

Handling Prospective Bride Registration Who Is Still Bound By The Iddah Period

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Abstract

The purpose of this study is to describe the handling of bride registration which is still in the iddah period, to analyze the reasons at KUA Kesesi accept registration and to analyze the legal implications of handling the registration of prospective brides who are still bound by the iddah period. The type of research used is field research, using a juridical empirical (sociological) approach. The results of the study, First, the handling of the registration of the bride and groom who are still bound by the iddah period at the KUA of Kesesi District, namely the KUA of Kesesi District will still record the registration of the will of the marriage of the two prospective brides during the iddah period, not directly registered with SIMKAH, but the time for carrying out the marriage will be carried out after the The iddah is complete, then the marriage intention document can be registered with SIMKAH. The two reasons why the KUA of Kesesi District accept registration of prospective brides who are still bound by their iddah period are: Facilitate the prospective bride so that the registration requirements for the prospective bride are not lost or scattered, and the implementation of the wedding is still waiting for the bride's iddah period to be completed. The three legal implications are 1) Registration of prospective brides who are still bound by the iddah period violates Islamic religious law and laws and regulations in Indonesia. 2) Registration of prospective brides who are still bound by their iddah period has not fulfilled the marriage requirements as stipulated by the KUA of Kesesi District.

Keywords: Islamic Law, Registration of Bride and Groom, Iddah period

A. Introduction

Proposals to women who are undergoing the iddah period still often occur in the Kesesi District, Pekalongan Regency, some even go to the stage of submitting their will for marriage or registering themselves as prospective brides with the Modin in the village or directly at the local Religious Affairs Office (KUA). This is not in accordance with the rules of Islamic law, where a woman with a period of iddah is obliged to carry out iddah after she divorces her husband, whether in live or dead divorce. Allah SWT. Said:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ....

Meaning: "And the wives who are divorced (must) restrain themselves (wait) three times quru'..." (Kementrian Agama RI, Al-Baqarah 228, 2020)

For women who are divorced, who have been interfered with by their husbands, and are still menstruating. (Abdullah bin Muhammad bin Abdurahman bin Ishaq Al-Aheikh, 2004). They were ordered to wait three times quru'. This means that they must remain silent for three quru' (holy period or menstruation) after being divorced by their husband, after that, if they wish, they can marry another man after their iddah period is over. The waiting period is needed to prove that the uterus is empty of fetuses and to give the husband the opportunity to consider his decision, divorce or reconcile, as well as being used for reflection and introspection by both parties. (M. Quraish Shihab, 2007)

Islamic Sharia has determined three prohibitions that women must not violate while undergoing the iddah period, namely, it is forbidden to marry another man, it is forbidden to leave the house except for emergency reasons, and it is mandatory to observe ihdad (restraint) until the end of the iddah period and not may wear perfumed jewelry, patterned clothing and others. (Abdul Qadir Manshur, 2012). Article 151 of the KHI states that a former wife, while in iddah, is obliged to take care of herself, not accept proposals and not marry another man. (Islamic Law Compilation Act, 2016).

Based on this, the Kesesi District KUA should have rejected their wishes from the very beginning of the process, namely registration, even though the planned contract date was to be carried out after the iddah period was over. If the KUA accepts it, it means confirming and approving violations of the law and actions prohibited by the rules.

From the explanation above, iddah is an obligation that must be carried out by a woman who is left behind by her husband, either through divorce or death. The differences between jurisprudence law and statutory regulations and real life in the Kesesi District community became the background for this research. So the author is interested in studying and researching with the title "HANDLING OF REGISTRATION OF PROSPECTIVE BRIDES WHO ARE STILL BOUND BY THE IDDAH PERIOD.

