OPEN ACCESS
Islamic Research, Pages 127 – 134, Vol. 7, No. 2, 2024
DOI: 10.47076/jkpis.v7i2.240
E-ISSN: 2654-3974
www.islamicresearch.id

ISLAMICRESEARCH
The International Journal of Islamic Civilization Studies

Review

The Iddah Period in the Perspective of Women's Sexual and Reproductive Health

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ARTICLE INFO

Keywords
Iddah periode, Sexual reproductive health

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Article History
Received 11 August 2024
Accepted 19 October 2024
Published online 01 November 2024

ABSTRACT

Divorce cases in Indonesia in 2022 will increase to 15.31% compared to the previous year. QS research. Al Baqarah: 228 regarding the discussion of iddah time. Iddah is a period determined by syara' for a woman after a divorce to refrain from marrying another man and this is considered to discriminate against women. This is a narrative review. data source taken from PubMed Database and Google Scholar. The period of Iddah and Reproductive Health was searched systematically with the inclusion criteria of full text articles published within the last 5 years. A search using a combination of key terms, including 'divorce', 'iddah period', 'sexual health', reproductive health', Immune system, resulted in a final data set that included 7 studies. The Iddah period is related to making sure to know the possibility of getting pregnant or not and to know the cleanliness of the uterus. This aims to preserve offspring and prevent mixing of offspring from previous men or husbands. The cleaning period for the reproductive organs takes 120 days. Women's immunity has a genetic memory of sperm for 120 days. In addition, this period can also prevent sexually transmitted diseases due to decreased immunity which can occur due to the influence of free relationships and multiple partners. The Iddah period has an impact on cleaning the female reproductive organs, straightening lineages to avoid mixing lineages, and preventing sexually transmitted diseases and is not a discrimination. This needs to be understood from the scientific aspect of health and Islamic law as educational material for the community

1. INTRODUCTION

Marriage in Islam is something sacred and worth worship. Marriage is carried out on the basis of sincerity, responsibility, and following the provisions of Shari'a law. Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on Belief in the One and Only God (Law No. 1 of 1974 concerning Marriage, 1974). Marriage is one of the religious orders that will provide peace and tranquility, as written in the Qur'an Surat Arum verse 21:

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۗاِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

Meaning: "Among His signs (of His greatness) is that He created partners for you from your own (kind) so that you feel at ease with them. He created among you feelings of love and compassion. Indeed, in that there are truly signs (of Allah's greatness) for a people who think"

Mawaddah warahmah is God's gift given to humans, when humans do marriage. Marriage is the sunnah of the Prophet Muhammad. Marriage is hinted at so that humans have legitimate offspring and families to lead a happy life in this world and the hereafter, under the auspices of love and the pleasure of Allah SWT, and this has been hinted at since ancient times, and has been explained a great deal in the Qur'an.It is from this marriage that some of the goals for the benefit of human life will be achieved, but over time the marriage bond experiences cracks and even ends in divorce, either in the form of separation or divorce by one of the husband and wife. Divorce cases in Indonesia in 2022

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will increase to 15.31% compared to the previous year (BKKBN, 2023). Conflict in a relationship will impact and trigger depression. Several studies have shown that marriage is good for health, and divorce threatens mental and physical well-being. (Holt-Lunstad et al., 2010)

For a wife who has divorced, there are things that must be lived, namely the 'iddah (waiting period) to be referred back or married by someone else. If we examine it from the historical aspect before Islam came, there is the concept of 'Iddah which has become a culture in the life of the Jahiliyah community. 'Iddah is nothing more than a form of punishment for a woman who is divorced by her husband. The concept of 'Iddah at that time forced women to resist the desire to feel affection from a man. Women must be willing to be jailed for a long period of time. Until finally, Islam came with the mission of eliminating all forms of oppression, discrimination and torture. Instead, Islam calls for togetherness, equality, justice, solidarity and benefit. As concrete evidence, Islam makes rules regarding 'iddah to reduce the burden on women who divorce their husbands. The concept of 'Iddah is formed in a lighter model by considering the wisdom and benefits. The period of 'Iddah is as follows: 1. 'Iddah of a divorced wife in a state of menstruation is three times sacred. 2. 'Iddah of a divorced wife in a holy condition is three months. 3. The iddah of a wife whose husband dies is four months and ten days (if she is not pregnant). 4. The iddah of a divorced wife who is pregnant is until she gives birth. 5. According to some scholars, the 'iddah of a wife who is abandoned by her husband when she is pregnant, according to some scholars, is until she gives birth (Hafidz Syuhud, 2020). Alquran letters Al Baqarah: 228 regarding the discussion of iddah time. Iddah is a period determined by syara' for a woman after a divorce to refrain from marrying another man and this is considered to discriminate against women. This article aims to analyze several articles that discuss the iddah period on women's sexual and reproductive health.

