

Developing an *Ihdad* Support Model for Muslim Working Women in Malaysia Using Fuzzy Delphi Method

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Abstract

Iddah is the mandatory mourning period for widows, requiring adherence to specific restrictions under Islamic law or *ihdad* to honour the marital bond and fulfil religious obligations. However, Muslim working women may face challenges in fully observing *ihdad* due to workplace demands, thus highlighting the need for employer guidelines to support compliance. This study aims to propose the development components of an *Ihdad* support model for Muslim working women in Malaysia based on expert consensus. To achieve the objective, the Fuzzy Delphi method using a 7-point Likert scale, was applied to obtain expert consensus. The findings indicate that the policy, financial, social, emotional, and knowledge support as the components of the *ihdad* support model obtained expert consensus, with an agreement level exceeding 75%, a threshold value below 0.2 ($d < 0.2$) and an a-cut value above 0.5. This study concludes that these five components could serve as a basis for developing the *Ihdad* support model for Muslim working women in Malaysia.

Keywords: *Ihdad*, Fuzzy Delphi Method, *Ihdad* Support Model, Muslim Working Women, Mourning

Introduction

Iddah refers to an obligatory mourning period for Muslim women following the death of their husband. The duration of *iddah* for a woman whose husband has passed away is four months and ten days. During this period, she must observe certain prohibitions and restrictions as prescribed by Islamic law (*ihdad*) such as not to move in a different home than the one she lived in during her marriage, and not leaving the house except in cases where there is danger or harm that could threaten her life or property. She also needs to restrain herself from not

to travel unless it is within necessary limits, such as for work, seeking medical treatment or purchasing essential items, provided there is no family member or other person who can do so on her behalf.

The practice of *ihdad* serves to honour the marital relationship and provides space for women to adjust to the significant life changes. Women who have lost their husbands often face emotional and financial difficulties, and experiencing social stigma or negative perceptions associated with being a widow or divorcee. These circumstances can lead women to feel lost and directionless in navigating life after their husband's death (Nuur Syafiqah Abirerah & Najah Nadiah Amran, 2020). On the other hand, the wife, who now turns as a widow must still need to handle multiple important matters, including the administration of the deceased's estate, managing children's education, covering household expenses, and other related responsibilities (Syh Noorul Madiah, & Raihanah, A., 2010).

However, in modern society particularly among working Muslim women, the observance of *ihdad* often presents challenges. There is often a clash between managing their own emotions and personal matters, attending their children and handling things left by the late spouses, while also fulfilling their professional responsibilities. The career demands and personal responsibilities also can create dilemmas for women who are striving to fulfil this religious obligation. Furthermore, the lack of holistic support from employers may lead to stress for women during the period of *ihdad*. To date, there are no policies, laws, or guidelines in Malaysia that support the implementation of *ihdad* for Muslim working women. For instance, the Employment Act 1955 which regulates the employer-employee relations in the private sector, does not provide any form of leave that accommodates the observance of *ihdad* for working women.

There is a significant gap relating to holistic support system and a policy for Muslim working women during *ihdad*. The development of an *Ihdad* Support Model for Working Muslim Women in Malaysia is a crucial area of study as it addresses a unique intersection between religious obligation and workplace realities. In Malaysia, where a large proportion of Muslim women are active in the workforce, the absence of clear institutional frameworks and support mechanisms creates significant challenges in balancing faith obligations with livelihood needs. This study is important because it highlights the pressing need for a structured support system that respects religious values while safeguarding women's economic and social well-being.

Thus, it is essential to develop a comprehensive support model for Muslim working women during this period of mourning to enable them to continue their role as a worker while still obliging to Islamic *hukm*. The study will fill a critical gap in policy and practice, ensuring that Muslim widows are not marginalised in the workplace during a vulnerable stage of their lives. At last, but not least, this *Ihdad* Support Model for Working Muslim Women in Malaysia will also preparing the employers in dealing with the issues of *ihdad* among Muslim working women in the workplace.

Methodology

This study employed a qualitative research design, utilising the Fuzzy Delphi Method (FDM) as conceptualised by Murray et al. (1985). The FDM was selected for its ability to systematise expert consensus through structured communication and to quantify qualitative judgements

using fuzzy logic principles. This methodological approach is particularly effective in refining constructs and validating items during the early stages of model development, especially when dealing with complex social or behavioural phenomena such as the support system for working Muslim women undergoing *ihdad* (mourning period).

