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## **Dynamics of Post-Divorce Family Resilience: A Phenomenological Study of Ex-Wives within *Habā'ib's* Community**

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### **Abstract:**

Divorce within tight-knit socio-religious structures, such as the *habā'ib* community, often places women in a vulnerable yet unique position. This vulnerability is manifested through both economic and social challenges, driven by prevailing cultural stigmas and restricted access to essential resources. This study aims to analyze the impact of divorce on women's socio-economic resilience and evaluate the effectiveness of *habā'ib*

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widow's home facilities in supporting them after divorce. Employing a qualitative method with a purposive sampling-based case study approach, this study involved seven informants, consisting of six divorced women within the *ḥabā'ib* community and a facility administrator. Data were gathered through in-depth interviews focusing on post-divorce alimony protection and resource accessibility. The informants were selected based on specific criteria: having experienced divorce within the last five years and having utilized the community-provided housing facilities, ensuring an in-depth exploration of their socio-economic resilience. The results show that although widow *ḥabā'ib* homes provide benefits in the form of housing and social support, economic challenges remain major obstacles, including limited access to jobs, business capital, and skills training. Therefore, a more comprehensive empowerment strategy is needed, including access to skills training, sharia-based business capital, and more inclusive social protection policies. The implications of this study emphasize the importance of collaboration between the government, communities, and the private sector in creating sustainable empowerment programs to improve women's welfare and independence after divorce.

**Keywords:**

Divorce; Socio-Economic Resilience; Widow's house; *Ḥabā'ib*; Women's empowerment

**Introduction**

Throughout 2025, the divorce rate in Indonesia increased by more than 15% compared to the previous year.<sup>1</sup> In fact, BPS recorded 399,921 cases in 2024, down from 408,347 cases in 2023 and 448,126 cases in 2022. This increase shows that the previous downward trend is not continuing. The main causes of divorce are constant

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<sup>1</sup> Hamda Sulfinadia et al., "The Phenomenon Marriage Is Scary: Causal Factors and Efforts Faced by Muslim Communities in Indonesia," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (2025): 355-77, <https://doi.org/10.29240/jhi.v10i1.12414>.

disagreements and quarrels,<sup>2</sup> followed by economic problems<sup>3</sup> and domestic violence.<sup>4</sup> Regionally, West Java recorded the highest number, followed by East Java and Central Java.<sup>5</sup> This fact emphasizes that family resilience is still fragile and needs mitigation through social policies and family institutional development.<sup>6</sup>

Divorce has a major impact on family structure and stability, especially in the context of Indonesian society that upholds strong religious and social values.<sup>7</sup> One interesting phenomenon is the concept of a "widow's house," a facility provided for *habaib's* ex-wife, in order to provide shelter and protection after divorce.<sup>8</sup> These facilities serve not only as a place to live, but also as social and spiritual support for post-divorce women. East Jakarta was chosen as the location of the study because of its socio-economic characteristics that reflect the challenges in meeting basic needs, including housing.

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<sup>2</sup> Durotun Nafisah et al., "Comparative Analysis of Islamic Family Law and Normative Law: Examining the Causes of Divorce in Purwokerto, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 2 (2024): 846–71, <https://doi.org/10.22373/sjhk.v8i2.16825>.

<sup>3</sup> Efa Rodiah Nur, Fathul Mu'in, and Hamsidar Hamsidar, "The Reconstruction of the Livelihood Concept from a Mubadalah Perspective in Lampung Province," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 3 (2023): 1897–1920, <https://doi.org/10.22373/sjhk.v7i3.17613>.

<sup>4</sup> Ira Yudistira, "Prediction of Divorce Data in Pamekasan District Based on Comparison of Exponential Smoothing and Moving Average," *Tensor: Pure and Applied Mathematics Journal* 5, no. 2 (2025): 67–78, <https://doi.org/10.30598/tensorvol5iss2pp67-78>.

<sup>5</sup> Alex Kusmardani, "The Dynamics of Divorce in Indonesian Muslim Families," *Daengku: Journal of Humanities and Social Sciences Innovation* 4, no. 5 (2024): 739–52, <https://doi.org/10.35877/454ri.daengku2756>.

<sup>6</sup> Yinying Zhang, Yiwen Hu, and Min Yang, "The Relationship between Family Communication and Family Resilience in Chinese Parents of Depressed Adolescents: A Serial Multiple Mediation of Social Support and Psychological Resilience," *BMC Psychology* 12, no. 1 (2024): 1–11, <https://doi.org/10.1186/s40359-023-01514-7>.

<sup>7</sup> Abd Rahman Dahlan et al., "Women's Post-Divorce Rights in Malaysian and Indonesian's Court Decisions," *Ahkam: Jurnal Ilmu Syariah* 23, no. 1 (2023): 191–212, <https://doi.org/10.15408/ajis.v23i1.27967>.

<sup>8</sup> Fahmi Tiara Rahma Andrea and Zakiah Nurul Awaliyah, "Fulfillment of the Rights of Wife and Children Post Divorce," *MILRev: Metro Islamic Law Review* 1, no. 2 (2022): 231–42, <https://doi.org/10.32332/milrev.v1i2.6211>.

