




Aberrant Behavior of Widows in Muslim Societies

Dwi Wahyuni Az-Zahra¹, M. Hidayat Ediz², Zidni Ilman Nafian³,
Metriadi³

¹STAI Yayasan Tarbiyah Islamiyah (YASTIS) Lubuk Begalung Padang, Indonesia

²STAI Solok Nan Indah, Indonesia

³STAI MA Bayang Pesisir Selatan Sumatera Barat, Indonesia

 dwiazzahra3690@gmail.com *

Article Information:

Received May 18, 2025

Revised June 22, 2025

Accepted July 17, 2025

Keywords: *Deviant behavior, widows, muslim society*

Abstract

Marriage is considered an important aspect of a person's life, but various factors such as fading love, economic problems, infidelity, and the inability to sustain a relationship often lead to divorce. This study aims to analyze the forms of deviant behavior of widows and how the Muslim community responds to women with widow status. This research uses a qualitative method with a case study approach. Data sources were taken from three informants through in-depth interviews selected using purposive sampling technique. The results of the analysis show that in society divorced widows are underestimated and considered a shameful disgrace that degrades women's self-esteem and there are many negative stigmas from society. Deviant behaviors committed by women with widow status such as: i) snatching someone's husband, ii) disturbing other people's households, iii) cohabitation, iv) promiscuity, v) smoking, vi) free sex, vii) and going out at night. But not all widows behave deviantly, there is a widow who is a victim of her husband's infidelity but she is able to control herself so as not to deviate. The implications of this research can be used as initial data for subsequent researchers in studying this problem in different contexts and issues.

INTRODUCTION

Marriage is a physical and mental relationship between a woman and a man that is intended to portray a partner and create a happy and eternal household (Addin's, 2023; Muhtadi & Rachman, 2024). Not all marriages can survive because of the many tests faced during marriage. Every Muslim wants to have a family and get married. Because marriage is defined as the main part of a person's life. A family can be built through marriage, it is just a matter of how to maintain and maintain a marriage relationship in accordance with Islamic law, religious rules and community life (Islam & Sugitanata, 2023).

In a marriage relationship, there is a vision and mission that should be achieved in order to form a perfect and intact family. The marriage bond is based on mutual feelings (Maghfiroh & Kustanti, 2023; Subhan, 2022). If a household is not based on physical and mental love, the marriage relationship can run aground in the middle of the road. Problems that often cause divorce between couples often occur in every relationship, be it economic problems, infidelity, sexual

How to cite:

Az-Zahra, D. W., Ediz, M. H., Nafian, Z. I., Metriadi, M. (2025). Aberrant Behavior of Widows in Muslim Societies. *Multidisciplinary Journal of Thought and Research*, 1(2), 55-65.

E-ISSN:

3109-0966

Published by:

International Islamic Studies Development and Research Center (IISDRC)

problems, poor communication, equality or third party interference (Alfianoor Alfianoor et al., 2023; Pratiwi, 2023).

Everyone wants a family that loves each other, looks after each other and lives in harmony (Masri, 2024; Fadel et al., 2023). But the reality does not always meet expectations. Internal factors and environmental factors cause conflicts to continue to arise. Due to the inability to resolve conflicts or wanting to leave the marriage bond, divorce occurs. The failure of spouses to fulfill their respective responsibilities is known as divorce (Bilo & Hutahaean, 2023; Habibi et al., 2023). Divorce is considered a settlement of injustice in a marriage that is legally recognized by the state. After divorce, the marital status of the husband and wife will change: the husband is a widower and the wife is a widow. Between widower and widow, the most respected status in society is widowhood (Pharawangsa & Apriani, 2023).

Widow status is assumed by women whose husbands die or divorce. Often, widowhood is associated with a negative stigma that impacts on a widow's social, emotional and economic life (Hakim, 2023). Society itself often stigmatizes women who are widows. The perception of widows in society has many pros and cons. The discussion of widows is inseparable from the structures in society (Sofia et al., 2024).

Indonesian society still adheres to a patriarchal culture, which is the concept that men hold power over all important roles in society and women are essentially excluded from access to that power so that the balance of power favors men (Naurah & Siregar, 2023; Swari, 2023). This belief makes the role of women in society discredited or subordinated. It is men who hold power over all important roles in society.

