

**Reconstruction of Iddah Career Women from the Perspective of
Compilation of Islamic Law and Kyai Husain Muhammad**

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ABSTRACT.

In the view of Islam, it does not prohibit women who want to play a role in the public space. In KHI, the iddah has been regulated, whereas in modern times it has become a problem for career women who must continue to be active even during the iddah period because these women have to provide for their family. From this this research will discuss the existing construction so that it can be relevant for women who are will run it especially for career women. And questions began to arise as to why the iddah provision greatly discriminated against women, especially career women and how this construction was discussed by KHI and what kind of feminist scholar KH Husain Muhammad was in interpreting women's role in the public world, and this is a type of normative legal research examining written law from historical aspects. which we will use in this journal, and this research. If we look at the data source used in this type of library research, the results obtained by the author are that some scholars are of the opinion that career women may leave the house, if in an emergency and what is meant by this emergency, ulama' ushul fiqh such as Wahbah al-Zuhaili which interprets the meaning of emergency as an urgent need that must be taken care of. a woman whose husband has died, then she has to feed her family, then she is allowed to leave the house, because she is in an emergency.

Keywords: Reconstruction; Iddah; Career woman; Islamic Law Compilation; Kiyai Husain Muhammad.

INTRODUCTION

Career woman is a woman who has a job and is independent in obtaining and managing finances either by working for other people or by becoming an independent MSME entrepreneur. She is identical or often referred to as modern women and smart women. Both can have positive and negative implications depending on how he can behave, manage time and carry himself in the religious and social domain. Since the time of Rasulullah SAW, women who play a role in the public sphere are often mentioned in several hadith literature and Islamic history such as the role of Sayyidah

Khadijah Binti Khuwailid who traded and her income was used as capital for preaching, Sayyidah Aisyah who became a teacher of male and female friends who numbered approximately 299 people (232 of whom are men and the remaining 67 are women), Fatimah Al Fihri who is a nurse and the founder of the oldest university in Morocco, Aisyah Bintu Abdurrahman who succeeded in printing the phenomenal work of Tafsir Ibnu Syathi' which has many volumes, Rufaidah Al -Ansari, a prominent nurse at the time of the Prophet SAW whose dedication he was named the pioneer of modern nursing. Therefore, it can be concluded that women have the right to have a career and develop their potential in the public domain.

In this modern era, there have been many significant reinterpretations in the domain of human views regarding women. In the patriarchal era, women did not have a free role in the public world, women were only used as compliments to men whose job was to serve and meet their needs. Today, it cannot be denied that women have explored far to develop their potential with the large amount of data on career women and women engaged in education, the economy, politics and other sectors.

This is part of one of the main principles of Islamic teachings, namely equal rights between humans, both between men, women, nations, tribes and descendants. The difference between women and men before God Almighty is only the value of piety and devotion, even though in Islam women are highly encouraged to always look after their household and family but this does not prevent women from playing a role in the outside world in empowering society and building a prosperous life with men in the reality of life and not neglecting the task of looking after the household (Fatimah, 2015). Many verses of the Koran mention that the obligation to work applies to women and men as the verses of the Koran read. *"When you finish praying, immediately scatter on the face of the earth to seek Allah's grace and often remember Allah so that you will be lucky"* (QS. Al Jumu'ah: 10). Allah does not differentiate between women and men, Allah also emphasizes the obligation to do justice and prohibits behavior that is exploitative towards other people (Rahman et al., 2021).

This freedom indirectly provides opportunities for women to be equal to men in obtaining employment. In this era, education and skills or proficiency are the main labels and benchmarks for getting a job and what determines the eligibility to occupy strategic jobs. With the increasing number of female university graduates and professors, women can shift roles and compete for jobs. In this modern era, the position of women and men has become equal thanks to the movement for gender equality and women's emancipation, in which a woman can also carry out activities outside the home and occupy strategic positions in this country.

