs. A single parent must meet the financial burden to maintain family resilience and welfare. The change in obligations certainly affects their physical and mental health.

In the psychological aspect, they often feel anxiety, fear, stress, and worry when they have to carry out various roles in the household.¹² One study states that as many as 40% of single parents try to support their families by doing many jobs at once.¹³ This condition then becomes a challenge that single parents must face, as it affects mental health and overall well-being.¹⁴

¹⁰Pasal 153 Kompilasi Hukum Islam

¹¹Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu Jilid 9*, 560-565.

¹²Syindi Durand, “Kondisi Psikologis Perempuan Single Parent Sebagai Penanggung Jawab Dalam Menafkahi Anak Pasca Perceraian Dalam Tinjauan Hukum Islam (Studi Kasus Desa Babo Kec. Sangtombolang)” (Undergraduate thesis, Institut Agama Islam negeri Manado, 2022), 59.

¹³Lusi Marlina Simanullang, Elvawati, and Isnaini, “Upaya Perempuan Single Parent Pada Sektor Informal Dalam Pemenuhan Kebutuhan Keluarga,” *Jurnal Pendidikan Sosiologi Dan Humaniora* 13, no. 2 (2022), 244.

¹⁴Durand, 59.”

In some cases, it was also found that many of them did not receive post-divorce rights that the ex-husband should have given,¹⁵ such as the right to *iddah* maintenance, child maintenance, and mut'ah maintenance. Meanwhile, they must continue to meet the needs of their families. Single parents who belong to low-income groups and are vulnerable to poverty are required to meet family needs independently.¹⁶ This causes many women who are heads of households or single parent women to face vulnerable conditions, both socially and economically.

Attention and support from the government also needs to be provided to overcome this problem, both in social, economic, educational, and legal protection. Not only that, but support from the social environment of the community can also significantly help the problems single parents face. This is because many negative stigmas still develop in the community. Additionally, the lack of support and attention from society becomes a challenge for single parents.¹⁷

Family issues in the contemporary era are an interesting topic to continue to study. Especially when it is related to how Islamic Sharia solves this problem. One approach that can be used is the perspective of the *maqṣid al-usrah*, which refers to the objectives that Islamic Sharia wants to achieve in the family sphere.

¹⁵Umar Masyithah, *Nasib Perempuan Pasca Perceraian. Menelusuri Lanskap Kontemporer: Muslimat Al Washliyah Dalam Islam Dan Masyarakat* (Tangerang: Young Progressive Muslim, 2023), 198.

¹⁶Risa Nihayah, "Single Parents' Sering Jadi Kambing Hitam Dalam Pendidikan Anak: Perlunya Dukungan Bagi Mereka," *Theconversation*, diakses pada 15 September 2024.

¹⁷Nihayah.

Jamaluddin Athiyyah is one of the contemporary scholars as well as the initiator of the *maqāṣid al-usrah*. It began when he reoriented the concept of the purpose of the existence of Islamic law, or *maqāṣid al-sharī'ah*. According to him, the purpose of Sharia is to provide benefits that cover many things in life.¹⁸ Jamaluddin Athiyyah divided the *maqāṣid al-sharī'ah* into four scopes. Namely, *maqāṣid al-sharī'ah* in the scope of individual (*majal al-fard*), family (*majal al-usrah*), general or publik (*majal al-ummah*) dan and human dimension (*majal al-insaniyyah*). *Maqāṣid al-sharī'ah* in the scope of the family, will then be used as a relevant approach in analyzing the issue of the role of single parent women during the *iddah* period.

Many studies have raised the issue of the role of single parents, such as those conducted by Arifa Shafiyatuddin in 2024. The research was titled “Upaya Perempuan Single Parent dalam Mewujudkan Ketahanan Keluarga: Studi di Kelurahan Langkai Kecamatan Pahandut Kota Palangka Raya”.¹⁹ Then, research on the same focus of discussion was also conducted by Pratiwin, D. A., Herdiani, R. T., & Rofiqi, M. A., in 2023. The research was titled “Peran Single Parent Dalam Memenuhi Kebutuhan Ekonomi Keluarga”.²⁰ And the research with the title “Peran Perempuan Single Parent Dalam Mempertahankan

¹⁸Jamaluddin Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah* (Damaskus: Dar al-Fikr, 2003), 15.

¹⁹Arifa Shafiyatuddin, “Upaya Perempuan Single Parent Dalam Mewujudkan Ketahanan Keluarga: Studi Di Kelurahan Langkai Kecamatan Pahandut Kota Palangka Raya” (Undergraduate Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2024).

²⁰M. Aris Rofiqi Dwi Ayu Pratiwin, Renie Tri Herdiani., “Peran Single Parent Dalam Memenuhi Kebutuhan Ekonomi Keluarga,” in *Seminar Nasional Literasi Pedagogik*, 2023, 98–107.

Kesejahteraan Keluarga di Kelurahan Cempaka Putih Tangerang Selatan”.

Written by Nadifatul Zahra Assalsabila, in 2022.²¹

From the above studies, the focus of different studies related to the role of single parents in the *iddah* period, as well as using analytical materials in the form of *maqāṣid al-usrah* perspective has not yet been done. Meanwhile, the problem of single parents in the middle of the *iddah* period is still widely experienced and is a challenge for them. This perspective will be used to analyze and help provide solutions to the problems of single parents during the *iddah* period. Therefore, the author is interested in further examining this issue. Thus, this research will explore the role of single parent women during the *iddah* period from the perspective of the *Maqāṣid al-usrah* by Jamaluddin Athiyah.

B. Statement of Problems

1. What is the role of single parent women during the *iddah* period in Sukun District, Malang City?
2. How do single parent women's efforts to fulfill family responsibilities during the *iddah* period from the perspective of *Maqāṣid al-usrah* by Jamaluddin Athiyah?

C. Objectives of Research

1. Describing the role of single parent women during the *iddah* period in Sukun District, Malang City.

²¹Nadifatul Zahra Assalsabila, “Peran Perempuan Single Parent Dalam Mempertahankan Kesejahteraan Keluarga Di Kelurahan Cempaka Putih Tangerang Selatan” (Undergraduate Thesis, Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2022).

2. Analyzing the efforts made by single parent women in fulfilling family responsibilities during the *iddah* period in Sukun District, Malang City, from the perspective of *Maqāṣid al-usrah* by Jamaluddin Athiyah.

D. Benefit of Research

This research is expected to provide theoretical and practical benefits, as follows:

1. Theoretical Benefits
 - a. This study's results are expected to add scientific references regarding the role of single parent women in the *iddah* period in Sukun District, Malang City.
 - b. This research is expected to develop insights related to family issues, especially from the perspective of *Maqāṣid al-usrah* in providing solutions to the problem of the role of single parent women during the *iddah* period.
2. Practical Benefits
 - a. For the community, the results of this study are expected to increase understanding and support for single parent women facing their roles and challenges during the *iddah* period.
 - b. Government agencies, the Ministry of Social Affairs and the Regional Social Service are expected to pay attention and provide social assistance and specific support programs for single parent women at the district or city level.
 - c. For future researchers, this study's results can also serve as a reference for further studies on similar issues in other places or contexts.

E. Operational Definition of Key Terms

The title of this study contains several words that need to be described in depth. With this explanation, readers can understand the text more easily. They are as follows:

1. Single Parent

When translated into Indonesian, it means “orang tua tunggal”. Santrock mentions that a single parent is a person who becomes a mother and father for their child. This condition is caused by the death of their partner or divorce. In his role as a father, he must be able to lead the family, earn a living to meet the family's economic needs, take responsibility for home affairs, and take care of children independently, without the husband.²²

2. *Iddah* Period

Iddah is a waiting period that a woman who divorces her husband must observe, whether the divorce is due to the death of the husband, a divorce, or a lawsuit. The *iddah* period is a provision regulated in Islamic law, the purpose of which is as a form of worship and to see the womb clean from the previous husband's children, and as a period for women to carry out their grief for the death of their husbands.²³

3. *Maqāṣid al-Usrah* by Jamaluddin Athiyah

Maqāṣid al-usrah is one of the scopes of *maqāṣid al-sharī'ah* initiated by contemporary scholar Jamaluddin Athiyah. In his book entitled

²²In Tata Maranatha br Hutasoit and Karina Meriem Beru Brahmana, “Single parent Role in the Family Kondisi Perempuan Sebagai Single parent Dalam Keluarga,” *Education and Social Sciences Review* 2, no. 1 (2021), 29.

²³Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu Jilid 9*, 534.

“Nahwa Taf’il Maqashid al-Syariah”, he states that *maqāṣid al-sharī’ah* in the family sphere includes seven things. The first is to manage the bond with the opposite sex. Secondly, to maintain the continuation of offspring. Third, to create a family that is *sakinah mawaddah wa rahmah*. Fourth, the clarity of nasab or lineage must be maintained. Fifth, the religious aspects of the family must be maintained. Sixth, the fundamental elements of family institutions should be regulated. Seventh, regulate the economic aspects of the family²⁴.

F. Structure of Discussion

In compiling this research, the author outlines the general discussion into five chapters, as follows:

Chapter I: This section describes the introduction, which includes the background, problem formulation, objectives, benefits of research, operational definitions, and discussion systematics. This chapter explains the author's initial description of the study. The background will describe the problems and phenomena in the community, along with data and research limitations.

Chapter II contains a literature review with previous research and a theoretical framework. Previous research explains the differences and similarities between this research and prior studies. While in the theoretical framework, the author describes definitions and matters related to the discussion in this study, such as the definition of single parent, the *iddah* period, and also the *Maqāṣid al-usrah* perspective by Jamaluddin Athiyah.

²⁴Athiyah, *Nahwa Taf’ili Maqashid Asy-Syariah*, 148.

Chapter III presents the research method. The research method explains the methods used by the author, including the type of research, empirical juridical research, the research approach, a descriptive qualitative approach, the research location, Sukun District, Malang City, primary and secondary data sources, data collection techniques, and data analysis techniques.

Chapter IV, presentation of results and discussion, which is the core of this research. The author interprets the results of the data that have been obtained and analyzed. This chapter will answer the questions that have been mentioned in the problem formulation, namely, regarding the role of single parent women in the *iddah* period, and they efforts in fulfilling family responsibilities during the *iddah* period using the *Maqāṣid al-Ushrah* perspective by Jamaluddin Athiyah.

Chapter V is the last chapter in this study. This chapter presents the conclusions of the research findings from the previous chapters. This chapter also provides suggestions based on the research findings.

CHAPTER II

LITERATURE REVIEW

A. Previous Research

Previous research that discusses single parents' roles has been done before. Research conducted by Arifa Shafiyatuddin in 2024 entitled “Upaya Perempuan Single parent Dalam Mewujudkan Ketahanan Keluarga: Studi di Kelurahan Langkai Kecamatan Pahandut Kota Palangka Raya”.²⁵ This research focuses on analyzing the problems and obstacles faced by single parent women and the strategies they take to realize family resilience. The family resilience indicators refer to the Regulation of the Minister of Women’s Empowerment and Child Protection Number 7 of 2022 concerning Family Quality Improvement in the Development of Women’s and Children’s Empowerment. Then, the author uses an empirical research method located in Langkai Village, Pahandut District, Palangka Raya City, Central Kalimantan Province.

The second research conducted by Muh. Sholihuddin, Saiful Jazil, and Syamsun Ni'am in 2024. The research was titled “Remarriage in the ‘*Iddah* Perspective of Maqāṣid Al-Ushrah: Study in Wedoro Waru, Sidoarjo, Indonesia”.²⁶ This research also uses the perspective of Maqāṣid al-ushrah by

²⁵Shafiyatuddin, “Upaya Perempuan Single Parent Dalam Mewujudkan Ketahanan Keluarga: Studi Di Kelurahan Langkai Kecamatan Pahandut Kota Palangka Raya.”

²⁶Muh Sholihuddin, Saiful Jazil, and Syamsun Ni'am, “Remarriage in the ‘*Iddah* Perspective of Maqāṣid Al-Ushrah: Study in Wedoro Waru, Sidoarjo, Indonesia,” *Samarah* 8, no. 2 (2024): 726–49, <https://doi.org/10.22373/sjhk.v8i2.15061>.

Jamaluddin Athiyah. However, the focus of the research is to examine the issue of remarriage in the middle of the *iddah* period.

The third research conducted by Pratiwin, D. A., Herdiani, R. T., & Rofiqi, M. A., Pancasakti University Tegal in 2023. The research was titled “Peran Single parent Dalam Memenuhi Kebutuhan Ekonomi Keluarga”.²⁷ The study analyzed the obstacles in the dual role of single parent women. The research method used is descriptive qualitative. The research location was Debong Tengah Village, RT 01 RW 04, Tegal City.

The fourth research conducted by Nurul Miftahul Jannah in 2023. The title of her research is “Peran Wanita Karir Dalam Masa *Iddah* (Studi di Kecamatan Maritengae Kabupaten Sidrap)”.²⁸ This research discusses how the implementation of *ihdad* for career women in the middle of the *iddah* period. The research location was Maritengae District, Sidrap Regency. This research used a qualitative field method.

The fifth research conducted by Nadifatul Zahra Assalsabila, Syarif Hidayatullah State Islamic University Jakarta, in 2022. The title of the research is “Peran Perempuan Single parent Dalam Mempertahankan Kesejahteraan Keluarga di Kelurahan Cempaka Putih Tangerang Selatan”.²⁹ The research focuses on how single parent women maintain family welfare.

²⁷Dwi Ayu Pratiwin, Renie Tri Herdiani., “Peran Single Parent Dalam Memenuhi Kebutuhan Ekonomi Keluarga.”

²⁸Nurul Miftahul Jannah, “Peran Wanita Karir Dalam Masa *Iddah* (Studi Di Kecamatan Maritengae Kabupaten Sidrap)” (Institut Agama Islam Negeri Parepare, 2023).

²⁹Assalsabila, “Peran Perempuan Single Parent Dalam Mempertahankan Kesejahteraan Keluarga Di Kelurahan Cempaka Putih Tangerang Selatan.”

The research method used is descriptive qualitative. The research location was Cempaka Putih Village, South Tangerang.

The sixth research conducted by Syindi Durand, Manado State Islamic Institute, in 2022. The title of the research, namely “Kondisi Psikologis Perempuan Single parent Sebagai Penanggung Jawab Dalam Menafkahi Anak Pasca Perceraian Dalam Tinjauan Hukum Islam (Studi Kasus Desa Babo Kec. Sangtombolang)”.³⁰ The research focused on examining the psychological conditions of women after divorce and then reviewed through the perspective of Islamic Law. The research method used is descriptive qualitative and the research location was Babo Village, Sangtombolang District.

To obtain information about the similarities and differences between the previous studies mentioned above, the authors include a table of similarities and differences, which can be seen as follows:

Table 2.1

Similarities and Differences of Previous Research

No.	Title	Similarities	Differences
1.	Arifa Shafiyatuddin. (2024). Upaya Perempuan Single parent dalam Mewujudkan Ketahanan Keluarga: Studi di Kelurahan Langkai Kecamatan Pahandut	It has similarities in examining women as Single parents and their relationships within their	The difference between this research and the research that will be conducted in the condition of Single parent women during the <i>iddah</i> period. Then the theory that will be used to analyze this research is the

³⁰Durand, “Kondisi Psikologis Perempuan Single Parent Sebagai Penanggung Jawab Dalam Menafkahi Anak Pasca Perceraian Dalam Tinjauan Hukum Islam (Studi Kasus Desa Babo Kec. Sangtombolang).”

	Kota Palangka Raya. Undergraduate Thesis	families.	perspective of <i>Maqāṣid al-usrah</i> by Jamaluddin Athiyah.
2.	Muh. Sholihuddin, Saiful Jazil, Syamsun Ni'am (2024) Remarriage in the 'Iddah Perspective of Maqāṣid Al-Usrah: Study in Wedoro Waru, Sidoarjo, Indonesia	They are similar in using the perspective of the <i>Maqāṣid al-usrah</i> theory by Jamaluddin Athiyah.	The objects of the research are different, as this study examines the role of single parent women in the <i>iddah</i> period. While the research examines the problem of remarriage in the middle of the <i>iddah</i> period.
3.	Pratiwin, D. A., Herdiani, R. T., & Rofiqi, M. A. (2023). Peran Single parent Dalam Memenuhi Kebutuhan Ekonomi Keluarga. In <i>Prosiding Seminar Nasional Literasi dan Pedagogi (SRADA)</i> (pp. 98-107). Faculty of Teacher Training and Education, Pancasakti University Tegal.	There are similarities in examining the role of single parent women.	The research focuses on the efforts of Single parents in meeting the economic needs of the family. And does not specialize in the condition of the Single parent in the middle of the <i>iddah</i> period. Then, the research is carried out using the <i>Maqāṣid al-usrah</i> perspective by Jamaluddin Athiyah.
4.	Nurul Miftahul Jannah (2023) Peran Wanita Karir Dalam Masa <i>Iddah</i> (Studi di Kecamatan Maritengae Kabupaten Sidrap), Undergraduate Thesis.	The difference is that the study does not use any theoretical perspective.	While this research will use the perspective of <i>Maqāṣid al-usrah</i> by Jamaluddin Athiyah.
5.	Nadifatul Zahra Assalsabila (2022) Peran Perempuan Single parent dalam Mempertahankan Kesejahteraan Keluarga di Kelurahan Cempaka Putih Tangerang Selatan, Undergraduate Thesis.	Both examined Single parents and their role in the family after divorce.	The focus of the study is on the efforts of Single parents in maintaining family welfare with the benchmarks used in the form of family welfare indicators based on BKKBN and discussing the factors that influence it. The difference with this

			study is that it discusses the role of Single parents in the <i>iddah</i> period and is studied using the <i>Maqāṣid al-usrah</i> perspective by Jamaluddin Athiyah.
6.	Durand, Syindi (2022) <i>Kondisi Psikologis Perempuan Single parent Sebagai Penanggung Jawab Dalam Menafkahi Anak Pasca Perceraian Dalam Tinjauan Hukum Islam (Studi Kasus Desa Babo Kec. Sangtombolang)</i> . Diploma thesis, IAIN MANADO.	Both examined Single parents and their role in providing for the family after divorce.	The focus of the study is on examining from a psychological point of view, discussing the condition of Single parents after divorce. The review uses the perspective of Islamic law. Unlike the research that will be conducted, which focuses on how the role of Single parents in the middle of the <i>iddah</i> period and in the perspective of <i>Maqāṣid al-usrah</i> by Jamaluddin Athiyah.

The information in the table above shows that previous studies have a different focus of discussion from this research. The discussion in the above studies is limited to the efforts of single parents in maintaining family resilience, psychological conditions, and the burden on women in separate households. This study will further examine the problematic role of single parents during the *iddah* period and analyze it using the perspective of *Maqāṣid al-Usrah* by Jamaluddin Athiyah. Therefore, the author conducts this research to obtain more in-depth results.

B. Theoretical Framework

1. Single Parent

a. Definition of Single Parent

Single parent in Indonesia mean “orang tua tunggal”. It means a mother or father who is the sole parent in a family. In other terms, a single parent mother is also called a woman-headed, which means a woman who leads a family or a woman as the head of the family.³¹

According to the Empowerment of Women Heads of Family or Pemberdayaan Perempuan Kepala Keluarga (PEKKA), the definition of family women is women who carry out roles and responsibilities in the household, both as breadwinners, managers, guardians of family survival, and decision makers.³² Then Idris mentioned that a woman can be called a single parent if her husband dies and also divorces her, in which case the custody of the child falls to the mother (wife).³³ Another definition mentioned by Layliyah is that the term single parent means a tough woman who plays a role in taking care of the household, children, as well as providing for the family.³⁴

³¹Pemberdayaan Perempuan Kepala Keluarga, “Siapa Perempuan Kepala Keluarga?”

³²Pemberdayaan Perempuan Kepala Keluarga.

³³Hutasoit and Brahmana, “Single Mother Role in the Family Kondisi Perempuan Sebagai Single Mother Dalam Keluarga.”, 29.

³⁴Mauliyatul Mukarromah, “Perbedaan Resiliensi Pada Single Mother Dewasa Awal, Dewasa Tengah Dan Dewasa Akhir Pasca Kematian Pasangan Hidup Di Kelurahan Mojolangu Kota Malang” (Undergraduate Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2021), 31.