After the divorce, *ḥabā'ib* ex-wife faces significant challenges related to the social stigma attached to the titles '*ḥabā'ib*' and '*syarīfah*'.<sup>9</sup> The former indicates a direct descendant of the Prophet Muhammad pbuh, while the latter is a title for a woman of that descent. Although this title carries respect, divorce can lead to a change in social status that affects the public's perception of *ḥabā'ib* ex-wife, especially among those outside the *syarīfah* community. This stigma can add to the psychological and social burden, given the high expectations that individuals with this bloodline often face.<sup>10</sup>

In addition to social stigma, *ḥabā'ib*'s ex-wife also faces challenges in meeting her economic and emotional needs after divorce.<sup>11</sup> Their roles as single mothers often require adjusting to multiple roles, including being breadwinners and babysitters.<sup>12</sup> Divorced individuals are likely to carry out maternal and paternal duties, including parenting and providing for themselves, which can affect their family's resilience.<sup>13</sup> In addition, the lack of adequate social support and facilities for single mothers can worsen their condition, given that the social structures are often designed for families with two

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<sup>9</sup> Yisa Olorunda Ph D, "Talāq: Negative Effects on the Couple and Their Children: The Islamic Perspective," *Journal of Education and Practice* 14, no. 14 (2023): 10-16, <https://doi.org/10.7176/jep/14-14-02>.

<sup>10</sup> Irum Tahira, "Social Adjustment of Divorced Women: A Study of District Gujrat," *Journal of Social Sciences Review (JSSR)* 3, no. 2 (2023): 940-50, <https://doi.org/https://doi.org/10.54183/jssr.v3i2.330>.

<sup>11</sup> Krystal Wilkinson and Julia Rouse, "Solo-Living and Childless Professional Women: Navigating the 'Balanced Mother Ideal' over the Fertile Years," *Gender, Work and Organization* 30, no. 1 (2023): 68-85, <https://doi.org/10.1111/gwao.12900>; Susan Harkness, "The Accumulation of Economic Disadvantage: The Influence of Childbirth and Divorce on the Income and Poverty Risk of Single Mothers," *Demography* 59, no. 4 (2022): 1377-1402, <https://doi.org/10.1215/00703370-10065784>.

<sup>12</sup> Maria Svensson, Håkan Jönson, and Susanna Johansson, "Stigma-Related Barriers to Participation in Support Groups for Children: Social Workers' Experiences and Destigmatizing Strategies," *Child and Family Social Work* 29, no. 1 (2024): 24-34, <https://doi.org/10.1111/cfs.13048>.

<sup>13</sup> Milla Salin et al., "Single Earners and Carers during Lockdown: Everyday Challenges Faced by Finnish Single Mothers during the COVID-19 Pandemic," *International Journal of Sociology and Social Policy* 43, no. 13-14 (2023): 146-60, <https://doi.org/10.1108/IJSSP-03-2023-0051>; Tara Koster et al., "Parenting in Postdivorce Families: The Influence of Residence, Repartnering, and Gender," *Journal of Marriage and Family* 83, no. 2 (2021): 498-515, <https://doi.org/10.1111/jomf.12740>.

parents.<sup>14</sup> Therefore, the provision of facilities and support for *ḥabā'ib* ex-wives is important to increase resilience of the family after divorce, even though it is only intended for *ḥabā'ib* widows who are unable to afford and are willing to occupy the designated facilities.

Although a number of studies have addressed family resilience after divorce, particularly those focusing on social assistance for women, such as widows' home facilities, they tend to emphasize Indonesia's socio-religious context only. Most of the existing literature likely ignore the important role of religious aspects in shaping the experience and resilience after divorce, such as the findings of Tomás Cano<sup>15</sup> Susan Harkness<sup>16</sup> Isabel Shutes<sup>17</sup> and Lisbeth A. Pino Gavidia et al.<sup>18</sup> In this case, there is a gap in understanding how widowhood facilities, which are usually seen as a form of social support, interact with larger social and religious structures. This research aims to fill the gap by analyzing in depth the role of these facilities in increasing the resilience of the *ḥabā'ib* ex-wife's family, as well as its impact on their well-being in the context of strong social and religious life. Thus, this study is expected to provide a new perspective on the study of family resilience after divorce in Indonesia.

Based on the background and urgency, the formulation of this research problem is focused on three main interrelated aspects, namely: (1) how the social and religious protection for the ex-wife of the *ḥabā'ib* community manifested; (2) how the role of housing facilities for the ex-wife of the *ḥabā'ib* is implemented as a bridge between post-divorce *nafaqah* and the potential for reconciliation (*rujū'*)? and (3) How the

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<sup>14</sup> Marcel Van Der Linden, "Revisiting the Old Dilemmas," *International Labor and Working-Class History* 106 (2024): 347-56, <https://doi.org/10.1017/S0147547924000292>.

<sup>15</sup> Tomás Cano and Pablo Gracia, "The Gendered Effects of Divorce on Mothers' and Fathers' Time with Children and Children's Developmental Activities: A Longitudinal Study," *European Journal of Population* 38, no. 5 (2022): 1277-1313, <https://doi.org/10.1007/s10680-022-09643-2>.

