



**Marriage In The Period Of ' Iddah Perspective Radical
Feminism Kate Millett
(Case Study in the village of Gunung Malang, District Sumberjambe, Jember
Regency East Java)**

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ABSTRACT

Marriage in the period of 'iddah is a rare phenomenon. However, in some areas such marriages often occur, such as in Gunung Malang Village, Jember. In this case the perspective of radical feminism is used to provide an objective assessment. The purpose of this study was to determine the factors behind the husband and the wife carry out the marriage age 'iddah which occurred in the village of Gunung Malang and analyzing the views of religious leaders and the public about the mating period 'iddah in villages that Kate Millett's radical feminism perspective.

The approach used in this study is a descriptive-qualitative approach to feminism with the type of field research.

Results of research 1. Some factors behind the occurrence of marriage 'iddah that occurred in the village of Gunung Malang diantaranya are economic factors, tradition (long-term 'iddah died one hundred days), understanding of religion, emotional concerns that women will be the status of widows, internal environment (family), and external environment (a decision from the men to women to get married). 2. The existence of institutions that support patriarchal culture, including ideological, social classes, economics and education, psychology, and sociology. Can be analyzed that in practice, marriage period 'iddah actually supports the culture of the patriarchy with the existence of these five institutions. So it is reviewed with the view of Kate Millett, Marriage that occurred during 'iddah has violated the values of equality because almost women do not have a role.

Keywords: *Marriage, ' Iddah, Kate Millett, Radical Feminism*

INTRODUCTION

Marriage during the 'iddah period is a rare phenomenon. In some areas the implementation of marriages during the 'iddah period has often occurred, one of which is in Gunung Malang Village, Sumberjambe District, Jember Regency. Mount Malang is a village in Jember district which is located quite far from the hustle of the city. The village, which is located on the slopes of Mount Raung, the majority of the population speaks Madurese. It is not a foreign thing because Jember is a pandalungan city (a mixture of Java and Madura both in terms of culture and language).

The socio-cultural conditions of Sumberjambe District in general and Gunung Malang Village in particular are very thick with the traditions and culture of the Madurese in various aspects. One of them is in the realm of marriage, such as considering it taboo if there are girls who are old enough to marry but never get married because no one has proposed and the negative stigma of widows who never remarry. On the other hand, promiscuity (relationships between men and women without any legal religious ties) is very well maintained and avoided as early as possible. This is what motivates women (who are still in the 'iddah period) to be willing to be married (Diki, 2018).

In 2016 a woman named Ima (32 years old) married a man named Heri (35 years old) and two months later they divorced. After a month of divorce, Ima remarried to Munir (40 years). Then, the marriage during the 'iddah period again occurred in 2018 which was carried out by Mrs. Laila (55 years) married to Mr. Kholik (65 years) in a serial manner in 2015 and in 2018 Mr. Kholik died. Two months after the death of Mr. Kholik, Mrs. Laila remarried to Mr. Pujo (63 years) religiously (Siti, 2019).

Religious leaders tend to be silent in dealing with marital problems during this 'iddah period, according to the opinion of the community, the 'iddah period does not need to be too much of a problem anymore. Even though scholars have explained about the 'iddah at length and repeatedly, they think that the important thing is that it has been conveyed, it is only up to the local community whether to carry it out or not.

The people of Gunung Malang think that their marital status is better and makes them more confident than living without a companion. As did Mrs. Ima. Ibu Ima is someone who is married but due to incompatibility, Ibu Ima is divorced from her husband, Mr. Heri. One month after divorcing Mr. Heri, Mrs. Ima married another man citing ignorance of Islamic law (Fadilah, 2018).

In fact, in undergoing the 'iddah period, there are several conditions that must be followed by women during the waiting period. Among them are the prohibition to marry another man until the 'iddah period is over. As the Word of God in Surah al Baqoroh :verse 234

وَالَّذِينَ يَتُوفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۚ ٢٣٤

:It means

" Those who died among you who left their wives (let them be) deferred for four months and ten days. Then when the iddah is over there is no sin for you (the guardians) let them do to themselves according to what Allah should know what you do. (Al Baqoroh Verse 234)

The verse of the Qur'an above clearly states that a woman whose husband dies must undergo a period of 'iddah for four months and ten days, in addition if there is a

wife who has divorced her husband and she is a woman who is still menstruating, then The iddah is three times the quru'. As in the letter al Baqoroh verse 228:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

"Women who have been divorced should refrain from (waiting) three times of quru'."