The purpose of this methodological framework was to develop a consensus-driven IHDAD+ Support Model by identifying and validating the key constructs and items that reflect the needs and realities of the target group. The FDM enabled the integration of expert opinion while reducing bias and ambiguity that are typically associated with conventional Delphi techniques.

Linguistic Variable Scale Design

A 7-point linguistic scale was used to capture expert responses, which were subsequently converted into triangular fuzzy numbers to facilitate defuzzification and precise analysis. The scale ranged from *Strongly Disagree* (0.0, 0.0, 0.1) to *Strongly Agree* (0.9, 1.0, 1.0), enabling a nuanced measurement of expert judgement (see Table 1). This fuzzy scale provided an effective mechanism to quantify subjective opinions within a structured and systematic manner.

Table 1

Level of consensus and fuzzy scale value

Likert Scale	Level of Agreement	Fuzzy Scale
1	Extremely Disagree	(0.0, 0.0, 0.1)
2	Strongly Disagree	(0.0, 0.1, 0.3)
3	Disagree	(0.1, 0.3, 0.5)
4	Somewhat Agree	(0.3, 0.5, 0.7)
5	Agree	(0.5, 0.7, 0.9)
6	Strongly Agree	(0.7, 0.9, 1.0)
7	Extremely Agree	(0.9, 1.0, 1.0)

Expert Demographic

A total of 12 experts were purposely selected based on their qualifications, domain expertise, and relevance to the study context. These included professionals from the fields of Islamic law, psychology, public policy, human resource management, and those with direct *ihdad* experience. A total of 12 experts based on the recommendations of Adler, Ziglio (1996), Jones and Twiss (1978). In addition, the selection of the experts is based on their ability to substantiate their opinions on the subject matters of the study or revise their initial conclusions to reach a consensus among the experts (Pill, 1971).

Table 2 presents the detailed demographic and professional profiles of the panel members, who were chosen to ensure a multidisciplinary and gender-sensitive perspective in evaluating the proposed constructs and items.

Table 2

Expert demographic information

Expert	Position	Institution	Expertise
E1	Professor	National University of Malaysia	Policy/Law
E2	Professor	University of Putra Malaysia	Applied Psychology
E3	Assistant Director	Department of Labour Peninsular Malaysia, Ministry of Human Resources	Labour Law
E4	Head of Property Management	Malaysian Association of Tax Accountants (M.A.T.A.)	Islamic Property Management & Financial Planning
E5	Division Secretary	Human Resources Division, Selangor State Government Secretary Office	Human Resource & Organization Management
E6	Assistant Manager (Competency Development)	Human Resources Division, The Council of Islamic Religious Affairs of Selangor	Daawah
E7	Head of Staffing Section	Human Resource Development Division, Selangor Islamic University	Human Resource
E8	Head of Assistant Secretary	Policy and Strategic Planning Division, Ministry of Women, Family and Community Development Malaysia	Gender & Women Studies
E9	Financial Manager	Malaysia Airport Holdings Berhad (MAHB)	Financial
E10	Senior Lecturer	Academy of Contemporary Islamic Studies (ACIS), MARA University of Technology	Sharia Law
E11	Chief Executive Officer (CEO)	Maahad Tahfiz Tarbiyah Darul Iman	Islamic Affairs

Fuzzy Delphi Process Implementation

The FDM was carried out according to the following structured steps:

1. Development of questionnaire items based on initial constructs derived from literature and document analysis.
2. Distribution of questionnaires to selected experts using the 7-point fuzzy linguistic scale.
3. Calculation of threshold value (d) to measure the level of consensus; values ≤ 0.2 indicated acceptable agreement.
4. Evaluation of percentage consensus, with a minimum threshold of 75%.
5. Defuzzification to calculate fuzzy scores (A) and determine item rankings based on expert prioritisation.

The overall flow of the FDM implementation is necessary to ensure methodological transparency and replicability.