<sup>16</sup> Harkness, "The Accumulation of Economic Disadvantage: The Influence of Childbirth and Divorce on the Income and Poverty Risk of Single Mothers."

<sup>17</sup> Isabel Shutes, "Immigration Policies and the Risks of Single Parenthood for Migrant Women," *Annals of the American Academy of Political and Social Science* 702, no. 1 (2022): 149-62, <https://doi.org/10.1177/00027162221124409>.

<sup>18</sup> Lisbeth A. Pino Gavidia et al., "COVID-19 Attributed Changes of Home and Family Responsibilities among Single Mothers," *Journal of Family Issues* 44, no. 9 (2023): 2492-2503, <https://doi.org/10.1177/0192513X221105247>.

protection of post-divorce alimony analyzed through the gap between classical *fiqh* theory and the actual practices in the *ḥabā'ib* circle? This research, therefore, aims to examine integration between *fiqh* norms, *ḥabā'ib* social traditions, and institutional practices in realizing women's welfare after divorce.

## Methods

This study employs a qualitative socio-legal method<sup>19</sup> analyzed through the lens of social resilience theory to examine the implementation and impact of housing facilities for widows of ex-*ḥabā'ib* wives in East Jakarta. Data were gathered through participant observation and in-depth interviews with seven purposively selected informants: six divorced *ḥabā'ib* women with children (coded RO, AM, SA, KH, DE, and FA) and one board of trustees (coded UK). The selection criteria focused on those residing in the provided housing for at least one year to ensure a deep understanding of post-divorce resilience. We conducted the fieldwork over six months, using an interview guide centered on economic maintenance and social stigma. To maintain brevity, theoretical definitions of triangulation were replaced with practical application: primary data were directly cross-referenced with a thematic analysis of Islamic family law and Indonesian marriage regulations to examine the implementation of alimony protection.

## Result and Discussion

### Life After Divorce: Field Insights from the Ḥabā'ib Community

In Islamic law, the provision of housing facilities for divorced *Ḥabā'ib* women can be interpreted as an institutionalized form of *nafaqah* (maintenance) and *maṣlahah* (public interest).<sup>20</sup> While classical jurisprudence often limits a husband's obligation to the *'iddah* period, the community's collective support through these facilities reflects the broader *maqāṣid asy-syarī'ah*, specifically the protection of lineage (*ḥifz*

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<sup>19</sup> Kaharuddin, "Legal Sociology Approach: A Critical Study on Understanding the Law," *Veteran Law Review* 6, no. 1 (2023): 54–69, <https://doi.org/https://doi.org/10.35586/velrev.v6iSpecialIssues.4955>.

<sup>20</sup> Lilik Andar Yuni and Akhmad Haries, "Protection of Women's Rights After Divorce in Religious Courts: What Makes this Mission Difficult to Achieve?," *Mazahib: Jurnal Pemikiran Hukum Islam* 23, no. 2 (2024): 595–630, <https://doi.org/10.21093/mj.v23i2.7958>.

*an-nasl*) and soul (*hifz an-nafs*).<sup>21</sup> This field insight demonstrates that the protection of ex-wives is not merely a social act but a structural implementation of Islamic social justice, ensuring that women's dignity remains intact despite the absence of a former husband's direct responsibility.

After a divorce, women face a transformation of identity and a decline in social status within their religious and social communities.<sup>22</sup> Social identity theory underlines that self-esteem depends on group membership,<sup>23</sup> so that when their positions shift, identity conflicts arise.<sup>24</sup> This is mainly valid for divorce events because, as it happens, social support from the previous community might likely decline, so divorcees have to build new networks and begin a new life.<sup>25</sup> Furthermore, the change of status due to divorce gives rise to veiled discrimination and isolation.<sup>26</sup> Divorce is not just a personal event, but an experience that demands social reconstruction and confronts real stigma.<sup>27</sup>

The above description might be more featured in an exclusive community like that of *Haba'ib*. The results of interviews with RO, AM, SA, KH, DE, and FA, all of whom reside in the community-provided

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<sup>21</sup> Muhamad Isna Wahyudi et al., "The Implementation of Alimony Protection for Divorced Women in Indonesia: A Maqasid al-Shariah Perspective," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 18, no. 1 (2023): 50–74, <https://doi.org/10.19105/al-ihkam.v18i1.7924>.

<sup>22</sup> Jennifer Malik et al., "The Evolving Experiences and Impacts of Divorce for Women Living in Palestine: A Mixed-Method Narrative Analysis," *Journal of Gender Studies* 33, no. 8 (2024): 1052–67, <https://doi.org/10.1080/09589236.2024.2337092>.

<sup>23</sup> Chetan Khadka, "Social Identity Theory and Group Behavior," *TUTA Journal* 11, no. 1 (2024): 105–20, <https://doi.org/10.3126/tutaj.v12i1.74063>.