In addition to the word of God above, the State Law also regulates how the 'iddah must be carried out. This is contained in Article 8 of Law No. I/1974 concerning marriage, namely "Having a relationship whose religion or other applicable regulations are prohibited from marrying." And also contained in the Compilation of Islamic Law article 40 point b "A woman who is still in the 'iddah period with another man is prohibited from marrying".

From some of these provisions, it is clear that when women marry during the 'iddah period, they are declared to have violated the rules of religious law. However, if it is explored further, it is not certain that women are the only figures who are found guilty of the practice of marriage during the 'iddah period. This is because a marriage involves several parties in it. So it is interesting for researchers to explore the practice of marriage during this 'iddah period further. By using Kate Millett's radical feminism theory, which persistently wants to eliminate patriarchal culture originating from the private sector, the researcher tries to provide an objective assessment of the practice of 'iddah marriages that occurred in Gunung Malang Village, Sumberjambe District, Jember Regency.

As a benchmark to find out whether men and women are equal and just, it can be seen from several things, including how much active women participate in both policy formulation and decision making in implementing activities, then how much benefit women get from the results. the implementation of various activities, both as actors and as beneficiaries and connoisseurs of the results, the last is how much access and control and control of women in various natural resources and so on (Mufidah, 2003: 55-56). Of these three things, for example in the private or family sphere, how much women play a role in making policies, how much benefit women get in the marriage they live. And in many realities it is men who dominate. Fathers are more involved in determining policies. The character of a husband who wants to be served and get satisfaction without considering the condition of his wife (both physical and psychological). So that radical feminism assumes that the family sphere is the sphere of growth of patriarchal culture.

Method

In this study, the researcher used a descriptive-qualitative approach to feminism. This descriptive-qualitative approach to feminism is very appropriate because the data that has been collected is in the form of responses, opinions, information, and information in the form of descriptions in revealing a problem (Nawawi, 1994: 176). This type of research is reviewed based on data collection (the place) is field research, because this research requires researchers to go to the field directly in order to obtain a comprehensive picture of the state and situation of the research place. In addition, researchers use an empirical form of research, because this research is carried out intensely.

In this case, the researchers went directly to Gunung Malang Village, Sumberjambe District, Jember Regency. And for more details, this research will take a sample of the problems in the village. The data collection that researchers will use to facilitate this research is data about the factors behind women carrying out marriages

during the 'iddah period that occurred in Gunung Malang Village, Sumberjambe District, Jember Regency, as well as data on the views of religious leaders and the community regarding marriage practices in during the 'iddah for women in Gunung Malang Village, Kate Millett's radical feminist perspective.

The source of data in this study is everything where the author can find data (Hadi, 1993: 66). Sources of data in this study include primary data sources, namely data taken directly from the source (Marzuki, 2005: 14). Where in this study the sources are women who do marriages, religious leaders and the community. The secondary data sources in this study are data sources taken from the second source in the form of books containing discussions of marriage and 'iddah, supporting books, and research related to marital problems during the 'iddah period.

To obtain appropriate results and conclusions in this study, the researcher used several data collection methods, including the interview method and the documentation method. And then the process of analyzing the data in this study is to analyze the data that has been collected using descriptive analytical methods, which describes the theory of radical feminism which is used to analyze the problems of 'iddah marriages that occurred in Gunung Malang Village, Sumberjambe District, Jember Regency.

Results and Discussion

Some of the Factors Behind Husbands and Wives Carrying Out 'Iddah Marriages in Gunung Malang Village, Sumberjambe District, Jember Regency

There are several factors behind husbands and wives carrying out marriages during the 'iddah period, among which the first is the economic factor. The economic factor here is a statement from the married wives of the 'iddah period which shows that they are in a state of material and financial deprivation. They feel unable to live alone without a companion who is willing to provide for them.