In marriage, there are two factors that cause separation. *First*, factors that are caused by humans themselves by causing the breakup of marriages either through the process of divorce and khuluk. *Second*, a factor caused by God, namely the breakup of a marriage due to the death of one of the spouses. However, the death of the wife does not cause legal consequences for the husband in the long term. While the death of a husband causes a wife to receive legal consequences for a long period of time, (Baharun & Adhimiy, 2018) then this is where the iddah period applies to the good wife because of divorce, death or life.

Departing from the obligation to carry out iddah for a wife whose husband has died, in which iddah according to Imam Abu Hanifah is the waiting time limit required for women because of the impact of breaking up a marriage, or in another sense women are required to wait to decide or continue marriage. (Sunarto, 2021)

In today's era, a wife whose husband dies who happens to be a career woman can help a little in terms of the family's economy, the majority of wives who experience this have to bear the burden on their family. In this case, it is necessary to review the Compilation of Islamic Law Article 170 which states that when a husband mourns according to decency, a wife whose husband has left her must carry out very strict rules by having to show a sense of her fragility because of the death of her husband. In fact, the existing constructs do not apply equally to men when a husband is left by his wife (Mayangsari & Amalia, 2018).

Looking at the reality of social life, KH Husain Muhammad described a human tendency towards economic work activities that was getting thicker and stronger and even explained that human ambitions in seeking economic pleasure and a bite of rice from women, both those women who are still single, widowed or have a family, are increasing from time to time. period. It is not difficult anymore for women to do double *jobs*, besides taking care of household affairs they have to earn money outside the home. (Harisuddin, 2015)

The implementation of Iddah and Ihdad in the provisions of Islamic law requires women not to interact with the wider community, especially men and not to decorate themselves or pretend to avoid male attraction. This is the source of the emergence of marriage during the iddah period, which Islamic law prohibits. This is very out of sync with the current facts about career women where women are required to work with all their might to earn a living (Nurdin, 2021), whereas a career woman who must continue to carry out her activities must still look neat by beautifying herself with decorations and preen. (Devy & Maryam, 2020)

The reality in society regarding iddah for career women who are left behind by the death of their husbands will change their status to become single *parents* who have to support their families independently. In fact, previously the status of a career woman did not depend on her parents or husband, especially for families who had middle to lower economic status where a woman had to be willing to help support her family's life, while to earn a living a woman had to do activities or work outside the home, especially in the condition of her husband. don't inherit anything.

News of the phenomenon of the death of celebrity Asyraf and preacher Jefri Al Buchori became the spotlight when the second wife of this public figure accompanied and delivered her husband's body to the cemetery and received condolences for guests, both women and men, and continued with her usual activities. Not only among celebrities or public figures, a similar thing also happened in the village of Sangkapura Bawean sub-district, more precisely in the village of Sawahmulya there was a wife left by her husband, there were thirteen to twenty women and they did not act as *mu'tadah*, this kind of thing also happened in Kebundaya, Dayabata and Lebak hamlets there are around ten women who do not carry out the iddah period because these women have to meet the needs of the family (Ismail & Khotamin, 2017).

In addition, women with social activities, such as being a Midwife or Teacher must also leave the house before the specified time limit ends. A woman who is a teacher cannot easily abandon her responsibility to pass on knowledge to her students during the iddah time because her students cannot receive lessons for four months and ten days. if a woman who works as a midwife or doctor is forbidden to leave the house because she is still going through her iddah period according to the calculation of the Indonesian society which will definitely increase every year and will not be balanced with the medical staff who will lack energy in taking care of patients especially with women who are civil servants who have party rules The government gives the longest leave on the grounds that it is only two months especially with having to complete the iddah period which lasts four months and ten days, if the woman chooses to extend her iddah then the termination of her job will not be good for her life after the iddah period (Baharun & Adhimiy, 2018).