<sup>24</sup> Agnieszka Golec de Zavala et al., "Low Self-Esteem Predicts out-Group Derogation via Collective Narcissism, but This Relationship Is Obscured by in-Group Satisfaction," *Journal of Personality and Social Psychology* 119, no. 3 (2020): 741–64, <https://doi.org/10.1037/pspp0000260>.

<sup>25</sup> Junjie Wang and Jialiang Guo, "Disembedding and Re-Embedding: The Online Interaction Mechanisms of Divorced Youth in China," *Frontiers in Psychology* 15, no. May (2024): 1–15, <https://doi.org/10.3389/fpsyg.2024.1413129>.

<sup>26</sup> Katie Prizeman, Netta Weinstein, and Ciara McCabe, "Effects of Mental Health Stigma on Loneliness, Social Isolation, and Relationships in Young People with Depression Symptoms," *BMC Psychiatry* 23, no. 1 (2023): 1–15, <https://doi.org/10.1186/s12888-023-04991-7>.

<sup>27</sup> Muhammad Syarifudin and Riska Mutiah, "The Social Implications of Stigma on Divorcees in Sasak Society: A Phenomenological Study in Lombok Tengah," *Jurnal Partisipatoris* 6, no. 2 (2024): 59–70, <https://doi.org/10.22219/jp.v6i2.35530>.

housing, reveal that divorce triggers a profound transformation in their social roles and status. These significant shifts within the community's hierarchy compel them to adapt and strategically construct new social networks to maintain their socio-economic resilience. This is as stated by RO who said:

“...Before the divorce, I held a significant role in supporting my husband’s religious activities and actively participated in the *ḥabā’ib* community. After the divorce, I had to rebuild my social identity while facing various forms of stigma from my surroundings...”<sup>28</sup>

It shows how divorce forces women to rebuild their social identities after losing the legitimacy gained through participation in the religious activities of their husbands and *the ḥabā’ib* community. They face stigma, marginalization, and declining social status.<sup>29</sup> These experiences demand that women re-navigate social networks, form new supports, and maintain self-esteem. It becomes clearer how divorce is not just a personal event, but a tipping point that tests the ability to socially adapt and reconstruct identity in the context of the community.<sup>30</sup> AM emphasizes this by stating that:

“... After the divorce, I had to build a new social network to survive socially and economically, especially since I come from a family with limited economic conditions, so dependence on external support becomes important...”<sup>31</sup>

The excerpt describes how post-divorce women face immense socio-economic pressures necessitating new survival networks. Reliance on external support highlights structural failures in legal

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<sup>28</sup> RO, *Interview*, January 20, 2025.

<sup>29</sup> Louisa Hohmann et al., “Perceived Epilepsy-Related Stigma Is Linked to the Socioeconomic Status of the Residence,” *Frontiers in Public Health* 10, no. 2 (2022): 1–11, <https://doi.org/10.3389/fpubh.2022.952585>.

<sup>30</sup> B. Chibbymuthu, “Consequences of Gender Identity-Based Stigma on Transgender Individuals,” *Integrated Journal for Research in Arts and Humanities* 5, no. 2 (2025): 238–45, <https://doi.org/10.55544/ijrah.5.2.30>.

<sup>31</sup> AM, *Interview*, January 20, 2025.

protection and maintenance enforcement.<sup>32</sup> KH's following experience as a sole breadwinner exemplifies the neglect of *nafaqah al-awlād*, a mandatory paternal obligation. Consequently, community housing serves as a *maṣlahah*-based intervention to mitigate *ḍarar* (harm) caused by non-compliance with Islamic duties. This phenomenon underscores how divorce triggers complex identity reconstruction, where communal safety nets compensate for legal inequities and provide a lifeline for vulnerable ex-wives. KH said so:

"... I have to work extra to meet the living needs and education costs of my two children who are still in primary and secondary school, so the economic burden becomes much heavier..."<sup>33</sup>

It is clear how the economic burden of post-divorce encourages women to work extra to meet the living and educational needs of their children. This situation underscores their financial vulnerability while also highlighting the inequality of gender responsibility.<sup>34</sup> The dual pressures between work and childcare force them to set survival strategies, while building social and economic independence that challenges environmental stigma. Furthermore, DE said:

"... I have difficulty finding a job because I lack work experience outside the home. Before the divorce, all my financial needs were borne by my ex-husband, so I did not have the economic skills to be independent, leaving me facing significant economic pressure..."<sup>35</sup>

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<sup>32</sup> Jennifer Malik et al., "The Evolving Experiences and Impacts of Divorce for Women Living in Palestine: A Mixed-Method Narrative Analysis," *Journal of Gender Studies* 33, no. 8 (2024): 1052-67, <https://doi.org/10.1080/09589236.2024.2337092>.

<sup>33</sup> KH, *Interview*, January 15, 2025.

<sup>34</sup> Daniel Brüggmann, "Women's Employment, Income and Divorce in West Germany: A Causal Approach," *Journal for Labour Market Research* 54, no. 1 (2020), <https://doi.org/10.1186/s12651-020-00270-0>; Emilda Firdaus et al., "Has Women's Participation in Local Government Been Strengthened? A Legal and Political Analysis in Riau Province?," *Journal of Indonesian Legal Studies* 9, no. 1 (2024): 155-86, <https://doi.org/10.15294/jils.vol9i1.4540>.