Consensus and Item Validation

The data analysis for the Fuzzy Delphi Method (FDM) was conducted in accordance with the parameters established by the triangular fuzzy number approach. Two primary conditions were applied: (i) the threshold value (d) for each evaluated item must be less than or equal

to 0.2 (Chen et al., 2016; Cheng & Lin, 2002), and (ii) the percentage of expert agreement must be equal to or greater than 75% (Chu & Hwang, 2008; Murry & Hammons, 1995). These criteria were utilised to retain only those items that demonstrated a high level of expert consensus. A total of 28 items were assessed across five principal constructs, namely financial support, social support, emotional support, policy support, and knowledge support. As shown in Table 3, all 28 items were accepted based on the following FDM acceptance criteria:

Table 3

Conditions of triangular fuzzy numbers and defuzzification

Requirement	Value
Threshold value (d)	≤ 0.2
Expert consensus	$\geq 75\%$
Defuzzified fuzzy score	$(\alpha\text{-cut} \geq 0.5)$

The fuzzy scores (A) ranged between 0.827 and 0.967, reflecting a high level of consensus among experts, with agreement levels ranging from 85% to 100%. Subsequently, a ranking procedure was conducted to determine the relative importance of each item. These rankings served as a critical input for the design and development of the IHDAD+ prototype module, ensuring that the model accurately reflects expert-validated priorities and real-world applicability.

Results and Discussion

Result

This finding answers the research question for the design phase of the main component in the *Ihdad* support model for Muslim working women. The formation of this main component is based on the highlights of literature on the *Ihdad* support model, combined with expert's consensus.

The main components of the *Ihdad* support model for Muslim working women were listed based on the literature review, and subsequently evaluated and validated using the Fuzzy Delphi (FDM) method to determine the extent of consensus amongst experts who are directly involved in the study's context.

Main Components of The Development of Ihdad Support Model for Muslim Working Women

The confirmation of the main components in the development of the *Ihdad* support model for Muslim working women was attained through the consensus of experts using the Fuzzy Delphi method (FDM). Table 4 shows the result of FDM analysis for these components.

Table 4

FDM method analysis of the main components.

Item / Element	Triangular Fuzzy Numbers Criteria	Fuzzy Evaluation Criteria	Process				Expert Consensus	Element Value	Ranking
	Threshold Value, d	Percentage of Expert Agreement, %	m1	m2	m3	Fuzzy Score (A)			
Financial Support	0.023	100.0%	0.883	0.992	1.000	0.958	ACCEPTED	0.958	2
Social Support	0.087	91.7%	0.867	0.975	0.992	0.944	ACCEPTED	0.944	3
Emotional Support	0.087	91.7%	0.833	0.958	0.992	0.928	ACCEPTED	0.928	4
Policy Support	0.000	100.00%	0.900	1.000	1.000	0.967	ACCEPTED	0.967	1
Knowledge Support	0.115	91.67%	0.833	0.950	0.975	0.919	ACCEPTED	0.919	5

Table 4 displays the final findings for the components in the *Ihdad* support model for Muslim working women which are policy, financial, emotional, social, and knowledge that have gone through the consensus and recommendations from the expert panels. This table also displays the threshold value (d), the percentage of expert consensus and the Fuzzy Delphi score (A) for the entire main component through the analysis of the Fuzzy Delphi method (FDM).

Priority Flow for Main Component

Table 5

Priority flow for main component

	Item / Element	Expert Consensus	Element Value	Ranking
1	Financial Support	ACCEPTED	0.958	2
2	Social Support	ACCEPTED	0.944	3
3	Emotional Support	ACCEPTED	0.928	4
4	Policy Support	ACCEPTED	0.967	1
5	Knowledge Support	ACCEPTED	0.919	5

Table 5 shows that policy is ranked first followed by financial, social, emotional, and knowledge. Policy is the most important and the main aspect in the development process of *Ihdad* support model for Muslim working women.

Discussion*Main components of the development of Ihdad support model for Muslim working women**Policy*

Policy plays a crucial role in developing an *ihdad* support model for Muslim working women, as it formally recognises their religious obligations while protecting their rights and well-being in the workplace. A clearly defined policy enables Muslim women to fulfil this obligation without discrimination or professional setbacks, while providing clear guidelines for

employers on how to accommodate employees during this hard time through flexible working arrangements, temporary workload adjustments, or remote work options.