Thus, it can be understood that single parent is a term for a woman who is responsible for being a single parent, namely being a mother and father figure for her children after divorcing her husband. In this situation, the woman has roles and responsibilities in domestic affairs (household) and also works to fulfill the family economy.

b. Causes of Single parenthood

There are some reasons that make women single mothers or heads of families. As mentioned by Caroline Moser in her research, this is because her man or husband is permanently absent. Such as due to divorce or the death of the husband. So that women who do not have a husband are legally single, divorced, or widowed.³⁵

A single parent can also be caused by the breakup of a marriage, which is caused by several things. As stipulated in Article 38 of Law Number 1 of 1974 Marriage Law (UUP), states that a marriage can break up due to death, divorce, and a court decision.³⁶

Furthermore, other literature also mentions why someone becomes a single parent. For example, because their spouse goes to prison, works in a distant place for a long time, and because of an illegitimate family. The purpose of the illegitimate family cause is due to unwanted pregnancies such as promiscuity, victims of sexual

³⁵Caroline O.N. Moser, "Gender Planning in The Third World: Meeting Practical and Strategic Gender Needs," *World Development* 17, no. 11 (1989): 1799–1825, [https://doi.org/10.1016/0305-750X\(89\)90201-5](https://doi.org/10.1016/0305-750X(89)90201-5).

³⁶Pasal 38 Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan (UUP).

abuse and rape.³⁷ Thus, it can be seen that many reasons make someone a single parent.

c. Challenges of Being a Single Parent

A single parent will be faced with more challenges than ever before. She is required to be a perfect parent because of her role as both mother and father to her children.³⁸ This is because he is forced to bear various roles in the family independently. The roles in question are doing domestic work such as cooking, tidying and cleaning the house, educating and caring for children, and earning a living. Not only that, there are many more challenges that must be faced by a single parent, including;

First, the emergence of psychological problems.³⁹ In this context, the status of a woman who becomes a single parent due to divorce or the death of her husband will greatly affect her psychological condition and that of her children. It is also because she has the responsibility of maintaining the family's welfare independently.

Second, economic problems. The responsibility of being the breadwinner, which was previously borne by the husband as the head of the family, is now the woman's obligation after separating

³⁷Prabanita Sundari, "Psikologi Keluarga Dalam Konteks Orang Tua Tunggal (Single Parent)," *Khazanah Multidisiplin* 4, no. 1 (2023), 115.

³⁸Hutasoit and Brahmana, "Single Mother Role in the Family Kondisi Perempuan Sebagai Single Mother Dalam Keluarga," 31.

³⁹Sundari, "Psikologi Keluarga Dalam Konteks Orang Tua Tunggal (Single Parent).", 119.

from her husband. Because of the separation, she then has the status of the head of the family. Therefore, the obligation to fulfill the economic needs of the family becomes her responsibility.⁴⁰

Third, social issues. This challenge also often occurs in society. For example, a negative assumption about the status of single parents spreads in society. People judge and demand anything that single parents must do, both regarding their role and the way they care for their children. This, of course, can affect a single parent's mental and physical condition.

Fourth, challenges in parenting and educating children. Both parents should have the obligation to care for and educate their children together. However, in the condition of being a single parent, sometimes they are limited in giving attention and time to their children.⁴¹ They are constrained in maintaining good communication with children and also involving them in making decisions.⁴² This is also because single parents have to take care of the domestic and economic needs of the family. The lack of attention from the mother and the absence of a father figure who accompanies are often the cause of not fulfilling the needs of children in terms of affection and also a sense of security that parents should provide.⁴³

⁴⁰Sundari, "Psikologi Keluarga Dalam Konteks Orang Tua Tunggal (Single Parent).", 119.

⁴¹Sundari, "Psikologi Keluarga Dalam Konteks Orang Tua Tunggal (Single Parent).", 111-115.

⁴²Shafiyatuddin, "Upaya Perempuan Single Parent Dalam Mewujudkan Ketahanan Keluarga: Studi Di Kelurahan Langkai Kecamatan Pahandut Kota Palangka Raya.", 64.

⁴³Cholil Mufidah, *Psikologi Keluarga Islam: Berwawasan Gender* (Malang: UIN Maliki Press, 2013).

2. *Iddah* Period

a. Definition of *Iddah* Period

Iddah in arabic language means count. According to the majority of scholars, the definition of the word "*iddah*" is a waiting period for a woman whose purpose of implementation is to determine the cleanliness of the uterus from the previous husband's children, as a form of worship to Allah SWT, and is a period of mourning for her for the death of her husband⁴⁴. From this definition, there are two aspects that are known, namely, understanding and purpose. The definition of *iddah* is a waiting period carried out by a woman after divorcing her husband. Then the purpose is to know the cleanliness of the womb, a form of worship and a period of mourning.

The term "*Iddah*" in Indonesian Dictionary is defined as a waiting period for women who have separated from their husbands, whether the separation is due to divorce or death. Then, during the waiting period, the woman is not allowed to marry another man⁴⁵. In the context of fiqh science, *idah* is a period of waiting that must be done by a woman who is divorced from her husband. The purpose is to find out whether the woman is pregnant or not, to avoid unclear lineage, to protect the rights of the fetus in the form of nafkah, and

⁴⁴Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu Jilid 9*, 534-535.

⁴⁵Kamus Besar Bahasa Indonesia, <https://kbbi.web.id/idah-2>

to show the nobility of a marriage⁴⁶. The *iddah* period is also regulated in Presidential Instruction Number 1 of 1991 / Compilation of Islamic Law (KHI) in the second part regarding Waiting Time, namely in Articles 153-155. The *iddah* period in KHI is defined as follows: *“For a wife whose marriage is broken, a waiting period or iddah applies, except qobla al dukhul and the marriage is broken up not because of the death of the husband.”*⁴⁷

From the above understanding, it can be understood that the *iddah* period is a period with a certain period determined by Sharia and must be carried out for women after divorcing their husbands. The reasons for divorce namely due to death, divorce, or lawsuit.

b. Implementation Period of *Iddah*

The period of *iddah* is differentiated according to the woman's condition when divorced by her husband. The state of the woman is divided into several groups. As explained in the Qur'an, namely:

First, the woman is pregnant. If the reason for the divorce is due to death, talaq or divorce petition, and the woman is pregnant, then she must observe the *iddah* period until the child is born. As mentioned by the fuqaha in the book *Fiqh Islam wa Adillatuhu* by Wahbah Zuhaili that *iddah* is required due to death or divorce, and

⁴⁶Zulkarnain Lubis, “Rahasia Dibalik Masa *Iddah*”, Mahkamah Syar’iyah Aceh, <https://ms-aceh.go.id/berita/artikel/2161-drs-zulkarnain-lubis-m-h-rahasia-dibalik-masa-iddah.html>.

⁴⁷Pasal 153 Ayat 1 Kompilasi Hukum Islam

the period ends with the birth⁴⁸. The evidence for this rule is mentioned in Q.S. at-Talaq verse 4 which reads:

﴿وَالَّذِي يَسْنُ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِي لَمْ يَحِضْ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾

“And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.” (At-Talaq/65:4)

Secondly, the woman is not pregnant, and the divorce is due to death. According to the agreement of the Fuqaha in this condition, the *iddah* period is four months and ten days, calculated from the date of death⁴⁹. As in Q.S. al-Baqarah verse 234 which reads:

﴿وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغَ أَجَلُهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

“And those who are taken in death among you and leave wives behind- they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Acquainted with what you do.” (Al-Baqarah/2:234)

Thirdly, for a woman who is not pregnant and whose divorce is due to divorce while she is still menstruating, then her *iddah* period is three qurru' as agreed upon by the fuqaha⁵⁰. According to the Hanafi and Hambali Mazhabs, the count of qurru' is the period

⁴⁸Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu* Jilid 9, 542.

⁴⁹Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu* Jilid 9, 546.

⁵⁰Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu* Jilid 9, 547.

of menstruation, while according to the Maliki and Shafi’I Mazhabs, it is the period of chastity⁵¹. As mentioned in Q.S. al-Baqarah verse 228, which reads:

﴿وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

“Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.” (Al-Baqarah/2:228)

Fourthly, a woman who is not pregnant and whose divorce is due to divorce, while she does not get her period because she is still a child or has reached menopause. In this condition, the *iddah* period is three months⁵². As mentioned in Q.S. at-Talaq verse 4. Then the fifth is a woman who is divorced in a state that has never been mixed by her husband, then there is no *iddah* period for her. As explained in Q.S. al-Ahzab verse 49, which reads:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَعَهُنَّ وَسَرَخُوهُنَّ سَرَاحًا جَمِيلًا﴾

“O You who have believed, when you marry believing women and then divorce them before you have touched them, then there is not

⁵¹ Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu Jilid 9*, 547.

⁵² Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu Jilid 9*, 547.

for you any waiting period to count concerning them. So, provide for them and give them a gracious release.” (Al-Ahzab/33:49)

c. The Law that Applies During the *Iddah* Period

During the *iddah* period, a woman must comply with the applicable laws. These laws are regulated in the Sharia provisions as follows: first, there is a prohibition to be proposed to⁵³. For women who are in the *iddah* period, whether the *iddah* is due to divorce alive or divorce dead, she may not accept proposals from other men. Because during the *iddah* period, in essence, she is still a wife with her husband who divorced her. Meanwhile, if the divorce is a *ba'in* divorce or the death of her husband, the woman still has her ex-husband⁵⁴. Therefore, Islamic law prohibits a woman who is in the *iddah* period from being proposed to. There is an exception if the proposal is in the form of sarcasm; it can be done for women whose *iddah* is due to the death of the husband. As stipulated in Q.S. al-Baqarah verse 235⁵⁵.

Secondly, the prohibition on marriage. In addition to not being allowed to be proposed to, women who are in *iddah* are also not allowed to marry. The Jumhur Ulama have agreed upon this provision, arguing that the underlying verse is Q.S. al-Baqarah verse 235. If the marriage is carried out in the middle of the *iddah* period,

⁵³Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu Jilid 9*, 558.

⁵⁴Iffah Muzammil, *Fiqh Munakahat (Hukum Pernikahan Dalam Islam)*, (Tangerang: Tsmart Printing, 2019), 217.

⁵⁵Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu Jilid 9*, 558.

the marriage is void and must be annulled. Except, if the *iddah* is due to divorce raj'iy and the divorced husband voluntarily wants to return to his wife, then marriage is allowed⁵⁶.

Third, a prohibition to leave the house. In this provision, fiqh scholars still differ in opinion regarding the limits of leaving the house. According to the Hanafi Mazhab, women who are in *iddah* because of a divorce, whether it is a raj'iy or bai'n divorce, are not allowed to leave the house during the day or night. Whereas for women whose *iddah* is due to a death or divorce, she cannot leave the house at night. So, during the day, she may leave the house with the aim of earning a living⁵⁷. According to the Maliki and Hambali Mazhabs, the next opinion is that women in *iddah* may leave the house because of an emergency.

In contrast to the opinion of the Hanafi Mazhab, the Maliki and Hambali Mazhabs allow women in *iddah* to leave the house during the day to fulfill their needs. If you go out at night then it is not allowed. Then, the last opinion, according to the Shafi'i Mazhab, says that the law for women who are in *iddah* to leave the house is not allowed absolutely. This prohibition applies to women whose *iddah* is due to divorce alive or divorce dead⁵⁸.

⁵⁶Muzammil, *Fiqh Munakahat (Hukum Pernikahan Dalam Islam)*, 219.

⁵⁷Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu Jilid 9*, 558.

⁵⁸Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu Jilid 9*, 560.

Fourth, having the right to a place to live⁵⁹. Women who are in the *iddah* period have the right to a place to live or a house. Whether the divorce is due to divorce alive or divorce dead. Fifth, get the right to nafkah. During the *iddah* period, the woman has the right to receive maintenance. The majority of scholars agree that women who are divorced raj'i, they are entitled to receive maintenance that meets the needs of clothing, food, and shelter. As for those whose *iddah* is due to divorce ba'in in a state of pregnancy, then he is entitled to full maintenance until giving birth. If she is not pregnant, then according to the opinion of the Maliki and Shafi'i Mazhabs, she is entitled to housing. Then, for those whose *iddah* is due to death divorce, she is not entitled to maintenance because of the death of her husband⁶⁰.

After a divorce (divorce), the husband must legally fulfill his obligations in the form of providing mut'ah maintenance, *iddah* maintenance in the form of housing and clothing, paying off the dowry, and providing child maintenance until the child is 20 years old⁶¹. Article 41 of Law Number 1 of 1974 on Marriage Law also stipulates that after divorce, the obligation to fulfill the costs of

⁵⁹Muzammil, *Fiqh Munakahat (Hukum Pernikahan Dalam Islam)*, 223.

⁶⁰Muzammil, *Fiqh Munakahat (Hukum Pernikahan Dalam Islam)*, 224.

⁶¹Ahmad Syarif Fuadi, Dadin Eka Saputra, and Munajah Munajah, "Analisis Yuridis Hak Ex Officio Hakim Dalam Perkara Cerai Gugat: (Studi Kasus Putusan Pengadilan Agama Martapura Nomor 318/Pdt. G/2020/PA. Mtp)," *Jurnal Penegakan Hukum Indonesia* 1, no. 1 (2021).

maintaining and educating children is the responsibility of the father⁶².

Sixth, performing *ihdad*. A woman whose husband dies during the *iddah* period must perform *ihdad*⁶³. In Article 170 of the Compilation of Islamic Law, *ihdad* is also referred to as the mourning period⁶⁴. Madzhab scholars agree that *Ihdad* is an obligation for women whose husbands die for 4 months and 10 days, with the prohibition of adorning themselves, wearing fragrances, and leaving the house except in cases of necessity⁶⁵.

Seventh, the nasab of children born during the *iddah* period remains. Children born in the middle of the *iddah* period, according to Islamic law, have a nasab with their father⁶⁶. According to the Hanafi Mazhab, if a woman whose *iddah* is due to a *raj'i* divorce, her child is related to her father even though her birth exceeds the maximum gestational age (two years)⁶⁷.

Eighth, the right of inheritance remains in the *iddah* period. In divorce *raj'i*, then one of them dies, then according to the Jumhur Ulama, both still have to inherit each other. Meanwhile, if the *iddah*

⁶²Pasal 41 huruf b Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan

⁶³Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu* Jilid 9, 563.

⁶⁴Pasal 170 Kompilasi Hukum Islam.

⁶⁵Fitriyadi, "Ihdad Bagi Wanita Karier", Pengadilan Agama Kudus, <https://pa-kudus.go.id/pdf/2022/ARTIKEL/Tulisan%20Ihdad%20bagi%20Wanita%20Karier.pdf>.

⁶⁶Az-zuhalli, Permadi, and Al-Kattani, *Terjemah Fiqih Islam Wa Adillatuhu* Jilid 9, 566.

⁶⁷Muzammil, *Fiqh Munakahat (Hukum Pernikahan Dalam Islam)*, 229.

is due to divorce ba'in sughra or kubra, then according to the Shafi'i Mazhab, they cannot inherit each other⁶⁸.

3. *Maqāṣid al-Uṣrah* by Jamaluddin Athiyah

a. Biography of Jamaluddin Athiyah

Jamaluddin Aṭhiyyah is one of the contemporary scholars who studied the discipline of *maqāṣid al-sharī'ah* besides Imam Al-Syatibi, Jaseer Auda, and Imam Ghazali. With the full name Jamaluddin Athiyah Muhammad, he was born in 1928 M/1346 H in Egypt. Athiyah has an educational background by taking an undergraduate law program and a diploma in Islamic Sharia at Cairo University. He then earned his doctorate in law at the University of Geneva in 1959. Athiyah has served as an academic advisor at the International Institute of Islamic Thought, Professor and Head of the Department of Law at the Faculty of Sharia at the University of Qatar⁶⁹.

In general, several of his teachers influenced Jamaluddin Aṭhiyyah's scientific thinking. When he studied law, some of his teachers were Sheikh Abdul Wahab Khallaf, Muhammad Abi Zahra da Hamid Zaki, and Sami Genena. Sheikh Hassan Al-Banna, Muhammad Farid Abdul Khaliq, Abdul Aziz Kamel, and Youssef

⁶⁸Muzammil, *Fiqah Munakahat (Hukum Pernikahan Dalam Islam)*, 230.

⁶⁹Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 1.

Abdul Muti were also his teachers who influenced him in the academic field⁷⁰.

The works written by Jamaluddin Athiyah during his lifetime include *Turats al-Fiqh al-Islami wa Minhaj al-Ifadah minhu ala Sha'idain al-Islami wa al-Alami*, *At-Tandhir al-Fiqhi*, *An-Nadhariyah al-'Ammah li as-Syariah al-Islamiyah*, *Nahwa Taf'ili Maqashidi as-Syariah*, *Ilmu Ushul al-Fiqh wa Ulum al-Ijtimaiah*, and *Istifadah min Manahiji al-Ulum as-Syariah fi al-Ulumi al-Insaniyah*⁷¹.

b. *Maqāṣid al-usrah* by Jamaluddin Athiyah

In studying the science of *maqāṣid al-sharī'ah*, Jamaluddin athiyah divides it into four scopes⁷². The first scope is private or individual. This individual scope includes five things, namely the protection of the soul (*hifdz nafs*), protection of the mind (*hifdz aql*), protecting religion which includes carrying out religious commands and avoiding prohibitions (*hifdz din*), protection of honor (*hifdz irdli*), and protection of property (*hifdz mal*).

The second scope is the family. Athiyah mentioned that seven things are the purposes of the existence of the marriage

⁷⁰Muhammad Aminuddin Shofi, Sahrul Hidayatullah, and Abdul Hamid, "Multidimensional Paradigm of Maqasid Sharia in the Book of 'Nahwa Taf'ili Maqashid Sharia' By Jamaluddin Athiyyah," *Jurnal Lektur Keagamaan* 20, no. 2 (2022): 501–34, <https://doi.org/10.31291/jlka.v20i2.1085>.

⁷¹Aminuddin Shofi, Hidayatullah, and Hamid, "Multidimensional Paradigm of Maqasid Sharia in the Book of 'Nahwa Taf'ili Maqashid Sharia' By Jamaluddin Athiyyah," 506.

⁷²Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 139.

bond⁷³. Namely regulating the pattern of relations between husband and wife, protecting offspring, ensuring a *Sakinah Mawaddah wa Rahmah* family life, maintaining lineage, maintaining religious values in the family and regulating the basic aspects of family formation and family economic needs. The third scope in *maqāṣid al-sharī'ah*, according to Athiyah, is the scope of society.⁷⁴ Such as the relationship with the social community, education, and religion. The last is the scope of humanity, which includes mutual understanding and recognition, the formation of leaders, and so on.

The explanation above shows that the scope of the family is one dimension that must exist in understanding the purpose of Islamic law, according to Athiyah.⁷⁵ Athiyah's thinking on the scope of the family or marriage became known as the concept of *Maqāṣid al-usrah*⁷⁶. It can be understood that *Maqāṣid al-usrah* is the goal to be achieved in marriage. To understand this concept more clearly, seven classifications in *Maqāṣid al-usrah* will be presented as follows:

⁷³Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 148.

⁷⁴Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 154.

⁷⁵Muhammad Nur Rizal Hakim, "Sistem Nafkah Keluarga Perspektif Maqashid Al Shari'ah Jamaluddin 'Athiyyah (Studi Kasus Pondok Pesantren Al-Hidayah Desa Donowarih Kecamatan Karangploso Kabupaten Malang)" (Maters Thesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2023)"

⁷⁶M. Abi Mahrus Ubaidillah and Ibnu Ali Ismail, "Persetujuan Calon Mempelai Sebagai Syarat Perkawinan Di Indonesia Perspektif Maqashid Al-'Usrah," *Minhaj: Jurnal Ilmu Syariah* 3, no. 2 (2022): 208–18, <https://doi.org/10.52431/minhaj.v3i2.1132>.

1. Managing Relationships with the Opposite Sex

In his book entitled *Nahwa Taf'il Maqashid al-Shari'ah*, Athiyah explains that Islamic law regulates laws such as the recommendation for someone to get marriage⁷⁷. As for the evidence of the recommendation to marry is mentioned in Q.S An-Nur verse 32 which reads:

﴿وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۖ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِم ۚ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

“And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.” (An-Nur/24:32).

Then there are rules about divorce⁷⁸. Islam mentions that the issue of divorce must also be done properly. As mentioned in Q.S. Al-Baqarah verse 229. Not only that, Islam also regulates the prohibition of adultery and all acts that approach adultery⁷⁹. As in Q.S al-Isra' verse 32 which reads:

﴿وَلَا تَقْرُبُوا الزَّوَاجَ ۖ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.” (Al-Isra'/17:32)

⁷⁷Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 149.

⁷⁸Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 149.

⁷⁹Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 149.

There are also provisions governing the determination of the obligations and rights of married couples in order to avoid problems that can disturb the peace in family life.

2. Maintaining Continued Offspring

One of the main purposes of the marriage bond is to form soleh and solehah offspring or children's⁸⁰. As in Q.S An-Nahl verse 72 which reads:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ﴾

“And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?” (An-Nahl/16:72)

The Islamic law teaches its people to make offspring through good means. As explained by Athiyah in his book, the second purpose of marriage is to preserve offspring⁸¹. In achieving this goal there are provisions regulated by sharia such as the prohibition of *liwath* and *sihaq*⁸². Prohibition of infanticide by any means such as abortion.