<sup>35</sup> DE, *Interview*, January 20, 2025.

The lack of experience working outside the home makes women face high economic vulnerability after divorce.<sup>36</sup> Financial dependence on previous husbands weakens their ability to be independent, so they have to face economic pressures while building a capacity for independence that they did not previously have, confirming how divorce forces an urgent reconstruction of social and economic identity. The same thing was said by DE:

“... I chose to start a small business in the culinary field, but was hit by difficulties in obtaining enough capital to develop it. This condition reinforces the economic challenges that I have to overcome for my financial independence...”<sup>37</sup>

On the other hand, DE’s case implies how post-divorce entrepreneurship faces severe capital constraints, forcing women into subsistence-level survival rather than sustainable independence.<sup>38</sup> Accordingly, FA’s experience highlights how limited resources stifle growth, signaling a gap in the protection of property (*ḥifẓ al-māl*). From an Islamic legal lens, providing shelter is insufficient; true *maṣlaḥah* requires a shift from consumptive aid to productive empowerment through *waqf* or *qard al-ḥasan* to ensure long-term resilience.<sup>39</sup> The FA’s testimony is also almost identical:

“... I face obstacles in obtaining sufficient business capital to develop my business, so that my business can only run limited and is only able to meet my daily needs...”<sup>40</sup>

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<sup>36</sup> Grace Low, “Working Through Desistance: Employment in Women’s Identity and Relational Desistance,” *British Journal of Criminology* 64, no. 4 (2024): 846–62, <https://doi.org/10.1093/bjc/azad064>.

<sup>37</sup> DE, *Interview*, January 20, 2025.

<sup>38</sup> Natia Surmanidze et al., “Empowering Small Businesses in Georgia: Access To Finance, Economic Resilience, and Sustainable Growth,” *Agora International Journal of Economical Sciences* 17, no. 2 (2023): 158–69, <https://doi.org/10.15837/aijes.v17i2.6453>.

<sup>39</sup> Hanaa Baraja and Harmon Chaniago, “Investigation of Business Capital and Product Innovation in Culinary Business Development: Evidence from a Densely Populated City,” *Futurity Economics & Law* 3, no. 3 (2023): 94–112, <https://doi.org/10.57125/fel.2023.09.25.06>.

<sup>40</sup> FA, *Interview*, January 20, 2025.

Likely, limited capital restricts business growth to basic survival, highlighting structural barriers to independence. Despite social marginalization and negative stereotypes, divorced women build resilience by acquiring skills and leveraging religious-communal networks. These adaptation strategies are essential to counter gender inequality and the loss of marital resources in patriarchal structures.

### **The Ḥabā'ib Housing Facility: Between Post-Divorce Nafaqah and Reconciliation (Rujū') Possibility**

The *ḥabā'ib* community provides integrated housing as a spiritual sanctuary and extended *nafaqah* for divorced women. Field data indicate how the facilities are primarily chosen to avoid social stigma and preserve dignity, rather than to facilitate reconciliation (*rujū'*).<sup>41</sup> Legally, this serves as a 'transitional *maṣlahah*, ensuring the ex-wife remains under communal moral supervision. All six informants prioritized socio-economic and spiritual security over marital restoration. This model functions as a communal safety net, upholding the woman's *murū'ah* within the religious ecosystem.

In Islamic tradition, honoring the Prophet's descendants (*ḥabā'ib*) reflects respect for their spiritual lineage.<sup>42</sup> While they serve as moral guides, many ex-wives face severe socio-economic challenges post-divorce. *Rābiṭah al-'Alawiyah*, the primary organization for Indonesia's *Ḥaḍramī* diaspora, intervenes in it by providing housing to ensure dignity and empowerment.<sup>43</sup> The organization institutionalizes *nafaqah* through communal housing, providing indefinite residential support for widows unless they voluntarily remarry. SA, for example, explained:

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<sup>41</sup> Ahdiyatul Hidayah, "Analysis of the Right of Reconciliation for Wives from the Perspective of Gender Justice and Islamic Law in Indonesia," *An-Nisa': Jurnal Studi Gender dan Anak* 18, no. 1 (2025): 19–36, <https://doi.org/10.35719/annisa.v18i1.302>.

<sup>42</sup> Aziz Miftahus Surur, "Al-Sayyid Muhammad Alawi's Thoughts on The Hadith of Glorifying the Ahl al-Bayt," *Millatī, Journal of Islamic Studies and Humanities* 8, no. 2 (2023): 237–52, <https://doi.org/10.18326/mlt.v8i2.546>.

<sup>43</sup> Ismail Fajrie Alatas, "The Jurisdictional Quest: Representing Religious Authority in the *Ḥaḍramī* Diaspora," *Contemporary Islam* 10, no. 1 (2016): 45–62, <https://doi.org/10.1007/s11562-015-0341-z>.