METHODS

This research uses a type of qualitative research with an ethnographic approach. According to ethnographic research is a scientific research that tries to examine the life of a group or society to study, describe, analyze and interpret their cultural patterns through their behavior, This research uses a qualitative method with a case study approach (Assyakurrohim et al., 2022). This research method focuses on collecting and analyzing data such as, interviews, observations and text analysis to understand social phenomena and human behavior in depth and context (Dwijayanti & Syafril, 2024; Engkizar et al., 2023, 2024; Sumarna & Kadriah, 2023). It allows researchers to explore and collect factual data. This method is often used in research that requires a broader and deeper understanding of the phenomenon under study such as deviant behavior and others. Sources taken from some information through in-depth interviews encountered in the community (Permata Sari & Ayuh, 2024). The informants interviewed understand the problem under study, have time to provide information and provide information in accordance with the facts. The informants in question are residents who are widows in the Muslim community (Cantika et al., 2018; Langputeh et al., 2023; Satrianis et al., 2021).

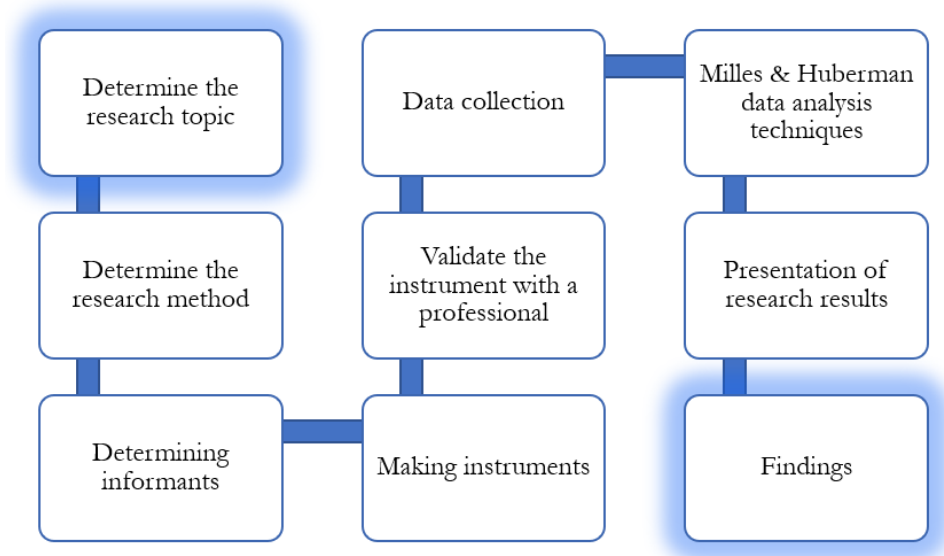


Fig 1. Stages of qualitative research methods

RESULT AND DISCUSSION

Islamic Society's Perspective on Widowed Women

The loss of a spouse through divorce or death gives a person a new status, namely widow for women and widower for men (Iskandar, 2023; Sarah et al., 2024). For women, being widowed by death is more honorable than being widowed by divorce, being widowed by divorce can be emotionally, financially and socially challenging. It is not easy for widows to continue their lives after divorce from their ex-husbands. Being a widow is difficult because on the one hand they have to bear the responsibility of being a widow only for their children, on the other hand they feel social pressure from society who say that widowhood is bad (Maghfiroh & Nurchayati, 2023; Seftilia & Khoirunnisa, 2024).

The problems faced by widows are very difficult. They have to raise children on their own and face financial problems especially if after they get married they do not work and only rely on their husband's income. When a woman loses her husband who supported the family financially, she automatically loses a stable income. Widowed women often face financial difficulties. Society still views widows negatively, especially as a result of divorce. People have various prejudices because they think the best place for a woman is close to her husband.

Any woman who is a widow is often plagued by fear and shame and is afraid to socialize in the community. Some women feel free from the oppression and violence of their husbands, are proud to be widows and prefer to fight for the rights of women, especially widows. Women who feel unprepared to accept their position as widows tend to deviate from the values and norms prevailing in society (Suryana et al., 2023). A woman's status as a widow tends to cause unrest in the community, especially if the widow has an affair with a man. The fear felt by the community, especially the wives, is the fear of being taken away by a woman who has lost her husband.