⁸⁰Ubaidillah and Ali Ismail, “Persetujuan Calon Mempelai Sebagai Syarat Perkawinan Di Indonesia Perspektif Maqashid Al-‘Usrah.”

⁸¹Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 149.

⁸²Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 150.

3. Realizing a *Sakinah Mawaddah wa Rahmah* Family

The purpose of marriage is not only limited to fulfilling needs in the physical aspect. Rather, it can fulfill the mental aspects of a married couple. The point is that Islamic law also emphasizes that a marriage bond must achieve happiness for both husband and wife. Both must feel calm (*sakinah*) love each other (*mawaddah*) and have compassion (mercy) between them.

Athiyyah mentions in her book that the element of *sakinah* in the family is the level of *dlaruriyyah* (urgent). While the aspect of *mawaddah* is the level of *hajjiyyah*⁸³. To achieve this goal, Islamic law regulates how to build a good household, how to have a good relationship between husband and wife, and how to educate children properly.

4. Maintain Clarity of Lineage

What is meant by the term preserving lineage here is to ensure that the child born comes from a legal marriage. Therefore, Islam forbids things that are close to adultery or *zina*⁸⁴. Because to maintain the lineage that is intended in the objectives of Sharia is done through legal marriage.

In addition, Islam also explains the forms of marriage that are fasid, such as marriage without a guardian, marriage in the middle of the *iddah* period, and so on. As well as Islam also

⁸³Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 151.

⁸⁴Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 151.

regulates the provisions of the *iddah* period for women who divorce their husbands to ensure that the fetus does not mix with the previous husband.

The clarity of the nasab relationship between parents and children can also foster affection. It can encourage parents' desire to love, protect, and nurture their children well. As said by Ibn 'Ashur⁸⁵:

ولا شك عندي في أن حفظ النسب الراجع إلى صدق انتساب النسل إلى أصله سائق النسل إلى البر بأصله، والأصل إلى الرأفة والحنو على نسله سوقاً جبلياً، وليس أمراً وهمياً فحرص الشريعة على حفظ النسب وتحقيقه، ورفع الشك عنه ناظراً إلى معنى عظيم نفساني من أسرار التكوين الإلهي، علاوة على ما في ظاهره من إقرار نظام العائلة، ودرء أسباب الخصومات الناشئة عن الغيرة المجبولة عليها النفوس وعن تطرق الشك من الأصول في انتساب النسل إليها والعكس..

"There is no doubt that preserving lineage, which means ensuring the legitimacy of the relationship between a person and his or her origins, will encourage children to be filial to their parents and encourage parents to be instinctively affectionate towards their children. This is not something that is illusory but part of human nature. Hence, the Shari'ah's concern with maintaining clarity of lineage and removing any doubt about it has deep psychological significance and is part of the secret of divine creation. In addition, outwardly, preserving lineage also serves to uphold the family system and prevent conflicts that could arise due to the natural jealousy and doubts of parents about their offspring, and vice versa."

⁸⁵ Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 151.

5. Maintaining Religious Aspects in the Family

Maintaining the religious aspect of the family is also one of the objectives of the law of marriage and forming a family⁸⁶. This can be done by the head of the family must be responsible for choosing a partner who has a good religion. As a husband, he must be able to educate his wife and children in the aspects of creed, worship, and morals. The command to teach the family religious values is also mentioned in the word of Allah Q.S Taha verse 132, which reads:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى﴾

“Bid your people to pray, and be diligent in ‘observing’ it. We do not ask you to provide. It is We Who provide for you. And the ultimate outcome is ‘only’ for ‘the people of’ righteousness.” (Taha/20:132)

The importance of fostering religious values in the family is to protect children and offspring from all forms of moral decay, the emergence of family problems due to lack of moral children and so on. According to Athiyah, this aspect is included in the goal of *dharuriyat*⁸⁷. Because if the loss of religious values in a family can cause negative consequences in the future.

⁸⁶Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 153.

⁸⁷Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 153.

6. Organize the Main Aspects of the Family Institution

In this case, it is closely related to the regulation of institutional aspects in a family. This means that a family is considered the same as an institution in which the rights and obligations of each party must be regulated.⁸⁸ For example, the head of the family should provide for his family. He also acts as a leader who must be able to lead his family in goodness. Likewise for wives and children who have their roles.

Islamic law explains the laws governing emotional and social relationships in the family in detail. Such as the rights of husbands towards their wives and vice versa. The rights of parents towards their children and vice versa. Kinship rights and the obligation to maintain friendship⁸⁹.

7. Manage the Economic Aspects of the Family

Islamic law does not only pay attention to social and emotional aspects. But it also explains in detail about the economic aspects of a family. Jamaluddin Athiyah mentioned in his book, namely:

⁸⁸Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 153.

⁸⁹Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 153.

"ثم النفقات بأنواعها المختلفة للزوجة والأولاد، والمطلقة، والحاضنة، والمرضع والأقارب والميراث والوصية للأقربين، والأوقاف الأهلية، وتحمل العاقلة للدية، وأحكام الولاية على المال وغيرها"⁹⁰

This means that Islam provides for various forms of maintenance, including for wives, children, divorced women, caregivers, and nursing mothers. Islam also regulates the system of inheritance and wills in giving financial rights to deserving family members. So, even in the case of divorce, a father must still be responsible for the maintenance of his children. In addition, ex-wives who care for children are also entitled to parenting fees.⁹¹

⁹⁰Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 154.

⁹¹Athiyyah, *Nahwa Taf'ili Maqashid Asy-Syariah*, 154.

CHAPTER III

RESEARCH METHODS

A. Type of Research

The research with the title “The Roles of Single Parent Women in the *Iddah* Period from the Perspective of *Maqāṣid al-usrah* by Jamaluddin Athiyah (Study in Sukun District, Malang City)” uses empirical juridical research. That is, the type of research related to community behavior. This research emphasizes primary data in the form of field data or community behavior⁹². Empirical research can also be called living law or law that lives in society⁹³.

Thus, this study will examine the implementation of the *iddah* period by single parent women and the roles borne by them. The data in this study are obtained from field data by conducting interviews. The object of research is women who are single parents and bear their role when in the middle of the *iddah* period.

B. Research Approach

This research uses a descriptive qualitative approach. Namely, the approach used to observe a community behavior in a certain area in the aspect of social life⁹⁴. This approach focuses on empirical legal research and the relationship between law and existing social phenomena.⁹⁵ In this

⁹²Soerjono Soekanto, *Pengantar Penelitian Hukum* (UI Press, 2006).

⁹³Muhaimin, *Metode Penelitian Hukum* (Mataram-NTB: Mataram University Press, 2020).

⁹⁴Muhaimin, *Metode Penelitian Hukum*, 86.

⁹⁵Amiruddin and Zainal Asikin, *Pengantar Metode Penelitian Hukum* (Depok: Raja Grafindo Persada, 2020).

context, research is conducted to see the applicability of Islamic law, which means the *iddah* period and its influence on single parent women in carrying out their role after divorce.

C. Research Location

This research was conducted in Sukun District, Malang City, East Java Province, Indonesia. This is based on research results that have been published by the Malang City Government that of the five sub-districts in Malang City, Sukun District has the largest number of women as heads of households than the other four sub-districts. Blimbing District has 13,453 people, Klojen District has 9,379 people, Kedungkandang District has 12,912 people, and Lowokwaru has 11,367 people. Meanwhile, the number of female family heads in Sukun District in 2023 was 13,674 people, which increased from 2019 which amounted to 13,655⁹⁶. Therefore, the author made Sukun District as a research location.

D. Data Sources

This research uses two types of data sources, namely primary and secondary data. The primary data source is the main basis of this research. The data was obtained from interviews conducted by researchers directly with informants. The informants are women who are single parents due to divorce, alive/dead, and actively working. The following is a table listing the informants in this study:

⁹⁶Pemerintah Kota Malang, “Karakteristik Kepala Keluarga Berdasarkan Jenis Kelamin Semester 1 Tahun 2023.”

Table 3.1

Data of Participants

No.	Name	Age	Number of Children	Work	Marital Status
1.	Mrs. F	40 y.o	4	Kindergarten Teacher	Dead Divorce
2.	Mrs. S	43 y.o	2	Trader	Dead Divorce
3.	Mrs. K	40 y.o	3	Trader	Dead Divorce
4.	Mrs. A	32 y.o	1	Tailor	Dead Divorce
5.	Mrs. SH	55 y.o	1	Entrepreneur	Divorce Widow
6.	Mrs. T	37 y.o	2	Laundry Employee	Divorce Widow
7.	Mrs. SK	35 y.o	2	Store Employee	Divorce Widow
8.	Mrs. W	39 y.o	2	Domestic Workers	Divorce Widow

While the second type of data, namely secondary data in this study, is obtained from literature. Such as the book *Nahwa Taf'ili Maqashid Syariah* by Jamaluddin Athiyah which is used to analyze the results of interviews. Book *Fiqh wa Adilatuhu* by Wahbah az-Zuhaili. Reference sources from journals, previous research, laws, the Compilation of Islamic Law (KHI) and websites are also used.

E. Technique of Data Sources Collection

The data collection method in this study was carried out in two ways, namely interviews and documentation. The following is an explanation of the data collection techniques carried out by researchers:

1. Interview

In this study, semi-structured interviews were conducted with informants, namely women who are single parents either because their

husbands died or divorced or sued. The single parent is also actively working. The informants are people from Sukun District, Malang City. In collecting data, the author refers to data collection techniques with the following stages⁹⁷:

- a. Developing data collection tools, including a list of interview questions which are then used as an interview guide by the author.
- b. Contacting the informants to be interviewed to determine their availability. And ensure to provide information related to the substance of the interview. Determining the time and location of the interview.
- c. Conducting interviews as an effort to collect research data.
- d. When conducting interviews, the interviewer records the points of information obtained. And record the content of the interview with prior permission.
- e. Rechecking interview data can be done by conducting re-interviews and asking other informants who have a close relationship with the interviewed informants.
- f. The researcher converts the interview results into written text.
- g. The researcher took the essence of the content of the notes that had been transcribed into written language without changing and commenting or judging on the content of the interview.

⁹⁷Cik Hasan Bisri, *Model Penelitian Fiqh (Paradigma Penelitian Fiqh & Fiqh Penelitian)*, 1st ed. (Jakarta Timur: Prenada Media, 2003), 181.

- h. Confirming the results of interviews that have been conducted by researchers to informants. In order to get informant approval and avoid misinformation obtained by researchers.
- i. Classify interview data based on the elements and questions asked by the researcher.

2. Documentation

Suharsimi Arikunto, in his book, states that the documentation method involves researchers collecting written objects such as books, regulations, or similar items. This method is used to collect secondary data sources needed in research. Muhaimin added that to obtain secondary data, researchers can collect or document books, journals, scientific papers, dictionaries, and other supporting research documents⁹⁸.

In this study, researchers collected or documented secondary data sources, such as *Kitab Nahwa Tafi'li Maqashid Syariah* by Jamaluddin Athiyah, *Kitab Fiqh wa Adilatuhu* by Wahbah az-Zuhaili, journals, previous research, laws, and the Compilation of Islamic Law (KHI).

F. Tehnique of Data Analysis

After collecting and obtaining complete research data, the next step taken by researchers is to process and analyze the data. This data analysis or processing helps researchers provide a description or meaning of the data that has been collected. Because the interview or data collection process

⁹⁸Muhaimin, *Metode Penelitian Hukum*, 101.

cannot provide any meaning to the research objectives⁹⁹. The stages in analyzing data are as follows:

1. Editing

At this stage, the process of re-examining the data that has been collected by the researcher will be carried out. Being the first stage carried out by researchers after completing collecting primary data in the form of interviews with informants, namely women who are single parents due to divorce/death and actively working. As well as secondary data obtained from *Kitab Nahwa Taf'ili Maqashid Syariah* by Jamaluddin Athiyah, *Kitab Fiqh wa Adilatuhu* by Wahbah az-Zuhaili, and other supporting documents.

2. Classification

Researchers classify the data that has been collected into classes of symptoms or legal events that are the same or considered the same¹⁰⁰. At this stage researchers group data from various sources related to the role of single parent women in the *iddah* period in Sukun District, Malang City into certain problem categories.

3. Verification

The researcher takes several steps whose purpose is to show the validity of the research results. The step is that the researcher re-examines the data collected from the informant so that it matches the intended research object. Then the researcher compares the research

⁹⁹Muhaimin, *Metode Penelitian Hukum*, 103-104.

¹⁰⁰Muhaimin, *Metode Penelitian Hukum*, 104.

results obtained with the previous literature to understand the differences and similarities.

4. Data Analysis

The analysis stage is the researcher's process to simplify the data so that it is easy to understand and understand by the reader¹⁰¹. At this stage, researchers examine, identify and interpret the data stated by informants regarding the role of single parent women in the *iddah* period in Sukun District, Malang City in the form of good and correct sentences. Followed by analyzing the results of the data using the perspective of *Maqāṣid al-usrah* by Jamaluddin Athiyah.

5. Conclusion

After carrying out all the stages, the researcher then carried out the last stage. Namely, drawing conclusions from the data that has been processed, analyzed, and examined systematically. The researcher also concludes the results of the analysis based on the perspective used in this research, namely, the *Maqāṣid al-usrah* by Jamaluddin Athiyah.

¹⁰¹Muhaimin, *Metode Penelitian Hukum*, 104-105.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

A. General Description of Sukun District, Malang City

Sukun is one of the districts in Malang City. The area of Malang City is administratively divided into five districts. They are Blimbing, Lowokwaru, Klojen, Sukun, and Kedungkandang. When viewed from its geographical location, Sukun District has an area of 20.864 Km². It consists of eleven villages, namely Kebonsari, Gadang, Ciptomulyo, Sukun, Bandungrejosari, Bakalankrajan, Mulyorejo, Bandulan, Tanjunglejo, Pisangcandi, and Karangbesuki.¹⁰²

Bandungrejosari is the capital of the Sukun District and the location of the district office. The total population of Sukun District as of December 2024 reached 206,910 people¹⁰³. The figure below shows the percentage of marital status of the population by sub-district in Malang City:

¹⁰²Badan Pusat Statistik, (26 September 2024), *Kecamatan Sukun Dalam Angka 2024*, diakses pada 10 Maret 2025
<https://malangkota.bps.go.id/id/publication/2024/09/26/753543f3ef7257dbe085646c/kecamatan-sukun-dalam-angka-2024.html>.

¹⁰³Badan Pusat Statistik, (28 Februari 2025). *Kota Malang Dalam Angka 2025*, diakses pada 10 April 2025,
<https://malangkota.bps.go.id/id/publication/2025/02/28/a2f2a9dec4e415a79da3d6d6/kota-malang-dalam-angka-2025.html>

Picture 4.1

**Number of Population by Districts and Marriage Status
in Malang Municipality, 2024**

Kecamatan District	Belum Kawin Single	Kawin Married	Cerai Hidup Divorced	Cerai Mati Death Divorce	Jumlah Total
(1)	(2)	(3)	(4)	(5)	(6)
Kedungkandang	97.610	102.450	5.952	11.865	217.877
Sukun	91.660	96.392	6.096	12.762	206.910
Klojen	46.181	43.601	3.476	7.560	100.818
Blimbing	86.324	87.914	5.689	11.980	191.907
Lowokwaru	76.820	80.160	4.560	10.307	171.847
Kota Malang Malang Municipality	398.595	410.517	25.773	54.474	889.359

Source: The Central Statistics Agency Malang City

In the data above, it is known that the highest number of residents with the status of living divorce and death divorce is in Sukun District. With a total of 6,096 residents with living in divorce status. Meanwhile, the population with the status of death divorce is 12,762 people. Then, 96,392 residents have married status and 91,660 residents have unmarried status. The distribution of the total population of Sukun District as well as their marital status by village can be seen in the following table:

Table 4.1
Population of Sukun District and Marital Status by Village, 2024

Village	Total Population	Divorced	Death Divorce
Ciptomulyo	13,354	477	960
Gadang	20,685	680	1,257
Kebonsari	10,903	292	612
Sukun	19,196	629	1,400
Bandulan	17,910	485	1,041
Mulyorejo	17,757	434	987
Pisangcandi	14,620	454	1,008
Bakalankrajan	11,045	267	559
Tanjungrejo	28,928	986	1,953
Karangbesuki	20,282	461	1,138
Bandungrejosari	32,230	931	1,847

Source: website [gis.dukcapil.kemendagri](https://gis.dukcapil.kemendagri.go.id)

The village with the largest population is Bandungrejosari Village, with 32,230 residents. Followed by Tanjunglejo Village with 28,928 residents. The population with a living divorced status in Bandungrejosari Village is 931, while those with a death divorced status are 1,847. Tanjunglejo Village has 986 residents with the status of living divorced and 1,953 with the status of death divorced¹⁰⁴.

The data related to the focus of the research, namely data on women as heads of households in Malang City. The Malang City Government noted

¹⁰⁴Direktorat Jenderal Kependudukan dan Pencatatan Sipil, Desember 2024 “Visualisasi Data Kependudukan.” [Gis.dukcapil.kemendagri.go.id](https://gis.dukcapil.kemendagri.go.id), diakses 10 April 2025.
https://gis.dukcapil.kemendagri.go.id/arcgis/apps/experiencebuilder/experience/?data_id=widget_115_output_5330090494655113%3A1389886&id=7d1ab9b69ded40ca97e82fc9b2bdd50c

that in 2023, 60,785 women were heads of households¹⁰⁵. With different numbers from each village. As shown in the following table:

Picture 4.2

Head of household data by gender in Malang City in 2023

Karakteristik Kepala Keluarga berdasarkan Jenis Kelamin di Kota Malang Tahun 2023 Semester 1						
Kecamatan	Laki-Laki		Perempuan		Jumlah	
Blimbing	49.286	21,85	13.453	22,13	62.739	21,91
Klojen	24.995	11,08	9.379	15,43	34.374	12,00
Kedungkandang	54.712	24,25	12.912	21,24	67.624	23,61
Sukun	53.061	23,52	13.674	22,50	66.735	23,30
Lowokwaru	43.537	19,30	11.367	18,70	54.904	19,17
Jumlah	225.591	100	60.785	100	286.376	100

Source: website data.malangkota.go.id

The table above shows that Sukun District has more female heads of household than the Blimbing, Kedungkandang, Lowokwaru, and Klojen Districts. The total number of female heads of households in 2023 is 13,674. This figure gives an initial idea of the scale of responsibility borne by women in the household structure in the region.

Then data from the National Socio-Economic Survey shows that in 2024 there were 31.90% of the female population aged 10 years and over in Malang City who were unmarried, while 53.92% were married, 10.87% of women were divorced, and 3.31% were death divorce. So a total of 14.18% of women live without a partner due to divorce or the death of their husband¹⁰⁶. As in following picture:

¹⁰⁵Pemerintah Kota Malang, "Karakteristik Kepala Keluarga Berdasarkan Jenis Kelamin Semester 1 Tahun 2023." data.malangkota.go.id, diakses 11 Oktober 2024.

¹⁰⁶Badan Pusat Statistik, (28 Februari 2025). *Kota Malang Dalam Angka 2025*, diakses pada 10 April 2025,

Picture 4.3
Percentage of Population Aged 10 and Above by Marital Status and Sex in Malang Municipality, 2024

Status Perkawinan <i>Marital Status</i>	Jenis Kelamin <i>Sex</i>		Laki + Perempuan <i>Male + Female</i>
	Laki-Laki <i>Male</i>	Perempuan <i>Female</i>	
(1)	(2)	(3)	(4)
Belum Kawin <i>Single</i>	40,29	31,90	36,04
Kawin <i>Married</i>	55,48	53,92	54,69
Cerai Hidup <i>Divorced</i>	1,06	3,31	2,20
Cerai Mati <i>Death Divorce</i>	3,16	10,87	7,07
Jumlah <i>Total</i>	100,00	100,00	100,00

Source: The Central Statistics Agency Malang City

When compared to men, the divorce rate is much higher for women. This shows that most of the women who are heads of households are likely to come from the living and dead divorce widow groups, which are socially and economically more vulnerable to the burden of single household responsibilities.

Based on the data exposure above, in relation to this study, the group of household heads with the status of living divorce and death divorce is the main focus. Considering the percentage of women as heads of households, the researchers chose Sukun District as the research location.

B. Research Findings Presentation

1. The Role of Single Parent Women in the *Iddah* Period in Sukun

District, Malang City

Women who are single parents either due to the death of their husbands or divorce will face life cycle changes. They must adapt to perform various roles in the family independently without a husband. Demands and challenges from an economic, emotional, and psychological perspective are things they must face. The *iddah* period is an important phase for single parent women to adjust to various roles, such as being the main breadwinner, taking care of or educating children, and maintaining the resilience and welfare of the family independently.

