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LIMITATIONS ON SOCIAL MEDIA ACCEPTANCE FOR WOMEN FROM AN ISLAMIC LEGAL PERSPECTIVE

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Abstract: *Today, social media has a significant influence on the mindsets of women. Particularly for those who are presently observing the Iddah period, unlimited use of social media can cause and contravene Shari'a regulations. In Islamic law, there is a concept known as iddah, which seeks to purify the womb and prevent actions that may cause injury (damage). As those reasons, this research aimed to analyze the law regarding the use of social media by iddah-observant women. To achieve this aim, the researcher employed normative research methodologies to evaluate library literature. Relevant texts and study results are used as data for this study. The data analysis was conducted qualitatively. The research findings indicate that the legal use of social media by women can be conducted in conformance with restrictions that have no negative effect on family continuity and harmony. Alternatively, if its use results in injury, its use becomes haram.*

Keywords: *Acceptance Limitations; Social Media; Women Performing the Iddah; Islamic Law.*

INTRODUCTION

The position of women in Islam is unique and extremely elevated; women have two roles, namely as a wife and a mother. Not only that, but women also play a role in society if joining it. In contrast to ancient periods before Islam, when women's rights were extremely unjust, this can function well today. Women are restricted and prohibited from pursuing knowledge, studying, and traveling, and all women's rights are typically disregarded. For instance, coercive practices against women, such as forcibly marrying them to people they do not love and then imprisoning and controlling them, are frequently carried out. This was done prior to the advent of Islam to elevate the status of women (Khoiri & Muala, 2020b).

Everyone utilizes social media in the modern era because it is inevitable, common, and does not cause problems. In essence, every human being has the instinct to interact and communicate with other humans, and modern communication can be expanded to include the international community; this is done to increase knowledge, cultivate friendships, and bring pleasure to each individual (Sunarto & Liana, 2020). However, there are times when women's freedom also creates a dilemma, for example women who are carrying out their iddah period, at this time a woman should be very limited in her ability to interact and communicate. According to language, the origin of the term iddah is the Arabic phrase "adda-yuiddah-iddatan"; the plural word idad, which means "count," is derived from this phrase (Shabirin Firdaus & Haris, 2022).

However, there are times when women's freedom also creates a dilemma, for example women who are carrying out their iddah period, at this time a woman should be very limited in her ability to interact and communicate. According to language, the origin of the term iddah is the Arabic phrase "adda-yuiddah-iddatan"; the plural word idad, which means "count," is derived from this phrase (Khoiri & Muala, 2020a). This is stated in the first verse of the Al-Qur'an Surah at-Talak, namely:

وَالَّذِي يَبِيسَنَّ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ وَالَّذِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

Translate: "O Nabiyullah, if you have divorced or divorced your wives, you should divorce them during the iddah period that is feasible and feasible, then calculate the period of iddah and bring them closer and fear Allah. You should forbid them to leave the house, and it is forbidden for you to throw them out of the house unless they have committed a disgraceful act. According to Allah's law, they have indeed done wrong to themselves, and we do not know whether after this incident Allah might create something new." (Agama, 2016).

Iddah occurs due to divorce between husband and wife; this period is also called the "waiting phase". During the Iddah period, it is divided into several types. First, if the husband is pregnant and his wife is pregnant, then the 'iddah period lasts until giving birth (Qs. Ath-Talaq: 4). Second, if a wife is left by her husband due to death and she is not pregnant or unable to menstruate, then her 'iddah is for 3 months. This is intended for women who no longer experience menstruation or menopause. Third, if a wife is

divorced by her husband but she is still menstruating, then her 'iddah period is three times more holy than menstruation (QS Al-Baqarah: 234). Fourth, if a wife is divorced by her husband but the two of them do not have time to have sexual intercourse, then the wife does not undergo 'iddah (QS. Al-Ahzaab: 49). Fifth, if a divorced woman dies and is old, her 'iddah is for four months and ten days (Al-Qur'an surah Al-Baqarah: 234) (Rofiq, 2020).