B. Method

The type of research used in this research is field research. Where this research explains the handling of registration of prospective brides and grooms who are still bound by the iddah period. This research uses an empirical juridical (sociological) approach. In this research, the author examines the handling of registration of prospective brides and grooms who are still bound by the Islamic law's effective iddah period. (Mukti Fajar dan Yulianto Achmad, 2013). Primary data sources are related parties, namely the Head of the KUA, Kesesi District, Penghulu KUA, Kesesi District, KUA Kesesi Staff, Religious Counselors at KUA Kesesi, Modin, and the perpetrators. Secondary data sources are data obtained or collected by researchers from various existing sources and supporting primary data with literature including books, marriage documents, journals, theses, laws and others related to the research theme. Data collection techniques include: observation, interviews, and documentation. The data analysis technique that will be used in the research is qualitative analysis with an interactive model, namely data collection,

data reduction, data presentation, and the final step, namely drawing conclusions. (Sandu Siyoto dan Ali Sodik, 2015).

C. Result and Discussion

1. Analysis of the Handling of Registration of Prospective Brides Who Are Still Bound by the Iddah Period at the KUA, Kesesi District, Pekalongan Regency

Based on the research results, it is known that the rejection of marriage by the KUA is not only because the date of the planned marriage ceremony is still within the iddah period, but more than that because discussing, planning and registering the marriage, as well as checking the files of the prospective bride and groom who are still in the iddah period is something which is prohibited by the Shari'a, so the Kesesi District KUA will still record the registration of the marriage wishes of the bride and groom who are currently in the iddah period, however the announcement of the marriage wishes or the time for the marriage will be made after the iddah period is over. (Moch. Agus Arbian, Kesesi District KUA Staff for General Administration of SIMKAH Operators 2022).

Thus, this is in line with the opinion of the fuqoha' regarding the prohibition of marrying women during the iddah period, divided into two groups. Firstly, Imam Maliki's opinion is that women who marry during the iddah period are haram forever. The two opinions of Jumhur, namely Imam Hanafi, Syafi'i and Hanbali, are that women who are married during the iddah period may remarry after carrying out two periods of iddah, namely the iddah of the husband who is mentally rejected and the iddah of the husband who marries her during the iddah period. According to Imam Malik, the prohibition of marrying a woman during the iddah period forever refers to the opinion of Caliph Umar and is guided by the concept of the Murlah Problem theory. According to Jumhur, Caliph Umar's opinion has been withdrawn so that it cannot be used as a basic reference for legal cases involving women marrying during the iddah period. (Anshori Umar, 2011).

Marriages during the iddah period are not valid, as the provisions of the Marriage Law Number 1 of 1974 article 2 paragraph (1) state that "marriage is valid, if it is carried out according to the laws of each religion and belief" meaning marriages that take place during the iddah period, contrary to the provisions of Islamic teachings, as stated in the Compilation of Islamic Law (KHI) article 40 letter (b) which prohibits the marriage of women who are still in their iddah period with other men.

These iddah norms are regulated in Government Regulation Number 9 of 1975 article 39 paragraph (1) letters (a) (b) and (c), which basically divides into three groups. First, iddah for divorce for 90 days; second, iddah due to death for 130 days; and third, the iddah of a pregnant woman until the baby is born. Meanwhile, women who are divorced before they are involved do not have an iddah period and the husband cannot reconcile (return) except with a new marriage contract (PP 9/75 article 39 paragraph (2)).

According to the researcher's analysis, women during the iddah period of talak raj'i (first and second talak), are prohibited from being proposed to and accepting

proposals, whether openly or insinuatingly because talak raj'i does not immediately end the relationship between husband and wife. In fact, she is still her husband's legal wife who can at any time declare her return to him during his iddah period. Their marital ties only truly broke after the iddah period ended. The same thing also applies to women who are widowed because they are suing for divorce or because of a ransom divorce (khulu') or because they were divorced before they were involved. This is because there is still a chance to unite again by carrying out a new marriage contract and with a new dowry too. Private (secret) proposals are only permitted to women who have been triple divorced or whose husband has died. This is to avoid hostility from the family of the deceased husband towards the suitor and the person being proposed to. According to the Compilation of Islamic Law (KHI): Book I Marriage Law; Chapter XI Annulment of Marriage; Article 71 (c). This article explains that a marriage can be annulled if the woman being married is still in iddah and the husband is another. Based on the explanation of the two articles above, it is very clear that marriages during this iddah period cannot be carried out, and if they are carried out then this marriage can be annulled as in article 71 (c) above. Marriages that are still in the iddah period are seen from a legal perspective, it is clear that marriages like this are strictly prohibited, the regulations are not only found in the Al-Quran but are also classified in the regulations regarding the period of joining, the Compilation of Islamic Law in Chapter XIX, article 170 paragraph (1) states that: "A wife who is left behind by her husband is obliged to carry out a period of joining during the iddah period as a sign of condolences, and at the same time to guard against the emergence of slander."