Because of this societal perception, women are afraid of becoming widows (Muhajir & Setyorini, 2023; Panggabean et al., 2024). In addition to cultural reasons, women often depend on their husbands economically and culturally, which makes them anxious. Kasto stated that women who have been divorced alive or dead are

more likely to live as widows (Dara Maisun et al., 2022). Young women prefer young men to prefer women who have never been married. This could be due to several reasons. One of them is because men are reluctant to marry a widow who has children from her first husband or because some families do not want to have a daughter-in-law from a widowed woman. Another fact about this stereotype of widows and widowers is how quickly or slowly they remarry and change status.

Perspective on the Status of Widows in Islam

Widowhood has unique groupings and views in our society. Among the first is widowhood due to the death of her husband, widows who are widows due to the death of their husbands still get positive attention and sympathy from the people around them. Perhaps it is because they are family members who get along well or rarely fight, so when a husband dies there is no gossip about the reason for his death. Widows who lose their husbands tend not to remarry. This is because the sweet and beautiful memories of her time with her husband still haunt her or are still overshadowed by her husband, making it difficult to forget him and replace him with someone else. In addition, because the husband previously worked for the government and the wife received a pension, this is also one of the reasons why widows do not remarry after losing their husbands due to death.

The second is a woman who becomes a widow due to divorce or divorce from her husband. With the current high divorce rate, the number of people becoming newly widowed is also increasing (Almakstur et al., 2021). In addition, most of these widows tend to get and receive negative responses. Perhaps it is because they believe that widowhood means loneliness, needing a man to be a companion and the average divorcee is a widow with various other negative traits (Imron, 2012).

The third type of widow is called the flower widow. This type of widow is favored by men and least favored by mothers. Although a flower widow may also be left behind by her husband, a flower widow is a young widow with or without children. Such widows are very vulnerable to temptation, because in addition to the negative stigma of society coupled with their young age makes them the target of many men.

Widows in Islam are given the right of *kehijar* or choice which allows them to make their own decisions (Munir, 2019). This indicates that widows have greater authority over themselves and better understand their needs so that the family cannot obstruct or impose their will (Halim, 2018). To make a decision and remarry there must be consideration of the adverse consequences of her life and the most important advantage is the protection of her honor without being trapped in sexual violations.

In the Islamic view, widows must have their rights fulfilled by their husbands. These rights include fulfilling their basic needs such as food, shelter, clothing and health (Sholeh et al., 2019). These rights are rights that the husband gives to the wife as a consequence of the legal marriage bond and cannot be imposed according to the wife's wishes. These rights apply during the *iddah* period due to divorce or divorce imposed on him (Hidayat, 2018; Nasriah et al., 2020).

According to the *fiqh mazhab*, the main rights of widows in Islam are food, clothing and shelter (Alya Cahyani et al., 2024). However, in Indonesian law, the essence of widow's rights in Islam is related to financial benefits, social status, lifestyle and changing circumstances. So Islamic widow's rights can evolve in any case related to the logical needs of life.

Widow Misbehavior

Actions that are not in accordance with social and legal norms and laws are often used to identify deviant behavior (Hisyam et al., 2023). Deviant behavior can be done consciously or unconsciously and everyone has done it. Everyone can experience these deviations wherever they are. Whether the deviation is small or large, everything will have an impact on us. Behavior, attitudes or actions that are not in accordance with the social norms and principles prevailing in a society or group are called deviations. These behaviors can take the form of violence, deception or even actions that significantly harm others. Physical or mental violence against others is an example of deviant behavior (Djamil, 2023).

Substance abuse is one example of deviant behavior. In addition, deviant behavior can also include violations of other people's privacy such as stalking or taking photos without other people's permission (Resdati & Rizka Hasanah, 2021). It is exemplified in the environmental context of deviant actions such as littering and pollution. Deviant behavior includes theft, robbery and suicide along with other harmful behaviors that harm oneself.