Second, the emotional factor. The emotional factor is the feeling of worry from women who do marriages during the 'iddah period. They feel ashamed of their status as a widow. For the perpetrators of marriage, marriage is considered better than having to bear the status of a widow. According to the views of the people of Gunung Malang, widowhood is the result of a failed marriage. And it became something very embarrassing.

Third, the traditional factor. In this case, the majority of the people of Mount Malang assume that the period of 'iddah is one hundred days, either 'iddah due to divorce or 'iddah due to divorce. And it is something that is common and believed by the residents of Mount Malang. In fact, during the 'iddah period, as in the existing fiqh literature, there is a difference between the 'iddah period due to divorce and the 'iddah period due to divorce.

Fourth, the factor of religious understanding. The lack of religious understanding indicates that the level of education in Gunung Malang Village is low. Many of the people of Gunung Malang Village are not educated. Be it formal education or religious education. This causes them to lack knowledge, do not understand the laws of fiqh properly, including the issue of 'iddah. And especially the understanding of the 'iddah period. In general, people only know that there should be no marriage during the 'iddah period, but the boundaries of the 'iddah period themselves do not really understand.

Fifth, internal environmental factors. Internal environmental factors are factors that play an important role. Namely, there are parties from the family of the 'iddah marriage couple who interfere in their decision to marry. The family who participate encourages

the husband or wife to get married immediately. Families think that marriage is better than having to live alone.

Sixth, external environmental factors. This factor is an invitation from the groom's side so that the woman is willing to accept the marriage. In this case, when there is no marriage invitation from the man, the woman will at least live her iddah period well. So that the implementation of marriage during the 'iddah period is not entirely a woman's decision, but an invitation from the man is also a background factor.

Views of Religious and Community Leaders About Marriage in the 'Iddah Period The Perspective of Kate Millett's Radical Feminism Theory

During the second wave of feminism, the slogan "the personal is political" was very well known which was said to be able to reach women's problems in the private sphere. Politics can operate covertly as well as surface. This is done as an effort to channel the will of men's power over women. Politics here does not only work in a large scope such as the state but starts from a small scope such as a family. Political issues that contain elements of power over women include not only repressing women in having political voting rights and the right to participate in political representation, but also joining the body itself (Kuswidarti, 2016: 6).

Kate Millett, who is one of the leaders of radical-libertarian feminism, has sexual political thoughts as outlined in her book, *Sexual Politics*. Millett argues that sex/gender in patriarchy is the root of the oppression experienced by women. According to him, patriarchy tends to exaggerate the biological differences between men and women. Men are a masculine group that is always more dominant, while women as a feminine group are always subordinate.

Talking about patriarchal culture, which is the origin of discrimination against women, is Gunung Malang Village, Sumberjambe District, Jember Regency. A village that is very attached to its patriarchal culture. Both in the private (family) area, in the public (community) area, to the area of religious figures who are used as role models for citizens. One of the religious leaders of Gunung Malang Village has the opinion that men should be superior to women. Because men will lead women. So according to the religious figure, a good and ideal household is when men decide all kinds of affairs and women follow them. He made the Word of God contained in the Qur'an Surah An Nisa verse 34 as the basis for his opinion (FR, 2019).

The majority of women in Gunung Malang Village only graduated from elementary school and quite a number of them did not receive any formal education at all. Many parents think that school is not so important for women because in the end women will join the men and men who will become leaders and guide the lives of women and their families in the future.

The people of Gunung Malang Village in general also believe that women do not need to receive higher education because they are feared that they will outperform their husbands in the future. Because according to the residents of Mount Malang, the husband must be superior to the wife in terms of education, economy or social status in the community. It becomes a negative thing if there is a woman (wife) who has a higher education than her husband.

Based on the information above, the practice of patriarchal culture is very visible in the life of the people of Gunung Malang Village, both in the public and private areas. The family environment in Gunung Malang Village is dominated by men. So in this case, the practice of marriage during the 'iddah period that has been carried out by several

couples cannot be separated from the contribution of patriarchal culture which makes men more dominant.