Weaknesses in policies and support systems for working women have prompted several previous researchers to call for policy changes. Nur Syakiran et al. (2022) suggested that the Ministry of Human Resources and the Ministry of Women, Family, and Community Development should develop a comprehensive module to raise awareness and promote issues concerning working women. Noor Rahamah (2012), in her study, proposed that organisations and the government should provide greater flexibility for working women through flexible and adaptable working hours. Similarly, Fatimah Salleh et al. (2020) recommended that efforts should be made to design a support system for women as a strategy for social support.

Nur Aziz Muslim et al. (2024) argued that policies should be revised or developed to meet the specific needs and challenges faced by career women observing *ihdad*. The researchers highlighted examples from countries with more flexible interpretations of Shariah, where efforts are being made to adapt *ihdad* regulations to better support working women while still respecting the core principles of Islamic law. Several Middle Eastern countries, such as the UAE and Qatar, have introduced policies allowing career women to continue working during the *iddah* period, provided that their dignity is upheld and religious provisions are observed. This development shows that Islamic law, within a more adaptable framework, can meet the evolving needs of society and offer better protection for women.

Dr. Yusuf al-Qaradawi, a prominent scholar, has similarly suggested that the rules of *iddah* can be implemented more flexibly, especially for women who work and face socio-economic challenges. He emphasised that the purpose of Islamic law is fundamentally grounded in public interest (*maslahah*), and that if a ruling such as *iddah* restricts a woman's ability to meet her socio-economic needs—her *maslahah* in today's context, adapting the law to those needs is permissible (Linda Firdawaty et al., 2023).

Financial

Women, as key contributors to the economy, need a supportive environment to balance their roles as wives, mothers, and workers (Selamat, 2009). Their welfare in the workplace must therefore be protected especially during vulnerable situations such as the death of a husband (Selvaratnam & Yeng, 2011). In most cases, widows find themselves loss of hope, devoid of financial support, or completely dependent on the financial aid from their relatives. Thus, financial support is needed by women undergoing *ihdad* to enable them continue their livelihood in the absence of a husband who was the breadwinner of the family.

Financial support needs vary among women based on individual circumstances (Dimon et al., 2022). But in general, women often carry the total financial burden after the death of their husband, as well as dealing with various challenges including high living costs and emotional distress (Isahak et al., 2009). Nor et al. (2019) pointed out that most single mothers in Malaysia belong to the B40 income group and are vulnerable to poverty due to lack of financial support. Financial burden is identified as one of the key themes of post-bereavement grief by Ibrahim et al. (2019). Thus, financial support is needed to mitigate the burden. Instant financial assistance can ease financial burden while periodic financial support is

recommended for specific and important needs including school and higher education expenses, or medical expenses. Death benefit schemes are crucial to expedite funeral arrangements while contribution based financial schemes also help ease the financial strains on part of the women.

Financial decision making is often necessary after the death of the husband, yet many women lack guidance on financial management (Rehl et al., 2016) especially in relation to debts and inheritance issues, which can involve complicated procedures dealing with various third parties and authorities. Financial education is therefore crucial to equip women with knowledge and skills to manage their financial affairs after the death of the husband (Korb, 2010). Financial advice should include daily cash and expenses management based on the current financial situation. Financial counselling is also necessary to assist in debt-restructuring both personal and those left by the deceased husband. Financial advice on estate management is needed to guide the women in initiating inheritance claims including the process of identifying assets and preparing relevant documents to file claims with relevant institutions such as the courts, land offices, banks, employees provident fund scheme (EPF), social security schemes (SOCSSO), and takaful companies.

For the long term, women should be introduced to Islamic financial planning instruments such as *hibah* (gifts), *wasiat* (wills), *amanah* (trusts), *waqaf* and *faraid* (inheritance). These instruments are essential for safeguarding the rights and interests of minor children, adopted children or daughters in the absence of sons, in the event the women pass away.

Emotional

Emotional support is a crucial component in assisting Muslim career women undergoing the *ihdad* period to navigate the grieving process while maintaining a balance between professional responsibilities and family obligations. During this time, many women experience the “empty nest” syndrome, characterised by profound loneliness and isolation due to living alone following the death of their spouse (Noor Ayuni Shafni Ishak & Khadijah Alavi, 2024). This sense of solitude is further exacerbated when women must assume to play dual roles as both mother and head of household without spousal emotional support (Azizi, 2008). These compounded responsibilities often impose an emotional and physical strain on the bereaved, potentially leading to depressive symptoms and mental health disorders if left unaddressed (Kubler-Ross & Kessler, 2005). Emotional support during this transitional phase is therefore essential in sustaining their psychological resilience and overall well-being.