Every woman has the possibility of widowhood either due to divorce or the death of her husband. However, widowhood is frightening, so some women prefer to maintain an unhealthy marriage relationship rather than divorce and become a widow (Fahmi et al., 2022). The threat of poverty is one of the major challenges faced by widows. This is due to the fact that many women choose to stop working and depend on their husbands while their husbands are still working, so they do not have the necessary work experience. In addition, widows have to take care of children and earn a living after their husbands die.

Widows' lives also face cruel social stigma (Mosooli & Baali, 2023; Munthe et al., 2020). There are two types of stigma about the existence of widows and stigma about the reasons why they became widows. If they are widows, they are stigmatized as flirtatious women, seductresses, family shrews, husband bullies or intruders in other people's households. This is especially true for young widows who are also known as flower widows. Men believe that they are cheap and easy to pervert. Because they believe that young widows can annoy and snatch their husband, married wives are hostile to them.

The stigma faced by women who become widows as a result of divorce is wider. They are considered failures and a disgrace to their families, yet some of them choose to stop the domestic violence they experienced with their children as a reason for divorce. The pervasive negative stigma has been used to judge and label widows as bad and cruel. As a result, all actions of widows are always in the public eye (Rachman, 2020; Sofyan et al., 2021). They are often afraid, ashamed and unwilling to socialize with others.

Similarly, some of the informants we interviewed stated that their every action, deed and attitude was monitored and they were happy to be separated from their partners.

I'm happy that I don't have a husband, because my husband doesn't pay attention to me and my children, for example, after work my husband immediately plays games while our economy is mediocre. For now I am the one who works to meet the needs of me and my child, I work from 6am to night sometimes I work as a scrubbing laborer if asked. I got married at the age of 19 and it was arranged without me knowing how this man was (informant 1); I felt relieved after separating from my husband. Other people cheated on their husbands secretly, but not my husband, who cheated openly in front of me and asked

to be allowed to marry his mistress. I finally divorced my husband because I could no longer stand his request to marry his mistress (informant 2)

From the statements submitted by informants, the main cause of divorce is due to the lack of attention and affection given. There are also several causes of divorce in households such as quarrels, lack of communication, third parties and so on. From some informants obtained that deviant behavior such as seizing something that is not their right, committing actions that can harm others, being reluctant to socialize, having many friends and even being very close to the opposite sex, smoking, coming home late at night, promiscuity, etc. All of this is caused by the inability of a person to take care of themselves. All of this is caused by the inability of a woman to bear the status of a widow in this society. However, not all widowed women behave deviate after their divorce. They can control their hearts to keep trying to be on the right path.

CONCLUSION

Compared to men who are widowed, women who are widowed face more difficulties in life. Although widowers and widows have the same social status, they are considered culturally different. In society divorcees are looked down upon and considered a shameful disgrace that undermines women's self-esteem. Because widows are considered difficult she must maintain her honor amidst the negative stigma of society and continue to live for herself and her children. Society has a patriarchal mindset that considers women to be subordinate to men. Having the title of widow is still considered negative by some people as is the case with widowed women. For example, widowed women are considered useless and unfit to be wives again because of previous household mistakes. Most widowed women commit or act deviate such as snatching people's husbands, disturbing other people's households, cohabitation, promiscuity, smoking and having free sex. The deviant behaviors committed by most widowed women are, for example, snatching other people's husbands, disturbing other people's households, cohabitation, promiscuity, smoking, free sex and others. But not all widows behave deviate, there is a widow who is a victim of her husband's infidelity but she is able to control herself so as not to deviate.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

DECLARATIONS

Author contribution

Dwi Wahyuni Az-Zahra: data curation, writing-original draft preparation, **M. Hidayat Ediz:** conceptualization, **Zidni Iman Nafian:** methodology, visualization, **Metriadi:** editing, analysis.

AI Statement

The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

Funding statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

Publisher's and Journal's Note

Researcher and Lecturer Society as the publisher and Editor of Multidisciplinary Journal of Thought and Research state that there is no conflict of interest towards this article publication.