2. RESEARCH METHODS

This is a narrative review. Data source taken from PubMed Database and Google Scholar. The period of Iddah and Reproductive Health was searched systematically with the inclusion criteria of full text articles published within the last 5 years. A search using a combination of key terms, including 'divorce', 'iddah period', 'sexual health', reproductive health', Immune system, resulted in a final data set that included 7 studies.

3. RESULTS AND DISCUSSIONS

The results of the article search obtained 7 articles that met the inclusion criteria. The articles obtained discuss matters related to marriage, divorce, the iddah period and the immune system. The following articles were obtained in Table 1.

Table 1. Details and findings of studies on the effect iddah periode

Researcher	Title	Result
Kiecolt-Glaser, J. K. (2018).	Marriage, divorce, and the immune system. *American Psychologist*, *73*(9), 1098–1108. https://doi.org/10.1037/amp0000388	This article reviews evidence from several studies to describe how marriage and divorce can induce health-related immune changes, including ways in which marital proximity can jeopardize health, and divorce can be beneficial. The stress of a troubled relationship causes depression, and the development of mood disorders sets the stage for psychological and biological damage. Depression provides a central pathway to immune dysregulation, inflammation, and ill health; Sex differences in depression and inflammation may increase the risk for women compared with men. Sleep and obesity can cause depression at the same time because they promote it. Furthermore, the similarities between husband and wife in terms of health behaviors, gene expression, immune profiles, and gut microbiota offer new ways to look at the health benefits and risks of marriage and divorce, offering new perspectives on the interdependence of couples, as well as new research directions
Magfuroh, W. (2021).. *Jurnal IUS*, *9*(1), 1–13. https://ejournal.upm.ac.id/index.php/ius/article/view/763	Iddah and Ihdad for Career Women According to the View of Islamic Law	During the iddah period, career women can still work because basically it is an emergency condition to meet life's needs. If you analyze in the present, where women who are divorced by their husbands are still working according to their profession. Of course, this means that women continue to carry out their iddah period and protect themselves from doing ihdad. By continuing to carry out their profession, they (women whose husbands have left them) are still able to maintain their lives by earning a living for themselves, provided that they do not overdo it when they do