Based on the explanation above, according to the researcher's analysis, marriage during the iddah period is a man who marries a woman who is still in the iddah period either because of divorce or because of death. This marriage is legally invalid, that is, they should be separated because the contract is invalid and the dowry provisions remain for the woman even if she does not mix with him. It is forbidden for him to marry her until after his iddah period has expired.

2. Analysis of the reasons why the Kesesi District Religious Affairs Office (KUA) accepts registrations of prospective brides and grooms who are still bound by the Iddah period

Based on the research results, it is known that there are 2 (two) reasons for the Kesesi District Religious Affairs Office (KUA) accepting registrations of prospective brides and grooms who are still bound by the iddah period, namely: First, it makes it easier for prospective brides and grooms so that the registration requirements for prospective brides and grooms are not lost or scattered. This is as stated in an interview with Moh. Agus Arbian as the KUA Staff of Kesesi District for General Administration of SIMKAH Operators also said that:

"Not without reason, quite a few couples wait until the last second to arrange the marriage requirements which can result in running out of time, causing stress before the wedding day. Completion of these marriage requirements must be done first before doing anything else so that all other wedding preparations can be carried out comfortably. The Kesesi District KUA accepts registration of

prospective brides and grooms who are still bound by the iddah period in order to ensure that the registration requirements for prospective brides and grooms are not lost or scattered. However, the wedding still has to wait for the iddah period to finish." (Moch. Agus Arbian, Kesesi District KUA Staff for General Administration of SIMKAH Operators 2022).

Second, the wedding still waits for the bride-to-be's Iddah period to finish. This is as stated in an interview with Kiswati as Staff of the KUA of Kesesi District for General Administration and Administration, who said that:

"The action taken by the Kesesi District KUA was to receive the registration documents for their marriage wishes. Then they will check the divorce status of the prospective bride. Is he still in the iddah period or not? "If the planned wedding date falls during the iddah period, the marriage intention must be postponed and carried out after the bride-to-be's iddah period ends." (Kiswati, Kesesi District KUA Staff in General Administration Division 2022).

From the two reasons mentioned above, it can be understood that in fact the Kesesi District Religious Affairs Office (KUA) only accepts registration documents for prospective brides and grooms who are still bound by the iddah period, however the planning and announcement of marriage wishes is still carried out as the prospective bride and groom are no longer bound by the iddah period. .

Viewed from a historical or historical aspect, long before Islam came, the concept of iddah had long been applicable to the culture of Jahiliyah society. At that time iddah was nothing more than a form of disguised torture for women who were divorced by their husbands. The concept of iddah at that time forced women to resist the desire to feel the love of a man again, women had to be willing to be imprisoned for quite a long time. This culture continued without anyone daring to voice a protest or defense for women. because the iddah tradition has been considered an ancestral heritage that must be maintained. Although in fact, this is a tradition that deviates from the humanitarian aspect. Until finally, Islam came with a mission to eliminate all forms of oppression, discrimination and torture. On the contrary, Islam calls for togetherness, equality, justice, solidarity and benefit. (Mardani, 2016)

As concrete evidence, Islam makes rules regarding iddah to reduce the burden on women who are divorced by their husbands. The concept of iddah was formed in a lighter model, of course taking into account its wisdom and benefits, so that iddah has become a formal religious teaching to this day, where its benefits and benefits can be felt. Some women still cannot fully accept the concept of iddah. They discovered many irregularities arising from the iddah. Especially for women who want to immediately get a new companion to feel attention and affection. Their hopes were then postponed because they had to undergo iddah. Moreover, if the iddah occurs as a result of a divorce decided by the husband without any serious problems. The husband, with his superiority, pressures his wife to get a new wife. So, the wife really feels how tortured it is to undergo iddah. (Beni Ahmad Saebeni, 2010)