REFERENCES

- Addin's, M. A. K. (2023). Nilai-Nilai Keluarga Sakinah Dalam Tradisi Begalan Banyumasan. *Kodifikasia*, 17(2), 289–301. <https://doi.org/10.21154/kodifikasia.v17i2.9541>
- Alfianoor Alfianoor, Rio Ariza, Siti Aisah, Laura Qeeren Hacpukh, Kasandra Pranika, Nacha Enjelika, Radea Delateka Sorongan, Rollan Christiano, Suriantie Suriantie, Pina Pina, Afrianto Rehiara, & Titinian Situmeang. (2023). Penguatan Nilai-Nilai Agama Terhadap Masyarakat Desa Dahian Tunggal Dalam Mencegah Terjadinya Perceraian. *SAFARI: Jurnal Pengabdian Masyarakat Indonesia*, 3(4), 59–69. <https://doi.org/10.56910/safari.v3i4.872>
- Almakstur, M. A., Azni, A., Anwar, K., & Mardiana, M. (2021). Fenomena Cerai Gugat Pada Pengadilan Agama di Malaysia dan Indonesia : Suatu Perspektif Psikologi Hukum Keluarga Islam. *Hukum Islam*, 21(1), 45. <https://doi.org/10.24014/jhi.v21i1.10633>
- Alya Cahyani, Nurul Amalia, & Rima Hafidz Ramadhani. (2024). Kedudukan Ibu Dan Istri Dalam Pemberian Nafkah Oleh Suami Dalam Prespektif Islam. *Holistik Analisis Nexus*, 1(6), 51–60. <https://doi.org/10.62504/jimr585>
- Assyakurrohim, D., Ikhrum, D., Sirodj, R. A., & Afgani, M. W. (2022). Metode Studi Kasus dalam Penelitian Kualitatif. *Jurnal Pendidikan Sains Dan Komputer*, 3(01), 1–9. <https://doi.org/10.47709/jpsk.v3i01.1951>
- Bilo, D. T., & Hutahaean, H. (2023). Implementasi Pemahaman Teologi Pernikahan Umat Hindu dan Kristen Di Pintubesi Bagi Kerukunan. *Jurnal Penelitian Agama Hindu*, 7(2), 121–134. <https://doi.org/10.37329/jpah.v7i2.2041>
- Cantika, A., Syahrinanda, A., Pridayani, M., Zuriati, H., Angsisca, N., & Ekawati, Z. (2018). The Phenomenon of Pre-Marriage Pregnancy Among Adolescents: An Analysis Regarding the Causes and Solutions. *International Journal of Multidisciplinary Research of Higher Education*, 1(1), 45–51. <https://doi.org/10.24036/ijmurhica.v1i1.94>
- Dara Maisun, Inayah Rohmaniyah, & Hablun Ilhami. (2022). persepsi masyarakat tentang kekerasan terhadap perempuan dalam rumah tangga di sigli aceh: Analisis Wacana Kritis Kekerasan Terhadap Perempuan Dalam Rumah Tangga di Sigli Aceh. *Mukaddimah: Jurnal Studi Islam*, 6(1), 131–160.