To further clarify the analysis of Kate Millett's sexual political views as contained in her book *Sexual Politics* on the practice of marriage during the 'iddah period that occurred in Gunung Malang Village, Sumberjambe District, Jember Regency, the author will describe as follows:

Ideologically, an environment with a patriarchal culture that thrives in Gunung Malang Village causes an imbalance of positions and roles between men and women. However, women who are discriminated against make no effort to get out of this discrimination. It is as if it is natural that women are followers of men. The doctrine that women must obey and obey men is firmly planted in their minds.

Advice about women who must obey their husbands, the obligation to take care of children and the obligation to surrender for the sake of the safety of the household is taught from generation to generation by parents to their daughters. And often the one who is really keen to give advice is a mother. Starting from children in their teens to children entering family life.

In addition to this, religious figures as a source of reference in religious matters as a way of life also stated that the ideal household and according to religious provisions is where a husband is the leader for his wife and a wife must be obedient and obedient to her husband. This is based on information from one of the religious leaders in Gunung Malang Village as the author has described in the previous discussion.

Social Class, Social inequality can be seen in the community of Gunung Malang Village. Groups that feel they have power and authority must confidently employ minority groups under them. As men marry women during the 'iddah period, their social class is higher than that of the women they marry.

"The function of class or ethnic mores in patriarchy is largely a matter of how overtly displayed or how loudly enunciated the general ethic of masculine supremacy allows itself to become." (Millett, 1970: 36)

So in this case, the women who do marriages during the 'iddah period think that it is a shame to refuse the invitation to marry. With the reason that the man is already established. Like the couple S.T (Husband) and S.L (Wife) where S.T (Husband) is a former Head of RT who is respected in his environment. This was revealed by Z.N himself as the younger brother of S.L (Wife).

"Pak S.T every time the head of the RT aruah empties the community. Deddih doesn't have a collar, brother doesn't gellem. Mon he can lead the community but he can lead reng binih better with responsibility." (Pak S.T used to be the head of the RT and was respected by the residents. So it's impossible for my sister to refuse. If you can lead people, of course, if you lead your wife, you will be better and more responsible).

Likewise experienced by the couple H.R (Husband) and M.Y (Wife). Mrs. M.Y (Wife) stated that H.R (Husband) is from a fairly rich family and owns several lands. Mrs. M.Y (Wife) said that many people who have lots of land in Gunung Malang Village would want to be with that person.

"H.R Andik Tana Bek Leber's family. Deddi defender was made sakluargta paggun naremah. The child's hands for odhik lebbi are comfortable, katembeng odhik arandeh degghik is friendly as anafkaken. Just mediocre. Edinnak mon andik tana leber ekocak reng sogi." (H.R's family has a decent amount of land. So our family must accept it. My child's life will be better,

rather than being widowed who will provide for it. Our income is mediocre. If you have lots of land, you can say you are rich.)

Economics and Education, Social class is always closely related to education, career, and the level of economy achieved by a person. For women, having higher education, professional careers and being able to be financially independent are expected to save their position and gain recognition from society that previously always viewed women as "second class" figures. Unfortunately, the reality says that despite having a higher education, a brilliant career, and an established economy, it is still difficult for women to achieve equality with men as long as the patriarchal construction is still instilled in everyone and enjoyed by every woman.

"In traditional patriarchy, woman, as non-persons without legal standing, were permitted no actual economic existence as they could neither own nor earn in their own right." (Millett, 1970).

Moreover, the patriarchal culture is so strong in Gunung Malang Village, women as someone who has no right to a career and have a higher education. Maximum women only have the status of housewives. Because the people of Gunung Malang think that a good woman is always at home, taking care of her husband and children.

"Edinnak mon bedhe she andik anak duwe', setong lake' setong bini' pendidikannah anak lake' kodu lebbi tenggih deri anak bini'. Reng bini' tak usa sakola gi tenggi polanah degghi' paggun nuro' lakenah, sabeligheh reng lake' kodu sekola patenggi dimma beih, polanah reng lake' se bekal deddieh pemimpin akherah. (Siti, 2019)

(Here when you have two children, one is a boy and the other is a girl, the education of the son must be higher than that of his sister. Girls do not need high school because in the end she will follow her husband. On the other hand, boys are free to go to school wherever they want. Because he is a man, then he will be the leader in the future).