Article 170, Chapter 19, of the Compilation of Islamic Law explains the period of mourning or mourning for a wife, stating that if a wife is abandoned by her husband through divorce or divorce due to death, it is obligatory for her to perform 'iddah to convey a sign of mourning and avoid spreading slander. When a husband's wife passes away, he grieves as would be expected (Rizqiyah, 2022).

Currently, the accelerated advancement of technology and communication has many advantages for humankind on a global scale. As time passes, it becomes simpler for humans to obtain information and perform a variety of tasks. Essentially, all modern technology was developed to facilitate all human activities. As a result of the existence of numerous advanced technologies in the present day, a variety of tasks can be performed effortlessly, swiftly, briefly, and effectively.

A sign of the rapid development of science and technology (IPTEK) is the large number of software created for online communication, such as WhatsApp, Facebook, Twitter, Instagram, Tiktok, and various other applications, which have been made available on Android via social media used for interaction, such as Twitter, Instagram, and Tiktok, and where each interaction application has its own advantages based on its version (Huzaimah, 2019). The current era of communication offers a remarkable degree of flexibility since individuals no longer need to physically visit someone's residence in order to engage in conversation. Instead, communication may conveniently take place online, enabling a broad range of interactions that are no longer constrained by geographical distance or time limitations. The advent of social media has facilitated seamless communication, enabling individuals to engage in discussions and even engage in face-to-face interactions regardless of geographical barriers. Social media platforms serve as valuable tools for disseminating information, encompassing written content as well as visual material such as photographs and videos.

Researchers have discovered that the implementation of social media, designed to facilitate human activities, does not necessarily unfold seamlessly over time. This observation is particularly evident in civilizations observing iddah, where the increasing reliance on technological advancements has placed additional expectations on women to align with societal development. In contemporary times, women who are observing the 'iddah period continue to engage actively with social media platforms, despite their confinement within the house. They demonstrate considerable involvement in utilizing social media and sharing personal photographs and videos, mostly as a means to alleviate boredom and prevent feelings of isolation. The individual has feelings of sadness due to the challenges that have occurred in their life, such as work-related issues or a variety of other factors.

According to jurisprudence academics from several schools of thought, except the Shafi'i school, it is argued that the restriction on women undergoing 'iddah might be relaxed in cases when there is no immediate necessity or urgency. In the context of Islamic law, it is important to note that a woman in the state of 'iddah is prohibited from entering into a new marriage. It is considered a violation of religious principles if this prohibition is disregarded and the woman proceeds with such a union. This law is applicable to all forms of talaq, encompassing divorce talaq as well as talaq resulting from the death of a spouse. During the prescribed waiting time known as 'iddah, a woman is only permitted to enter into marriage with a man who has issued her a divorce, known as talaq. A marriage contracted during the 'iddah period is considered null and void. Furthermore, engaging in adultery during the 'iddah period may result in the imposition of the punishment of had. If an individual intends to express a proposal of marriage, either explicitly or implicitly, to a lady or a man who is now in the 'iddah period, it is considered prohibited according to the law (Jannah & Mahmudi, 2021). Second, women while undergoing 'iddah are prohibited or haram from carrying out activities outside the home and cannot leave their husband's house. If a woman want to go out, she is only allowed to go out for emergency purposes, for example buying groceries or buying medicine. Third, women who are undergoing the iddah period must or are obliged to perform ihdad or control their desires and themselves until the end of their iddah period by not wearing flashy things such as perfume, jewelry, patterned clothes, dressing up and beautifying themselves (Shabirin Firdaus & Haris, 2022). Fourth, according to Islamic law, several prohibitions that women cannot carry out during iddah are (Sunarto & Liana, 2020): a) doing something openly for the woman who was divorced by talaq but if a divorced woman dies, she can propose to him using innuendo; b) forbidden to marry until the end of the iddah period; c) that a woman is not allowed to make herself beautiful because she is afraid that men can be interested in her; d) a woman must not leave the house unless it is urgent (Sunarto & Liana, 2020).