In this modern era, studying the iddah of career women is very important. This is because it is not only men who can seek sustenance. However, women can also do it especially since the emancipation of women, (H. Muhammad & Kodir, 2007) cannot even be denied that there are several positions of public officials from women. In conclusion, women also play an important role in the sustainability of the country, from the lowest to the highest levels. In historical reality, the fifth President of Indonesia was a woman namely Prof. Dr. Megawati Soekarno Putri who has given a role to all women

in Indonesia that women's work is not just to stay at home, but women can also develop the skills and skills they have for the welfare of their surroundings.

Therefore, this problem really needs further research in the reconstruction of the iddah of career women in KHI, which is seen from a feminist supporter, namely KH. Husein Muhammad, as well as with the opinion of the clergy who gave rukhsah / relief for women who have the need to leave the house during the iddah period then the impact of existing constructions so that existing laws, norms and laws need to be adjusted so that they are relevant to today's life. That way, the benefits of this reconstruction are not only felt by women, but have implications for the law itself so that it finds its appeal.

RESEARCH METHODS

The author uses the type of writing research that is normative legal research (Diliyanto & Asikin, 2019). This type of normative legal research examines written law from many aspects, one of which is the historical aspect that we use in this journal. In legal research, there are many approaches, and the ones the author uses a statutory approach, an analytical approach, and a case approach (Setyaningrum, 2017) and approach problems that must be examined by looking at the effects of the benefits and harms of divorce and iddah provisions in effect in Indonesia, and this journal research when viewed from data sources the type of library research used (library research) and also sourced from her book entitled Islam Religion is Friendly to Women and quotes from her thoughts in journal publications. Related to the series of activities concerned with the method of collecting library data, managing and recording research materials commonly called library research is to utilize library resources to obtain concrete research data. (Zed, 2018).

DISCUSSION

The Concept of Career Women in Islamic Views

In the matter of men and women, the Al Qur'an has a basic principle that actually shows an equal view between the two (KH. H. Muhammad, 2021), one of the verses of the Al Qur'an that expresses this principle can be read like a QS surah. al-Hujuraat verse 49.

Which in this verse has the meaning O man, verily we created man from a man and a woman and made you into tribes and nations so that you may know each other. Indeed, the most noble among you in the eyes of God is the most pious among you. Indeed, Allah is All-Knowing and All-Knowing.

As well as listed in the hadith of the prophet regarding this equality which in his words:

النِّسَاءُ شِقُّ نِيقِ الرِّجَالِ أَخْرَجَهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ

“*Women are the siblings of men*” (HR. Abu Dawud and Tirmidhi).

With the verses of the Qur'an and the hadith of the prophet above, it shows that women also have rights, which may be the same as men, from pre-Islamic times, Arab society entered Arabia against women, it was very discriminatory, then Islam came to change it with justice and humanity (H. Muhammad & Kodir, 2007)

One of the supporters of the success of career women acting as leaders reflects on the story of queen Bilqis as KH. Husein Muhammad, the success of Queen Balqis's leadership was due to her being able to manage her people with her views and a democratic attitude. Apart from Queen Balqis, there are also many other female leaders in the modern era whose leadership is known for being successful and advanced. Sheikh Hasina Zia, Indira Gandhi, Srimavo Airport Naeke, Benazir Butho and Margaret Teacher are role models for those who have achieved success (KH. H. Muhammad, 2021)

Before discussing iddah for career women, it is necessary to explain what a career woman means in itself, judging from the word order, career woman is derived from two words woman and career according to the Big Indonesian Dictionary, the word woman means an adult woman. While the word career has two meanings. (Nurdin, 2021), *First* Career means development and progress in life, work, position and so on. *Second*, a career also means a job that has hopes of advancing, the above understanding shows that there are several characteristics of career women:

- a. Women who are active in following and holding activities to achieve progress and prosperity
- b. Doing what is beneficial for the fields that are currently occupied, both in the field of politics in the field of education and in the field of the economy
- c. Women who make their career or work the main thing compared to other things and become a priority for this woman.
- d. Women who really care about fashion and appearance are icons of career women, apart from that they are an attraction to appear in the public world (Wahyuni, 2016).