- <https://doi.org/10.14421/mjsi.61.2869>
- Djamil, N. (2023). Pelanggaran Prinsip Etika Audit dalam Dysfunctional Audit Behavior: Violation of Audit Ethics Principles in Dysfunctional Audit Behavior. *JAAAMTER: Jurnal Audit Akuntansi Manajemen Terintegrasi*, 1(3), 164–177. <https://doi.org/10.5281/zenodo.8394964>
- Dwijayanti, R., & Syafril, S. (2024). An Analysis of Linguistic Intelligence in Gifted and Talented Children of Muslim Schools. *International Journal of Islamic Studies Higher Education*, 3(3). <https://doi.org/10.24036/insight.v3i3.185>
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Guspita, R., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/10.24036/insight.v3i1.209>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah? *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196–210. <https://doi.org/10.24036/ijmurhica.v6i4.321>
- Fahmi, M. N., Ashari, W. S., & Sucipto. (2022). Peran Syariat Poligami Dalam Mengatasi Problematika Hidup Wanita Pasca Perceraian Dan Kematian Suami. *Al-Majaalis*, 9(2), 205–231. <https://doi.org/10.37397/almajaalis.v9i2.209>
- Habibi, J., Ma'arif, K., Putra, A. P., & Burhanusyihab, A. (2023). Perkawinan Childfree dalam Perspektif Hukum Islam. *Transformatif*, 7(2), 139–152. <https://doi.org/10.23971/tf.v7i2.5903>
- Halim, A. (2018). Kedudukan Janda Dalam Hukum Waris Adat, Perdata, Dan Islam: Kajian Integratif. *Al-Mazaahib: Jurnal Perbandingan Hukum*, 5(2), 181–196. <https://doi.org/10.14421/al-mazaahib.v5i2.1417>
- Hidayat, R. E. (2018). Pendapat Imam Mazhab Tentang Hak Istri Pada Masa Iddah Talak Ba'in Dan Relevansinya Dengan Undang-Undang Perkawinan Di Indonesia. *Istinbath: Jurnal Hukum*, 15(1), 145–156. <https://doi.org/10.32332/istinbath.v15i1.1123>
- Hisyam, C. J., Hadi, A. F., Az-Zahra, F., Sophia, F., Safier, G. M., Rahma, I. A., & Salsabila, N. (2023). Pengedaran Narkoba Sebagai Manifestasi Anomie Sosial. *Indonesian Journal of Sociology, Education, and Development*, 5(2), 147–159. <https://doi.org/10.52483/ijsted.v5i2.146>
- Imron, A. A. (2012). Pencitraan Perempuan Pasca Perceraian Dalam Perspektif Gender. In *Egalita*. <https://doi.org/10.18860/egalita.v0i0.1983>
- Iskandar, A. M. (2023). Social Adaptation and Society Perception in the Life of Widows. *Hasanuddin Journal of Sociology (HJS, JS)*, 115–125. <https://doi.org/10.31947/hjs.v5i2.31692>
- Islam, A. F., & Sugitanata, A. (2023). Tantangan Jarak Geografis dalam Keluarga (Dinamika Hubungan dan Upaya Membangun Keluarga Sakinah di Kota yang Berbeda). *The Indonesian Journal of Islamic Law and Civil Law*, 4(1), 109–123. <https://doi.org/10.51675/jaksya.v4i1.621>
- Langputch, S., Andika, S., Ulfah, O., & Agusti, F. A. (2023). A Content Analysis: Values of Islamic Marriage in the Movie of Ayat-Ayat Cinta. *International Journal of Multidisciplinary Research of Higher Education*, 6(3), 106–114. <https://doi.org/10.24036/ijmurhica.v6i3.142>
- M. Abdul Hakim. (2023). Status Janda Akibat Perceraian Dan Implikasinya Terhadap Keluarga. *Al Fuadiy: Jurnal Hukum Keluarga Islam*, 5(2), 51–70.