The aforementioned lengthy exposition highlights a notable shift in perspective and a novel occurrence within society, wherein individuals are now contemplating the extent of clarity surrounding the iddah period. In the digital age, there is a growing encouragement for women observing iddah to refrain from adorning themselves and venturing outside their residences, unless absolutely necessary, in order to adhere to the stipulations of Islamic law pertaining to iddah. This concept is relevant and can be applied in various contexts. Subsequent findings revealed that women adhering to the Iddah period refrained from physically leaving their residences, opting instead to employ social media platforms like as WhatsApp, Facebook, TikTok, among others, to document and share their thoughts, behaviors, and domestic activities through visual media content. The visibility of this phenomenon is accessible to the broader population, but the iddah period for women entails refraining from public exposure unless justified by a valid reason to avert potential injury or detriment. Therefore, the primary objective of this study is to conduct a complete analysis of the constraints associated with the utilization of social media platforms by women during the iddah period. The primary objective of this study is to examine the many dimensions of Islamic jurisprudence pertaining to the

utilization of social media platforms by women during the iddah period following divorce or the demise of their spouse.

RESEARCH METHOD

The research methodology employed in this study is library research, specifically normative legal research. The data utilized in this research was derived from a secondary data source, encompassing primary and secondary legal materials based on (Sugiyono, 2017). Primary legal sources are reading materials that relate to issues of Islamic law; secondary legal sources are data sources that provide explanations about primary legal materials; and tertiary legal sources are data material that provides information about primary and secondary legal sources, such as legal encyclopedias and journal articles, as well as references relating to legal restrictions on the use of sharia. In order to reach conclusions, qualitative data analysis based on content analysis was performed.

DISCUSSION

Social Media and Its Benefits for Human Life

A form of media or facility designed for social interaction via the Internet. This method of socialization employs a web-based application that makes communication in interactive interactions more pleasurable and efficient. As a result of the advancement of science and communication technology, sophisticated tools make it possible for humans to carry out their daily tasks swiftly and effortlessly. The sole purpose of technology is to make living and working simpler for humans.

A significant indicator of the accelerated development of science and technology (IPTEK) is the large number of software created to communicate online via social media, such as Tiktok, Twitter, Facebook, Instagram, WhatsApp, Messenger, and others. Where each software application has its own benefits based on its version, and its primary function is as a tool to facilitate human labor in various fields without time constraints (Huzaimah, 2019). Individuals no longer have to leave their homes to find others with whom to communicate; this can be done readily online, and distance or time and space restrictions no longer impede communication. People in different locations can now communicate, discuss, and meet face-to-face with relative ease thanks to social media. Social media is also very useful for the dissemination of written and visual or video content.

Currently, the accelerated advancement of technology and communication has many advantages for humankind on a global scale. As time passes, it becomes simpler for humans to obtain information and perform a variety of tasks. Essentially, all modern technology was developed to facilitate all human activities. As a result of the existence of numerous advanced technologies in the present day, a variety of tasks can be performed effortlessly, swiftly, briefly, and effectively.

Facilities for interaction commonly referred to as social media that are run with various applications are very useful media and are used by humans to communicate via the internet network as a link called online. With social media, humans can interact freely with one another, they can send messages, pictures, and videos, or meet directly via Android on various social media (Guritno & et al., 2014). There are numerous benefits and advantages for social media users, including the fact that they are no longer limited in their ability to communicate with others. The existence of social media also eliminates social castes because it is accessible to all members of society. With the advent of social media, interaction patterns, social perspectives, and social paradigms have also improved.

The large number of diverse applications whose primary function is social media and interaction with others is extremely useful and advantageous for everyone in the world, as they can communicate with anyone regardless of distance and no longer have to consider the high costs of communicating directly. A further advantage is that diverse information can be rapidly disseminated with a single click. Aside from the positive benefits, social media also has negative effects, one of which is that it is easier for people to interact even when they are not face-to-face, people are more reluctant to interact and meet other people, and when they do, the view is more skewed toward Android, and the use of social media is eternal (Muin, 2019).

Where each social media has its own advantages based on its version and seeks to make people's respective activities, such as work, simpler to perform (Huzaimah, 2019). People experience flexibility in communication now, and if an individual wants to speak with a specific individual, she or he does not have to look for them at their residence; this can be done readily online, and communication is currently accessible to the greatest extent possible without regard to space, distance, or time. People in different locations can now communicate, discuss, and meet face-to-face with relative ease thanks to social media. Social media is also very useful for the dissemination of written and visual or video content.