For women in Gunung Malang Village, even though they cannot go to high school, at least by marriage, their status will be elevated because their husbands are economically or educationally higher than their husbands. This is what motivates the perpetrators of marriage in the 'iddah period. Because the status of women is below that of men, the men bravely approach women to marry even though they have only been separated from their husbands for a few days. Likewise for women, because they feel that their social status is below that of men, they feel they are not justified in refusing a man's invitation. Women who marry feel that marriage will save them and change their social status for the better.

"Kabanya'an reng binik roah tak asakolah, dedih reng lake se lebbi banyak elmunah, biasanah reng binih tak bisa macah sebab tak asakolah. Mon reng lake ghik pendenan. Sebab morid sengko', mangkanahreng binik tuah gellem enika, kan kare' nurok lakenah."

(On average, the women did not go to school, so it is certain that the man can do it better. Usually if they don't go to school they can't read, but if it's a boy, it's better. Because they were my students. That's why the woman wants to be married, just follow her husband.)

Supporting the statement above, as revealed by the family of the woman who married the woman who had been described in the data analysis point one.

Psychologically, the majority of women in Gunung Malang Village are of the view that living with a partner as a life companion is a must. Especially for those who are married during the 'iddah period who feel ashamed to live alone without a companion,

they do not have the confidence to be able to live life independently. Based on the information of the perpetrators of the 'iddah marriage in the previous discussion.

To be at a safe point, feel comfortable with living in pairs, away from slander and various accusations, the perpetrators of 'iddah marriages must be willing to humble themselves by admitting that they need a man. Letting go of all egos and succumbing to the happiness of others, in this case being willing to carry out marriages for the sake of family and an invitation to build a household from men and their families.

When they are already living a domestic life, it is women who are the majority victims. With characters who have been trained to be gentle individuals, they must be willing to face characters who tend to have high temperaments and become rulers in the continuity of the household. Women must be willing to be subordinate to a husband who is the leader. And always ready to serve all the needs and desires of the husband.

Sociologically, the relationship between husband and wife in a marriage can be said to be a nesting place for "eternal" sexual politics. The sexual politics that arise in the marriage relationship is so complex. This is determined by the attitude of men and women in living married life, as well as from the extent to which patriarchal values have permeated themselves. The construction of "husband" and "wife" that has been made by the state, society, and confirmed by tradition and religion makes it difficult for women to escape from the authority of men.

Like the marriage carried out by the women of Gunung Malang Village when the 'iddah period was not over. Women as parties who accept the invitation to marry have no other views or solutions other than accepting the invitation to marry. Behind the invitation from the male side, also the encouragement from the family plays a role, both the male family or the female family themselves. As stated by KH. Nisful as a religious figure in Sumberjambe District,:

Many people do not know the length of the 'iddah period. The problem here is that if there is friction between a man and a woman, the old man also participates in the anger as well. "You are still young, you still sell for remarriage" there are many who are rich. So they dare to take that step." (Laila, 2019)

With the attachment of a patriarchal culture, women enjoy the cultural system and are not at all aware that the impact of a patriarchal culture is to make them a marginalized group and under the control of the masculine (men). Of the three married couples during the 'iddah period in Gunung Malang Village, the female perpetrators said that they were worried about living as a widow, which would cause embarrassment to the neighbors. There is no awareness among these women that they are under the control of men. This is none other than the lack of knowledge they have and lack of experience with the outside world.

In Kate Millett's perspective, the root of the problem is the patriarchal culture. Women are in Class number two in all aspects, women do not have the opportunity to be economically independent, and women are in a backward group in terms of education. This is what makes the women of Gunung Malang Village enjoy without any rejection of patriarchal culture and do not even realize that they are in a discriminated class.

So Kate Millett argues that patriarchal culture should be abolished. There is no longer an ideology that women are under the power of the masculine. Women are not feminine who can only decorate and have no competence in any field in the private or public sphere. However, women are essentially capable of doing what masculine groups are also accustomed to. As with the practice of marriage in the 'iddah period, in this case

women become objects of injustice. Among them, the negative stigma regarding violations of religious or state law is purely aimed at women who do marriages.