"... To obtain housing facilities, prospective recipients are required to show proof of legal *nasab* from *Rābiṭah al-'Alawiyyah*. This requirement is important to maintain the effectiveness of the *ḥabā'ib* community empowerment program while facilitating the implementation of children's religious education and activities..."<sup>44</sup>

As mentioned at the excerpt, *nasab* certification ensures program legitimacy and exclusivity, securing a religious environment that preserves *ḥabā'ib* family values and children's education.<sup>45</sup> KH further explained:

"... Proof of descent is a fundamental requirement to ensure the recipient has a valid genealogical relationship with the *ḥabā'ib* community. Each prospective recipient must also be ready to live in a widow's house and follow all established social programs..."<sup>46</sup>

DE added:

"... Status as a *ḥabā'ib* (ex) wife must also be proven through a marriage certificate or other document showing that they were once married to *ḥabā'ib*..."<sup>47</sup>

This statement emphasizes formal legality as a condition for the confession of *ḥabā'ib*'s wife. A marriage certificate or official document ensures that genealogical legitimacy is not just a verbal claim but can be verified.<sup>48</sup> This approach combines traditional norms and formal law, while preventing false claims, maintaining the integrity of the

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<sup>44</sup> SA, *Interview*, January 15, 2025.

<sup>45</sup> Ayi Abdurahman et al., "The Role of Family in Building Religious Awareness in Elementary School Children," *BASICA Journal of Arts and Science in Primary Education* 4, no. 1 (2024): 1-10, <https://doi.org/10.37680/basicav4i1.4989>.

<sup>46</sup> KH, *Interview*, January 15, 2025.

<sup>47</sup> DE, *Interview*, January 20, 2025.

<sup>48</sup> Veronica Ferreri, "The Invisible Hard Work of Retrieving Papers: Syrians and the Paradoxes of Integration in Germany," *Citizenship Studies* 26, no. 6 (2022): 816-33, <https://doi.org/10.1080/13621025.2022.2103973>.

community, and ensuring that rights and facilities are provided fairly and legitimately. Meanwhile, FA emphasized:

“... Before obtaining a house, prospective recipients must go through a survey of the feasibility of their previous residence. Houses are given with the status of right of use, not ownership, so that they can be used as long as they are still needed...”<sup>49</sup>

Feasibility surveys reflect the principles of distributive justice, ensuring houses are given to those who really need them.<sup>50</sup> The status of the right of use, not ownership, affirms that the facility is temporary and needs-based, while maintaining institutional control and the sustainability of social programs. This approach prevents abuse and strengthens the integrity of resource allocation. RO also added:

“...The facilities available include subsidies for children's education, assistance with daily consumption, and health support. This assistance is very important to maintain family welfare while preventing post-divorce economic difficulties...”<sup>51</sup>

It reflects how social facilities function as an instrument to mitigate post-divorce risks by providing institutionalized protection for vulnerable widows.<sup>52</sup> Education subsidies, consumption assistance, and health support not only meet basic needs but also serve as a social protection mechanism to maintain the economic and psychological stability of families.<sup>53</sup> This approach reflects the integration between

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<sup>49</sup> FA, *Interview*, January 20, 2025.

<sup>50</sup> Daniël Bossuyt, “Who Owns Collaborative Housing? A Conceptual Typology of Property Regimes,” *Housing, Theory and Society* 39, no. 2 (2022): 200–216, <https://doi.org/10.1080/14036096.2021.1888788>.

<sup>51</sup> RO, *Interview*, January 20, 2025.

<sup>52</sup> Haji Ur Rahman et al., “The Role of Social Support in Mitigating Mental Health Challenges of Divorced Women and Their Children,” *The Critical Review of Social Sciences Studies* 3, no. 1 (2025): 2114–25, <https://doi.org/10.59075/75gvng05>.

<sup>53</sup> Andreas Koch, “The Impact of Contemporary Housing Functions on Its Social Sustainability,” in *Sustainable Housing*, ed. Amjad Almusaed and Asaad Almssad (London: Intech Open, 2022), 1–16, <https://doi.org/10.5772/intechopen.99277>.

rights-based social policies and preventive interventions to reduce economic vulnerability. AM emphasized:

“... Widow's houses create a supportive social environment, where residents help each other. Mandatory involvement in spiritual and economic programs, including sewing training, supports the financial independence of mothers...”<sup>54</sup>

The testimonies imply how the house functions as a social ecosystem that fosters solidarity among residents, creating a communal safety net. The obligation to participate in spiritual and economic programs further demonstrates the integration between moral development and financial independence,<sup>55</sup> especially through training in skills. It becomes clear how the system was well set for the goodness of beneficiaries, as echoed by one of them as follows:

“... All administrative requirements and verification mechanisms aim to maintain the integrity of the program and ensure targeted assistance. The program is also designed to improve the welfare, education, health, and economic independence of the widows of the ex-wives of *ḥabā'ib*...”<sup>56</sup>

All in all, the house is a *maṣlahah*-based ecosystem promoting holistic empowerment and economic independence through spiritual-vocational programs. It transforms shelters into communal safety nets, compensating for absent alimony. Table 1 summarizes field findings, mapping perspectives between the foundation and residents:

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<sup>54</sup> AM, *Interview*, January 20, 2025.