Women also have some privileges that should be appreciated:

Here are some of the women's privileges:

- a. Can leave the house found in surah Al-Ahzab verse thirtythree.
- b. Have the right to study (study)
- c. Can have a role in politics. (Fatimah, 2015)

Women also play many roles in several fields, such as the one published in the Jawa Pos newspaper on March 5 2023 with the title "Women in innovation and technology for gender equality" where women's roles are also needed with diligence and the news also has global data stating that women are 26.7 % have a career in the world of technology and marry technology with the idea of diamonds even though there are several important roles for women in the world of technology such as Alamanda Shantika who was once vice president of product Go-jek now has a coding school Binar academy and Isha Hening a woman who plays a role in the world of artists who now it has become a motion graphic as well as the role behind the success of international festivals.

With scientific developments in Indonesia and these developments being followed by both men and women, this is a forum for making women equal to men in terms of knowledge and abilities, as well as not closing the possibility for women to have careers in the outside world. In Indonesia it increases every year as stated by Achmad (Putra, 2021) that the number of women looking for work will increase from time to time, one of the reasons is because women have pursued undergraduate education even up to professors who are starting to be equivalent to a man's education -men, even in the world of education, almost all levels and types of faculties that women can enter, from the humanities to mechanical engineering, women can enter these majors regardless of gender. From there, women can have the same job opportunities as men, along with an increase in the percentage of women occupied several sectors of employment in Indonesia taken from the katadata link:

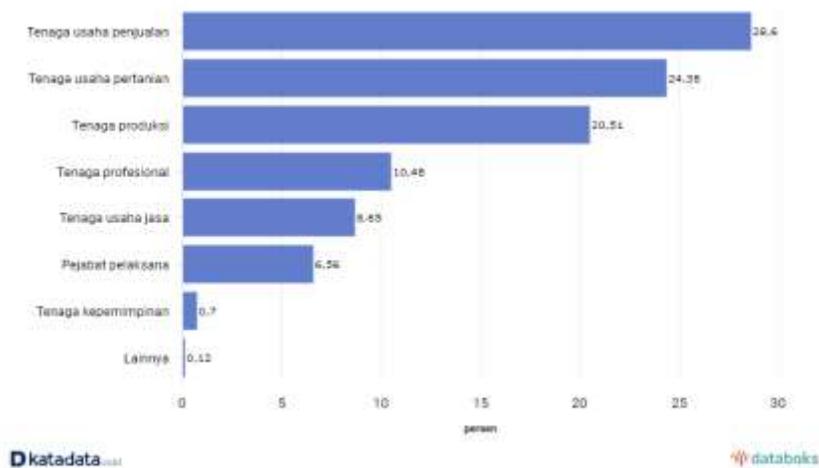


Figure 1: the percentage of women occupying several employment factors

Details of the percentage of women as professional workers from 2011-2021 in Indonesia taken from DataIndonesia.id:



Figure 2: Percentage of women as professional workers 2011-2021

With this percentage as proof, that women can also equalize their abilities with men in any field, therefore with an increase in career women every year this becomes an influence for career women who are carrying out iddah where the woman must carry out her iddah and ihdad periods which do not allow her leaving the house and preening, while at that time a career woman also had the right to continue doing her job as a career woman.

A career woman in the time of iddah, apart from them having to fulfill her job to fulfill her family's finances which automatically becomes the backbone of her family because she was abandoned by her husband, will certainly be a significant problem for today's women. Because many women today have become career women as reported by Kompas.com, showing that every year (ILO) the International Labor Organization records all the workers in Indonesia and in 2015 it was recorded that 38 percent of the 120 million workers are women (Baharun & Adhimiy, 2018).