In the context of this research, single parent women in Sukun District, Malang City, face diverse conditions. Some lost their husbands due to death, as experienced by Mrs. S, Mrs. F, Mrs. A, and Mrs. K. Others were separated through divorce because of their husbands' unfaithfulness and husbands who were not responsible for their families, as experienced by Mrs. SH, Mrs. T, Mrs. SK and Mrs. W.

In these conditions, single parents have in common the role as head of the family or the backbone of the family, where they are fully responsible for the life of the household and their children. Both in terms of domestic, financial, educational, and emotional needs. Regarding the role of single parent women during the *iddah* period, the author classifies it into three, namely:

a. Role as a Wife Undergoing the *Iddah* Period

The interviews revealed that the informants carried out the *iddah* obligation after divorcing their husbands. Each woman faces the *iddah* period with different conditions. For some informants, the *iddah* period is not only a form of obedience to religious rules but also a time for self-reflection and preparing for the next step in meeting family needs.

For example, Mrs. S tried not to go out during the *iddah* period. She used the *iddah* period as a time of reflection and adaptation. During the *iddah* period, Mrs. S manages her feelings to accept fate. In addition, Mrs. S also made the *iddah* period a time to prepare herself for the future.

*“Saya melakukan masa iddah. Sebelumnya kan saya hanya sebagai ibu rumah tangga, jadi pada masa iddah itu menjadi masa perenungan bagi saya. Allah memberi masa iddah seperti itu biar saya tahu menadah hati saya bagaimana, tanggapan orang-orang, dan cara menghidupi anak-anak saya. Di masa iddah itu saya merasa masa pembelajaran, kita harus siap nanti orang lain ngomong apa. Kedua, saya harus memikirkan apa yang harus saya lakukan untuk anak-anak saya. Selama masa iddah itu saya harus cari usaha yang bisa dilakukan di rumah.”*¹⁰⁷

In contrast to Mrs. F, the demands of meeting family needs required her to leave the house during the *iddah* period. Nevertheless, Mrs. F tried to comply with the Sharia rules by only leaving the house to work and returning immediately afterward.

“Setelah suami saya meninggal, saya di rumah sampai tujuh hari. Kemudian kembali masuk kerja. Karena di sini banyak bu nyai atau dekat lingkungan pondok yang memperhatikan tentang iddah, mereka mengingatkan ke saya kalau keluar rumah diniatkan hanya untuk ke

¹⁰⁷Ibu S, wawancara (Sukun, 15 Maret 2025)

sekolah, untuk bekerja menghidupi anak-anak saya. Setelah itu harus langsung kembali ke rumah. Jadi saat itu saya iddah 4 bulan sepuluh hari tidak full di rumah saja, tapi juga ke sekolah lalu langsung pulang. Karena saya juga masih punya anak banyak yang butuh banyak biaya, jadi saya juga harus tetap bekerja. alhamdulillah masyaallah saya merasa Islam itu ada saja cara untuk memberikan kemudahan dari setiap kesulitan.”¹⁰⁸

The same is true for Mrs. A and Mrs. K, where economic demands require them to leave the house in the middle of the *iddah* period. For Mrs. A, she chose to wait for approximately 1 month to stay at home. After that, Mrs. A felt that she had to continue working to fulfill the family's economic needs. Mrs. K also felt the same way. According to her, with her limited religious understanding, she feels that as long as she can still take care of herself well, it is not a problem to leave the house in the middle of the *iddah* period to fulfill the family's needs.

“Setelah suami nggak ada saya pasti melakukan masa iddah, kan harusnya tiga bulan kan mbak, tapi setelah 40 hari saya harus kerja keluar, kan ga mungkin to kalo saya cuma minta ke orang lain.”¹⁰⁹

“Kalo iddah, kan katanya iddah itu tiga bulan, tapi kalo saya nunggu gak kemana-mana sampe tiga bulan ya nanti pemasukkannya dari mana, walaupun ekonomi keluarga saya ya sederhana saja, tapi yang saya pikirkan anak saya yang kecil sekolahnya bagaimana. Saya juga bukan yang paham agama banget, ya pokoknya saya berusaha untuk menjaga diri aja selama masa iddah itu”¹¹⁰

Meanwhile, women who are single parents due to divorce also feel the same dilemma during the *iddah* period, namely the demand to fulfill their daily needs. As experienced by Mrs. SH who had to keep working

¹⁰⁸Ibu F, wawancara (Sukun, 15 Maret 2025)

¹⁰⁹Ibu A, wawancara (Sukun, 12 April 2025)

¹¹⁰Ibu K, wawancara (Sukun, 13 April 2025)

in the middle of the *iddah* period in order to meet the family's living needs. However, when leaving the house she still tries to take care of herself in dressing and limiting interactions with the opposite sex.

“Saya melakukan iddah pasti, selama 3 bulan. Selama masa iddah saya tetap melakukan aktivitas sehari-hari, karena saya akan makan apa kalau tidak bekerja. Namun saya tetap membatasi diri, ketika keluar rumah saya tidak bersolek maupun berinteraksi dengan lawan jenis.”¹¹¹

A similar situation was experienced by Mrs. T, Mrs. SK and Mrs. W. In the midst of the *iddah* period, they had to work outside the home to meet the needs of their children after divorcing their husbands.

“Saat itu anak saya yang pertama masih SD kalau anak yang kedua itu TK. iya saya melakukan masa iddah setelah bercerai dengan suami. Tapi saat itu karena saya harus tetap menghidupi keluarga jadi saya harus tetap kerja. Dan kesulitannya kadang kepikiran anak saya kalau ditinggal saya kerja dia sendiri di rumah. Tapi ketika iddah itu saya berusaha mensyukuri aja, semua pasti kan punya cobaannya sendiri-sendiri”¹¹².

“Saya menjadi Single parent sudah 3 tahun ini tahun 2022. Kalau iddah itu kan sepaham saya yang ndak boleh keluar selama 3 bulan itu ya, tapi kalau harus di rumah itu saya nggak bisa karena harus kerja. Jadi saat itu ya saya keluar rumah hanya untuk kerja. Kegiatan saya selain kerja ya fokus ke rumah ke anak-anak”¹¹³.

“Saya nggak mengalami masa iddah di rumah saja. Karena semenjak ditinggal suami itu saya harus mulai bekerja. Jadi di situasi itu saya nggak ada nafkah nggak ada bantuan apapun jadi saya harus keluar rumah untuk kerja”¹¹⁴.

¹¹¹Ibu SH, wawancara (Sukun, 27 Maret 2025)

¹¹²Ibu T, wawancara (Sukun, 16 April 2025)

¹¹³Ibu SK, wawancara (Sukun, 16 April 2025)

¹¹⁴Ibu W, wawancara (Sukun, 16 April 2025)

Based on the research findings, the implementation of the role of a wife undergoing the *iddah* period among single parent women in Sukun District shows a diversity of attitudes and understandings. Some informants try to comply with the provisions of Sharia, such as limiting activities outside the home and maintaining appearance and interaction with the opposite sex. In addition, there are informants who do not fully understand the rules of the *iddah* period according to Sharia. This is influenced by the level of religious understanding and also the religiosity factor in the environment where they live.

b. Role as Head of Household

After losing a husband either through divorce or death, a single parent is responsible as the head of the family or the backbone of the family. They play a full role in carrying out domestic tasks as well as in meeting the economic needs of the family. In the midst of the *Iddah* period, single parent women try to deal with changes in responsibility from previously having a husband to becoming a single parent.

Like Mrs. F who felt a change in responsibility when she became a single parent. Domestic work must now be done alone while at the same time meeting the needs of the family. Apart from being a kindergarten teacher, Mrs. F also sells cakes online, and sells Smart Hafidz products. She tries to find additional income because she still has dependents such as housing costs and children's living expenses.

“Pemasukan setelah suami saya ndak ada full saya yang mencari. Selain sebagai guru tk, saya juga nyambi jualan kue-kue secara online,

dan jualan produk smart hafidz. Semua saya usahakan mbak, karena tetap butuh penghasilan. Karena masih banyak tanggungan, seperti rumah, dan apapun itu. Saya merasakan banyak sekali yang berubah ketika di masa iddah, karena biasanya sehari-hari saya dan suami itu saling mengisi. Saya dan suami saling kerja sama dalam hal masak, ngerawat anak, nyiapin makannya anak. Dan itu tiba-tiba hilang, saya harus melakukan semuanya sendiri. Itu sangat terasa saat itu perubahannya.”¹¹⁵

Then for Mrs. S, domestic work is not a difficulty, because she was previously a housewife. For her, the challenge comes in the form of economic demands. For Mrs. S, who previously did not work, she found a way to open a food pre-order business. Armed with cooking skills, she took advantage of home-based business opportunities so that she could still earn a living while undergoing the *iddah* period.

“Maksudnya saya bukan yang menerima pensiunan, bukan yang punya usaha, jadi saya harus mulai dari nol. Kebetulan anak saya yang kecil itu masih kelas 3 MI, kedua anak saya sekolah di swasta, jadi membutuhkan biaya. Jadi saya harus cari usaha yang bisa dilakukan di rumah. Karena saya bisanya masak, jadi waktu itu saya coba open po makanan. Awalnya cuma seminggu 2x tapi alhamdulillah lama-lama banyak yang pesan. Jadi saya coba buka pesanan. Jadi saat itu usahanya itu ya jualan nasi.”¹¹⁶

Furthermore, for Mrs. A and Mrs. K, domestic work is a daily activity that must be done. In addition, after the death of their husbands, there was no longer a husband who could fulfill their family's economic needs. Therefore, Mrs. A and Mrs. K continued to work to earn a living for the family.

“Saya setelah 40 hari suami nggk ada (meninggal) saya kerja di konveksi dekat rumah sini. Tapi nggk lama, soalnya anakku gak mau

¹¹⁵Ibu F, wawancara (Sukun, 15 Maret 2025)

¹¹⁶Ibu S, wawancara (Sukun, 15 Maret 2025)

ditinggal aku kerja. Yoweslah aku tak jahit di rumah, soalnya aku emang bisa jahit mbak, aku buka pesenan, jual koyo kain flanel yang dibikin bros gitu. Soale aku mikir gimana makan sehari-hari kalo nggak kerja.”¹¹⁷

“Sampai 10 hari nya meninggalnya suami saya ndak bekerja. Tapi setelah itu saya berpikir ini gimana masak saya mau gak kerja, nanti anak-anak saya gimana, akhirnya ya saya terus ngelanjutin jualan. Kan saya sebelumnya memang jualan sama suami, jualan bakso sama mi ayam. Setelah suami meninggal saya jualan dibantu adik.”¹¹⁸

Then, in the case of single parents due to divorce, many of them do not get children's rights after divorce. Where these obligations should be fulfilled by the father until the child is an adult. Like Mrs. SH who was not supported by her ex-husband after the divorce even years before the official divorce. This condition then requires Mrs. SH to work and look for income.

“Selama masa iddah saya tetap melakukan aktivitas sehari-hari, karena saya akan makan apa kalau tidak bekerja. Namun saya tetap membatasi diri, ketika keluar rumah saya tidak bersolek maupun berinteraksi dengan lawan jenis. Saat itu keluarga saya sangat mendukung, bahkan ketika belum resmi bercerai pun disaat masih bermasalah yaitu masalah ekonomi dengan mantan suami. dari masalah ekonomi kemudian merembet ke keluarga. Kemudian setelah saya dapat akta cerai saya coba buka usaha pavlingan.”¹¹⁹

The same condition was also experienced by Mrs. W, as the backbone of the family, she tried various ways to meet her and her children's economic needs. Mrs. W was also not given child support, *iddah* or *mut'ah* after divorcing her ex-husband, requiring her to try from scratch to find income.

¹¹⁷Ibu A, wawancara (Sukun, 12 April 2025)

¹¹⁸Ibu K, wawancara (Sukun, 13 April 2025)

¹¹⁹Ibu SH, wawancara (Sukun, 27 Maret 2025)

“Jadi karena bapaknya anak-anak itu nggak ngasih nafkah saya harus berjuang dari nol, nggak punya tabungan apa-apa. Satu minggu saya ngerasa depresi, saya gak tau harus ngelakuin kerja. Terus alhamdulillah ada yang nawarin kerja jadi catering di MIN, kalau siang saya bantu di rumah orang, kalau sore saya kerja di lalapan, jadi di 3 tempat saya kerja waktu itu. Nggak ada kendaraan, jadi saya nabung-nabung, gimana caranya saya harus bisa seperti orang-orang meskipun saya sendiri dengan dua anak saya tanpa dikasih nafkah dari mantan suami atau ayahnya anak-anak¹²⁰.”

Then for Mrs. T, in the midst of her obligations to take care of housework, she finds it difficult to meet the economic needs of the family. Sometimes her economic condition is limited, but she has to fulfill her children's school needs. Although Mrs. T's ex-husband sometimes helps to fulfill her children's needs, she does not rely on him. Therefore, Mrs. T chose to work and earn a living for the family's needs.

“Saat itu karena saya harus tetap menghidupi keluarga jadi saya harus tetap kerja. Saya kerja di Laundry sama jualan kue tapi dititip ke warung-warung. Setelah cerai itu, terkadang mantan suami itu ngasih nafkah untuk anak tapi ya ga mesti bisa Cuma 100/200 ribu, itu juga ga pasti setiap bulan¹²¹.”

Just like Mrs. SK, her ex-husband still tried to provide child support after the divorce. However, for Mrs. SK, she could not always depend on what her ex-husband gave her. Mrs. SK tries to find work in addition to doing her domestic work.

“Dulu saya nggak kerja waktu masih sama suami. Saya full sebagai Ibu rumah tangga, Tapi semenjak pisah itu baru saya kerja sebagai karyawan di warung gitu. Mantan suami saya itu kadang tetap ngasih nafkah ke anak, tapi ya saya juga bisa selalu menggantungkan. Saya ngerasa ada perubahan tanggung jawab yang banyak banget, soalnya kan selama nikah itu saya nggak pernah boleh kerja, jadi kalo butuh apa-apa itu saya minta ke suami dan selalu dituruti. Tapi setelah pisah itu

¹²⁰Ibu W, wawancara (Sukun, 16 April 2025)

¹²¹Ibu T, wawancara (Sukun, 16 April 2025)

harus mikir semua, ya dari rumah, sekolahnya anak-anak, ya harus kerja, kebutuhan sehari-hari itu tanggung jawabnya”¹²².

The above explanation shows that single parent women in Sukun District took on the role of head of the family and the main breadwinner after losing their husbands. They try to fulfill their family's needs in various ways, such as selling, working from home, or looking for work outside. Although there are economic limitations and not all receive assistance from their ex-husbands or families, the informants show independence and enthusiasm to continue fighting for their children and the survival of their families.

c. As a Mothers who Educates and Nurtures Children

As a mother and father to their children, single parent women play a full role in educating their children independently. As experienced by Mrs. F, she has four children who are still young, so they need more attention.

“Karena anak saya empat dan semua dekat dengan ayahnya. Saya berusaha untuk memberikan kasih sayang dan perhatian, biar anak-anak tidak terlalu merasakan kehilangan sosok ayahnya.”¹²³

Mrs. S also faces great challenges in taking care of her two children. Especially since she has no regular income, Mrs. S has to find ways to earn an income while taking care of her children by herself.

“Kebetulan anak saya yang kecil itu masih kelas 3 MI, kedua anak saya sekolah di swasta, jadi membutuhkan biaya. Saya harus memikirkan bagaimana mengurus anak-anak saya sendirian. Untuk

¹²²Ibu SK, wawancara (Sukun, 16 April 2025)

¹²³Ibu F, wawancara (Sukun, 15 Maret 2025)

*pendidikan anak-anak saya alhamdulillah mereka sekolah di madrasah jadi dari segi agama sudah terpenuhi di sekolahnya. Ditambah juga karena rumah saya dekat lingkungan pondok pesantren jadi insyaallah bisa terjaga.”*¹²⁴

For Mrs. A, who has a son, and Mrs. K, who has three children after the departure of her husband, they have to provide attention and affection to their children independently.

*“Suamiku meninggal karena sakit, di rumah sakit. Saat itu anak saya baru masuk TK, karena setelah 40 hari suami nggk ada saya kerja di konveksi dekat rumah sini. Tapi nggk lama, soalnya anakku gak mau ditinggal aku kerja. Yoweslah aku tak jualan di rumah,”*¹²⁵

*“Kalau untuk mengurus anak, anak saya yg pertama kan sudah nikah, anak kedua cowo sudah kerja jadi sudah bisa mengurus dirinya. Kalau anak saya yang terakhir kan masih kelas 5 jadi ya tetap saya perhatikan.”*¹²⁶

Meanwhile, Mrs. SH, who has one child, felt the psychological impact of divorce on her child. She realized that her child lost a father figure, so she tried to replace that role by providing full support to her children.

“Kalau masalah anak, karena anak saya cuma satu, jadi saya tidak jadikan beban. Tapi memang perceraian itu ada dampaknya secara

¹²⁴Ibu S, wawancara (Sukun, 15 Maret 2025)

¹²⁵Ibu A, wawancara (Sukun, 12 April 2025)

¹²⁶Ibu K, wawancara (Sukun, 13 April 2025)

psikologis ke anak. Karena dia kehilangan sosok bapaknya, jadi saya harus bisa menjadi sosok bapak.”¹²⁷

Then for Mrs. SK, having two daughters who are teenagers, Mrs. SK is very worried about the future of her two daughters. Therefore, Mrs. SK tries to look after and educate her two daughters with full attention and affection.

“Kegiatan saya selain kerja ya fokus ke rumah ke anak-anak. Untuk mengurus anak seorang diri itu saya nggak ngerasa kesulitan sebenarnya tapi lebih ke khawatir karena kan anak-anak saya perempuan semua. Jadi saya itu ngasih pendekatan kaya temen kalo ke anak-anak, biar mereka itu bisa cerita apa aja ke saya.”¹²⁸

Furthermore, for Mrs. T and Mrs. W who both have two children. They try to look after their children and give them their full attention amidst their busy work schedules.

“Saat itu anak saya yang pertama masih SD kalau anak yang kedua itu TK, itu karena saya harus tetap menghidupi keluarga jadi saya harus tetap kerja. Dan kesulitannya kadang kepikiran anak saya kalau ditinggal saya kerja dia sendiri di rumah.”¹²⁹

“Anak saya dua yang pertama laki-laki yang kedua perempuan. alhamdulillah anak-anak nggak aneh-aneh saat itu. Ngerasa kesulitan itu banget saat itu, dan bagi saya pendidikan anak itu nomer satu, jadi saya serahin anak-anak mau milih sekolah dimana, insyaallah dengan kekuatan Allah itu pasti bisa.”¹³⁰

¹²⁷Ibu SH, wawancara (Sukun, 27 Maret 2025)

¹²⁸Ibu SK, wawancara (Sukun, 16 April 2025)

¹²⁹Ibu T, wawancara (Sukun, 16 April 2025)

¹³⁰Ibu W, wawancara (Sukun, 16 April 2025)

Thus, the findings of the interviews above show that in the midst of the *iddah* period that single parent women must obey, they face various changes in family responsibilities. Nevertheless, with their roles both in undergoing the *iddah* period, head of the family and educating and taking care of children, the informants showed determination in undergoing the *iddah* period with full sincerity and trust in Allah. They face various challenges and still try to give their best for the same reason, namely for the sake of the children, both in terms of education, economy, and also daily life.

Social support is also an important supporting factor in helping single parent women through the *iddah* period. Mrs. F and Mrs. S received support from the surrounding environment. Because their residence is located near an Islamic boarding school. This helps their understanding in carrying out *iddah* according to Islamic guidance.

“Karena di sini banyak bu nyai atau dekat lingkungan pondok yang memperhatikan tentang iddah, mereka mengingatkan ke saya kalau keluar rumah diniatkan hanya untuk ke sekolah, untuk bekerja menghidupi anak-anak saya.”¹³¹

“Kebetulan rumah saya ini berada di dekat lingkungan pondok, jadi saat itu Ibu nyai pondok dekat rumah saya memberi tahu saya untuk melakukan iddah. Alhamdulillah tetangga disini karena lingkungan pondok banyak yang membantu memberi makanan, sayuran. Tapi saya juga nggak boleh bergantung terus.”¹³²

¹³¹Ibu F, wawancara (Sukun, 15 Maret 2025)

¹³²Ibu S, wawancara (Sukun, 15 Maret 2025)

Meanwhile, in the cases of Mrs. K, Mrs. T, and Mrs. W, the surrounding environment did not really affect their situation at that time, either in the form of assistance or support from neighbors. This is because the community did not have a deep understanding of religion or pay much attention to it. Meanwhile, for Mrs. A, the neighbors in her neighborhood provided good attention and support. Mrs. A also felt that the neighbors around her house were considered like family.