- <https://doi.org/10.55606/af.v5i2.692>
- Maghfiroh, F. L., & Nurchayati, N. (2023). Adjustment in young divorced women. *Character Jurnal Penelitian Psikologi*, 10(2), 62–79. <https://doi.org/10.26740/cjpp.v10i2.53187>
- Maghfiroh, L., & Kustanti, E. R. (2023). Pengalaman Berkeluarga Pada Wanita Yang Dijodohkan (Sebuah Interpretative Phenomenological Analysis). *Jurnal EMPATI*, 12(5), 392–402. <https://doi.org/10.14710/empati.2023.28169>
- Masri, M. (2024). Konsep Keluarga Harmonis Dalam Bingkai Sakinah, Mawaddah, Warahmah. *Jurnal Tahqiq : Jurnal Ilmiah Pemikiran Hukum Islam*, 18(1), 109–123. <https://doi.org/10.61393/tahqiq.v18i1.219>
- Mosooli, E. A., & Baali, M. (2023). Makna Perjumpaan Allah dengan Hagar dan Janda di Sarfat untuk Mengkritik Stigma tentang Janda. In *TEVUNAH: Jurnal Teologi dan Pendidikan Kristen* (Vol. 1, Issue 1). Jurnal Teologi dan Pendidikan Kristen. <https://doi.org/10.59361/tevunah.v1i1.3>
- Muhajir, M., & Setyorini, R. (2023). Peran Janda dan Kekerasan terhadap Janda dalam Cerpen Indonesia. *Diskursus: Jurnal Pendidikan Bahasa Indonesia*, 6(1), 11. <https://doi.org/10.30998/diskursus.v6i1.17825>
- Muhammad Fadel, Abubakar, A., & Haddade, H. (2023). Implementasi Konsep Keluarga Sakinah Dan Sibaliparriq Dalam Pencegahan Kekerasan Dalam Rumah Tangga (Kdr). *Qolamuna: Jurnal Studi Islam*, 8(2), 49–65. <https://doi.org/10.55120/qolamuna.v8i2.736>
- Muhtadi, M., & Rachman, R. F. (2024). Bimbingan Pranikah Dengan Teknik Self Management dalam Mengatasi Perilaku Konsumtif pada Calon Pengantin Wanita di Pasirian: Premarital Guidance Using Self Management Techniques in Overcoming Consumptive Behavior in Prospective Bades in Pasirian. *Isyrofuna: Journal of Islamic Guidance and Counseling*, 1(1), 1–11. <https://doi.org/10.54471/isyrofuna.v1i1.3066>
- Munir, B. (2019). Batas usia perkawinan dalam undang-undang keluarga Islam negeri selangor tahun 2003: Analisis perspektif Maqasid Al-Syari'ah. In *Samarah* (Vol. 3, Issue 2). Jurnal Hukum Keluarga dan Hukum Islam. <https://doi.org/10.22373/sjhk.v3i2.4957>
- Munthe, H. M., Daulay, H., & Napsiah, N. (2020). Kebertahanan Janda Kristen Batak Toba dalam Hidup Menjanda Setelah Cerai Mati dan Cerai Hidup. *Kurios*, 6(2), 380. <https://doi.org/10.30995/kur.v6i2.178>
- Nasriah, N., Busthami, D. S., & Baharuddin, H. (2020). Perlindungan Hukum Hak-Hak Istri Pasca Perceraian. *Journal of Lex Philosophy (JLP)*, 1(2), 195–211. <https://doi.org/10.52103/jlp.v1i2.272>
- Naurah, N. Z., & Siregar, R. K. (2023). Wacana Kesetaraan Gender dalam Keluarga pada Film Nanti Kita Cerita tentang Hari Ini : Analisis Wacana Kritis Norman Fairclough. *Jurnal Humaniora Dan Ilmu Pendidikan*, 3(1), 19–35. <https://doi.org/10.35912/jahidik.v3i1.2233>
- Panggabean, M. D., Simbolon, E. T., Tobing, R. L., Simbolon, J. W., & Sitorus, M. H. (2024). *Persepsi Masyarakat Batak Toba terhadap Status Perempuan Lajang di Dusun Lumban Ratus Desa Pansur Napitu Kecamatan Siatas Barita Kabupaten Tapanuli Utara* (Vol. 2, Issue 2, pp. 54–75). <https://doi.org/10.62383/wissen.v2i2.92>
- Permata Sari, P. W., & Ayuh, E. T. (2024). Strategi Dinas Kependudukan Dan Pencatatan Sipil Kabupaten Bengkulu Tengah Dalam Sosialisasi Pemanfaatan Aplikasi Identitas Kependudukan Digital. *J-Sikom*, 5(1), 73–86.