Researcher	Title	Result
		make-up. Then, in decorating, the woman must know and promote herself as a woman who is praying and a woman who is working.
Jannah, R. N. M., & Faiqoh, N. (2021). *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, *10*(1), 50–72.	Gender Justice Approach to the Implementation of Iddah Viewed from Islamic Studies.	From the results of the research, in fact there is no injustice in any form against women,let alone using religious legitimacy to discredit women. Because basically Islam is earlier than the history of any religion that pays special attention to the dehumanization of humanity experienced by women and serves which functions as the Khalifah fi al-ard. And iddah is still very relevant if applied today because in fact, even though today there are many modern discoveries and sciences that undermine the purpose of iddah and assume that there is discrimination against women, it turns out that many lessons and goals can be drawn from the process of having an iddah.
Ismail, H., & Khotamin, N. A. (2017). *Jurnal Mahkamah*, *2*(1), 135. https://doi.org/10.25217/jm.v2i1.81	Factors and Impacts of Marriage During the Iddah Period (Case Study in Trimurjo District, Central Lampung).	This type of research is field research which is descriptive qualitative in nature. By using data collection techniques in qualitative analysis. This analysis is expected to produce a more objective and systematic description of the factors and impacts of marriage during the iddah period from the perspective of Islamic law and the law on marriage (a case study in Trimurjo District, Central Lampung Regency). From the research above, the researcher concluded that the factors and impacts of marriages carried out during the iddah period were internal factors (educational, economic and biological factors) and external factors (weak control levels of religious and public figures. Meanwhile, the impact of the marriage was an individual impact. and social
Siregar, M. A. A. (2019).	Analysis of Islamic Law on Obstetrician's Opinion About Iddah Period. thesis. State Islamic University Raden Intan Lampung	The results of the study show that during the iddah period there is a huge lesson, namely being able to prevent dangerous diseases such as servix cancer, syphilis, sexually transmitted diseases HIV/AIDS, and maintaining uterine health. Analysis results based on Islamic law, the iddah period is carried out as a sense of obedience to the commands of Allah SWT and His Messenger. This also aims to ensure that the uterus in the divorced woman is completely empty so that the seeds of the old husband are not mixed with the seeds of the new husband. So that the iddah period in the perspective of Islamic law is obligatory to be carried out even though ultrasound technology (ultrasound) is available to ensure whether there is a pregnancy or not.
Dahliana, M. S. F. N. (2023). Thesis, [Universitas Muhammadiyah Surakarta].	*Lessons from the 'Iddah Period on Women's Reproductive Health (Analysis of the 'Iddah Verses in a Gynecological Perspective)*	Iddah period is the waiting period for a woman after being separated from her husband for 3 uru' or 3 times the sacred period of women which has an impact on organ cleansingfemale reproduction and alignment of lineage to prevent it from happening lineage mixing. The results of the analysis of the wisdom of the Iddah period on reproductive health women in this study showed that the period of cleaning the reproductive organs takes 120 days because the female immune system has a genetic memory against something like semen that lasts 120 days and can be avoided infectious diseases such as cervical cancer due to immune weakening that can occur due to the influence of independent relationships and multiple partners.
Hafidz Syuhud. (2020)., *4*(1), 64–73. https://doi.org/10.35316/istidlal.v4i1.212	Pendapat Imam Malik tentang Sanksi bagi Perempuan yang Menikah Pada Masa 'Iddah. *Istidlal: Jurnal Ekonomi Dan Hukum Islam*	The Study results show that Marrying a woman who is in her iddah period is illegal. The fiqh scholars (four madhhabs) agree that it is not permissible for other men marry a woman who is in her iddah period.

3.1. Marriage

Marriage is a way of worship to Allah SWT and is worth a reward when carried out in accordance with Islamic provisions. Marriage affects both physical and mental health, marriage can change ordinary life towards the safety of the world and the hereafter. Marriage in Islam has solid principles and principles so that the goals of good family life are realized, there is peace and happiness. Marriage can save a person's life from adultery, maintain a good outlook, maintain a good attitude, and maintain a more honorable life. From the spiritual aspect, marriage can save worship and good deeds through the happiness that is felt in a family and even charity is realized by educating children through religious knowledge and noble character, basically marriage can save a person's life (Nurliana, 2022).

A peaceful and happy married life shows a link with a person's health, a romantic relationship influences changes in a person's immune system. This linkage can be used to predict the function of the immune system. In addition, life when with a partner in marriage has health benefits where there are similarities in behavior patterns health, gene expression, immune profile, and gut microbiota and of course when divorce occurs the balance will be disrupted and will have an impact on health (Kiecolt-Glaser, 2018). This is in line with research, loving relationships, satisfaction with partners including sexual intercourse, and the frequency of sexual intercourse affect feelings of calm and relaxation. A saliva sample is tested to measure salivary immunoglobulin A (IgA) levels. Individuals in the group who had frequent sexual intercourse (1-2 times per week) showed significantly higher levels of IgA than the other three groups who had infrequent or no sexual intercourse. There are a variety of potential mechanisms behind higher IgA levels in groups that frequently have sexual intercourse, which is relaxation, sexual intercourse will provide calm (Charnetski & Brennan, 2004). Islam provides guidance in matters of sexual relations between husband and wife. Sexual relations in marriage is a command of Allah as stated in Surah Albaqarah 223. Allah commands husbands to have relations with their wives. The verses of the Qur'an emphasize that in Islam marriage and sexual relations are activities that should be carried out, Allah has given married couples the potential to develop a feeling of love, affection and a sense of peace as stated in the Qur'an surah Ar rum verse 21.