Ali Yusuf As Subki in Family Fiqh states that one of the reasons why it is forbidden for a woman to marry is because she is still in the iddah period of another man. Marriages that take place during the iddah period, including fasid or marriages that are damaged and deemed invalid, must be separated first and can only be remarried after the woman has completed her iddah period. (Ali Yusuf As-Subki, 2015)

According to Syafi'i, if a woman marries during her iddah period, the woman must perform two iddahs simultaneously. For example, a woman was divorced by her first husband. Before the woman's iddah ended, she remarried another man. Then the marriage with the second man must be annulled, and the woman undergoes the remainder of the iddah from the first husband and then performs the iddah again from the second husband.

According to Sayyid Sabiq, a wife who is undergoing her iddah period is obliged to stay in the house where she previously lived with her husband until the end of her iddah period and she is not allowed to leave the house. Meanwhile, the husband is also not allowed to take her out of the house, as stated in the word of Allah in the first verse of Surah al-Talak. If there is a divorce between the two of them, while the wife is not at home where they both live their married life, then the wife is obliged to return to her husband just so that her husband knows where she is. (Imam Syafi'I, 2007)

Fiqh scholars state that there are several obligations for women who are undergoing their iddah period, namely:

- 1 You are not allowed to be proposed to by another man, either openly or through innuendo, however, for women who are undergoing the iddah for the death of their husband, the proposal can be made through innuendo.
- 2 It is forbidden to leave the house. A number of fiqh scholars other than the Syafi'i School agree that women who are undergoing iddah are prohibited from leaving the house unless there is an urgent need, such as to meet daily needs, however, the Syafi'i School of Religion scholars are of the opinion that women who are divorced by their husbands are either divorced or divorced. death is prohibited from leaving the house.
- 3 According to the agreement of fiqh scholars, women who are undergoing iddah due to talak raj'i or are pregnant, their husbands are obliged to provide all the living expenses that the woman needs. However, if the iddah undertaken is iddah due to the death of the husband, then the woman does not receive any support because death has wiped out all the consequences of the marriage. However, the Maliki school of thought scholars state that a woman has the right to occupy her husband's house during the iddah period, if that house is her husband's house.
- 4 The woman is obliged to perform ihdad. (Abdul Aziz Dahlan, 2001) Regarding the rights of wives during the iddah period, fiqh scholars are of the opinion that wives who are divorced by their husbands with talak raj'i during the iddah period have the right to receive maintenance from their husbands. However, if the iddah is due to the death of the husband, the wife does not receive support. The Maliki school of law makes an exception in the matter of residence. A wife who has been divorced from her husband still gets the rights of her ex-husband during the iddah period, because

during that period she is not allowed to marry another man, but these rights are not perfect as they were during the marriage relationship. The form of rights received does not depend on the length of the iddah period one undergoes, but depends on the form of divorce one experiences. A wife who divorces from her husband is related to the rights she receives which are grouped into three types:

- a. A wife who is divorced under talak raj'i receives the full rights as in effect before the divorce, both in the form of expenses for food, clothing and also a place to live.
- b. A wife who is divorced in the form of talak ba'in, either ba'in sughro or ba'in kubra and she is pregnant, in this case the ulama' agree that she has the right to support and a place to live.
- c. Rights of a wife whose husband dies. If the wife is pregnant, the ulama' agree that she has the right to support and a place to live, but if the wife is not pregnant, the ulama' have a different opinion. (M. Ali Hasan, 2016)

Some scholars, including Imam Malik, Syafi'i and Abu Hanifah, are of the opinion that wives during their death iddah have the right to a place to live. Some ulama', including Imam Ahmad, are of the opinion that a wife who is not pregnant during her death iddah has no right to support and a place to live, because Allah only determines that the death of her husband is a legacy in the form of inheritance. When carrying out iddah for women whose husbands have died, it is obligatory for them to undergo a period of mourning or ihdad and there are things that are prohibited during ihdad, below is an explanation of the prohibition on carrying out these things. (Abu Malik Kamal Bin Sayid Salim, 2017)