“Dukungan dari keluarga atau saudara itu nggk sepenuhnya ada. Kalau dari tetangga itu alhamdulillah baik, mereka sebatas menyemangati. Kalau pandangan negatif itu pasti ada aja dari tetangga, tapi nggk saya dengarkan.”¹³³

“Belum lagi dulu itu denger omongan orang-orang ya dari tetangga, pandangan jelek tetang janda tapi saya gak terlalu memikirkan. Kalau bantuan atau dukungan dari keluarga itu nggak terlalu, soalnya saya bukan yang terlalu bergantung ke keluarga.”¹³⁴

“Kalau dukungan dari tetangga ya biasa, cuma nyemangati gitu aja. Saya juga kalau ke tetangga nganggep saudara gitu aja. terus kalau bantuan dari kelurahan gitu saya ga pernah dapet.”¹³⁵

“Dukungan dari tetangga itu banyak mba, karena tetangga disini rasanya seperti keluarga.”¹³⁶

¹³³Ibu T, wawancara (Sukun, 16 April 2025)

¹³⁴Ibu W, wawancara (Sukun, 16 April 2025)

¹³⁵Ibu K, wawancara (Sukun, 13 April 2025)

¹³⁶Ibu A, wawancara (Sukun, 12 April 2025)

In the case of Mrs. SH and Mrs. SK, the main support did not come from their neighbors, but from their families, especially their parents and siblings. The support provided by the family is not only in the form of material or economic assistance, but also in the form of emotional support that can strengthen their mentality.

“Saat itu keluarga saya sangat mendukung, bahkan ketika belum resmi bercerai pun disaat masih bermasalah yaitu masalah ekonomi dengan mantan suami. dari masalah ekonomi kemudian merembet ke keluarga. Dari situ saya pulang ke rumah orang tua saya, dari segi ekonomi saya disupport habis-habisan oleh orang tua sampai saya resmi bercerai.”¹³⁷

“Kalau untuk dukungan dari keluarga itu alhamdulillah dikasih keluarga yang luar biasa, karena kakak saya punya pondok di dekat sini jadi banyak dibantu dari ekonominya. Waktu itu tanggungan sekolah anak saya juga dibantu, dan sampe sekarang pun masih dibantu sembako.”¹³⁸

Although for some informant's social support is very meaningful, it does not make them always depend on the help of others. However, they still try to maintain family stability and welfare independently.

2. Efforts of Single Parent Women in Fulfill Family Responsibilities

during the *Iddah* Period

Facing the role of a single head of household during the *iddah* period, single parent women in Sukun District must have a strategy in maintaining the survival of their family. In fulfilling their family responsibilities, they not only carry out domestic roles, but they also play a major role in meeting the economic needs of the family. The following are

¹³⁷Ibu SH, wawancara (Sukun, 27 Maret 2025)

¹³⁸Ibu SK, wawancara (Sukun, 16 April 2025)

some of the efforts made by single parent women in Sukun District in carrying out family roles and responsibilities:

a. Efforts in Organizing Family Finances

During the *iddah* period, financial pressure is one of the main challenges faced by single parent women. Without the presence of their husbands as the main breadwinners, they must immediately reorganize their sources of income and family expenses. Financial management is not only short-term, but also takes into account the economic sustainability of the family in the future. This condition requires skills and the ability to make economic decisions independently in the midst of limitations

For Mrs. F, who is a kindergarten teacher, she thinks that relying on income from work alone cannot meet family dependents, especially the needs of her four children who are still young. Therefore, Mrs. F tries to increase her income by selling online. In addition, Mrs. F is also trying to continue her studies at university in the field of education, with the hope that in the future she can obtain a career path with a better income.

“Selain sebagai guru tk, saya juga nyambi jualan kue-kue secara online, dan jualan produk smart hafidz. Semua saya usahakan mbak, karena tetap butuh penghasilan. Karena masih banyak tanggungan, seperti rumah, dan apapun itu. Penghasilan saya sebetulnya tidak seberapa, tapi alhamdulillah ada saja cara Allah untuk mencukupi kebutuhan saya dan anak-anak. Saya ini sambil kuliah lagi, ngambil jurusan pendidikan. Ya tujuannya kan karena saya guru TK dan jurusan sebelumnya nggk terlalu linear, jadi nyoba sambil kuliah lagi biar nantinya bisa dipakai untuk nyari kerjaan lagi.”¹³⁹

¹³⁹Ibu F, wawancara (Sukun, 15 Maret 2025)

The effort made by Mrs. S is to try to start a small business such as opening food orders from home. This is because previously, Mrs. S's family income came entirely from her husband. Just like Mrs. S, Mrs. A also tried to start a business from home by taking sewing orders.

“Maksudnya saya bukan yang menerima pensiunan, bukan yang punya usaha, jadi saya harus mulai dari nol. Jadi saya harus cari usaha yang bisa dilakukan di rumah. Karena saya bisanya masak, jadi waktu itu saya coba open po makanan. Awalnya cuma seminggu 2x tapi alhamdulillah lama-lama banyak yang pesan. Jadi saya coba buka pesanan”¹⁴⁰

“Saya kerja di konveksi dekat rumah sini. Tapi nggk lama, soalnya anakku gak mau ditinggal aku kerja. Yoweslah aku tak jualan di rumah, soalnya aku emang bisa jahit mbak, aku buka pesanan, jual koyo kain flanel yang dibikin bros gitu.”¹⁴¹

Then, for Mrs. K in managing family finances, she tries to continue selling meatballs and chicken noodles. Not only that, Mrs. K's consistency and tenacity in working is shown by diligently selling every day from morning to evening.

“Saya terus ngelanjutin jualan. Kan saya sebelumnya memang jualan sama suami, jualan bakso sama mi ayam. Setelah suami meninggal saya jualan dibantu adik. Saya kalau jualan ya dari pagi sampe sore setiap hari.”¹⁴²

Furthermore, the efforts made by Mrs. SH in managing family finances in the midst of the economic crisis at that time were by trying

¹⁴⁰Ibu S, wawancara (Sukun, 15 Maret 2025)

¹⁴¹Ibu A, wawancara (Sukun, 12 April 2025)

¹⁴²Ibu K, wawancara (Sukun, 13 April 2025)

to open a new business in the form of a pavlingan business, and also trying to find relationships that could help her business. Mrs. SH also saved and made a financial plan so that she could meet the needs of her children's education to a high level.

“Dulu sebelum bercerai saya buka usaha bersama mantan suami itu usaha catering. Kemudian setelah saya dapat akta cerai saya coba menggandeng orang untuk membuka usaha pavlingan. Dan alhamdulillah masih berjalan sampai sekarang. Saya harus tetap memberikan yang terbaik untuk anak saya. Saya menabung dan menyiapkan agar anak saya bisa menempuh pendidikan tinggi.”¹⁴³

Meanwhile, other informants such as Mrs. T, Mrs. SK and Mrs. W, who were previously not actively working, then tried to find informal work. Mrs. T, who works as a laundry employee, also does additional business such as selling cakes that are delivered to stalls. In her limited financial condition, Mrs. T said that the toughest challenge was when her children's needs, especially for school, came at a time when her income was insufficient. In this situation, she was forced to go into debt. Then, Ibu T tries to repay the debt from the proceeds of her daily sales.

“Yang paling sulit ketika uang pas-pas an, anak minta beli buat kebutuhan sekolah, itu sulit sekali buat saya, gimana lagi kalau nggk hutang, terus nanti saya angsur dari hasil jualan. Saya kerja di Laundry sama jualan kue tapi dititip ke warung-warung.”¹⁴⁴

The efforts made by Mrs. SK are to work hard as an employee at the store. In addition, Mrs. SK also tries to minimize other needs that are

¹⁴³Ibu SH, wawancara (Sukun, 27 Maret 2025)

¹⁴⁴Ibu T, wawancara (Sukun, 16 April 2025)

not too urgent. She accustoms her children to always bring lunch to school, in order to reduce expenses. Mrs. SK also tries to save money from the income she has, to buy more important needs such as a vehicle for work and taking children to school.

“Dulu saya nggak kerja waktu masih sama suami. Tapi semenjak pisah itu baru saya kerja. Waktu tahun-tahun pertama itu ngerasa berat, karna kan saya nggak punya kendaraan, tapi harus berangkat kerja dan mengantar anak-anak sekolah yang jaraknya itu jauh kalo dari tempat kerja saya. Dari gaji saya itu juga disisain buat nabung biar bisa beli kendaraan. Jadi sempet waktu itu anak-anak saya itu gantian gak masuk sekolah ya karna nggak bisa berangkat ndak ada kendaraan, kalau mau gojek pun berat untuk ongkosnya. Waktu itu juga anak saya yang pertama selalu bawa bekal ke sekolahnya.”¹⁴⁵

Then the form of effort made by Mrs. W is by trying to divide her time well to do three jobs in a day. Namely as a worker in catering, a domestic worker and an employee of a fresh vegetables stall. From the income earned, Mrs. W also sets it aside for savings. She also looks for ways to fulfill her family's economic needs despite being a single parent.

“Untuk menghidupi anak-anak saat itu ya saya dari nol, nggak punya tabungan apa-apa. Satu minggu saya ngerasa depresi, saya gak tau harus ngelakuin kerja. Terus alhamdulillah ada yang nawarin kerja jadi catering di MIN, kalau siang saya bantu di rumah orang, kalau sore saya kerja di lalapan, jadi di 3 tempat saya kerja waktu itu. Nggak ada kendaraan, jadi saya nabung-nabung, gimana caranya saya harus bisa seperti orang-orang meskipun saya sendiri dengan dua anak saya tanpa dikasih nafkah dari mantan suami atau ayahnya anak-anak”¹⁴⁶

Thus, the findings from the interviews with single parent women in the Sukun District of Malang city, they have almost the same efforts or strategies in seeking income and also managing finances in the family.

¹⁴⁵Ibu SK, wawancara (Sukun, 16 April 2025)

¹⁴⁶Ibu W, wawancara (Sukun, 16 April 2025)

Despite facing economically vulnerable conditions, they try to do various ways to maintain their family's welfare independently.

b. Efforts in Educating Children and Managing a Household

The responsibility of educating children as a whole becomes greater when women are in a single parent position. During the *iddah* period, they still try to give full attention to their children's educational development, both formal and non-formal. Although emotionally still in the grieving or adjustment phase, they try to always be strong for the sake of the child. In this situation, the role of the mother as the main educator in the family becomes very important, even when it must be shared with the obligation to earn a living.

Mrs. F, who previously shared her parenting role with her husband, is now trying to take care of all her children's needs independently, from preparing food to education. One form of effort made by Mrs. F is by dividing her time as best as possible. In order to be able to continue accompanying children in the midst of her work obligations. Not to forget, Mrs. F also fosters an early religious foundation for her children in the form of the importance of maintaining 5 daily prayers.

“Untuk mendidik anak tentang agama, menurut saya yang penting mereka sholat dulu, untuk yang lainnya kaya mengaji itu sudah di sekolah. Tapi kadang saya sulit membagi waktunya untuk bisa ngajarin anak-anak. Soalnya saya tu juga harus mikir ini mikir itu, alhamdulillah masyaallah saya merasa Islam itu ada saja cara untuk memberikan kemudahan dari setiap kesulitan.”¹⁴⁷

¹⁴⁷Ibu F, wawancara (Sukun, 15 Maret 2025)

In line with this, Mrs. S also tries to place the children in a religious environment, such as a home environment near an Islamic boarding school and sending the children to an Islamic school. Child education for Mrs. S not only includes academic aspects, but also spiritual and moral aspects. She believes that by getting closer to God and showing gratitude, she can set an example for her children.

“Dalam mendidik anak saya berusaha buat selalu membiasakan mereka dekat dengan lingkungan yang agamanya bagus. Saya memasukkan anak-anak ke Madrasah Islam. Ya selama masa iddah itu kan jadi waktu pembelajaran bagi saya, jadi saya lebih mendekatkan diri lagi ke Allah. kuncinya ya harus tetap menikmati dan bersyukur. Percaya saja sama Allah.”¹⁴⁸

Meanwhile, for Mrs. A, since her son was young, she has accustomed her son to be active in religious activities, especially through learning the Qur'an at the langgar near the house. In her approach to her son, Ibu A chooses to give him the freedom to socialize with the surrounding environment, but still instills religious and ethical values, such as the importance of taking care of oneself and being responsible for every action.

“Kalau untuk anak itu susahnya karena dia itu nggak tau waktu. Dan anak saya suka main, saya memberikan anak saya kebebasan untuk mau bersosial sama siapa aja asalkan dia tetap menjaga dirinya, tetap saya nasehati agar dia tanggung jawab. Dari kecil memang saya ajari buat belajar ngaji di langgar dekat rumah sini. Alhamdulillah waktu itu saya juga sering ikut majelis ta'lim, atau pengajian-pengajian gitu, ya mendekatkan diri ke Allah sambil saya ajak anak saya”¹⁴⁹

¹⁴⁸Ibu S, wawancara (Sukun, 15 Maret 2025)

¹⁴⁹Ibu A, wawancara (Sukun, 12 April 2025)

The way Mrs. K educates her child is with a more relaxed but consistent approach. She shows this by maintaining good communication and interaction every day. She also applies the division of responsibilities in household affairs as part of character education. On the sidelines of these activities, Mrs. K inserts advice for her children to always take care of themselves, both morally and socially.

“Kalau anak saya yang terakhir kan masih kelas 5 jadi ya tetap saya perhatikan, saya ajari ngaji, saya ngawasi anaknya saya belajar sebelum saya berangkat kerja. Ya alhamdulillah anak saya ini nurut lah sama saya. Kalau sambil bantuin nyetrika gitu saya selipin nasehat ke anak saya. Ya ngobrol biasa, soalnya saya juga nggak bisa keras gitu ke anak, jadi ya pelan-pelan ngingetinnya”¹⁵⁰

Furthermore, Mrs. SH, who has one child, realizes the psychological impact of divorce on her child. When she realizes her emotions are unstable, she tries to manage interactions with the child so as not to be emotionally detrimental. She also directs the child to keep trying to establish communication with his father in order to fulfill the child's financial and emotional rights.

“Tapi memang perceraian itu ada dampaknya secara psikologis ke anak. Jadi, kalau saya terlalu keras itu saya jadi merasa bersalah. Tapi kadang ketika saya lagi badmood itu secara tidak sadar itu saya jadi ngebentak. Tapi kalau secara sadar itu ndak juga, karena dia kehilangan sosok bapaknya, jadi saya harus bisa menjadi sosok bapak. Saya mengajari anak saya untuk menghubungi bapaknya, agar dia mendapatkan haknya secara finansial. Tapi setelah anak saya lulus SMA ketika mencoba menghubungi itu malah diblokir. Dan sampai sekarang tidak ada hubungan.”¹⁵¹

¹⁵⁰Ibu K, wawancara (Sukun, 13 April 2025)

¹⁵¹Ibu SH, wawancara (Sukun, 27 Maret 2025)

Mrs. T felt that the child's psychological condition was disturbed due to the loss of a father figure. She revealed that her second child often cried and daydreamed at school. In this condition, Mrs. T tries to be an emotional booster for her children, including by advising and instilling patience. In educating her children, Mrs. T tries to maintain communication and foster mutual trust between mother and child.

“Anak saya yang kecil itu kondisinya saat itu sering nangis. Dari sekolah juga ngasih tau kalo anak saya sering ngelamun nyari ayahnya. Ya saat itu saya Cuma bisa menguatkan anak saya, mengingatkan anak saya biar bisa sabar. Untuk menciptakan keluarga yang sakinah mawadah wa rohmah bagi saya itu ya jaga komunikasi dengan anak-anak. Harus saling percaya dan saya sering menasehati anak.”¹⁵²

Furthermore, for Mrs. SK, she realized the importance of the right approach in accompanying the development of her two children who are girls and starting to become teenagers. She chose an approach that considers children as friends so that they feel comfortable sharing their stories and feelings. Mrs. SK also emphasized the importance of openness from the beginning of the divorce process, including giving children the choice to live with their father or mother. Despite facing economic challenges, Mrs. SK still strives to maintain the continuity of her children's education, including designing plans for further education.

“Kalau untuk mendidik anak, bagi saya itu caranya dengan menganggap anak itu sebagai teman, karena kan anak-anak saya perempuan semua sudah mulai besar. Ketika baru-baru pisah itu sebelumnya saya udah kasih tau anak-anak kalau ibu dan ayahnya mau pisah, dan saya bilang kalau ibu ngebolehin anak-anak kalau mau ikut ayahnya. tapi mereka nggak mau, anak-anak itu ya marah ke ayahnya. Dan alhamdulillah anak-anak saya itu bisa tau keadaan, jadi nggak yang

¹⁵²Ibu T, wawancara (Sukun, 16 April 2025)

minta apa-apa ke saya. Saya juga selalu bilang ke anak-anak kalau kalian berdua itu tim, kalau Ibu nanti nggak ada kalian berdua itu harus saling bantu. Saya mikirin sekolah anak-anak kedepannya apalagi yang besar itu sudah mau lulus SMA, dan kalau dia mau kuliah saya nggak ada biaya.”¹⁵³

Meanwhile, Mrs. W showed a similar form of effort but with more economically demanding dynamics. While not receiving any support from her ex-husband, she still puts education as a top priority. She entrusts her children to choose the school they want, believing that sustenance will follow intention and effort. In educating children, the way that Mrs. W does it is by applying and modeling from herself so that children can emulate.

“Bagi saya pendidikan anak itu nomer satu, jadi saya serahin anak-anak mau milih sekolah dimana, insyaallah dengan kekuatan Allah itu pasti bisa. Setelah cerai itu nggak ada nafkah sama sekali dari mantan suami, ya nafkah iddah atau nafkah anak.”¹⁵⁴

Thus, in the condition of being a single parent, informants show a responsible attitude in educating children independently. Despite having to divide their time between work and parenting, they still try to be emotionally and functionally present in their children's lives. The education process is not only carried out formally through school institutions, but also informally through advice, role modeling and habituation of good values in daily life.

¹⁵³Ibu SK, wawancara (Sukun, 16 April 2025)

¹⁵⁴Ibu W, wawancara (Sukun, 16 April 2025)

c. Efforts to Maintain Religious Aspects in the Family

The religious aspect is an important foundation in family life, especially for women who undergo the *iddah* period and must carry out multiple roles in the family. The informants in this study try to maintain the religious dimension as a whole both in the form of the implementation of personal worship during the *iddah* period and in religious education and habituation to their children.

Some informants indicated that increased spiritual activity was part of their way of maintaining inner peace while religiously educating their children. Mrs. S and Mrs. F, for example, interpreted the *iddah* period as a time of reflection and inner strengthening. She realized the importance of getting closer to God so as not to dissolve in sadness. According to her, the religious environment of the hut helped direct her to remain spiritually strong. Then in undergoing and obeying the *iddah* period, Mrs. S tried to find income opportunities without having to leave the house.

“Waktu awal masa iddah itu, kebetulan rumah saya ini berada di dekat lingkungan pondok, jadi saat itu Ibu nyai pondok dekat rumah saya memberi tahu saya untuk melakukan iddah. Lalu saya melakukan masa iddah. Jadi pada masa iddah itu menjadi masa perenungan bagi saya. Allah memberi masa iddah seperti itu biar saya tahu menadah hati saya bagaimana, Di masa iddah itu saya merasa masa pembelajaran, kita harus siap nanti orang lain ngomong apa. Jadi saya harus cari usaha yang bisa dilakukan di rumah. kuncinya ya harus tetap menikmati dan bersyukur. Percaya saja sama Allah.”¹⁵⁵

¹⁵⁵Ibu S, wawancara (Sukun, 15 Maret 2025)

Just like Mrs. F who has a religious living environment that helps strengthen her. During the *iddah* period, Ibu F ensured that her intention to leave the house during the *iddah* period was only to work, and followed the advice to remove jewelry and take care of herself. Ibu F tried to emphasize the importance of maintaining her and her children's worship routines.

“Karena di sini banyak bu nyai atau dekat lingkungan pondok yang memperhatikan tentang iddah, Ibu Nyai di sini nasehatin saya selama masa iddah dilepas dulu perhiasannya. Mereka mengingatkan ke saya kalau keluar rumah diniatkan hanya untuk ke sekolah, untuk bekerja menghidupi anak-anak saya. Jadi ya saya ikutin nasihat itu, kalo keluar rumah saya lepas, perhiasan saya usaha untuk bisa jaga diri. Untuk mendidik anak tentang agama, menurut saya yang penting mereka sholat dulu, untuk yang lainnya kaya mengaji itu sudah di sekolah.”¹⁵⁶

Furthermore, for Mrs. A, in maintaining her religious aspects, she tries to divert her sadness during the *iddah* period by actively participating in religious activities. According to her, attending majelis taklim and recitations are important spaces for her to strengthen her faith and maintain her enthusiasm for life. She believes that Islam pays great attention to single parent women and orphans. This makes her feel more valued by the environment and more motivated to guide her children religiously so that they are not influenced by unhealthy associations.