In the context of working women, emotional pressure is also driven by role conflict arising from the demands of professional and domestic responsibilities. Empirical findings suggest that work-family imbalance among women is primarily caused by excessive workloads, domestic conflicts, and limited personal time (Sharifah Hayati, 2017). In fact, working women are often found to experience greater emotional fatigue than men due to the disproportionate burden of household duties. For widowed women in *ihdad*, the grief of losing a spouse, compounded by workplace demands, intensifies their emotional strain. In such circumstances, emotional support from colleagues, family members, and the wider community becomes vital in alleviating psychological distress and enabling them to perform effectively in both professional and familial roles (Hamdan Abd. Kadir, 2009).

Emotional support not only provides a necessary outlet for expressing grief but also plays a fundamental role in safeguarding mental stability during the *ihdad* period. A supportive work environment, combined with empathetic colleagues, and understanding supervisors are essential to mitigating the emotional challenges faced by bereaved working women. Employers should adopt proactive measures, including flexible work arrangements and mental health initiatives, to accommodate the unique challenges of women in mourning. Thus, the integration of emotional support into the proposed *Ihdad Support Model* is imperative to ensure the psychosocial well-being of Muslim career women during this critical period of adjustment.

Social

The social component constitutes a critical pillar in the formulation of an *Ihdad* Support Model tailored for professional Muslim women in Malaysia. In the context of spousal bereavement, social dynamics often play a decisive role in determining a woman's capacity to adapt in a dignified and psychologically healthy manner throughout the mandated mourning period. The Qur'an unequivocally promotes the principle of mutual support in the pursuit of righteousness and piety, as stated in Surah al-Ma'idah (5:2). This divine imperative is echoed in the hadith of the Prophet Muhammad (peace be upon him): "Allah will aid His servant so long as the servant aids his brother" (Muslim, Hadith no. 2699). These exhortations underscore the foundational ethos of social responsibility in Islam—not merely as moral encouragement, but as a communal obligation (*fard kifayah*).

In *al-Mughni*, Ibn Qudamah (n.d.) asserts that society bears the collective responsibility of safeguarding the welfare of widows and orphans, particularly when such individuals are incapable of securing essential needs including shelter, sustenance, and childcare. Complementing this view, al-Zuhaili (1985) emphasises that social support is not solely an act of benevolence but a shar'i mandate (*ijab syar'i*) to be operationalised through a three-tiered structure: immediate family, local community, and governing institutions.

From a jurisprudential standpoint, Islamic legal scholars (*fuqaha'*) have long recognised the socio-emotional needs of women undergoing *ihdad*. Al-Sayyid al-Bakri (n.d.), in *I'alah al-Talibin*, notes that a woman in *ihdad* may, under specific shar'i conditions, visit her neighbour's home at night to mitigate loneliness. This recognition highlights the essential nature of social interaction, even within the boundaries of a stringent legal mandate.

From the perspectives of psychology and public health, the role of social support has been empirically validated in mitigating emotional distress and enhancing post-loss quality of life. The seminal work of Cohen and Wills (1985) proposed the "buffering hypothesis," illustrating how social networks can reduce vulnerability to depression and anxiety in high-stress situations. Building on this, Uchino (2009) found that individuals with robust social ties exhibit better physical health indicators, including lower blood pressure and enhanced immune system functioning.

In the Malaysian context, empirical findings by Zakaria, Ebrahim, and Rahmat (2020) demonstrate that widowed women undergoing *ihdad* require multidimensional support encompassing emotional, informational, financial, childcare, and community-based

assistance. These findings reinforce the necessity for a structured and contextually relevant social support framework.

Moreover, the design of an effective support model must integrate insights from contemporary psychological theories. The “Transactional Model of Stress and Coping” by Lazarus and Folkman (1984) highlights the substantial impact of social support on an individual’s cognitive appraisal and coping strategies in response to stress. Additionally, Taylor et al. (2000) introduced the “tend-and-befriend” theory, which suggests that women, due to biological and psychosocial predispositions, are more inclined to seek affiliative interactions rather than adopt the prototypical “fight-or-flight” response commonly observed in men. These theoretical frameworks provide a robust justification for the prioritisation of social engagement in emotional recovery processes among women.