Aside from that, iddah is a period of time provided to women termed 'Iddah in order for them to determine the purity of their wombs, as it is feared that they will become expectant; this is obligatory for women who have been divorced or abandoned by their husbands. Every woman, whether she is separated from her spouse by divorce or when he dies, is required to endure a period of iddah and obey all the rules according to Islamic law. Women can pass this iddah period by remaining at home, limiting their communication, performing beneficial tasks, drawing closer to Allah, and studying. As for women who observe the iddah period, the Qur'an explains this by urging them to engage in beneficial, positive activities rather than evil or negative ones, and to remain vigilantly at home until the iddah period is over (Khoiri & Muala, 2020a). This is stated in the Al-Qur'an Surah at-Talak verse 1:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

Translate: "O Nabiyullah, if any of you want to divorce or divorce your wives, you should divorce at a time that is feasible and feasible, then calculate the period of their iddah and bring them close and devoted to Allah; you should forbid them to leave the house, and it is forbidden for you to expel them from the house, unless they have committed a disgraceful act, according to the law of Allah; in fact, they have done wrong to themselves, and we do not know whether after this incident Allah might create something new." (Agama, 2016).

Iddah occurs due to the end of the husband-and-wife relationship or divorce; in other words, it is said to be the "waiting phase". The 'iddah period is divided into several types, namely the first: if a woman is divorced while pregnant, then her 'iddah lasts until she gives birth (Qs. Ath-Talaq: 4). Second, if a wife is left by her husband due to death and she is not pregnant or unable to menstruate, then her 'iddah is for 3 months. This is intended for women who no longer experience menstruation or menopause. Third, if a wife is divorced by her husband but she is still menstruating, then her 'iddah period is three times more holy than menstruation (QS Al-Baqarah: 234). Fourth, if a wife is divorced by her husband and has not yet had the opportunity to have sexual intercourse, then there is no 'iddah (QS. Al-Ahzaab: 49). Fifth, if a divorced woman dies and is old, her 'iddah is for 4 months and 10 days (QS. Al-Baqarah: 234) (Rofiq, 2020).

Using Social Media Limitations for Women Following the Islamic Legal Perspective

The Iddah period is obligatory for women who are estranged from their spouses in any capacity, whether divorced or deceased, pregnant or not pregnant, menstruating or not menstruating. Iddah is obligatory because it demonstrates the importance of marriage in Islamic teachings. In addition, iddah aims to determine whether a wife's womb is empty or not, as well as provide an opportunity for separated husband and wife to return to their original life if they deem it beneficial.

The Indonesian Ulema Council's fatwa in 1981 as a representation of Islamic law answered phenomena that occurred in society regarding the limitations of iddah limits for women who perform iddah, including: "concerning maintaining harmonious ties with the husband's family and the wife left behind by the husband and the wife's family, regarding the permissibility of a wife's Hajj During the iddah period or other forms of worship, ulama still need to review and issue fatwas regarding this matter: 1. It is permissible for women to leave the house at night while undergoing iddah, including khilafiyah matters. 2. Support or have a fatwa with a fatwa that says women cannot leave the house during iddah, even at night or even for Hajj (Indonesia, 1981).

Another problem is that women are not allowed to leave the house at all at night. But because we are in an era of rapid technological development, there is a problem with iddah, which discusses online interactions where interactions can be carried out face-to-face both day and night, even though the provisions for women undergoing the iddah period do not allow them to leave the house unless it is inevitable or an emergency (Sunarto & Liana, 2020).

In formulating Islamic law and responding to phenomena that occur among Islamic communities that are experiencing such changes due to the rapid development of science and technology, of course, in this case, the Indonesian Ulema Council is of the opinion that if a woman communicate either virtually or in person, it is obligatory to follow Islamic law and be based on faith, and piety, goodness, *ukhuwah Islamiyah*, and *amar ma'ruf nahi munkar* (Abdillah, 2021). It is obligatory for every Muslim to use social media to pay attention, and it is unlawful for a Muslim to use social media to do: 1) causing hostility, gossiping, accusing, and insulting others; 2) posting things that should not be shared, such as pornography and other bad things; 3) posting the right things without paying attention to the appropriate circumstances; 4) creating or producing content that is not true, vilifying other people, insulting, spreading disgrace, ridiculing, displaying hatred, and other bad things; 5) collecting information with the aim of vilifying and bringing down other people; 6) posting things that are suitable for personal consumption in public, for example, private parts, even though it is haram (Indonesia, 2017).