“Alhamdulillah waktu itu saya juga sering ikut majelis ta’lim, atau pengajian-pengajian gitu, ya mendekatkan diri ke Allah, biar saya itu tidak kepikiran untuk sedih terus gitu. Menurut saya kalau Islam itu memberikan perhatian yang lebih ke Single parent yang suaminya meninggal, karena kan kita punya anak yatim, jadi lebih diperhatikan dari lingkungan sekitar baik dari ekonomi atau yang lainnya. Terus juga kan kalau di Islam itu sangat memuliakan anak yatim.”¹⁵⁷

¹⁵⁶Ibu F, wawancara (Sukun, 15 Maret 2025)

¹⁵⁷Ibu A, wawancara (Sukun, 12 April 2025)

Meanwhile, Mrs. K shows a strong commitment to maintaining religious values in her family. She consistently maintains a personal worship routine, including increasing prayers at the mosque. Not only that, Mrs. K also always tries to invite her children to religious activities at the mosque.

“Kalau saya ya Cuma bisa mengingatkan buat ibadah, saya ajak sholat bareng, kadang ke langgar. Jadi Single parent itu memang berat, tapi ingat kita ini punya Allah, ya kita nangis ke Allah berdoa ke Allah, ya alhamdulillah dikasih sehat dikasih cukup. Terus saya kalau azan itu ya langsung berangkat sholat, kalo ada waktu kita sunnah, terus kalau sebelum adzan subuh itu saya langsung menyiapkan buat kerja, terus berangkat ke masjid.”¹⁵⁸

In an effort to foster and maintain religious values in the family, Mrs. SH showed serious attention by finding an Islamic boarding school for her son's education. The efforts made by Mrs. SH for herself during the *iddah* period are to take care of herself, not to preen and maintain interaction with the opposite sex when she has to leave the house to work.

“Saya tetap membatasi diri, ketika keluar rumah saya tidak bersolek maupun berinteraksi dengan lawan jenis. Untuk pendidikan anak saya, waktu itu ketika saya sudah jadi Single parent saya nyoba carikan pondok pesantren buat anak saya masuk SMP, saya carikan pondok yang memang bagus pengajarannya.”¹⁵⁹

Meanwhile, Mrs. T revealed that teaching religious values to children is not an easy thing in her position as a single parent. She saw that the father's absence affected the children's attitude towards worship,

¹⁵⁸Ibu K, wawancara (Sukun, 13 April 2025)

¹⁵⁹Ibu SH, wawancara (Sukun, 27 Maret 2025)

especially in terms of obedience. In addition, during the *iddah* period, Mrs. T tried to take care of herself after becoming a single parent, as an effort to maintain dignity and keep herself away from slander.

“Saya berusaha menjaga jadi saya jarang keluar rumah kecuali memang perlu. Sebagai Single parent ya harus bisa menjaga martabat perempuan. Untuk menciptakan keluarga yang sakinah mawadah wa rohmah bagi saya itu ya jaga komunikasi dengan anak-anak. Harus saling percaya dan saya sering menasehati anak. Kalau anak saya itu sebenarnya sulit kalau disuruh ngaji, ya paling Cuma ikut banjari di langgar gitu. Karena pengaruh sama anak-anak daerah sini.”¹⁶⁰

Attention to formal education is also a priority for Mrs. SK. She has specifically chosen Islamic educational institutions since her children were at the primary school level. She does this with the hope that basic religious values will be firmly embedded as a foundation for character building.

“Untuk pendidikan agama anak-anak saya itu dulu punya prinsip kalau anak-anak itu dari SD 6 tahun itu harus ke sekolah Islam, kakanya di MIN adeknya di al-Irsyad. Jadi pondasi awalnya itu harus kuat ya selama 6 tahun. Terus selalu mengingatkan kalau apapun keadaanya solat itu harus dan gak boleh ditinggalkan.”¹⁶¹

Mrs. W also instills learning values through example. She always tries to be a real example in everyday life, such as inviting children to pray in congregation at the mosque or being active in community religious activities. Mrs. W also tries to protect herself from negative social influences to avoid fitnah, choosing to make friends with those who understand religion and actively participating in studies and being active in community religious activities.

¹⁶⁰Ibu T, wawancara (Sukun, 16 April 2025)

¹⁶¹Ibu SK, wawancara (Sukun, 16 April 2025)

“Saya ketemu temen-temen keagamaan. Terus saya diajak kajian gitu, curhat ke ustadzah jadi saya ngerasa enteng setelah itu. Pokoknya saya ya berusaha jaga diri nggk yang sering keluar-keluar, kecuali buat kerja. Jadi ya saya menjauhi fitnah atau menghindari buat denger yang negatif dari tetangga-tetangga. Kalau saya ngajak anak solat itu ya saya harus sudah solat, atau saya mencontohkan dengan solat di masjid atau ikut jumat berkah di masjid. Terus selanjutnya kalau saya sudah mencontohkan itu saya kembalikan ke anak-anak.”¹⁶²

Based on the description above, it shows that as single parents, the informants still try to emphasize religious values in the family with their respective approaches and ways. These efforts show that the informants realize the important role of religion in shaping children's attitudes and personalities. Despite having to do everything without the presence of a father.

To make it easier to understand the form of efforts made by single parent women in fulfilling family responsibilities during the *iddah* period, it can be seen in the following table:

Table 4.2

Efforts of Single Parent Women in Fulfilling Family Responsibilities during the *Iddah* Period

Name	Profile	Efforts in Organizing Family Finances	Efforts in Educating Children and Managing a Household	Efforts in Maintain Religious Aspects in the Family
Mrs. F	Kindergarten Teacher 4 Children	-Increase income by having an additional job as an online seller of cakes and products. -Continuing studies with the	-Splitting time well between work obligations and taking care of children at home -Instilling a strong religious foundation in children from an early	- Trying to maintain herself during the <i>iddah</i> period in the midst of her obligations to work outside the home -Ensure that the purpose of leaving the

¹⁶²Ibu W, wawancara (Sukun, 16 April 2025)

	Dead divorce	hope that in the future it can obtain a career path with better income	age in the form of an understanding of the 5 daily prayers.	house during the <i>iddah</i> period is only for work. -Trying to emphasize the importance of maintaining personal and children's worship routines.
Mrs. S	Housewife 2 Children Dead divorce	- Business by starting a small business such as opening a food order from home	- Conduct self-reflection and mental strength in accompanying children -Placing children in a religious environment, such as a home environment near an Islamic boarding school and sending children to an Islamic school. -Being a good role model in moral aspects	- Trying to interpret the <i>iddah</i> period as a period of reflection and inner strengthening -Trying to earn an income without leaving the house during the <i>iddah</i> period -Improving the quality of worship
Mrs. A	Tailor 1 Child Dead divorce	-Business by starting a small business such as taking sewing orders from home	- Familiarizing their children to be active in religious activities since childhood -Educating children by not giving restrictions to socialize with the surrounding environment -Instructing the importance of self-care and responsibility to their children	- Trying to divert sadness during the <i>iddah</i> period by actively participating in religious activities
Mrs. K	Trader 3 Children Dead divorce	- Continuing to sell meatballs and noodles as before -Routinely sells every day from morning to evening	- Educating her children with a relaxed approach -Maintain good communication and interaction with her children -Always advises her children and makes it	- Trying to consistently maintain a personal worship routine

			a habit to help with homework	
Mrs. SH	Entrepreneur 1 child Divorced widow	- Trying to open a new business in the form of a pavlingan business -Tries to find relationships that can help his business -Saving and making financial planning to fulfill the needs of children's education to a high level	- Trying to fulfill what their children should get if they have an intact family -Trying to manage emotions so as not to vent to the child - Trying to teach their children to maintain good communication and relationships with their children so that their children's rights are fulfilled. -Make a careful selection of further education institutions for their children	- Maintaining oneself by not preening and maintaining interaction with the opposite sex while in <i>iddah</i> . -Trying to maintain their children's religious understanding by finding boarding schools.
Mrs. T	Laundry employee 2 children Divorced widow	-Trying to increase income from selling cakes that are entrusted to stalls -Seeking loans to cover urgent needs when the economy is tough.	- Strive to fulfill the child's educational needs. -Trying to be an emotional booster for her children feeling the psychological impact of the divorce that occurred between her parents -Trying to maintain communication and mutual trust with her children	-Trying to teach religious values to children -Trying to take care of herself after becoming a Single parent as an effort to maintain dignity and keep away from slander.
Mrs. SK	Housewife 2 children Divorced widow	- Finding a job to earn income -Trying to minimize expenses that are not too urgent -Customizing herself and her children to save money -Saving for important needs	- Choose to educate the child with an approach that considers both the child and the mother as friends. -Maintain communication and interaction with the child -Emphasize the importance of	-Efforts to instill religious values by choosing Islamic educational institutions since their children are at the elementary school level

		such as a vehicle for work and children's school needs	openness from the beginning of the divorce process, including giving children the choice to live with their father or mother -Trying not to limit the relationship between the child and the father -Trying to design a plan for further education	
Mrs. W	Housewife 2 children Divorced widow	-Seeking any job that could be done -Doing 3 jobs in a day, as a catering employee, a domestic worker, an employee of a fresh vegetables stall -Divide yourself and your time well -Saving from income earned for future needs	-Trying to make children's education a top priority -Educate children by applying and modeling from themselves so that children can follow.	-Inculcating learning values through example -Trying to keep oneself away from negative social influences in order to avoid slander -Chose to make friends with those who understand religion and actively participated in studies -Active in community religious activities.

The table above shows the findings from the interviews with eight informants. It is concluded that there are three efforts made by them in fulfilling family responsibilities. Namely, efforts in managing finances, educating children and taking care of the household, and fostering religious aspects.

3. Efforts of Single Parent Women to Fulfill Family Responsibilities during the *Iddah* Period in the perspective of *Maqāṣid al-Ussrah* by Jamaluddin Athiyah (Study in Sukun District, Malang City)

Jamaluddin Athiyah mentioned in the perspective of *Maqāṣid al-Ussrah*, suggested that the main purpose of a family has seven indicators, namely managing ties between the opposite sex, maintaining continued offspring, realizing a family that is *sakinah mawaddah wa rahmah*, maintaining clarity of lineage, maintaining religious aspects in the family, regulating basic aspects in family institutions, and regulating family economic aspects

However, based on the interview findings in the previous sub-chapter, it was found that the efforts of single parent women during the *iddah* period in Sukun District, Malang City, reflect five of the seven indicators in *Maqāṣid al-Ussrah*. Among them are managing ties between the opposite sex, maintaining continued offspring, realizing a family that is *sakinah mawaddah wa rahmah*, maintaining religious aspects and managing the family economy. The explanation is as follows:

a. Managing Bonds Between the Opposite Sex

Managing the bonds between the opposite sex is a way of establishing a halal relationship between a man and a woman. This can be in the form of maintaining social manners, preventing adultery, maintaining honor (*iffah*), and ensuring that the husband-wife relationship is within the framework of sharia. This also includes rules

during the *iddah* period, such as the prohibition of remarriage before the completion of *iddah*, or maintaining the limits of relationships with other men.

In relation to this research, the findings from the interviews show that the implementation of the *iddah* period by the informants mostly reflects efforts to maintain self-respect and obey religious provisions related to relations with the opposite sex. All informants, who are single parent women either due to divorce or death, show their efforts to maintain themselves and their dignity during the *iddah* period.

In the context of *Maqāṣid al-Usrah*, this shows how single parent women still try to maintain the honor of themselves and their families and keep themselves away from potential slander or negative views from the community. Therefore, the informants' efforts in complying with the provisions of the *iddah* period are a clear reflection of the first principle in *Maqāṣid al-Usrah*, which is managing ties between the opposite sex.

b. Maintaining Continued Offspring

In this context, what is meant by preserving continued offspring is creating a generation that is of good quality in moral, educational and religious aspects. This is in line with the purpose of Islamic law in forming families that are able to give birth and raise pious and pious children.

In this study, single parent women showed various forms of efforts in maintaining the sustainability of the quality of their children, both in terms of formal education, moral development, and worship habits. This is shown by all informants who consistently try to educate their children with positive values, provide full supervision and keep them in a good environment. In contrast to what Mrs. A and Mrs. T do, they choose a more relaxed way of parenting by not limiting their children to mingle and socialize, but still paying attention to responsibility and mutual trust.

All forms of efforts made by single parent women in the Sukun District of Malang city reflect that their limitations as single parents do not prevent them from forming noble and well-educated offspring. This is a clear reflection that their efforts remain in line with the main objectives of sharia in the family institution.

c. Realizing a *Sakinah Mawaddah wa Rahmah* Family

What is meant by realizing a *Sakinah Mawaddah wa Rahmah* family here is not the interaction between husband and wife. Rather interaction between mother and child, or efforts to build a harmonious family even in the absence of a father in the family.

Based on the findings of the interview results in this study, all informants, namely single parent women in Sukun District, Malang City, showed efforts in maintaining harmony, tranquility and affection in the family. This is shown by the way they maintain communication and interaction with their children. As well as their efforts in managing

emotions so as not to vent them to the children as Mrs. SH did. Then in realizing a *Sakinah Mawaddah wa Rahmah* family is also shown by Mrs. SK who familiarizes closeness with her two daughters like friends and forms good bonding by making the family a team.

The informants' efforts show that despite losing their spouses, they try to maintain a *sakinah, mawaddah, wa rahmah* family. This reflects that this aspect is not limited to a formally intact family structure, but can be brought to life through the active role of a single parent in maintaining family harmony.

d. Maintaining Religious Aspects in the Family

Maintaining religious aspects in the family is one of the important principles in *maqāṣid al-usrah*. It includes efforts to foster the spirituality of family members through religious practices, understanding of Islamic values, and exemplary worship. In the context of single parent women in the *iddah* period, this value becomes a foundation that strengthens family resilience, especially in dealing with psychological pressure and economic burdens after losing a spouse.

Based on the findings of the interviews with the informants, it is known that they try to maintain the religious aspects in the family, both through habituation of worship such as prayer, giving advice and role models to their children. Although there are differences in the level of religious understanding, some informants such as Mrs. A, Mrs. K and Mrs. W actively participate in studies or involve their children in

religious activities in their neighborhood. There are also informants who maintain the religious aspect by choosing Islamic educational institutions for their children, as done by Mrs. S, Mrs. SH and Mrs. SK.

Thus, it can be concluded that although the informants experienced changes in family structure, they still showed a commitment to instilling religious values in the family. This reflects an effort to fulfill the principle of preserving the religious aspect of *Maqāṣid al-Ushrah*.

e. Managing the Economic Aspects of the Family

What is meant by regulating the economic aspects of the family here is referring to how Islamic law provides a basis for financial rights and obligations that can ease the economic demands of single parent women. In the form of post-divorce maintenance that must be fulfilled by the ex-husband and the right to inheritance if the husband dies. This aims to ensure that women are not left in an economically vulnerable condition after separating from their husbands.

However, from the findings of the interviews in this study, not all single parent women due to divorce get economic rights as stipulated in sharia. For example, in the case of a living divorce, some informants did not receive post-divorce maintenance from their former husbands, as experienced by Mrs. SK, and Mrs. W. Meanwhile, Mrs. SH and Mrs. T still received child maintenance from their husbands, although not regularly every month and with a small amount.

Apart from those experienced by single parents due to divorce, those whose husbands died also face the same economic vulnerability. So, they also try to earn income to meet the needs of the family. This is shown by informants Mrs. F, Mrs. S, Mrs. A and Mrs. K who try to make a living by working. This condition forces them to be financially independent immediately, even though they are in the *iddah* period. They have to take over the role of sole breadwinner to meet the needs of themselves and their children.

As mentioned earlier, the efforts of single parent women during the *iddah* period in Sukun District, Malang City, reflect five of the seven indicators in *Maqāṣid al-Usrah*. The relationship between the efforts of single parent women in fulfilling family responsibilities with indicators in the perspective of *Maqāṣid al-Usrah* by Jamaluddin Athiyah is shown in the following table:

Table 4.3

**The linkage between Single Parent Effort Findings and The Indicators in
The Perspective of *Maqāṣid al-Usrah***

No.	Single Parent Efforts (Subchapter II)	Indicators of <i>Maqāṣid al-Usrah</i>	Description Linkage
1	Organizing Family Finances	7. Manage the economic aspects of the family	Informants try to earn their own income by opening home-based businesses, or working outside the home while still fulfilling household responsibilities.
2	Educating Children	2. Maintain continued offspring	Maintain the quality of children's education and morals so that they grow into a responsible and morally good generation.

		3. Realizing a family that is <i>sakinah, mawaddah, wa rahmah</i>	Efforts to create a family or relationship between mother and child that is harmonious, loving, even without the presence of a husband/father. As well as efforts in maintaining open communication and mutual trust in the family.
3	Maintaining Religious Aspects in the Family	1. Managing bonds between the opposite sex	Informants maintain manners and social restrictions during <i>iddah</i> , do not dress up, and limit interaction with the opposite sex.
		5. Maintaining the religious aspect of the family	Informants' efforts in choosing an Islamic education place, familiarizing children with worship and providing examples. Then their efforts to increase faith by attending taklim assemblies or choosing a religious environment.

Based on the table above, there is a connection between the findings of the efforts made by single parent women in fulfilling their responsibilities during the *iddah* period and the indicators of family goals mentioned by Jamaluddin Athiyah. The three efforts reflect five of the seven indicators of *Maqāṣid al-Usrah*. The first effort, managing family finances, is related to the indicator of managing the economic aspects of the family. The second effort to educate children reflects the indicator of continued offspring and realizing a *sakinah, mawaddah, wa rahmah* family. Then the third effort to maintain religious aspects in the family is in line with the indicators of managing ties with the opposite sex and maintaining Islamic values.

CHAPTER V

CLOSING

A. Conclusion

Based on the results of field research and data analysis, the conclusion is as follows:

1. Single parent women who undergo the *iddah* period either due to divorce alive or divorce dead face major changes in the structure and dynamics of their household life. This change requires them to assume various roles at once. In the role of a wife undergoing the *iddah* period, most informants show efforts to comply with religious provisions related to the *iddah* period, although not all informants have a complete understanding of the sharia rules. As the head of the family and the main breadwinner, informants show great independence and responsibility in meeting the economic needs of the family. They try to earn income through various jobs, such as opening small businesses, working in educational institutions and looking for informal jobs outside the home. In educating and caring for their children, single parent women still carry out their responsibilities by providing complete attention and affection. They try to fulfill their children's emotional, educational and moral needs independently.
2. The results showed that there were three efforts of single parent women in fulfilling family responsibilities during the *iddah* period, namely managing family finances, educating children, and maintaining

religious aspects in the family. These three efforts are directly related to the five principles of the seven indicators of *Maqāṣid al-Usrah* by Jamaluddin Athiyah, namely managing bonds between the opposite sex, maintaining continued offspring, realizing a *sakinah mawaddah wa rahmah* family, maintaining religious aspects and managing the economic aspects of the family. The first effort, namely managing family finances, is closely related to the indicator of managing the economic aspects of the family. It is shown by the informants' efforts to earn a living to ensure the survival of their children. The second effort, educating children, reflects the indicator of maintaining continued offspring and realizing a *sakinah mawaddah wa rahmah* family. This is shown by the way they educate their children daily maintaining a warm relationship and communication between mother and child even without a father and choosing a good educational institution. The third effort to maintain religious aspects in the family is in line with the indicators of managing bonds with the opposite sex and maintaining Islamic values. This is shown by the way informants maintain their honor, limit relationships during the *iddah* period, accustom worship and instill exemplary morals in children.

B. Suggestion

Based on the results of research on the efforts of single parent women in during the *iddah* period in Sukun District, Malang City from the

perspective of *Maqāṣid al-Uṣrah* by Jamaluddin Athiyah, the researcher makes the following suggestions:

1. For single parent women, it is important to continue to strengthen their resilience both spiritually, emotionally, and economically. Living the *iddah* period is not only a religious obligation, but also a moment of self-reflection and planning for life after separation.
2. For future research, it is recommended to explore the experiences of single parent women as main breadwinner in different focus. By considering other factors such as socio-economic background, education and so on. In order to enrich perspectives and strengthen policy recommendations that are more contextual.