Based on the explanation above, according to the researcher's analysis, it is clear that iddah has various advantages in various aspects, each of which has an inseparable relationship. In connection with the above, a conclusion can be drawn that: First, the development of modern science and technology cannot change the provisions in cases that have been clearly stated and stipulated by the Al-Qur'an and As-Sunnah. However, only in the case of wathi' syubhat and adultery, the development of science and technology can be utilized, because the law between men and women in this case is only related to the issue of dukhul which uses the sanctity of the womb. Second, even though there is a belief that a woman's (wife's) womb is clean and it is impossible for them (husband and wife) to reconcile, it cannot be justified for the woman (ex-wife) to violate the iddah provisions that have been established. Third, vice versa, it cannot be justified to extend the iddah for a wife which could result in abuse or bring benefits to either the ex-husband or the ex-wife.

3. Analysis of the Legal Implications of Handling the Registration of Prospective Brides Who Are Still Bound by the Iddah Period at the KUA, Kesesi District, Pekalongan Regency.

In the case of submitting a will for marriage by a woman who is still in her iddah period, there are matters that must be further deepened, namely regarding when the talaq from a husband is considered to fall on a wife and when the calculation of the iddah that a woman must undergo after a divorce begins. experienced. because divorce and calculating the iddah period are two things that cannot be

separated and are one unit that is always connected. Apart from that, the iddah calculation also influences when a woman is allowed to propose marriage to another man. The legal implications for handling the registration of prospective brides and grooms who are still bound by the iddah period at the KUA, Kesesi District, Pekalongan Regency, include:

First, the registration of prospective brides and grooms who are still bound by the iddah period violates Islamic religious law and Indonesian laws and regulations. This is as stated in an interview with M. Musa Bihin as Head of the KUA, Kesesi District, who said that:

"There is a hadith that says *athiu Allaha wa Rasul Wa ulil amri minkum*, Indonesia is a country whose government has its own rules, I as a government official am bound by existing regulations so I have to follow existing laws, so divorce must be in accordance with applicable laws. Marriages during the iddah period are not valid, as stipulated in the Marriage Law 1/1974 article 2 paragraph (1) "marriage is valid if it is carried out according to the laws of each religion and belief". "This means that marriages that take place during the iddah period are contrary to the provisions of Islamic teachings, as stated in KHI article 40 letter (b) which prohibits the marriage of women who are still in the iddah period with other men." (M. Musa Bihin, Head of the Kesesi District KUA, 2022)

In line with the above, Syaikul Amin as head of the Kesesi District KUA also said that:

"In my opinion, it is in accordance with your religion, sis, because *talaq* is something related to something that makes haram things legal and halal things are forbidden, so to be more careful, divorce or *talaq* is in accordance with religion, if the husband has said *talaq* then it is considered divorced. Women during the iddah period of *talak raj'i* (first and second *talak*) are prohibited from being proposed to and accepting proposals, whether openly or insinuatingly because *talak raj'i* does not immediately end the relationship between husband and wife. In fact, she is still her husband's legal wife who can at any time declare her return to him during his iddah period. Their marriage ties were only truly broken after the iddah period ended." (M. Syaikul Amin, Head of the KUA, Kesesi District, 2022)

Based on the interview above, it can be understood that *talaq* occurs wherever and whenever the husband pronounces or pronounces *talaq* or words similar to *talaq* to his wife without having to pronounce *talaq* in front of the court. Religious rules are to be obeyed and if you violate religious rules the responsibility is directly to the Almighty. Apart from the reasons above, another reason stated is that *talaq* is something that cannot be played with because *talaq* is related to things that forbid

something that is halal and makes lawful for something that is haram, and if you make a wrong conclusion then adultery will occur because of that.