3.2. Divorce and immune system

If in a marriage there is a divorce then the main purpose of marriage disappears, one of which is the loss of a sense of peace, a sense of calm and affection. Several studies have stated that marriage is very beneficial for health and divorce can trigger health problems because it is related to changes in the immune system (Kiecolt-Glaser, 2018). Relationships accompanied by problems can be depressogenic in nature, and trigger mood disorders that will affect psychological and biological vulnerabilities. Depression is a major source of immune dysregulation, inflammation, and ill health. Depressive conditions, inflammation increases the risk in women compared to men. Based on the results of this study, sexual problems and dissatisfaction are one of the factors that trigger formal divorce or emotional divorce. The data also shows that weakness of sexual arousal and desire, weakness of sexual function, sexual disturbances, orgasm problems, and pain are some of the problems people on the verge of divorce. The importance of this problem, recognizing the effective and influential factors of divorce is one. Mental health will also be affected by this divorce, the feeling of being hurt will take a variety of times for each woman (Daneshfar, F., & Keramat, 2023). This is related to the Alqur'an verse in Surah Albaqarah 155, that there is a test and good news for those who are patient.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِۗ وَبَشِّرِ الصّٰبِرِيْنَ

Meaning: "We will certainly test you with some fear and hunger, lacking wealth, souls and fruits. Convey (O Prophet Muhammad,) good news to the patient people" , Human life will not escape the test.

Conflict in a relationship or divorce triggers negative relationship behavior and this affects the functioning of the immune system. Hostile behavior is associated with marked increases in norepinephrine, epinephrine, and adrenocorticotropic hormone (ACTH). This stress-responsive hormone usually exhibits an acute response to new events or stressful events. Relaxing quickly after the stressor, that is, returning to one's endocrine baseline, reduces physiological downturn. However, stressors that create greater stress can continue to increase stress hormones, and these effects can persist even after repeated exposure (Miller, G. E., Chen, E., & Zhou, 2007).

Cortisol, ACTH, epinephrine and norepinephrine influence immune responses and thus it is not surprising that the newlyweds' hostile conflict behavior has an immunological correlation as well (Glaser, R., & Kiecolt-Glaser, 2005). Stress and depression can cause an imbalance of the autonomic nervous system, simultaneously amplifying sympathetic nervous system activity while decreasing parasympathetic (vagal) activation. Lower heart rate variability is a marker of early cardiovascular danger, as well as a valuable predictor of cardiovascular problems. Additionally, lower heart rates are linked to increased inflammation (Frasure-Smith, N., Lespérance, F., Irwin, M. R., Talajic, M., & Pollock, 2009).

Parasympathetic activity decreases during normal aging (Antelmi, I., De Paula, R. S., Shinzato, A. R., Peres, C. A., Mansur, A. J., & Grupi, 2004) and this decrease appears to be related to an age-related increase in inflammation (Tracey, 2009). Inflammatory markers including tumor necrosis factor alpha (TNF-α) and interleukin-6 (IL-6) have been implicated in a variety of age-related diseases and disorders including type 2 diabetes, cardiovascular disease, stroke, osteoporosis, arthritis, cancer, debility, and functional decline (Michaud, M., Balardy, L., Moulis, G., Gaudin, C., Peyrot, C., Vellas, B., ... & Nourhashemi, 2013). Depression and stress can also trigger an inflammatory response, inducing greater cytokine spikes after exposure to pathogens and stressors (Glaser, R., Robles, T. F., Sheridan, J., Malarkey, W. B., & Kiecolt-Glaser, 2003). This maladaptive increased responsiveness has been documented in patients with major depression, as well as among individuals with higher levels of depressive symptoms (Fagundes, C. P., Glaser, R., Hwang, B. S., Malarkey, W. B., & Kiecolt-Glaser, 2013). Stressful marital interactions can trigger ruminative thoughts, especially when partners sleep next to the source of their dissatisfaction. Not surprisingly, rumination and disturbing thoughts can in turn trigger insomnia (Troxel, 2010). In married couples, shortened sleep times promote a greater inflammatory response during marital conflict discussions the next day (Wilson, S. J., Jaremka, L. M., Fagundes, C. P., Andridge, R., Peng, J., Malarkey, W. B., ... & Kiecolt-Glaser, 2017). Importantly, the pathway between depression and inflammation is bidirectional, and thus an exaggerated inflammatory response increases the risk of depression Thus, past or current mood disorders can act synergistically with stress and marital discord to increase inflammation and increased inflammation can lead to depression. Depressive conditions will affect the immune system and inflammatory processes so that it will increase the risk of disease.