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APPENDIXES

1. Research Permission Letter

	KEMENTERIAN AGAMA REPUBLIK INDONESIA UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG FAKULTAS SYARIAH Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimile (0341) 559399 Website: http://syariah.uin-malang.ac.id E-mail: syariah@uin-malang.ac.id
Nomor : 259 /F.Sy.1/TL.01/02/2025 Hal : Permohonan Izin Penelitian	Malang, 17 Maret 2025
Kepada Yth. Kepala Kantor Kecamatan Sukun Kota Malang Jl. Keben II, Bandungrejosari, Kecamatan Sukun, Kota Malang, Jawa Timur 65148 <i>Assalamualaikum wa Rahmatullah wa Barakatuh</i> Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami: Nama : Risa Widyaningrum NIM : 210201110028 Program Studi : Hukum Keluarga Islam mohon diperkenankan untuk mengadakan penelitian dengan judul : Peran Perempuan Single Parent Di Masa Iddah Perspektif Maqashid Al-Ushrah Oleh Jamaluddin Athiyah (Studi Di Kecamatan Sukun, Kota Malang), pada instansi yang Bapak/Ibu Pimpin. Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih. <i>Wassalamualaikum wa Rahmatullah wa Barakatuh</i> Scan Untuk Verifikasi   n. Dekan Wakil Dekan Bidang Akademik, Abdul Muhaimin	
Tembusan : 1. Dekan 2. Ketua Prodi Hukum Keluarga Islam 3. Kabag. Tata Usaha	
	

2. Reply to Research Permission Letter from Sukun District Office



PEMERINTAH KOTA MALANG
KECAMATAN SUKUN
 Jalan. Keben No 1 Telp. (0341) 801268
 Kode Pos : 65148

SURAT KETERANGAN PENELITIAN

Nomor 100.3.12/ /35.73.04/2025

Yang bertanda tangan dibawah ini Camat Sukun menerangkan bahwa:

Dapat diberikan Surat Keterangan Penelitian (SKP) kepada:

No	Nama	NIM	Lokasi
1.	Risa Widyaningrum	210201110028	Di wilayah Kecamatan Sukun

Untuk melaksanakan penelitian di wilayah Kecamatan Sukun Kota Malang dengan Judul Peran Perempuan Single Parent di Masa Iddah Perspektif Maqashid Al-Ushrah Oleh Jamaluddin Athiyah (Studi di Kecamatan Sukun, Kota Malang).

Demikian atas perhatian dan disampaikan terima kasih.



K. WIDI E. WIRAWAN, S.Sos.MM
 Pembina Tingkat 4
 NIP. 1973092199303 1 004

3. Data on Lawsuit Cases in 2023-2024 at the Malang City Religious Court

PENGADILAN AGAMA KOTA MADYA MALANG TAHUN 2023																	LPA3
Kode	Jenis perkara	Banyaknya perkara			Dicabut dan diPutus bulan ini							Sisa akhir bulan 5-12)	Banding	Kasasi	PK	Ket.	
		Sisa Tahun lalu	Diterima Tahun ini	Jumlah	Dicabut	Dikabulkan	Ditolak	Tidak Diterima	Digugurkan	Dicoret dari register	Jumlah lajur 6 s/d 11						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
1	Izin Poligami	0	4	4	0	2	0	1	0	1	4	0	0	0	0	0	
2	Pencegahan Perkawinan	0	1	1	0	0	0	1	0	0	1	0	0	0	0	0	
3	Penolakan Perkawinan	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
4	Pembatalan Perkawinan	0	1	1	0	0	1	0	0	0	1	0	1	0	0	0	
5	Kelalaian Atas Kewajiban Suami / Istri	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
6	Cerai Talak	61	591	652	74	523	5	8	5	5	620	32	9	3	2		
7	Cerai Gugat	171	1617	1788	235	1440	9	5	5	3	1697	91	14	5	2		
8	Harta Bersama	3	15	18	7	5	1	2	0	1	16	2	3	1	1		
9	Penguasaan Anak/Pengangkatan anak	2	13	15	4	6	2	0	3	0	15	0	2	3	0		
10	Nafkah Anak Oleh Ibu karena Ayah tidak mampu	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
11	Hak - hak bekas istri/kewajiban bekas Suami	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
12	Pengesahan Anak	0	2	2	1	1	0	0	0	0	2	0	0	0	0		
13	Pencabutan Kekuasaan Orang Tua	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
14	Perwalian	2	95	97	11	79	0	0	1	0	91	6	0	0	0		
15	Pencabutan Kekuasaan Wali	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
16	Penunjukan orang lain sebagai Wali oleh Pengadilan	0	3	3	1	2	0	0	0	0	3	0	0	0	0		
17	Ganti Rugi terhadap Wali	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
18	Asal Usul Anak	1	112	113	8	96	1	1	1	3	110	3	0	0	0		
19	Perkawinan Campuran	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
20	Pengesahan Perkawinan/Istbat Nikah	2	55	57	7	36	6	5	0	0	54	3	0	0	0		
21	Izin Kawin	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
22	Dispensasi Kawin	3	185	188	2	185	0	0	0	1	188	0	0	0	0		
23	Wali Adhol	1	13	14	1	11	1	0	0	1	14	0	0	0	0		
24	Kewarisan	1	15	16	6	2	0	3	0	0	11	5	0	0	0		
25	Waslat	0	1	1	0	1	0	0	0	0	1	0	1	1	0		
26	Hibah	0	3	3	1	0	0	0	0	0	1	2	0	0	0		
27	Wakaf	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
28	Lain-Lain	2	52	54	3	46	0	1	0	0	50	4	1	1	0		
29	Ekonomi Syariah	0	7	7	1	2	0	1	0	0	4	3	2	1	0		
30	P3HP/Penetapan Ahli Waris	1	73	74	18	54	0	1	0	0	73	1	0	0	0		
JUMLAH		250	2858	3108	380	2491	26	29	15	15	2956	152	33	15	6		

PENGADILAN AGAMA KOTA MADYA MALANG TAHUN 2024																		LPA				
Kode	Jenis perkara	Banyaknya perkara			Dicabut dan diPutus bulan ini													Sisa akhir bulan 5-12)	Banding	Kasasi	PK	Ket.
		Sisa Tahun lalu	Diterima Tahun ini	Jumlah	Dicabut	Dikabulkan	Ditolak	Tidak Diterima	Digugurkan	Dicoret dari register	Damai	Jumlah lajur 6 s/d 11										
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18					
1	Izin Poligami	0	7	7	0	7	0	0	0	0	0	7	0	0	0	0						
2	Pencegahan Perkawinan	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
3	Penolakan Perkawinan	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
4	Pembatalan Perkawinan	0	2	2	0	0	1	1	0	0	0	2	0	1	0	0						
5	Kelalaian Atas Kewajiban Suami / Istri	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
6	Cerai Talak	32	545	577	84	436	2	20	4	5	0	551	26	8	3	1						
7	Cerai Gugat	91	1706	1797	226	1420	11	64	5	2	0	1728	69	5	2	1						
8	Harta Bersama	2	23	25	9	8	1	5	0	0	0	23	2	2	2	1						
9	Penguasaan Anak/Pengangkatan anak	0	13	13	4	7	0	0	1	0	1	13	0	0	0	0						
10	Nafkah Anak Oleh Ibu karena Ayah tidak mampu	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
11	Hak - hak bekas istri/kewajiban bekas Suami	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
12	Pengesahan Anak	0	1	1	0	1	0	0	0	0	0	1	0	0	0	0						
13	Pencabutan Kekuasaan Orang Tua	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
14	Perwalian	6	120	126	11	113	0	1	0	1	0	126	0	0	0	0						
15	Pencabutan Kekuasaan Wali	0	5	5	1	4	0	0	0	0	0	5	0	0	0	0						
16	Penunjukan orang lain sebagai Wali oleh Pengadilan	0	1	1	0	1	0	0	0	0	0	1	0	0	0	0						
17	Ganti Rugi terhadap Wali	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
18	Asal Usul Anak	3	152	155	5	137	1	11	1	0	0	155	0	0	0	0						
19	Perkawinan Campuran	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
20	Pengesahan Perkawinan/Istibat Nikah	3	77	80	5	61	1	7	1	1	0	76	4	0	0	0						
21	Izin Kawin	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
22	Dispensasi Kawin	0	150	150	2	148	0	0	0	0	0	150	0	0	0	0						
23	Wali Adhol	0	11	11	3	8	0	0	0	0	0	11	0	0	0	0						
24	Kewarisan	5	21	26	8	3	0	10	0	0	2	23	3	3	1	0						
25	Wasiat	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
26	Hibah	2	3	5	0	2	0	3	0	0	0	5	0	0	0	0						
27	Wakaf	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
28	Lain-Lain	4	41	45	4	35	2	2	0	0	0	43	2	0	0	0						
29	Ekonomi Syariah	3	3	6	3	2	0	0	0	1	0	6	0	0	0	0						
30	P3HP/penetapan Ahli Waris	1	96	97	27	66	0	3	0	0	0	96	1	0	0	0						
JUMLAH		152	2977	3129	392	2459	19	127	12	10	3	3022	107	19	8	3						

4. Interview Guide:

a. Informan Identity

No.	Question	Answer
1.	Nama	
2.	Umur	
3.	Pekerjaan	
4.	Status Perkawinan	
5.	Jumlah anak yang ditanggung	

b. Single parent Roles in *Iddah* Period

No.	Question	Answer
6.	Apakah Ibu menjalani masa <i>iddah</i> setelah bercerai dengan suami?	
7.	Apa saja aktivitas Ibu sehari-hari selama menjalani masa <i>iddah</i> ?	
8.	Ada ada perubahan dalam tanggung jawab yang Ibu tanggung selama masa <i>iddah</i> ? Jika iya, apa saja?	
9.	Bagaimana cara Ibu memenuhi kebutuhan keluarga selama masa <i>iddah</i> ?	
10.	Apakah keluarga atau tetangga membantu Ibu dalam masa <i>iddah</i> ? Jika iya, bagaimana bentuk bantuannya?	
11.	Apa kesulitan terbesar yang Ibu hadapi dalam mengurus anak selama masa <i>iddah</i> ? Bagaimana cara mengatasinya?	
12.	Bagaimana cara Ibu menjalankan ajaran Islam tentang masa <i>iddah</i> dalam kehidupan sehari-hari?	

c. Efforts during the *Iddah* Period According to Islamic Teachings (*Maqāṣid al-usrah*)

No.	Question	Answer
13.	Bagaimana cara Ibu menjaga kesehatan dan kebahagiaan diri sendiri serta anak-anak selama masa <i>iddah</i> ?	
14.	Apa yang Ibu lakukan untuk memastikan anak-anak tetap mendapatkan pendidikan dan perhatian yang cukup?	
15.	Bagaimana Ibu menjaga hubungan baik dengan keluarga besar dan masyarakat selama masa <i>iddah</i> ?	

16.	Apakah ada bantuan dari masjid, organisasi, atau pemerintah untuk membantu ibu selama masa <i>iddah</i> ? Jika ada, apa bentuk bantuannya?	
17.	Apa cara Ibu agar tetap kuat secara mental, sosial, dan ekonomi selama masa <i>iddah</i> ?	
18.	Menurut Ibu, bagaimana ajaran Islam memandang peran perempuan dalam keluarga setelah menjadi Single parent?	

d. Hopes and Suggestions

No.	Question	Answer
19.	Apa harapan Ibu terhadap dukungan masyarakat atau pemerintah bagi perempuan yang kesulitan di tengah masa <i>iddah</i> ?	
20.	Apa pesan atau saran yang ingin Ibu sampaikan kepada perempuan lain yang mengalami kondisi yang sama?	

5. Interview Transcript

a. The Role of Single Parent Women in the *Iddah* Period

Role 1: as a Wife Undergoing the <i>Iddah</i> Period	
Mrs. F	<i>Setelah suami saya meninggal, saya di rumah sampai tujuh hari. Kemudian kembali masuk kerja. Karena saya kerja sebagai guru TK. Karena di sini banyak bu nyai atau dekat lingkungan pondok yang memperhatikan tentang iddah, mereka mengingatkan ke saya kalau keluar rumah diniatkan hanya untuk ke sekolah, untuk bekerja menghidupi anak-anak saya. Setelah itu harus langsung kembali ke rumah. Jadi saat itu saya iddah 4 bulan sepuluh hari tidak full di rumah saja, tapi juga ke sekolah lalu langsung pulang. Karena saya juga masih punya anak banyak yang butuh banyak biaya, jadi saya juga harus tetap bekerja.</i>
Mrs. S	<i>Waktu awal masa iddah itu, kebetulan rumah saya ini berada di dekat lingkungan pondok, jadi saat itu Ibu nyai pondok dekat rumah saya memberi tahu saya untuk melakukan iddah. Lalu saya melakukan masa iddah. Sebelumnya kan saya hanya sebagai ibu rumah tangga, jadi pada masa iddah itu menjadi masa perenungan bagi saya. Allah memberi masa iddah seperti itu biar saya tahu menadah hati saya bagaimana, tanggapan orang-orang, dan cara menghidupi anak-anak saya. Di masa iddah itu saya merasa masa pembelajaran, kita harus siap nanti orang lain ngomong apa. Soalnya kan selagi kita masih ada suami aja sering dibicarakan. Apalagi sudah ndak ada suami. Kedua, saya harus memikirkan apa yang harus saya lakukan untuk anak-anak</i>

	<i>saya. Maksudnya saya bukan yang menerima pensiunan, bukan yang punya usaha, jadi saya harus mulai dari nol.</i>
Mrs. A	<i>“Setelah suami nggak ada saya pasti melakukan masa iddah, kan harusnya tiga bulan kan mbak, tapi setelah 40 hari saya harus kerja keluar, kan ga mungkin to kalo saya Cuma minta ke orang lain”</i>
Mrs. K	<i>“Kalo iddah, kan katanya iddah itu tiga bulan, tapi kalo saya nunggu sampe tiga bulan ya nanti pemasukkannya dari mana, walaupun ekonomi keluarga saya ya sederhana saja, tapi yang saya pikirkan anak saya yang kecil sekolahnya bagaimana”</i>
Mrs. SH	<i>Saya melakukan iddah pasti, selama 3 bulan. Tapi, elama masa iddah saya tetap melakukan aktivitas sehari-hari, karena saya akan makan apa kalau tidak bekerja. Namun saya tetap membatasi diri, ketika keluar rumah saya tidak bersolek maupun berinteraksi dengan lawan jenis.</i>
Mrs. I	<i>Saat itu anak saya yang pertama masih SD kalau anak yang kedua itu TK. iya saya melakukan masa iddah setelah bercerai dengan suami. Tapi saat itu karena saya harus tetap menghidupi keluarga jadi saya harus tetap kerja. Dan kesulitannya kadang kepikiran anak saya kalau ditinggal saya kerja dia sendiri di rumah. Tapi ketika iddah itu saya berusaha mensyukuri aja, semua pasti kan punya cobaannya sendiri-sendiri. Anak saya yang kecil itu kondisinya saat itu sering nangis. Dari sekolah juga ngasih tau kalo anak saya sering ngelamun nyari ayahnya. Ya saat itu saya Cuma bisa menguatkan anak saya, mengingatkan anak saya biar bisa sabar. Sebelum resmi cerai itu kan saya udah ditinggal dua tahun, mantan suami saya dulu ikut judol, terus dia hutang ke kantor 90 jutaan, terus akhirnya rumah saya waktu itu disita. Jadi saya pulang ke rumah ibu saya. Setelah itu mantan suami saya ninggalin, akhirnya saya mengajukan cerai ke pengadilan. Itu juga dia nggak hadir sidang, jadi gugatan gaib gitu mbak. Setelah cerai itu, terkadang mantan suami itu ngasih nafkah untuk anak tapi ya ga mesti bisa Cuma 100/200 ribu, itu juga ga pasti setiap bulan.</i>
Mrs. SK	<i>Saya menjadi Single parent sudah 3 tahun ini tahun 2022. Kalau iddah itu kan sepaham saya yang ndak boleh keluar selama 3 bulan itu ya, tapi kalau harus di rumah itu saya nggak bisa karena harus kerja. Jadi saat itu ya saya keluar rumah hanya untuk kerja. Kegiatan saya selain kerja ya fokus ke rumah ke anak-anak.</i>
Mrs. W	<i>Saya nggak mengalami masa iddah di rumah saja. Karena semenjak ditinggal suami itu saya harus mulai bekerja. Jadi di situasi itu saya nggak ada nafkah nggak ada bantuan apapun jadi saya harus keluar rumah untuk kerja.</i>
Role 2: as Head of Household	
Mrs. F	<i>Pemasukan setelah suami saya ndak ada full saya yang mencari. Selain sebagai guru tk, saya juga nyambi jualan kue-kue secara online, dan jualan produk smart hafidz. Semua saya usahakan mbak, karena tetap butuh penghasilan. Karena masih banyak tanggungan, seperti rumah, dan apapun itu. Penghasilan saya sebetulnya tidak seberapa, tapi</i>

	<i>alhamdulillah ada saja cara Allah untuk mencukupi kebutuhan saya dan anak-anak. Untuk sekolah anak-anak saya setelah suami meninggal, mereka sekolah diantar jemput dengan layanan yang merupakan bantuan donasi dari teman-teman suami saya.</i>
Mrs. S	<i>Maksudnya saya bukan yang menerima pensiunan, bukan yang punya usaha, jadi saya harus mulai dari nol. Kebetulan anak saya yang kecil itu masih kelas 3 MI, kedua anak saya sekolah di swasta, jadi membutuhkan biaya. Tapi kalau kita sudah percaya kepada Allah itu pasti ada jalannya. Selama masa iddah itu keluarga saya tidak merasa kekurangan. Alhamdulillah tetangga disini karena lingkungan pondok banyak yang membantu memberi makanan, sayuran. Tapi saya juga nggak boleh bergantung terus. Jadi saya harus cari usaha yang bisa dilakukan di rumah. Karena saya bisanya masak, jadi waktu itu saya coba open po makanan. Awalnya cuma seminggu 2x tapi alhamdulillah lama-lama banyak yang pesan. Jadi saya coba buka pesanan. Jadi saat itu usahanya itu ya jualan nasi.</i>
Mrs. A	<i>“Saya setelah 40 hari suami nggak ada saya kerja di konveksi dekat rumah sini. Tapi nggak lama, soalnya anakku gak mau ditinggal aku kerja. Yoweslah aku tak jualan di rumah, soalnya aku emang bisa jahit mbak, aku buka pesenan, jual koyo kain flanel yang dibikin bros gitu”</i>
Mrs. K	<i>Sampai 10 hari nya meninggalnya suami saya ndak bekerja. Yang kerja anak saya yang pertama. Tapi setelah itu saya berpikir ini gimana masak saya mau gak kerja, nanti anak-anak saya gimana, akhirnya ya saya terus ngelanjutin jualan. Kan saya sebelumnya memang jualan sama suami, jualan bakso sama mi ayam. Setelah suami meninggal saya jualan dibantu adik.</i>
Mrs. SH	<i>Selama masa iddah saya tetap melakukan aktivitas sehari-hari, karena saya akan makan apa kalau tidak bekerja. Namun saya tetap membatasi diri, ketika keluar rumah saya tidak bersolek maupun berinteraksi dengan lawan jenis. Saat itu keluarga saya sangat mendukung, bahkan ketika belum resmi bercerai pun disaat masih bermasalah yaitu masalah ekonomi dengan mantan suami. dari masalah ekonomi kemudian merembet ke keluarga. Dari situ saya pulang ke rumah orang tua saya, dari segi ekonomi saya disupport habis-habisan oleh orang tua sampai saya resmi bercerai. Dulu sebelum bercerai saya buka usaha bersama mantan suami itu usaha catering. Terus kena krisis moneter tahun 1997 akhirnya usaha saya terjun bebas, itu lah awal mula masalahnya. Kemudian setelah saya dapat akta cerai saya coba usaha pavlingan.</i>
Mrs. I	<i>Kalau tantangan menurut saya itu yang paling sulit ketika uang pas-pasan, anak minta beli buat kebutuhan sekolah, itu sulit sekali buat saya, gimana lagi kalau nggak hutang, terus nanti saya angsur dari hasil jualan. Saya kerja di Laundry sama jualan kue tapi dititip ke warung-warung. Dukungan dari keluarga atau saudara itu nggak sepenuhnya ada.</i>
Mrs. SK	<i>Kegiatan saya selain kerja ya fokus ke rumah ke anak-anak. Proses perceraian di pengadilan itu juga lama karena saat itu pihak suami</i>