Context-specific studies in Malaysia further support this approach. Prior research by Mohd Daud and Zainal (2016) highlighted the critical roles of neighbours, peers, and mosque-based institutions in bolstering resilience among bereaved women. Similarly, Jalaluddin et al. (2019) found that mosques continue to serve as pivotal community hubs, particularly in extending post-loss welfare and psychological support to women.

In conclusion, the social dimension forms the core of a holistic and contextually grounded *Ihdad* Support Model. It is anchored not only in Islamic legal injunctions but also in psychosocial theory and contemporary empirical evidence. Therefore, the development of such a model must place systematic emphasis on multi-level social support and need to be delivered through community networks, mosque institutions, NGOs, and government policies that are sensitive to the realities of *ihdad*.

Knowledge

Comprehensive understanding of the legal and religious injunctions related to *ihdād* is imperative not only for the women obligated to observe it but also for key stakeholders, including employers, who are positioned to facilitate its implementation. This necessity is particularly evident in the context of working Muslim women, who often encounter multifaceted challenges, ranging from institutional constraints at the workplace to sociocultural expectations within the household (Daud et al., 2024). Addressing these challenges requires a solid foundation in the jurisprudential principles of *ihdād*. In the absence of such knowledge, female employees are unlikely to possess the awareness necessary to fulfil this obligation, and employer support remains improbable.

Empirical findings by Husin (2009) indicate that Muslim women's understanding of *ihdād* in an urban area of Terengganu remains limited. Although the respondents, comprising women from diverse age groups, were among those most likely to encounter *ihdād*-related obligations, a significant portion still lacked adequate knowledge of the rulings involved. In a related study, Abdul Halim and Ahmad (2017) focused on female undergraduates and discovered that their comprehension of issues such as the classification and duration of *‘iddah* was only moderate, with a recorded mean score of 3.61. The primary sources of their knowledge were formal religious education, self-directed reading, and public lectures, indicating the acquisition of this knowledge as largely driven by personal initiative rather than structured dissemination from authoritative bodies.

The absence of systematic information dissemination regarding *iḥdād* obligations undermines the capacity of both the observant individuals and potential supporters to fulfil their roles effectively. Husin (2009) thus recommends that religious and educational authorities play a more active role in equipping Muslim women with the requisite knowledge to prepare for *'iddah* after the death of their spouse. This recommendation is supported by Abdul Halim and Ahmad (2017), who advocate for the diversification of knowledge dissemination strategies through both formal and informal means. Such educational efforts must be extended to all societal strata to ensure broader awareness and compliance.

Salleh et al. (2022) argue that the responsibility of upholding *iḥdād* extends beyond the individual woman to the broader community, including family members, colleagues, and especially employers, all of whom are ethically and religiously bound to provide necessary support. Furthermore, Kamaruddin and Dimon (2023) emphasise the role of mosques in offering guidance, counselling, and legal instruction to women undergoing *iḥdād*. These findings collectively underscore the need to integrate such components into the development of an *Iḥdād Support Model*, ensuring a collaborative and institutionalised approach wherein both the bereaved women and supporting parties, particularly employers, are enabled to discharge their respective obligations in accordance with Islamic principles.

Conclusion

This study successfully developed a comprehensive *iḥdad* support model for Muslim working women in Malaysia based on expert consensus through the Fuzzy Delphi Method. The five key components identified are policy, financial, social, emotional and knowledge, and they highlight the multifaceted nature of support required, encompassing not only spiritual and psychosocial aspects but also workplace policies and systemic interventions. Findings reveal that policy and financial support are the most critical domains, reflecting the need for formal recognition of *iḥdad* related leave, workplace flexibility and appropriate financial assistance. Social and emotional support are essential for psychological recovery and well-being during the mourning period, while the knowledge component underscores the importance of empowering women with relevant information and fostering awareness among employers and the public. This model provides a valuable framework for policymakers, employers, and women's support institutions in developing inclusive and Shariah-aligned strategies to support widowed working women. It also opens pathways for future research on the implementation and evaluation of the model in real-world contexts. Ultimately, the proposed *iḥdad* support model not only addresses the practical and emotional needs of bereaved Muslim women but also contributes to fostering a more resilient and compassionate support system within society.

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