<sup>55</sup> Carolina Gallo Garcia, “Empowering Refugee Women in Brazil: The Moral Economy of Corporate-Sponsored Initiatives for Social Integration,” *Journal of Refugee Studies* 38, no. 4 (2025): 1026–42, <https://doi.org/10.1093/jrs/feaf027>.

<sup>56</sup> FA, *Interview*, January 20, 2025.

**Table 1.** Stakeholder Perspectives and Islamic Legal Analysis

Feature	Provider Perspective	Residents Perspective	Islamic Law Term
Primary goal	Integrity & targeted aid	Security & social sanctuary	<i>Maṣlaḥah mursalah</i>
Focus area	Administration & verification	Skill upgrading (sewing) & support	<i>Ḥifz al-māl</i>
Key outcome	Institutional welfare	Resilience & solidarity	<i>At-takāful al-ijtimā'ī</i>

Table 1 shows how homes for the widows of *ḥabā'ib*'s ex-wives provide shelter while supporting social, economic, and educational independence in a relatively long-term scheme. Strict administrative requirements ensure targeted delivery of housing, subsidies, and vocational training. By integrating health support and spiritual programs, this facility strengthens family solidarity and socio-economic resilience to the right target. Ultimately, this communal model institutionalizes *maṣlaḥah* by filling the structural void in *nafaqah* enforcement, transforming the protection of lineage (*ḥifz an-nasl*) into sustainable empowerment.

### Post-Divorce Alimony Protection: Fiqh Theory vs Ḥabā'ib Practice

From the perspective of *fiqh* (Islamic jurisprudence), a divorced woman retains rights to *mut'ah* (consolatory gift), *nafaqah al-iddah* (maintenance during the waiting period), and *ḥaḍānah* (child custody) for children before the age of *mumayyiz* (discernment),<sup>57</sup> all rooted in *maqāṣid asy-syarī'ah* (objectives of Islamic law) to safeguard the soul (*ḥifz an-nafs*), honor (*ḥifz al-'ird*), and lineage (*ḥifz an-nasl*).<sup>58</sup> While classical

<sup>57</sup> Syifa Fachrunisa, "Judges' Perspectives on the Determination of the Amount of Mut'ah, Childbirth Costs, and Child Sustenance in Divorce Cases (The Study on the Court's Decision Number 808/Pdt.G/2021/Pa. Kab. Kdr)," *El-Ussrah: Jurnal Hukum Keluarga* 6, no. 1 (2023): 54-70, <https://doi.org/https://doi.org/10.22373/ujhk.v6i1.15537>.

<sup>58</sup> Rahmat Hidayat, "Review of Maqāṣid Al-Sharī'ah Concerning the Fulfillment of Child Rights Post-Divorce in Budi Aji Village, Simpang Pematang District, Mesuji

fiqh treats *nafaqah* (maintenance) as an individual debt, the *ḥabā'ib* address judicial enforcement gaps through *maṣlahah* (public interest) and *at-takāful al-ijtimā'ī* (social solidarity)<sup>59</sup> as explained in Table 2.

**Table 2.** Comparative Analysis of Alimony Protection Frameworks

Aspect	Theoretical <i>Fiqh</i>	<i>Ḥabā'ib</i> Practice
Responsibility	Individual: The father is the sole legal bearer of maintenance debt.	Communal: The institution/foundation acts as the primary social protector.
Mechanism	Legal Enforcement: Reliance on Religious Court orders and judicial coercion.	Social Safety Net: Reliance on communal housing and institutional support.
Effectiveness	Should be enforced, yet often neglected due to difficult execution and lack of legal loopholes.	High: Guaranteed access through verified <i>nasab</i> (lineage) and community membership.
Form	Monetary: Maintenance rights provided as cash alimony.	Transformative: Conversion of rights into housing, skills, and social facilities.

Table 2 shows that the *ḥabā'ib* community has conducted a sociological contextualization of Islamic family law. They responded to the weaknesses in the implementation of theoretical *Fiqh* by creating an institutional ecosystem that prioritizes preventative, transformative, and long-term communal social protection, rather than relying solely on reactive litigation law. It shows that provision of maintenance and

Regency," *Al-Risalah Forum Kajian Hukum dan Sosial Kemasyarakatan* 22, no. 2 (2022): 213–28, <https://doi.org/10.30631/alrisalah.v22i2.1254>.