Second, the registration of prospective brides and grooms who are still bound by the iddah period has not met the marriage requirements as set by the Kesesi District KUA. This is as stated in an interview with Nisdikhah Miftakh as an Islamic religious instructor at the KUA, Kesesi District, who said that:

"Calculating the iddah period is a very important thing in submitting a marriage will or khitbah for a woman who has been married before and will enter into a marriage after the previous divorce has ended. This is important because iddah is something that can hinder a person's ability to carry out the application. marriage wishes and sermons in Islam. Usually marriage registrants argue that they have been divorced unofficially for a long time. But the KUA adheres to the divorce certificate as authentic proof of a widow. When he attaches the divorce certificate, of course the calculation of the iddah period is based on the divorce certificate. Of course it wouldn't be good if this was only borne by the headman or KUA. This should be the responsibility of all parties, preachers, religious instructors, religious teachers and also religious organizations who rarely discuss marriage in the lessons they deliver."(Nisdikhah Miftakh, KUA Islamic Religious Counselor, Kesesi District, 2022)

According to H. Ahmad Taufiq as the Islamic Religious Counselor at the KUA, Kesesi District, also said that:

"I agree more with the calculation of iddah in fiqh, sis, because there are many cases like the one I told you about four years ago, and if you follow the existing law then it is very detrimental to women, such as a couple who separated in 2016 which In 2017, the divorced woman should have completed her iddah period, but the couple only formally processed the divorce in 2019 and the iddah period that had to be completed was increased again, this is very detrimental, and that is the confusion that occurs in the existing law. different from religious regulations."(H. Ahmad Taufiq, KUA Islamic Religious Counselor, Kesesi District, 2022)

Based on the interview above, it can be understood that the Kesesi District KUA accepts registration of prospective brides and grooms who are still bound by the iddah period but are only included in the marriage will queue file, henceforth the prospective bride and groom are still required to complete their iddah period first, before their marriage wishes are actually finalized. properly registered or recorded. This is due to anticipating confusion regarding the widow's iddah period and at the same time implementing orderly marriage administration at the KUA, Kesesi District.

If a woman is in a state of iddah either due to death or being divorced by her husband, then she may not be proposed to. 37 In the KHI (Compilation of Islamic

Law) it is also explained about the prohibition of proposing marriage to a woman who is in the iddah period, this is explained in KHI Chapter III regarding marriage, namely in article 12 paragraphs (1) and (2) which reads:

“(1) A marriage proposal can be made to a woman who is still a virgin or to a widow whose iddah period has expired. (2) A woman who is divorced by her husband who is still in the iddah raj'iyah period is haram and is prohibited from being proposed to.”(Compilation of Islamic Law (KHI) Article 12 paragraphs (1) and (2))

In Islamic fiqh it is also stated that women who are still in the iddah period are included in the category of women who are forbidden to propose to or give a temporary sermon to. Scholars who are experts in fiqh have agreed that sharih (clear) khitbah/proposal or making a promise to marry a woman who is still within her legal iddah period is haram. Both the iddah are the iddah of death, the iddah of talak raj'i or the iddah of talak bain.(Az-Zuhaili, 2011)

One thing that must be paid attention to is that expressing your desire in an insinuating manner to marry a woman who is still in her iddah period is prohibited because even talak raj'i is prohibited. According to Ulama Hanafiah, Hanafiah stated that actually iddah is a waiting period that must be completed by a wife, after her marriage bond is broken (due to divorce or death by her husband), in the same way that a marriage is valid or doubtful, if it is certain that there is sexual intercourse or death, according to the definition of The Syafi'iah group regarding iddah is the period that must be passed by a wife whose husband dies or is divorced by her husband, to find out the emptiness of her womb, to serve because of worship, or to condole with her husband.(Umar Haris Sanjaya dan Aunur Rahim Faqih, 2017)

Based on the explanation above, according to the researcher's analysis, although there are many rules regarding the implementation of the iddah period that have been stipulated in the Al-Quran, as-Sunnah, and the regulations are explained in the law. In practice, marriages that take place before the end of the iddah period are nothing new in terms of marriage, but not many people are aware of this. Other reasons for this include economic problems, lack of education, understanding of certain cultural and religious values, and sometimes having had a relationship with another man before separating from her husband. In today's era, as globalization advances rapidly, society's attitudes and perspectives are changing. Not only do they get married when the iddah period has not finished, but even before they are separated, there are those who are already having an affair with another man. Lack of knowledge about the iddah period, increasingly tight economic needs are the main reasons for these marriages, society's ignorance regarding norms or rules regarding marriage results in violations of the marriage law.