3.3. Iddah Period

The iddah period is a period determined by syara' for a woman after a divorce to refrain from marrying another man. This provision is always associated with reasons to know the possibility of getting pregnant or in other words, to know the cleanliness of the uterus. However, looking at today's increasingly modern and developing era, it is already possible to detect pregnancy in a short time, such as an ultrasound or urine test. But the purpose of 'iddah is not only knowing the cleanliness of the Womb but there are many lessons contained from this provision. Another problem is that this 'iddah provision only applies to women because it is supported by texts found in the Qur'ān and the Hadith of the Prophet which only mention women (Muhsin, M. N. D., 2023), In the Qur'an, the terms of the iddah period are mentioned in QS Al Baqarah verse 228:

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْۤءٍۗ وَلَا يَحِلُّ لَهُنَّ اَنْ يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْٓ اَرْحَامِهِنَّ اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِۗ وَبُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْٓا اِصْلَاحًاۗ وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِۖ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝

"And the wives who are divorced (compulsory) hold themselves (waiting) three times quru'. It is not permissible for them to hide what Allah created in their wombs, if they believe in Allah and the Last Day. And their husbands have more right to return to them in that (time), if they want improvement. And they (women) have equal rights with their obligations according to the proper way. But husbands have an advantage over them. Allah is Mighty, Most Wise."

In the verse above it is stated that divorced women (compulsory) hold themselves (wait) three menstrual cycles. This is apart from ensuring that you are not pregnant, this is a period for introspection and the hope that you can be reconciled again, this is a period for recovering from trauma or depression due to a failed relationship, in this verse it is ordered. Women, why do research results show that women with marital depression or divorce have a higher risk of experiencing depression and health problems than men (Kiecolt-Glaser, 2018). In fact, women are more likely to ruminate than men; rumination is an important predictor of being depressed as well as remaining depressed (Nolen-Hoeksema, S., Wisco, B. E., & Lyubomirsky, 2008). Memories of stressful experiences can continue to evoke stress-related physiological changes (Ottaviani, C., Thayer, J. F., Verkuil, B., Lonigro, A., Medea, B., Couyoumdjian, A., & Brosschot, 2016), and thus stronger and more enduring female memories will help sustain maladaptive physiological changes, which in turn will increase depression and inflammation.

The results of the study show that during the iddah period there is a huge lesson, namely being able to prevent dangerous diseases such as servix cancer, syphilis, sexually transmitted diseases HIV/AIDS, and maintaining f health. Analysis results based on Islamic law, the iddah period is carried out as a sense of obedience to the commands of Allah SWT and His Messenger. This also aims to ensure that the uterus in the divorced woman is completely empty so that the seeds of the old husband are not mixed with the seeds of the new husband. So that the iddah period in the perspective of Islamic law is obligatory to be carried out even though ultrasound technology (ultrasound) is available

to ensure whether there is a pregnancy or not.(Siregar, 2019). The Iddah period is related to making sure to know the possibility of getting pregnant or not and to know the cleanliness of the uterus. This aims to preserve offspring and prevent mixing of offspring from previous men or husbands. The cleaning period for the reproductive organs takes 120 days. Women's immunity has a genetic memory of sperm for 120 days. In addition, this period can also prevent sexually transmitted diseases due to decreased immunity which can occur due to the influence of free relationships and multiple partners (Dahliana, 2023).

During the iddah period, career women can still work because basically it is an emergency condition to meet life's needs. If you analyze in the present, where women who are divorced by their husbands are still working according to their profession. Of course, this means that women continue to carry out their iddah period and protect themselves from doing ihdad. By continuing to carry out their profession, they (women whose husbands have left them) are still able to maintain their lives by earning a living for themselves, provided that they do not overdo it when doing make-up. Then in decorating, the woman must know and promote herself as a woman who is praying and a woman who is working (Magfuroh, 2021). 'iddah is aimed at ensuring the health of mothers and children. This is related to the husband's obligation to guarantee the livelihood and residence of his divorced wife while she is still pregnant. It is clear that this is also intended to ensure the health of the unborn child. Furthermore, child care does not end with birth, because the father still has the obligation to provide care costs for the child and the mother, even if the mother has been divorced, until she breastfeeds the child (Wahyudi, 2016). Islamic teachings guide several things that must be done during the iddah period, namely not being allowed to marry or being asked to marry, and it is recommended for both wife and husband to introspect themselves, so that they can hopefully reconcile. Factors and impacts of marriages carried out during the iddah period are internal factors (educational, economic and biological factors) and external factors (weak level of control of religious and public figures. Meanwhile, the impact of the marriage is individual and social impacts (Ismail & Khotamin, 2017), From the results of this study it is said that marrying a woman who is in her iddah period is not legal. Fiqh scholars (four madhhabs) agree that it is not permissible for other men to marry women who are in their iddah period.