Then women in marriage are not solely of their own will. However, there is encouragement from other parties for women to immediately carry out marriages. In fact, even in the hadith it has been explained that when a woman is a widow, the woman has the right to decide for herself in marital affairs.

Furthermore, the socio-cultural conditions of Gunung Malang Village which are attached to the Madurese culture which adheres to religious values make marriage actors have the assumption that it is better to have a relationship in the frame of marriage even though it is wrong, than to openly attack the law by committing adultery.

In addition to this, the inherent patriarchal culture in Gunung Malang Village makes women in the second class in all aspects, especially regarding the implementation of marriage during the 'iddah period. Women are treated as a subordinate group in both the private and public spheres. The opinion of the people of Gunung Malang that women do not need to work and just stay at home makes women increasingly dependent on men. So it is difficult for them to explore their potential to be able to live independently. Also the assumption that women do not need to study and be highly educated results in their backwardness in knowledge. So that in the case of marriages that occur when women are still in a state of 'iddah, women are the objects. Without them knowing it, they are in the confines of a patriarchal culture that makes them a controlled group.

Looking at the issue of marriage in the 'iddah period and some of the factors behind it, based on the idea of radical feminism, marriage is a marriage that violates the rules, violates the values of justice. The 'iddah marriage is contrary to what radical feminism has attempted to eradicate patriarchal culture, namely the abolition by means of women personally and without the slightest intervention, they are free to refuse or accept the invitation to marry. However, in reality marriage during the 'iddah period actually strengthens the existence of a patriarchal culture.

Based on the view of radical feminism, women should have the confidence to be able to live independently. So when a man wants to marry her, the woman bravely refuses when she doesn't want to. Women have the opportunity to think and consider the invitation to marriage without any pressure. And what is no less important is that women must receive higher education, not be confined by tradition, have the opportunity to open their horizons as wide as possible, and cultivate self-confidence to be able to live independently and continue to explore their potential. Thus, slowly the patriarchal culture will be erased.

The 'iddah period marriage in terms of radical feminism essentially has similarities with the provisions of Islamic law that the 'iddah period marriage that occurs in Gunung Malang Village cannot be justified. If Islamic law says that the violation of the 'iddah period is evidence of a servant's disobedience to his Lord due to the absence of ta'abbud elements, then the 'iddah marriage from the perspective of radical feminism shows the role of women as subordinates, subordinates, and the absence of justice and equality. .

CONCLUSION

There are several factors behind the husband and wife carrying out marriage during the 'iddah period which occurred in Gunung Malang Village, Sumberjambe District, Jember Regency. Among them are: First, economic factors. Women who are in class number two in all aspects, especially education and economy, cause widowed women to feel down and not confident to live independently. Second, the traditional factor. The people's belief about the 'iddah period which only amounts to one hundred days causes

them not to realize that they have violated it. Third, the factor of minimal religious understanding. The knowledge of the people of Mount Malang which is classified as low causes the lack of insight they get. This causes them to do things without knowledge. Fourth, the emotional factor is the post-divorce woman's concern about her status as a widow. Fifth, internal environmental factors. In this case, it is the family that intervenes in providing encouragement to the married couple to immediately enter into the contract even though the woman is still carrying out 'iddah. Sixth, external environmental factors. Invitation from men to women who are still in the 'iddah period to immediately get married is one of the factors that contribute to the continuity of marriage during the 'iddah period.

Marriage practices during the 'iddah period that occurred in Gunung Malang Village, Sumberjambe District, Jember Regency according to the views of religious and community leaders in the perspective of radical libertarian feminism initiated by Kate Millett, that marriage is inseparable from the existence of institutions that support patriarchal culture, Among them: First, Ideological. Second, Social Class. Third, Economics and Education. Fourth, Psychological. Fifth, Sociology. So in Kate Millett's perspective, the root of the problem is the patriarchal culture. Millett argued that patriarchal culture should be abolished. And marriage during the 'iddah period actually supports the patriarchal culture to grow more and more fertile where women can only comply with the invitation to marry. Marriage during the 'iddah period cannot be justified from the perspective of radical feminism because almost women who are doing 'iddah have no role. In fact, they should be free to accept or reject the invitation to marry without any pressure.

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