- <https://doi.org/10.36085/jsikom.v5i1.6400>
- Pharawangsa, L. C., & Apriani, R. (2023). Penyelesaian Masalah Perceraian Secara Adat Dengan Ketentuan Pembagian Harta Bersama Secara Kitab Undang-Undang Hukum Perdata. *Jurnal Ilmiah Wabana Pendidikan*, 9(8), 755–764. <https://doi.org/10.47971/mjhi.v6i1.612>.
- Pratiwi, E. R. (2023). Pemanfaatan Deeptalk Dalam Mempertahankan Hubungan Harmonis Pasangan Suami Istri. *KomunikA*, 19(01), 09–16. <https://doi.org/10.32734/komunika.v19i01.11202>
- Rachman, R. F. (2020). Kebijakan Pendidikan Anak Berkebutuhan Khusus di Surabaya dalam Perspektif Islam. *Bidayatuna: Jurnal Pendidikan Guru Mandrasah Ibtidaiyah*, 3(1), 125. <https://doi.org/10.36835/bidayatuna.v3i01.518>
- Resdati, & Rizka Hasanah. (2021). Kenakalan Remaja Sebagai Salah Satu Bentuk Patologi Sosial (Penyakit Masyarakat). *Jurnal Cakrawala Ilmiah*, 1(3), 343–354. <https://doi.org/10.53625/jcijurnalcakrawalaindonesia.v1i3.614>
- Sarah, E., Saragih, A., Soetjningsih, C. H., Psikologi, F., Satya, K., & Salatiga, W. (2024). Gambaran Psychology Well-Being Pada Lansia Duda Setelah Kematian Pasangan Hidup. *INNOVATIVE: Journal Of Social Science Research*, 4(3), 5159–5167. <https://doi.org/10.31004/innovative.v4i3.10942>
- Satrianis, S., Deswana, D., Hayati, S. N., & Aziz, A. (2021). The Phenomena of Pregnancy Out of Marriage Among Students and the Solution. *International Journal of Multidisciplinary Research of Higher Education*, 4(2), 59–64. <https://doi.org/10.24036/ijmurhica.v4i2.110>
- Seftilia, T. F., & Khoirunnisa, R. N. (2024). Gambaran Resiliensi Janda Cerai Mati yang Tidak Menikah di Tengah Stigma Masyarakat Madura Overview of the Resilience of Widows of Death Divorce Amid the Stigma of Madurese Society. *Character Jurnal Penelitian Psikologi*, 11(01), 361–381. <https://doi.org/10.26740/cjpp.v11i1.61379>
- Sholeh, A., Rachmat Gumelar, D., & Tsamrotul Fuadah, A. (2019). Pendampingan Hak-Hak Perempuan Dan Anak Pasca Perceraian. *JCIC: Jurnal CIC Lembaga Riset Dan Konsultan Sosial*, 1(2), 80–99. <https://doi.org/10.51486/jbo.v1i2.19>
- Sofia, M., Asriningsari, A., & Murywantobroto, M. (2024). Refleksi Sosial Dalam Kumpulan Cerpen Semua Untuk Hindia Karya Iksaka Banu. In *Sasindo* (Vol. 12, Issue 1). *Jurnal Pendidikan Bahasa dan Sastra Indonesia*. <https://doi.org/10.26877/sasindo.v12i1.18375>
- Sofyan, M. A., Bakhri, S., & Agbo, C. C. (2021). Janda Dan Duda: Genealogi Pengetahuan Dan Kultur Masyarakat Tentang Janda Sebagai Pelanggaran Kuasa Patriarki. *Kafa'ah: Journal of Gender Studies*, 11(2), 199–214. <https://doi.org/10.15548/jk.v11i2.359>
- Subhan. (2022). Konsep Pernikahan Sakinah Mawaddah dan Warahmah Menurut Ulama Tafsir. *Berasan*, 1(1), 204–218. <https://doi.org/10.46930/ojsuda.v32i1.4171>
- Sumarna, D., & Kadriah, A. (2023). Penelitian Kualitatif Terhadap Hukum Empiris. *Jurnal Penelitian Serambi Hukum*, 16(02), 101–113. <https://doi.org/10.59582/sh.v16i02.730>
- Suryana, A., Arieta, S., & Wahyuni, S. (2023). Stigma Masyarakat Terhadap Perempuan Berstatus Cerai Hidup di Kota Tanjungpinang. *JISHUM: Jurnal Ilmu Sosial Dan Humaniora*, 1(3), 601–618. <https://doi.org/10.57248/jishum.v1i3.121>
- Swari, P. R. (2023). Budaya Patriarki dan Tantangan Dalam Kebebasan Berekpresi

(Analisis Menggunakan Teori Konflik Ralf Dahrendorf). *Jurnal Dinamika Sosial Budaya*, 25(2), 213. <https://doi.org/10.26623/jdsb.v25i4.7166>

Copyright holder:

© Az-Zahra, D. W., Ediz, M. H., Nafian, Z. I., Metriadi, M. (2025)

First publication right:

Multidisciplinary Journal of Thought and Research

This article is licensed under:

CC-BY-SA