The provisions that must be abandoned are leaving all jewelry behind, including wearing perfume, wearing kohl on the eyes, wearing rings or necklaces made of gold or the like, and not even leaving the house if there is no urgent reason. Imam Shafi'i combined arguments from the Koran and Hadith to determine this law. Namely Surah At-Talaq verse 1 which reads:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

Translate: "Do not put them out of their homes, and do not permit them to go out unless they commit clearly abominable deeds. These are the laws of Allah, so indeed, He has done injustice to himself. You don't know; maybe Allah will do something new after that." (Agama, 2016).

عن فريعة بنت ملك قالت: رسول الله صلى الله عليه وسلم: اني في دارو حشة أفأنتقل الى درا أهلي فأ عند عندهم؟ فقال: امكث في بيتك الذي أتاك نعي زوجك حتى يبلغ الكتب أحله قلت: فا عدة فيه اربعة أشهر وعشرا

Translate: "From Furai'ah bint Malik, she said I asked Rasulullah SAW. Actually, I live in a funeral home (which is quiet and deserted); can I move to my family's house and pray with them? Rasulullah SAW answered, Stay in your house, the house where your husband breathed his last breath. (stay there) until the specified iddah time has passed. Furai'ah then said, I also worshiped in that house for four months and ten days." (Ahmad Sunarto & Dkk, 1993).

Verse 1 of the At-Talaq letter above basically discusses the issue of iddah for women who are divorced by their husbands, while the hadith from Furai'ah concerns the issue of women whose husbands have died and are not allowed to leave their house. Imam Shafi'i seems to combine the two so that women who perform Iddah because of divorce or because of the death of their husband cannot leave their home. However, this does not mean that a woman who is performing iddah cannot absolutely leave the house, she can leave the house as long as there is a clear period of time.

M. Quraish Shihab stated in *Tafsir Al-Misbah* that women who leave the home during the iddah period are not permitted to appear ostentatious, but neither are they required to appear disheveled. He can appear typical. However, he also prohibits women from leaving the home to attend wedding celebrations during the iddah mourning period. It is not forbidden for a woman to abandon the home to study or earn a livelihood for herself and her children (Shihab, 2000). Actually, Islam does not prohibit having fun, according to the rules of fiqh which say:

الأصل في المعاملة الإباحة إلا أن يدلّ دليل على تحريمها

Translate: "The original law in muamalah is permissibility until there is an argument showing that it is prohibited." (Djazuli, 2007).

According to the Syafi'i school of thought, the clearest criterion in this matter is that all amusement and diversions that do not produce certain beneficial effects for the perpetrator are permissible. Moreover, if something can be hazardous, piept haram (Az-zuhaili, 2011). Meanwhile, in social media, most of the content is photos, chats, videos that are deliberately made to get likes and comments from other people. Such actions look like lowliness and waste. In this case, the Hanafiyah, Malikiyah, Hanabilah and Syafi'iyah scholars condemned dancing on the grounds that it was a low and stupid act. And it is an act that undermines authority.

Responsive to technological and communication advances, while adhering to sharia corridors and principles. Because the purpose of iddah is to prevent women from being enticed by men or to protect them from being tempted by men. By remaining hidden from the general public. This is intended to prevent slander against women. This conforms to Article 170, Paragraph 1 of the KHI, which states:

"Wives whose husbands die are obliged to observe a period of mourning during the iddah period as a sign of condolences and at the same time to guard against the emergence of slander." (Kompilasi Hukum Islam, n.d.).

Thus, in line with this, the ulama gave signs that when using social media, women who practice Iddah must pay attention to the following things (Jazari, 2019):

1. Chatting with members of the opposite sex who are not mahram.

Maintaining and ensuring that the womb is clean, if a woman is undergoing iddah, she is prohibited from communicating intensively in chats with the opposite sex except with her husband who has mentally abandoned her because they are still tied to divorce raj'i. This was done because it was feared that there would be a feeling of attraction between the two parties which would result in an insinuating proposal. Even though it is haram to propose and marry during the iddah period.