The concept of Iddah in the view of the Imams

Differences of opinion among the scholars regarding iddah, the opinion of the Syafi'iyah scholars that iddah is a waiting period that must be lived by a wife to know that her womb is clean of sperm seeds, condolences or serve her husband who has died, Hanfiyah scholars argue that iddah is the remains of residue from the influence of marriage, then according to Malikiyah scholars, iddah is the period when it is not permissible to carry out a marriage whether the marriage is broken due to divorce in court or divorce is left to die, ulama' Hanabila explained easily that iddah is the waiting period that has been determined by syara' in the opinion of the Hanabilah group does not include the purpose of carrying out the iddah (Fauzan, 2016).

It also differs from the opinion of the Ulama' ushul fiqh. The outbreak of Syuhaili explains about the iddah in detail that the period determined by syara' after a divorce occurs, which must be carried out by women to wait for that period and are prohibited from marrying until the iddah period is complete, while according to Muhammad Bagir Al -Hamsi iddah is a waiting period that must be carried out by a wife who has been abandoned by her husband or divorced before she will remarry, (Jannah & Mahmudi, 2021) According to Prawirohamidjojo, a woman whose husband has divorced or has broken up with her husband because of talaq or because of being abandoned If you die, then you have to do the iddah (waiting period) except in a state of qobla ad-dukhul and the termination of the marriage is not due to death (Sunarto & Liana, 2020)

There is also a narrated hadith from Jabir bin Abdillah who tells of his aunt during the iddah period whose contents are as follows, taken from the story of Jabir bin Abdillah's son where her aunt was divorced by her husband and her aunt wanted to leave the house to harvest the dates she owned but there were people who forbade him to leave the house then he met Rasulullah SAW asking about this then Rasulullah SAW said "no forbid, you may go to harvest your date palms maybe you can give charity or do good deeds (Husenafarin, t.t.)

The contents of the Hadith above state that women during the iddah divorce raj'i are allowed to leave the house to pick a date from the tree, such explanation that allows women to leave the house with the excuse of picking date palm trees when interpreted more broadly in contemporary issues that occur today can use the qiyas method, it can be concluded that the meaning of picking date palm trees in the hadith above can be interpreted as career women and also leaving the house with needs and for good and virtue.

It is also found in the Sahih Muslim book which explains that the mourning period for a wife who has lost her husband is that she must undergo an iddah period of four months and ten days, but reality in society it is only 3 days, following the hadith:

- a. Hadith narrated by Zainab bint Jahshy ra.: From Zainab bint Abu Salamah, she said: "I came to Zainab bint Jahshy when her biological brother left her to die, then she asked for perfume and put it on, saying: "By Allah , actually I don't need to wear this fragrance. but I never heard Rasulullah say from the pulpit: "It is not lawful for a woman who believes in Allah and the Last Day to mourn a corpse for more than three days except for the death of her husband, so she must do it for four months and ten days." (Saheeh Muslim No. 2731).
- b. Hadith narrated by the wife of the Prophet ra Umm Habibah: From Zainab bint Abu Salamah, she said: "I went to Umm Habibah, the wife of the Messenger of Allah, when her father, Abu Sufyan, died. Umm Habibah asked for a perfume mixed with yellow or other perfume. Then he rubbed it on a female slave and rubbed her cheeks, saying: "By Allah, actually I do not need this fragrance. It's just that I never heard Rasulullah saw. said from the pulpit: "It is not lawful for a woman who believes in Allah and the Last Day to mourn a corpse for more than three days, except for the death of her husband, she must mourn for four months and ten days." (Sahih Muslim No. 2730).