	<i>nggak hadir jadi panggilan gaib. Dulu saya nggak kerja waktu masih sama suami. Tapi semenjak pisah itu baru saya kerja. Mantan suami saya itu kadang tetap ngasih nafkah ke anak, tapi ya saya juga bisa selalu menggantungkan. Tapi alhamdulillah kalau sekarang-sekarang keperluan sekolah anak ditanggung sama ayahnya. Saya ngerasa ada perubahan tanggung jawab yang banyak banget, soalnya kan selama nikah itu saya nggak pernah boleh kerja, jadi kalo butuh apa-apa itu saya minta ke suami dan selalu dituruti. Tapi setelah pisah itu harus mikir semua, ya dari rumah, sekolahnya anak-anak, ya harus kerja, kebutuhan sehari-hari itu tanggung jawabnya. Terus mikirin sekolah anak-anak kedepannya apalagi yang besar itu sudah mau lulus SMA, dan kalau dia mau kuliah saya nggak ada biaya.</i>
Mrs. W	<i>Dulu saya aktif kerjanya sejak mulai ngerasa ada sesuatu gitu sama suami, saya diem-diem nyari kerja buat nambah-nambah. Tapi kok seiring berjalannya waktu kok suami tambah semaunya ngasih nafkahnya. Sejak itu saya mulai aktif kerja, ya bantu-bantu di rumah tangga. Jadi karena bapaknya anak-anak itu nggak ngasih nafkah saya harus berjuang dari nol. Anak saya dua yang pertama laki-laki yang kedua perempuan. Untuk menghidupi anak-anak saat itu ya saya dari nol, nggak punya tabungan apa-apa. Satu minggu saya ngerasa depresi, saya gak tau harus ngelakuin kerja. Terus alhamdulillah ada yang nawarin kerja jadi catering di MIN, kalau siang saya bantu di rumah orang, kalau sore saya kerja di lalapan, jadi di 3 tempat saya kerja waktu itu. Nggak ada kendaraan, jadi saya nabung-nabung, gimana caranya saya harus bisa seperti orang-orang meskipun saya sendiri dengan dua anak saya tanpa dikasih nafkah dari mantan suami atau ayahnya anak-anak.</i>
Role 3: As a Mother who Educates and Nurtures Children	
Mrs. F	<i>Bagi saya tantangan paling berat ketika menjadi Single parent adalah dari masalah ekonomi, dari yang awalnya kami berdua yang cari penghasilan jadi saya sendiri. Walaupun saya juga sudah yakin kalau Allah pasti memberi jalan. Yang kedua itu mengurus anak-anak. Karena anak saya empat dan semua dekat dengan ayahnya. Untuk mendidik anak tentang agama, menurut saya yang penting mereka sholat dulu, untuk yang lainnya kaya mengaji itu sudah di sekolah. Tapi kadang saya sulit membagi waktunya untuk bisa ngajarin anak-anak</i>
Mrs. S	<i>Saya harus memikirkan apa yang harus saya lakukan untuk anak-anak saya. Maksudnya saya bukan yang menerima pensiunan, bukan yang punya usaha, jadi saya harus mulai dari nol. Kebetulan anak saya yang kecil itu masih kelas 3 MI, kedua anak saya sekolah di swasta, jadi membutuhkan biaya. Saya harus memikirkan bagaimana mengurus anak-anak saya sendirian. Untuk pendidikan anak-anak saya alhamdulillah mereka sekolah di madrasah jadi dari segi agama sudah terpenuhi di sekolahnya. Ditambah juga karena rumah saya dekat lingkungan pondok pesantren jadi insyaallah bisa terjaga.</i>

Mrs. A	<i>Dukungan dari tetangga itu banyak mba, karena tetangga disini rasanya seperti keluarga. Kalau untuk anak itu susah karena dia itu nggak tau waktu. Dan anak saya suka main, saya memberikan anak saya kebebasan untuk mau bersosial sama siapa aja asalkan dia tetap menjaga dirinya, tetap saya nasehati agar dia tanggung jawab.</i>
Mrs. K	<i>Kalau untuk mengurus anak, anak saya yg pertama kan sudah nikah, anak kedua cowo sudah kerja jadi sudah bisa mengurus dirinya. Kalau anak saya yang terakhir kan masih kelas 5 jadi ya tetap saya perhatikan, saya ajari ngaji, saya ngawasi anaknya saya belajar sebelum saya berangkat kerja. Ya alhamdulillah anak saya ini nurut lah sama saya</i>
Mrs. SH	<i>Kalau masalah anak, karena anak saya cuma satu, jadi saya tidak jadikan beban. Walaupun sebenarnya anak saya itu aktif. Tapi memang perceraian itu ada dampaknya secara psikologis ke anak. Jadi, kalau saya terlalu keras itu saya jadi merasa bersalah. Tapi kadang ketika saya lagi badmood itu secara tidak sadar itu saya jadi ngebentak. Tapi kalau secara sadar itu ndak juga, karena dia kehilangan sosok bapaknya, jadi saya harus bisa menjadi sosok bapak. Saya mengajari anak saya untuk menghubungi bapaknya, agar dia mendapatkan haknya secara finansial. Tapi setelah anak saya lulus SMA ketika mencoba menghubungi itu malah diblokir. Dan sampai sekarang tidak ada hubungan. Saya merasa terpuruk saat itu hanya kadang-kadang, karena saya harus membiayai anak saya. Saya harus tetap memberikan yang terbaik untuk anak saya. Saya berpikir kalau anak saya tidak dalam keadaan broken home anak saya seharusnya mendapatkan ini itu. Makannya ketika bermasalah dengan mantan suami itu saya tidak menurunkan standar itu tadi.</i>
Mrs. I	<i>Kalau ngajarin agama ke anak itu saya juga ngerasa sulit ngajarin anak saya untuk ngaji. Karena pengaruh sama anak-anak daerah sini. Sebenarnya kalau ada sosok ayahnya itu dia bisa lebih nurut kalau disuruh ngaji gitu-gitu.</i>
Mrs. SK	<i>Kalau untuk mendidik anak, bagi saya itu caranya dengan menganggap anak itu sebagai teman, karena kan anak-anak saya perempuan semua sudah mulai besar. Ketika baru-baru pisah itu ya anak-anak juga ngerasa berat, karena anak saya yang kecil itu deket banget sama ayahnya, jadi dia ngerasa sedih sering nangis. Kalau anak saya yang pertama itu sempet nggak mau ketemu sama ayahnya. tapi sebelumnya saya udah kasih tau anak-anak kalau ibu dan ayahnya mau pisah, dan saya bilang kalau ibu ngebolehin anak-anak kalau mau ikut ayahnya. tapi mereka nggak mau, anak-anak itu ya marah ke ayahnya. ya setahun itu ngerasa berat. Tapi terus akhirnya bisa nerima. Dan alhamdulillah anak-anak saya itu bisa tau keadaan, jadi nggak yang minta apa-apa ke saya. untuk pendidikan agama anak-anak saya itu dulu punya prinsip kalau anak-anak itu dari SD 6 tahun itu harus ke sekolah Islam, kakanya di MIN adeknya di al-Irsyad. Jadi pondasi awalnya itu harus kuat ya selama 6 tahun. Terus selalu mengingatkan kalau apapun</i>

	<i>keadaanya solat itu harus dan gak boleh ditinggalkan. Saya juga selalu bilang ke anak-anak kalau kalian berdua itu tim, kalau Ibu nanti nggak ada kalian berdua itu harus saling bantu, insyaallah Ibu nggak akan memasukkan orang baru di rumah maksudnya saya nikah lagi itu enggak. Jadi itu yang saya tekankan itu Solat dan Ngaji.</i>
Mrs. W	<i>Untuk mendidik anak itu saya caranya dengan mencontohkan dari diri saya sendiri. Kalau saya ngajak anak solat itu ya saya harus sudah solat, atau saya mencontohkan dengan solat di masjid atau ikut jumat berkah di masjid. Terus selanjutnya kalau saya sudah mencontohkan itu saya kembalikan ke anak-anak. Saya nggak bosen-bosen untuk ngeasih tahu. Jadi saya nggak memaksakan karena biar mereka paham sendiri. Untuk menciptakan keluarga yang harmonis itu saya biasanya suka ngajak cerita kalau lagi makan bareng, saling cerita, terus menjaga kerukunan dua anak saya.</i>

B. Efforts of Single Parent Women in Fulfilling Family Responsibilities during the *Iddah* Period

a. Efforts in Organizing Family Finances	
Mrs. F	<i>“Selain sebagai guru tk, saya juga nyambi jualan kue-kue secara online, dan jualan produk smart hafidz. Semua saya usahakan mbak, karena tetap butuh penghasilan. Karena masih banyak tanggungan, seperti rumah, dan apapun itu. Penghasilan saya sebetulnya tidak seberapa, tapi alhamdulillah ada saja cara Allah untuk mencukupi kebutuhan saya dan anak-anak. Saya ini sambil kuliah lagi, ngambil jurusan pendidikan. Ya tujuannya kan karena saya guru TK dan jurusan sebelumnya nggak terlalu linear, jadi nyoba sambil kuliah lagi biar nantinya bisa dipakai untuk nyari kerjaan lagi.”</i>
Mrs. S	<i>Maksudnya saya bukan yang menerima pensiunan, bukan yang punya usaha, jadi saya harus mulai dari nol. Jadi saya harus cari usaha yang bisa dilakukan di rumah. Karena saya bisanya masak, jadi waktu itu saya coba open po makanan. Awalnya cuma seminggu 2x tapi alhamdulillah lama-lama banyak yang pesan. Jadi saya coba buka pesanan</i>
Mrs. A	<i>Saya kerja di konveksi dekat rumah sini. Tapi nggak lama, soalnya anakku gak mau ditinggal aku kerja. Yoweslah aku tak jualan di rumah, soalnya aku emang bisa jahit mbak, aku buka pesenan, jual koyo kain flanel yang dibikin bros gitu.</i>
Mrs. K	<i>Saya terus ngelanjutin jualan. Kan saya sebelumnya memang jualan sama suami, jualan bakso sama mi ayam. Setelah suami meninggal saya jualan dibantu adik. Saya kalau jualan ya dari pagi sampe sore setiap hari.</i>
Mrs. SH	<i>Dulu sebelum bercerai saya buka usaha bersama mantan suami itu usaha catering. Kemudian setelah saya dapat akta cerai saya coba menggandeng orang untuk membuka usaha pavlingan. Dan alhamdulillah masih berjalan sampai sekarang. Saya harus tetap</i>

	<i>memberikan yang terbaik untuk anak saya. Saya menabung dan menyiapkan agar anak saya bisa menempuh pendidikan tinggi</i>
Mrs. T	<i>Yang paling sulit ketika uang pas-pas an, anak minta beli buat kebutuhan sekolah, itu sulit sekali buat saya, gimana lagi kalau nggak hutang, terus nanti saya angsur dari hasil jualan. Saya kerja di Laundry sama jualan kue tapi dititip ke warung-warung.</i>
Mrs. SK	<i>Dulu saya nggak kerja waktu masih sama suami. Tapi semenjak pisah itu baru saya kerja. Waktu tahun-tahun pertama itu ngerasa berat, karna kan saya nggak punya kendaraan, tapi harus berangkat kerja dan mengantar anak-anak sekolah yang jaraknya itu jauh kalo dari tempat kerja saya. Dari gaji saya itu juga disisain buat nabung biar bisa beli kendaraan. Jadi sempet waktu itu anak-anak saya itu gantian gak masuk sekolah ya karna nggak bisa berangkat ndak ada kendaraan, kalau mau gojek pun berat untuk ongkosnya. Waktu itu juga anak saya yang pertama selalu bawa bekal ke sekolahnya</i>
Mrs. W	<i>Untuk menghidupi anak-anak saat itu ya saya dari nol, nggak punya tabungan apa-apa. Satu minggu saya ngerasa depresi, saya gak tau harus ngelakuin kerja. Terus alhamdulillah ada yang nawarin kerja jadi catering di MIN, kalau siang saya bantu di rumah orang, kalau sore saya kerja di lalapan, jadi di 3 tempat saya kerja waktu itu. Nggak ada kendaraan, jadi saya nabung-nabung, gimana caranya saya harus bisa seperti orang-orang meskipun saya sendiri dengan dua anak saya tanpa dikasih nafkah dari mantan suami atau ayahnya anak-anak</i>
b. Efforts in Educating Children	
Mrs. F	<i>Untuk mendidik anak tentang agama, menurut saya yang penting mereka sholat dulu, untuk yang lainnya kaya mengaji itu sudah di sekolah. Tapi kadang saya sulit membagi waktunya untuk bisa ngajarin anak-anak. Soalnya saya tu juga harus mikir ini mikir itu, alhamdulillah masyaallah saya merasa Islam itu ada saja cara untuk memberikan kemudahan dari setiap kesulitan</i>
Mrs. S	<i>Dalam mendidik anak saya berusaha buat selalu membiasakan mereka dekat dengan lingkungan yang agamanya bagus. Saya memasukkan anak-anak ke Madrasah Islam. Ya selama masa iddah itu kan jadi waktu pembelajaran bagi saya, jadi saya lebih mendekatkan diri lagi ke Allah. kuncinya ya harus tetap menikmati dan bersyukur. Percaya saja sama Allah.</i>
Mrs. A	<i>Kalau untuk anak itu susahnya karena dia itu nggak tau waktu. Dan anak saya suka main, saya memberikan anak saya kebebasan untuk mau bersosial sama siapa aja asalkan dia tetap menjaga dirinya, tetap saya nasehati agar dia tanggung jawab. Dari kecil memang saya ajari buat belajar ngaji di langgar dekat rumah sini. Alhamdulillah waktu itu saya juga sering ikut majelis ta'lim, atau pengajian-pengajian gitu, ya mendekatkan diri ke Allah sambil saya ajak anak saya</i>
Mrs. K	<i>Kalau anak saya yang terakhir kan masih kelas 5 jadi ya tetap saya perhatikan, saya ajari ngaji, saya ngawasi anaknya saya belajar sebelum saya berangkat kerja. Ya alhamdulillah anak saya ini nurut lah</i>

	<i>sama saya. Kalau sambil bantuin nyetrika gitu saya selipin nasehat ke anak saya. Ya ngobrol biasa, soalnya saya juga nggk bisa keras gitu ke anak, jadi ya pelan-pelan ngingetinnnya</i>
Mrs. SH	<i>Tapi memang perceraian itu ada dampaknya secara psikologis ke anak. Jadi, kalau saya terlalu keras itu saya jadi merasa bersalah. Tapi kadang ketika saya lagi badmood itu secara tidak sadar itu saya jadi ngebentak. Tapi kalau secara sadar itu ndak juga, karena dia kehilangan sosok bapaknya, jadi saya harus bisa menjadi sosok bapak. Saya mengajari anak saya untuk menghubungi bapaknya, agar dia mendapatkan haknya secara finansial. Tapi setelah anak saya lulus SMA ketika mencoba menghubungi itu malah diblokir. Dan sampai sekarang tidak ada hubungan</i>
Mrs. T	<i>Anak saya yang kecil itu kondisinya saat itu sering nangis. Dari sekolah juga ngasih tau kalo anak saya sering ngelamun nyari ayahnya. Ya saat itu saya Cuma bisa menguatkan anak saya, mengingatkan anak saya biar bisa sabar. Untuk menciptakan keluarga yang sakinah mawadiah wa rohmah bagi saya itu ya jaga komunikasi dengan anak-anak. Harus saling percaya dan saya sering menasehati anak</i>
Mrs. SK	<i>Kalau untuk mendidik anak, bagi saya itu caranya dengan menganggap anak itu sebagai teman, karena kan anak-anak saya perempuan semua sudah mulai besar. Ketika baru-baru pisah itu sebelumnya saya udah kasih tau anak-anak kalau ibu dan ayahnya mau pisah, dan saya bilang kalau ibu ngebolehin anak-anak kalau mau ikut ayahnya. tapi mereka nggk mau, anak-anak itu ya marah ke ayahnya. Dan alhamdulillah anak-anak saya itu bisa tau keadaan, jadi nggk yang minta apa-apa ke saya. Saya juga selalu bilang ke anak-anak kalau kalian berdua itu tim, kalau Ibu nanti nggk ada kalian berdua itu harus saling bantu. Saya mikirin sekolah anak-anak kedepannya apalagi yang besar itu sudah mau lulus SMA, dan kalau dia mau kuliah saya nggk ada biaya.</i>
Mrs. W	<i>Bagi saya pendidikan anak itu nomer satu, jadi saya serahin anak-anak mau milih sekolah dimana, insyaallah dengan kekuatan Allah itu pasti bisa. Setelah cerai itu nggk ada nafkah sama sekali dari mantan suami, ya nafkah iddah atau nafkah anak</i>
c. Efforts to Maintain Religious Aspects in the Family	
Mrs. F	<i>Karena di sini banyak bu nyai atau dekat lingkungan pondok yang memperhatikan tentang iddah, Ibu Nyai di sini nasehatin saya selama masa iddah dilepas dulu perhiasannya. Mereka mengingatkan ke saya kalau keluar rumah diniatkan hanya untuk ke sekolah, untuk bekerja menghidupi anak-anak saya. Jadi ya saya ikutin nasihat itu, kalo keluar rumah saya lepas, perhiasan saya usaha untuk bisa jaga diri. Untuk mendidik anak tentang agama, menurut saya yang penting mereka sholat dulu, untuk yang lainnya kaya mengaji itu sudah di sekolah</i>
Mrs. S	<i>Waktu awal masa iddah itu, kebetulan rumah saya ini berada di dekat lingkungan pondok, jadi saat itu Ibu nyai pondok dekat rumah saya memberi tahu saya untuk melakukan iddah. Lalu saya melakukan masa iddah. Jadi pada masa iddah itu menjadi masa perenungan bagi saya.</i>

	<i>Allah memberi masa iddah seperti itu biar saya tahu menadah hati saya bagaimana, Di masa iddah itu saya merasa masa pembelajaran, kita harus siap nanti orang lain ngomong apa. Jadi saya harus cari usaha yang bisa dilakukan di rumah. kuncinya ya harus tetap menikmati dan bersyukur. Percaya saja sama Allah</i>
Mrs. A	<i>Alhamdulillah waktu itu saya juga sering ikut majelis ta'lim, atau pengajian-pengajian gitu, ya mendekatkan diri ke Allah, biar saya itu tidak kepikiran untuk sedih terus gitu. Menurut saya kalau Islam itu memberikan perhatian yang lebih ke Single parent yang suaminya meninggal, karena kan kita punya anak yatim, jadi lebih diperhatikan dari lingkungan sekitar baik dari ekonomi atau yang lainnya. Terus juga kan kalau di Islam itu sangat memuliakan anak yatim</i>
Mrs. K	<i>Kalau saya ya Cuma bisa mengingatkan buat ibadah, saya ajak sholat bareng, kadang ke langgar. Jadi Single parent itu memang berat, tapi ingat kita ini punya Allah, ya kita nangis ke Allah berdoa ke Allah, ya alhamdulillah dikasih sehat dikasih cukup. Terus saya kalau azan itu ya langsung berangkat sholat, kalo ada waktu kita sunnah, terus kalau sebelum adzan subuh itu saya langsung menyiapkan buat kerja, terus berangkat ke masjid</i>
Mrs. SH	<i>Saya tetap membatasi diri, ketika keluar rumah saya tidak bersolek maupun berinteraksi dengan lawan jenis. Untuk pendidikan anak saya, waktu itu ketika saya sudah jadi Single parent saya nyoba carikan pondok pesantren buat anak saya masuk SMP, saya carikan pondok yang memang bagus pengajarannya</i>
Mrs. T	<i>Saya berusaha menjaga jadi saya jarang keluar rumah kecuali memang perlu. Sebagai Single parent ya harus bisa menjaga martabat perempuan. Untuk menciptakan keluarga yang sakinah mawadah wa rohmah bagi saya itu ya jaga komunikasi dengan anak-anak. Harus saling percaya dan saya sering menasehati anak. Kalau anak saya itu sebenarnya sulit kalau disuruh ngaji, ya paling Cuma ikut banjari di langgar gitu. Karena pengaruh sama anak-anak daerah sini</i>
Mrs. SK	<i>Untuk pendidikan agama anak-anak saya itu dulu punya prinsip kalau anak-anak itu dari SD 6 tahun itu harus ke sekolah Islam, kakanya di MIN adeknya di al-Irsyad. Jadi pondasi awalnya itu harus kuat ya selama 6 tahun. Terus selalu mengingatkan kalau apapun keadaanya sholat itu harus dan gak boleh ditinggalkan</i>
Mrs. W	<i>Saya ketemu temen-temen keagamaan. Terus saya diajak kajian gitu, curhat ke ustadzah jadi saya ngerasa enteng setelah itu. Pokoknya saya ya berusaha jaga diri nggk yang sering keluar-keluar, kecuali buat kerja. Jadi ya saya menjauhi fitnah atau menghindari buat denger yang negatif dari tetangga-tetangga. Kalau saya ngajak anak sholat itu ya saya harus sudah sholat, atau saya mencontohkan dengan sholat di masjid atau ikut jumat berkah di masjid. Terus selanjutnya kalau saya sudah mencontohkan itu saya kembalikan ke anak-anak.</i>

6. Documentation



Interview with Mrs. S



Interview with Mrs. F



Interview with Mrs. A



Interview with Mrs. K



Interview with Mrs. SH



Interview with Mrs. T



Interview with Mrs. SK



Interview with Mrs. W

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3.	MTs Husnul Khotimah, Kuningan, West Java	2015-2018
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