2. Displaying or posting photos and videos.

The prioritization of upholding one's dignity as a woman necessitates careful consideration of social media usage, particularly in relation to posting photos and videos. Engaging in such activities can be likened to publicly presenting oneself, akin to leaving one's home and exposing oneself to a wide audience. It is important for

women to exercise caution when capturing images, as Islamic principles prohibit dressing up in certain contexts, such as during the period of iddah.

3. Uploading status, quotes and short videos.

There is concern that women who share status updates on social media may inadvertently expose their spouses and families to potential defamation and misunderstandings, while also attempting to safeguard their sentiments.

The findings show that the limits of social media ability for women who practice Iddah are as follows:

1. Establishing relationships with family or fellow students.

The majority of social media information comprises videos and photographs that are deemed unsuitable. There exists a considerable number of individuals who are not mahram but nevertheless engage in responding to or commenting on content posted on social media platforms with unacceptable remarks. It is imperative to acknowledge the significance of women adhering to iddah, as engaging in activities like participating in social media, sharing dancing videos characterized by elegant bodily motions, posting photographs, and engaging in conversations with individuals might potentially incite sexual desire in other males. To circumvent this restriction, women adhering to the practice of Iddah may limit their usage of social media to interactions just with other women or with males who remain within the boundaries of mahram relationships, as these individuals are the closest to them.

2. Not uploading the content

Perspectives serve as the catalyst for acts of noncompliance since visual stimuli inevitably permeate an individual's consciousness, prompting cognitive contemplation and inciting the emergence of personal inclinations. If someone possesses unwavering resolve, their inner desires and thoughts have the potential to manifest and materialize into reality. Perspectives might be likened to incendiary sparks capable of igniting and fueling desires that have the potential to undermine an individual's religious convictions. This statement aligns with the narration attributed to Abu Hurairah, whereby the Prophet Muhammad (peace be upon him) is reported to have stated:

“Humans are determined to be prone to committing adultery. They will definitely find this out. The form of adultery between two pairs of eyes is looking. The form of adultery between two pairs of ears is listening. The form of adultery of the mouth is speaking. The form of adultery between hands is touching. The form of adultery with both feet is to step. The form of adultery of the heart is the desire to get something and hope. And it is the private parts that confirm or deny this.” (Muslim, 1994).

The act of Muslim women promoting their personal image to the wider public with the intention of garnering approval and popularity is deemed inappropriate. Undoubtedly, what is unequivocally banned is the act of seeing with pleasure and desire, commonly referred to as *taladhdhudh*. This behavior serves as a gateway to peril and

ignites the flames of temptation. Hence, the well-known adage "looking is an introduction to adultery" aptly captures the inherent risks associated with this act" (Qordhawi, 1999). This is in line with the word of Allah in Surah An-Nur verses 30 and 31 which reads:

قُلْ لِلْمُؤْمِنِينَ يَعْصُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَعْصُنْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبِيعِينَ غَيْرَ أَوْلِيِّ الْإِرْبَابَةِ مِنَ الرَّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Translate: "Say to the men who believe: "Let them restrain their gaze and guard their private parts; this is purer for them. Indeed, Allah is aware of what they do." Say to the believing women: "Let them restrain their eyes and their private parts, and let them not reveal their jewelry, except what is (normally) visible from them. And let them cover their breasts with veils, and let them not reveal their jewelry except to their husbands, or their fathers, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sister's sons, or Muslim women, or the slaves they own, or male servants who have no desire (for women) or children who do not yet understand about women's private parts. and let them not beat their feet so that the jewelry they hide is discovered. and repent all of you to Allah, O you who believe, that you may be successful." (Agama, 2016)

It can be concluded from the verse above that the law of deliberately exposing one's private parts to someone whose private parts are prohibited from being seen and looking at the private parts of people whose private parts are prohibited from being seen is haram. For the better, women who are performing Iddah are prohibited from sharing content with the general public in order to avoid unwanted slander. According to the proverb that says prevention is better than cure, And also in the rules of fiqh, which say:

رَدُّ الْمَفَاسِدِ مُدَّةٌ عَلَى جَلْبِ الْمَصَالِحِ

Translate: "Rejecting harm takes priority over taking advantage of it." (Darmawan, 2020).