In some writings the concept of iddah is considered to discriminate against women because it is considered to limit women's movement after divorce or death by their husbands. But in this case Islam has actually been regulated clearly in the Al-Qur'an and hadith. Therefore, the problem to be researched and analyzed is how the current application of iddah in Islam is gender-equal and still relevant if applied. From the results of the research, there is actually no injustice in any form against women, let alone using religious legitimacy to discredit women. Because basically Islam is earlier than the history of any religion that pays special attention to the dehumanization of humanity experienced by women and serves which functions as the Khalifah fi al-ard. And iddah is still very relevant if applied today because in fact, even though today there are many modern discoveries and sciences that undermine the purpose of iddah and assume that there is discrimination against women, it turns out that many lessons and goals can be drawn from the process of having an iddah, (Jannah, R. N. M., & Faiqoh, 2021).

Iddah is prescribed for these women because in the law 'Iddah contains many benefits that return to the husband, wife, family and society. Benefits of 'Iddah to protect and maintain offspring from mixing with other men to be married. Because, the chastity of a woman during the period of Iddah without being married can be known from the freedom and emptiness of her womb from the presence of a fetus in her womb. With the development of the times, advanced science and technology, the results achieved by Science and Technology) are extraordinary. Thanks to technological advances in the field of medicine as well as amazing human engineering, the cleanliness of a woman's uterus can be determined through the Tespack pregnancy test kit (Home Pregnancy Test). The testpack works by detecting the hormone HCG (Human Chorionic Gonadotropin) in the urine. And only by waiting a few minutes, a woman's uterus can be known whether there is a fetus in it or not with positive or negative signs (Rofiq, 2020). The results of the study, that they still have to adhere to the shari'ah law that has been established by Allah SWT in the Alqur’an regarding iddah three times a woman's menstrual period based on the month count in accordance with QS. AthThalaq verse 4. As for medical technology, it reinforces the Shari'a of Allah SWT, namely that iddah must be carried out in a matter of three quru'. Because the issue of iddah is not only a matter of bara'ah ar-rahmi (knowing the emptiness of the womb) but more than that, iddah is ta'abbudy (feeling of obedience) and is a period of rethinking the divorce decision that has been taken to consider the good and bad of the decision (Istikomah, A., & Zubir, 2019). The condition of being injured after a divorce triggers depression which will affect the immune balance and inflammation, this will increase women's risk of disease. If this woman remarries immediately, it is feared that she will be exposed to new antigens from the new husband's sperm, which will require the work of the anti-body and this will complicate the recovery process.

The aim of 'iddah is to provide protection to maintain the honor and credibility of a woman after divorce, namely to protect the mu'taddah from slander when it turns out that pregnancy has occurred. This plays an important role in maintaining the bloodline. 'iddah also aims to respect marital status as a solid agreement (mistaqan galizan). 'iddah also functions as a mourning period to honor the deceased spouse and his family, in this way it is hoped that slander or hatred will not arise between the parties. Apart from that, it turns out 'iddah also has an extraordinary function in efforts to prevent the spread of diseases transmitted through sexual contact (sex-transmitted diseases)(Wahyudi, 2016).

4. CONCLUSION

Marriage is very beneficial for health and divorce can trigger health problems because it is related to changes in the immune system. Depressive conditions cause disturbances body's homeostasis including the immune system, inflammation, thereby increasing the risk of disease, especially in women. This disturbance process has been scientifically explained. The Iddah period is one of the Islamic sharia concepts that pays close attention to the nature of life. The iddah period provides benefits for the physical recovery process, increasing the immune system, psychology, protecting the lineage and protecting against the risk of diseaseThe Iddah period has an impact on cleaning the female reproductive organs, straightening lineages to avoid mixing lineages, and preventing sexually transmitted diseases and is not a discrimination. This needs to be understood from the scientific aspect of health and Islamic law as educational material for the community.

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