<sup>59</sup> Silviana, Zulkifli, and Jumni Nelli, "Nafkah Iddah After Divorce Hadith Perspective," *Al-Battar: Jurnal Pamungkas Hukum* 1, no. 1 (2024): 60–87, <https://doi.org/10.52496/1f7e1564>.

protection for women after divorce is not only seen as a legal obligation, but also as a moral and social manifestation of Islamic teachings that emphasize justice, compassion, and respect for women's dignity. RO and AM explained:

"... The responsibility of the husband through *Rābiṭah al-'Alawiyah* continues after divorce with the maintenance of *'iddah* and *mut'ah*, as a form of justice and affection, affirming that the social-spiritual responsibility does not end during divorce..."<sup>60</sup>

Therefore, fulfillment of post-divorce maintenance is a tangible manifestation of the values of *maqāṣid asy-syarī'ah*, especially in safeguarding the soul (*ḥifẓ an-nafs*) and honor (*ḥifẓ al-'ird*) of women,<sup>61</sup> although this might now be verbally mentioned by those who initiate and practice it. The practice among *the ḥabā'ib* furthermore reflects the practice of *fiqh al-usrah*, which does not stop at the legal aspect but also emphasizes the value of empathy and social responsibility as exemplified by the Prophet Muhammad pbuh as told so:

"... *Rābiṭah al-'Alawiyah's ḥabā'ib* widow's house program protects post-divorce women through financial assistance, spiritual coaching, child education, and skills training to maintain social honor according to prophetic messages..."<sup>62</sup>

In practice, *Rābiṭah al-'Alawiyah's* approach reflects the *at-takāful al-ijtimā'ī* paradigm, which is social solidarity based on Islamic values.<sup>63</sup> This form of protection goes beyond the formal legal dimension of *fiqh*, because it integrates economic, social, and spiritual aspects in a comprehensive system of protection. This pattern can be

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<sup>60</sup> RO and AM, *Interview*, January 20, 2025.

<sup>61</sup> Asrori Asrori et al., "Interconnection of the Caper E-Motion System as a Guarantee of Protection of Women's and Children's Rights After Divorce in the Religious Courts of Bengkulu, Indonesia," *SMART: Journal of Sharia, Traditon, and Modernity* 3, no. 2 (2023): 1-13, <https://doi.org/10.24042/smart.v3i2.20015>.

<sup>62</sup> AM and FA, *Interview*, January 20, 2025.

<sup>63</sup> Meirison Meirison, Tuti Unani, and Kasmidin Kasmidin, "Social Justice and Poverty: Islamic Economic Perspective," *Li Falah: Jurnal Studi Ekonomi dan Bisnis Islam* 7, no. 1 (2022): 50-64, <https://doi.org/10.31332/lifalah.v7i1.2225>.

compared to the social security *model* in classical Islamic law, which aims to realize the common good (*maṣlahah 'āmmah*). This is enforced by following SA's explanation:

"... *Rābiṭah al-'Alawiyah* views the protection of post-divorce alimony as a moral-legal responsibility to maintain the life, honor, and prevent the economic and social difficulties of the former woman of the late *ḥabā'ib*..."<sup>64</sup>

This shows clearly the compatibility between social practices among the *ḥabā'ib* and the principle of *maṣlahah mursalah*.<sup>65</sup> In this context, the protection of women is not only because of the status of *nasab*, but as an effort to uphold social justice and the welfare of the people.<sup>66</sup> This understanding reflects the deep spiritual dimension of Islamic law as affirmed by:

"... The model of protection for the widow of the ex-wife of *ḥabā'ib* is not only material, but also educational. Beneficiaries are required to participate in *ta'lim* assemblies, sewing training, and family economic development programs..."<sup>67</sup>

All in all, post-divorce alimony among *ḥabā'ib* applies social *fiqh*, prioritizing women's welfare, honor, and independence. By combining shelter with spiritual and economic coaching, this program actualizes *maqāṣid asy-syari'ah*, upholding dignity, justice, and family resilience through moral and social responsibility based on Islamic values.

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<sup>64</sup> SA, *Interview*, January 15, 2025.

<sup>65</sup> T Jamaluddin et al., "The Effectiveness of Child Protection Through Marriage Dispensation Policy in Maslāḥah Perspective," *American Journal of Society and Law* 2, no. 2 (2023): 20–28, <https://doi.org/10.54536/ajsl.v2i2.1395>.

<sup>66</sup> Zaitun Abdullah, Putri Ayu Maharani, and Universitas Pancasila, "Unveiling the Enigma: Exploring Regulated Marriage Age Limits from the Lens of Maslahah Mursalah," *Nurani: Jurnal Kajian Syari'ah dan Masyarakat* 24, no. 1 (2024): 119–38, <https://doi.org/https://doi.org/10.19109/s0t9g986>.

<sup>67</sup> KH, *Interview*, January 15, 2025.

## **Conclusion**

This study confirms that divorce in the *ḥabā'ib* community presents complex social, economic, and psychological challenges for women. The widow's house facilities provided by *Rābiṭah al-'Alawiyah* have proven to be important in maintaining the resilience of the family after divorce through the provision of housing, social support, and spiritual and economic guidance. However, the effectiveness of this program is still limited by *nasab*-based selection and limited resources, so it has not fully reached other groups of women who are also vulnerable. These findings suggest that post-divorce protection needs to be directed towards a more inclusive, sustainable, and *maqāṣid asy-syari'ah*-based approach in order to strengthen women's social justice and economic independence. The integration of *fiqh* values, *ḥabā'ib* social traditions, and more adaptive public policies is key to building a just and sustainable protection system. This research contributes to the development of a social protection model based on Islamic values that is relevant to the context of modern society, while also opening up space for cross-community comparative studies to evaluate the effectiveness of spiritual, economic, and social approaches in strengthening family resilience after divorce.

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