Al-Tirmidhy and al Mubarakfuri argue that the superior opinion is the opinion based on the hadith of the story of Subai'ah. Another reason that the 'iddah verse of pregnancy serves to allocate several verses of the 'iddah of death (4 months and 10 days) and the verse of 'iddah of divorce (three ablutions or three periods) is because the purpose of the 'iddah is to know that the woman's womb is empty of the fetus. Seeing the second hadith mentioned above, most of the Companions of Ulama are of the opinion that a pregnant woman whose husband dies and if she has given birth to her child, may marry again even though it has not been 4 months and 10 days. This opinion was followed by Sufyan al-Thaury, al Shafi'iy, and Ahmad ibn Hanbal. Some friends, such as 'Ali bin Abi Talib and Ibn 'Abbas, are of the opinion that the woman has 'iddah with the longest iddah of 'iddah pregnancy and 'iddah death, that is, if the child is born before

4 months and 10 days from the death of her husband, she still waits until after 4 months and 10 days, and if the iddah period of 4 months and 10 days has passed and has not given birth to a child, she still waits for the birth of her child. (Supriyadi, 2020)

Scholars describe several aspects as wisdom in the law of iddah and ihdad, namely as follows: (Ali Ash-Shobuni: 641)

- a. To protect the offspring which in principle protects the offspring so that there is a fetus in the womb that is not stained.
- b. Respect your husband's death and also calm yourself because you are still in a period of mourning. (Fauzan, 2016).
- c. Preventing the mixing of lineages, which should wait for the time of iddah to ensure the cleanliness of the womb.
- d. Give the husband an opportunity to refer back to his wife and realize his continuity. (Supriyadi, 2020).

The figure Dr Abd al-Qadr Mansur argues that with a physique that is not as strong as men, women are advised not to do heavy or risky work (I. Muhammad, 2020), this is not a barrier for women to have a role in the outside world, while ethics basically in regulating the balance of relations between men and women in interaction, this will become unlawful for women who are undergoing iddah.

Prohibition During the time of iddah *First*, accepting proposals or proposals is prohibited for a man to propose to a wife who is undergoing iddah whether the application is made openly or through insinuation, *second*, carry out the marriage, a mu'taddah woman is not allowed to get married if she continues to carry it out then the marriage is void, *third*. It is not permissible to adorn or preen because that could attract a man.

Iddah of Career Women KHI and KH husain Muhammad's perspective

The implementation of iddah existed long before Islam came to Arab countries, even though its application was very different. When Islam was present, the community actually maintained it and also made improvements to get its benefits, the application that was seen by the prophet at that time was still very thick with the culture and social aspects of Arab society. The socio-cultural conditions at that time and simultaneously with the decline in norms regarding iddah were also still against the background of pre-Islamic Arab society with a culture that believed that women were lower than men and in Islam the provisions of iddah must be carried out as ordered by Allah SWT as a form of obedience to being his servant. (Jannah & Mahmudi, 2021).

The KHI has regulated the iddah of Article 11 UUD No. 1 of 1974 and Article 153 KHI:

1. A woman whose marriage has broken up applies a waiting period
2. The period/duration of the waiting time referred to in paragraph (1) will be further regulated in a government regulation

Article 153 KHI is also very detailed in explaining the distribution of iddah for women which is divided into 5 parts:

1. A woman whose marriage has broken up must carry out a waiting period or iddah, except when during the marriage period she has never had a so-called husband and wife relationship *qobla al dukhul* and the marriage is not because the husband died.
2. The duration of the waiting time for a widow is described as follows:
 - a. If the marriage relationship is broken due to death, even though they have never had marital relations *qabla ad dukhul* the waiting period is set at 130 days as stated in the Qur'an QS. Al-Baqoroh: 234
 - b. If the marital relationship is broken due to divorce, the waiting time for a wife who is menstruating is set at 3 times of purification for at least 90 days and for a wife who is not menstruating, it is set at 90 days as stated in the Word of Allah SWT in QS. Al-Baqoroh : 228
 - c. If the marriage is broken up due to divorce while the widow is pregnant, the waiting time is determined until she gives birth,
 - d. If the marriage is broken up due to death while the widow is pregnant, the waiting time is set until giving birth, there is no waiting time for those who break up the marriage due to a moderate divorce between the widow and her ex-husband *qabla al dkhul*. (Hidayat, 2018)
3. Marriages that break up due to divorce are waiting periods calculated since the decision of the religious court which has absolute and permanent law is passed, while for marriages broken due to death, the waiting period is calculated since the husband's death.
4. The waiting time for a wife who has menstruated during the iddah period is not menstruating because she is breastfeeding, so the iddah period is three times the sacred time.
5. When in the case of verse (5) it is not because of breastfeeding then the iddah period is for one year but during that one year she experiences menstruation again then the woman's iddah becomes three times pure.

KH Husein Muhammad explained the discussion of gender discrimination in three discussions. The three scopes of discussion are munakahah and fiqh advocacy muamalah siyasah, contextualization of fiqh, actualization of worship fiqh, (Mutimmah

& Safiullah, 2022), and contextualization of muamalah fiqh. KH Husain Muhammad strongly supports women in careers even though they are already in the status of being a wife.

In an interview with the 'ulama' of Lhokseumawe City who had a role in the city, H. Syama'un Risyad, Lc. He argues that iddah is the waiting period for a wife who has experienced a breakdown in marriage, while ihdad means mourning because she is grieving over the death of her husband by not living in luxury and if she needs to leave the house such as working, then the woman is allowed to leave the house for reasons of necessity with the provisions that it is not permissible preen, don't use perfume, don't wear clothes that attract men and shy away from men. However, if the woman does not go out to work, then the consequence is being fired, and this has a negative impact on the continuation of her career and life. (Lhokseumawe, t.t.)

It can be understood by the author that marriage law in Indonesia regarding iddah has good ikhtiyati, in which it is well known that the iddah period after having intercourse between husband and wife or ba'da dukhul three times quru' which means three times of purification, and the menstrual cycle and the purity of a woman it is very subjective, to achieve perfection in determining the iddah period varies, some are more than three months and some are even less, in the rules of the Compilation of Islamic Law and are also regulated in accordance with Law no. 1 of 1974 concerning marriage, it has been stated regarding iddah which is also in line with administrative law in Indonesia concerning divorce and marriage that widows who are divorced raj'I will be allowed to remarry when the iddah period is sufficient with the provision of three times of purification, namely 90 days (Ismail & Khotamin, 2017)

Judging from the constructions of iddah and ihdad in KHI, they are applied in accordance with the social context of Indonesian society (Hidayati, 2019), and if there are women who cannot live up to the concepts that have been made by the Compilation of Islamic Law, they should be allowed to choose relief based on syara' and contains the law contained in the maqasid shariah, this concept should also apply to men with reference to the principles of human rights.

The enactment of ihdad and iddah laws for women is far from being misogynistic which is often propagated by the feminist movement. This is because the character and psychology of women who find it very difficult to forget their husbands even though they have died, (Supriyadi, 2020) is different from men who do not find it difficult to forget their wives and this has become a law of nature, a woman who has lost her husband will mourn more. than a man whose wife has died.

Reconstruction of career women and their relevance

Reviewing the iddah period for career women's death is very important because in the 4.0 era where the era is getting more advanced and women also have a big role in the educational, social and economic world so that they still need their work to continue their activities as usual even during the iddah period where women also have to fulfilling their obligations as a career woman, on the other hand because women now work in many kinds of positions that require them to obey according to agency regulations, which must do day and night services, for example midwives or general poly doctors in this case nothing can guarantee the welfare of a woman after serving her iddah period if the woman is then she must get an SPK (Employee Dismissal Letter) from her agency because she no longer fulfills the rules as a career woman, and also no one can discriminate against women who are during their iddah period working outside the home will violate religious rules which cause pregnancy a or receiving a proposal from another man, in a life that is already full of sophistication, if one of the goals of iddah is to protect the cleanliness of the fetus, then now there is something called USG that can read the state of a woman's uterus, therefore, a woman's activities outside the home should be and it is indeed permitted by some scholars' with several considerations such as the opinion of Wahbah al-Zuhaili:

وجيوز للمرأة فعل شيء مما سبق للضرورة؛ أن الضرورات تبيح
احملظورات

It means: "*It is permissible for women to do something that is prohibited due to an emergency, because the emergency enables the forbidden (mahdhurat)*" (Sunarto & Liana, 2020).

Syâfi'iyah and Hanâfiyyah argue in detail the time of 'iddah divorce and death. For women, if the woman with "iddah talaq haram" goes out during the day or at night, either ba'in divorce or raj'i divorce. For women with the excuse of 'iddah death is allowed to go out during the day to earn a living for herself because she no longer earns a living from her husband, (Hidayat, 2018)

Meanwhile, the Hambali school of thought is different by allowing women to leave the house to fulfill their needs during the day because during the day is the time when people look for the necessities of life and make buying and selling transactions of what they need. It is not permissible to leave the house at night because at night it is likely to cause slander and bad things (Baharun & Adhimiy, 2018)

The Hambali school and the Maliki school of thought are also of the opinion that it is absolutely permissible for a woman who is undergoing an 'iddah divorce or when she dies during the day to meet her needs. Whereas the Maliki school of thought is of the opinion that a woman is not allowed during her 'iddah period to stay at other

people's homes and is also not allowed to go out at night except for emergencies because there are many bad possibilities. (Firdaus, 2015)

The opinion of these four schools of thought is that there is continuity between schools of thought, namely that it is permissible for women to leave the house during the iddah period of death because the needs of these women require them to do activities outside the home, and these four schools of thought have harmony in deciding the time to leave the house, namely in the morning when career women carry out their activities and forbid going out of the house at night because to avoid danger, except in very emergency situations the woman has to leave the house because the house she lives in is on fire or there is another natural disaster that threatens the safety of the woman then in this situation even though it is permissible at night, with some relief from several schools of thought will be relevant for career women who are in their iddah period.

In the Indonesian state there is an ulma' association called the MUI where they are scholars' who help the community in solving problems that are impossible for there to be no previous law and although there are still less relevant to today where he uses legal istinbath to establish new laws, then follows the opinion of the MUI fatwa regarding the permissibility of career women during the iddah period who still have to carry out their work in the outside world "may not leave the house they live in at night, even if it is to perform the pilgrimage" this sentence can mean that women are allowed to leave the house during the day to work and carry out activities outside the home provided that they do not do things that are prohibited by religion. (Jannah & Mahmudi, 2021)

CONCLUSION

From the conclusion of the author that there are some scholars' who allow career women during the iddah period to leave the house with several conditions *First*, Career women who want to leave the house still have to carry out ihdad which is not preening *Second*, Regarding the time that is set for career women to leave the house, namely morning and afternoon, it is effective for activities to maintain the safety of these women *third*, the need to leave the house is carried out for a career woman with an emergency situation where she has to live and support her family with this role, if it is felt that it is not really needed it would be better to continue doing the iddah as usual especially if in her prejudices and thoughts she is called an emergency category, then she may leave the house without iddah and doing ihdad. If it turns out that the woman is not classified as an emergency, especially for reasons of mere prestige, or the career she maintains is just to be flattered, for a good name and want people to respect her, or to seek additional wealth, then iddah and ihdad are still

obligatory for the woman. although in fact there are some scholars' who provide relief in carrying out the iddah and ihdad of career women, and we as Muslims must remember that Islam is easy and flexible and highly glorifies a woman but still has provisions that must be followed by examples like the above there are still waivers for a woman who needs to go out during the iddah period is permissible even with some conditions.

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