According to the researchers' analysis, the factors that occur when women marry during the iddah period include:

- 1 The perpetrator's level of knowledge is minimal regarding Iddah issues. This is based on the educational factor of some of the perpetrators who married

during the iddah period, where the majority of the perpetrators were predominantly educated with only a primary school diploma, especially as this problem was further exacerbated by the perpetrator's lack of religious knowledge and insight.

- 2 Increasingly urgent economic needs must be met. Most of the perpetrators are housewives who have children but do not have a job as a permanent source of income to meet their children's needs both in terms of clothing and food, with very urgent economic needs, while the iddah period for them is quite long, up to In the end, the perpetrator decided to hasten the marriage so that he could place all the burden and household expenses on his new husband.
- 3 The majority of perpetrators understand that marriage is only a matter of biological or sexual needs. Both actors have a minimal volume of knowledge about marriage, so that in the end they have the paradigm that marriage is only to fulfill biological needs, as long as all the requirements have been met then they can immediately get married through the intermediary of elders or religious figures and local customs.
- 4 A violation occurs so that the best option is just to get married, such as dating, or even pregnancy. Promiscuity is one of the factors causing marriage during the iddah period. The religious norms and customs that apply in society are very strong, to the point that mere closeness or even an illicit relationship without status between a widowed woman and a man becomes the subject of gossip, and is considered a social disease that must be eliminated, therefore there is no other alternative for the two perpetrators but must hasten their marriage even though it is still during the iddah period.

Based on the description above, it can be concluded that iddah is an obligation for a wife whose husband leaves her, whether she is divorced or left by death. Because basically iddah has a purpose because it remembers that the marriage event which is so important in human life must be striven for so that it is eternal. Even in the event that a divorce is forced, the eternity of the marriage is still desired. Iddah is held to give husband and wife the opportunity to return to married life, without a new marriage contract. In a divorce after death, iddah is held to show a sense of joining the husband's death together with the husband's family.

D. Conclusion

Based on the research results, conclusions can be drawn according to the problem formulation as follows:

- 1 Handling the registration of prospective brides and grooms who are still bound by the iddah period at the KUA Kesi District, Pekalongan Regency, namely the KUA Kesi District will still record the registration of the marriage wishes of the two prospective brides and grooms who are in the iddah period, but not directly registered with the SIMKah, but the marriage announcement or time The marriage will be carried out after the iddah period is over, then the marriage intention document can be registered at SIMKAH.

- 2 There are 2 (two) reasons for the Kesesi District Religious Affairs Office (KUA) to accept registration of prospective brides who are still bound by the Iddah period, namely: to make it easier for the prospective bride and groom so that the requirements for the registration of the prospective bride and groom are not lost or scattered, and the wedding still awaits the prospective bride's Iddah period. finished. There are 2 (two) legal implications for handling the registration of prospective brides who are still bound by the iddah period at the KUA, Kesesi District, Pekalongan Regency, namely: 1) Registration of prospective brides who are still bound by the iddah period violates Islamic religious law and laws and regulations in Indonesia. 2) Registration of prospective brides and grooms who are still bound by the iddah period has not met the marriage requirements as determined by the Kesesi District KUA.

E. Suggestion

Based on the conclusions above, researchers can provide the following suggestions:

- 1 KUA officers should be more careful and selective in handling the registration of the prospective bride and groom's marriage wishes, lest there be administrative errors which could cause the marriage terms and conditions to become invalid.
- 2 For prospective brides, they should really pay attention to the iddah period for prospective brides who are widows, whether they are divorcees or widows due to death.
- 3 The community should be able to participate in monitoring and supervising the implementation of weddings at the local sub-district KUA so that there are no errors or inequalities between government regulations and the application of Islamic law.

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