The substance of this rule is that when a *maslahah* and *mafsadah* are accumulated, the priority is to reject the *mafsadah*. Because the prophet paid greater attention to things that were forbidden than to what was commanded, in *manhiyyat* there were elements that could be destructive or dangerous. Therefore, things that are prohibited and dangerous are more important to resist than trying to achieve good.

The utilization of social media, particularly by women throughout the *Idah* period, has both favorable and unfavorable consequences. The potential influence of social media may be positive when individuals exercise prudent usage, but conversely, it can have negative consequences when employed with malicious purpose. Despite the absence of classical or contemporary jurisprudence literature specifically addressing the prohibition of social media usage by women during the *iddah* period, particularly in cases of divorce-induced marriage breakdown, it is imperative to enhance the restrictions on

social media usage for women in iddah following divorce. Due to its perceived potential for causing harm, it is widely seen as detrimental.

Based on the findings derived, it has been established that the majority of activities performed on social media platforms exhibit a high degree of similarity. Primarily, individuals employ social media as a means of amusement and to occupy their leisure time by sharing visual content, such as photographs or videos, directly within chat interfaces. Consequently, these uploads are made visible to and subject to commentary from friends within the social media network. Hence, in order to mitigate the occurrence of undesired events, such as initiating a new connection with another individual through social media or any other means prior to the completion of the iddah period, it is advisable for a woman now in the midst of the iddah period following a divorce. Individuals may choose to temporarily stop their usage of social media during the iddah time, or ladies in iddah may opt to just consume material without uploading their own.

Based on the aforementioned reasoning, the researcher draws the conclusion that refraining from using social media during the iddah time following divorce is advisable for women. The utilization of social media by women during the iddah time following divorce is deemed makruh in accordance with Islamic law. In actuality, the concept of makruh pertains to actions that are discouraged, although this discouragement is accompanied with contextual factors indicating that the banned behavior does not reach the level of haram. Particularly for individuals who have undergone divorce from a previous spouse, it is advisable that social media usage during the iddah period be limited to communication with female acquaintances, family members, and former husbands. This approach is recommended in the anticipation of fostering positive communication dynamics, thereby potentially facilitating the prospect of reconciliation. This behavior is undertaken in order to prevent eliciting attraction from those of the opposing gender, whether it be via explicit or indirect means. The utilization of social media platforms by women during the iddah period should be subject to stricter regulations due to its perceived potential for causing damage.

CONCLUSION

The contemporary period is characterized by the swift progress shown in the advent of applications facilitating seamless online human interaction through social media platforms. These applications empower individuals to foster their creativity by honing their digital proficiencies and generating valuable content. Technological advancements have given rise to a range of issues, including the alteration of cognitive processes. Individuals now perceive that physical departure from their residences is unnecessary, as they utilize social media platforms such as WhatsApp, Facebook, TikTok, and others to convey their thoughts, behaviors, and domestic activities through visual representations. The platform allows users to share visually appealing content such as images and short films, accompanied with captivating quotations, with the aim of attracting the attention of individuals of the opposite gender. Furthermore, users may

engage in meaningful discussions on the comments page, where they have the opportunity to interact and exchange responses with members of the opposite sex.

The examination of Islamic jurisprudence pertaining to the permissibility of women adhering to Islamic law utilizing social media reveals a dichotomy, categorized as either makruh (discouraged) or haram (prohibited). This practice of makruh pertains to women who refrain from posting or generating content during the iddah time. The act of women posting content on social media platforms that reveals their physical appearance is considered haram. This is due to the nature of the content, which includes photos, videos, statuses, and chats that may elicit the interest of individuals of the opposite gender and expose intimate areas of their bodies. This behavior is particularly problematic when it occurs during the iddah period. The constraints pertaining to the utilization of social media among women adhering to Islam are only confined to employing such platforms for the sake of fostering friendships (within the context of family, relatives, and friends) as well as facilitating communication and accessing information that aligns with the tenets of Islamic jurisprudence.

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