

Protection of Post-Divorce Rights According to Islamic Family Law

Ni'matul Mudawamah

Universitas Sunan Giri Surabaya, Indonesia

ARTICLE INFO

Keywords:

protection;
right;
children;
divorce;
Islamic Family Law

Article history:

Received 2026-02-19

Revised 2026-03-23

Accepted 2026-04-27

ABSTRACT

Divorce is a social phenomenon that cannot be avoided and has a direct impact on the survival and welfare of children. In the context of Islamic family law, the protection of children's rights is a very important aspect to ensure that children do not become victims of the breakdown of parental relationships. This study aims to analyze the concept of protection of children's rights after divorce, examine its implementation in society, and formulate efforts to improve this protection based on the perspective of Islamic family law. The method used is normative legal research with a qualitative approach based on literature studies, using data sources in the form of the Qur'an, hadith, jurisprudence, laws and regulations, and relevant scientific journals. The data collection technique is carried out through documentation and analyzed using descriptive-analytical methods. The results of the study show that Islamic family law has comprehensively regulated the rights of children after divorce, including the right to maintenance, parenting (hadhanah), education, affection, and protection of children's identity and future. However, implementation in the community still faces various obstacles, especially in the fulfillment of maintenance and parenting that has not been running optimally due to economic factors and low parental awareness. The conclusion of this study confirms that the protection of children's rights in Islamic family law has a strong normative basis, but requires strengthening in the implementation aspect through increasing awareness, law enforcement, and social roles to ensure the fulfillment of children's rights in a sustainable manner.

This is an open access article under the [CC BY](https://creativecommons.org/licenses/by/4.0/) license.



Corresponding Author:

Ni'matul Mudawamah

Universitas Sunan Giri Surabaya, Indonesia; mudawamahnimatul@gmail.com

1. INTRODUCTION

Divorce is an unavoidable social phenomenon in the dynamics of family life, including in Muslim society. Although Islam views marriage as a sacred bond and is encouraged to be maintained, divorce is still allowed as a last resort when domestic relationships can no longer be maintained harmoniously (Sari et al., 2025). However, divorce not only has an impact on the breakdown of the relationship between husband and wife, but also has legal and social consequences, especially related to the

protection of post-divorce rights. In Islamic family law, the protection of these rights includes the rights of children, the rights of women (ex-wives), and the obligations of men (ex-husbands) that must be fulfilled in order to achieve justice and benefits (Thorik et al., 2025).

The importance of the study on the protection of rights after divorce lies in the increasing number of divorces in various regions, including in Indonesia. This condition raises various problems, such as the neglect of children's rights, injustice in the division of responsibilities, and the weak implementation of legal norms in practice. Therefore, this study is relevant to examine how Islamic family law regulates and guarantees the protection of post-divorce rights, as well as how it is implemented in people's lives. This research also has academic and practical significance, because it can contribute to the development of the study of Islamic law as well as become a reference for legal practitioners, judges, and the public in understanding rights and obligations after divorce.

In the development of research, studies on the protection of post-divorce rights have been carried out with various approaches. Research by (Husni et al., 2023) emphasizing that Islamic family law pays great attention to the protection of children's rights in divorce. The research shows that both parents have a responsibility to guarantee the rights of the child, such as the right to life, education, health, and security, as well as the importance of agreement in determining child custody. Furthermore, (Sebriyani, 2023) examine the legal protection of children from the perspective of Islamic family law and find that children have a special position with rights that must be protected, including in divorce situations, as well as the importance of parental cooperation in ensuring the welfare of children.

More comprehensive research was conducted by (Arfa & Turnip, 2025) which examines post-divorce rights in an interdisciplinary manner. The results of this study show a paradigm shift in Islamic family law from a classical approach to a more egalitarian contemporary approach, especially in terms of the protection of women's and children's rights. Meanwhile, (Semman, 2025) highlighting the importance of psychological considerations in determining child custody after divorce. This study emphasizes that legal decisions must not only be based on juridical norms, but must also consider the psychological condition of the child in order to ensure overall welfare. On the other hand, (Nurdin, 2023) found that in practice, the fulfillment of children's rights after divorce still faces various obstacles, such as economic limitations, low parental awareness, and other social factors that have an impact on children's welfare.

Although these studies have made significant contributions, there are several differences in views and research gaps that need to be studied further. Some studies tend to focus on normative aspects, while others emphasize empirical or psychological aspects. In addition, there are differences in approaches between classical and contemporary perspectives in Islamic family law, especially related to the concepts of gender justice and child care. This shows that there is a debate about how the concept of post-divorce rights protection should be applied in the modern context without ignoring the basic principles of Islamic law. This research does not only focus on one specific aspect, such as children's rights or women's rights, but comprehensively examines all rights arising after divorce, both from a normative, sociological, and implementive perspective. In addition, this research seeks to connect the provisions of classical Islamic law with the development of contemporary Islamic family law, as well as examine its relevance in the context of modern society. Thus, this study offers a more comprehensive and contextual approach than previous research.

The main purpose of this study is to provide an in-depth understanding of the protection of post-divorce rights in Islamic family law. In particular, there are three objectives to be achieved in this study. First, to analyze the concept of post-divorce rights protection from the perspective of Islamic family law, including children's rights, ex-wife's rights, and ex-husband's obligations. Second, to examine the implementation of the protection of these rights in the practice of community life and identify various obstacles faced. Third, to formulate efforts or solutions in increasing the effectiveness of post-divorce rights protection in accordance with the principles of justice and benefit in Islamic law.

Based on this description, this research is expected to contribute to enriching the scientific treasures of Islamic family law, especially related to the protection of post-divorce rights. In addition,

this research is also expected to be a reference in making policies and judicial practices that are fairer and in favor of the protection of individual rights, especially children and women. With a comprehensive and integrative approach, this research seeks to answer various problems that arise in divorce practice and provide solutions that are relevant to the needs of today's society.

2. METHODS

The research method in this study uses a qualitative approach with a normative legal research type that focuses on literature studies. This approach was chosen because the research aims to examine in depth the concept of protection of rights after divorce according to Islamic family law based on authoritative legal sources. The research subjects in this context are not individuals directly, but relevant documents and literature, such as the Qur'an, hadith, jurisprudence, laws and regulations, as well as the results of previous research related to divorce and the protection of post-divorce rights. The research procedure is carried out through several stages, namely the collection of legal materials, data classification, analysis, and drawing conclusions. The legal materials used include primary legal materials such as the Qur'an and hadith, secondary legal materials in the form of books, scientific journals, and research articles, as well as tertiary legal materials such as dictionaries and encyclopedias.

The main instrument in this study is the researcher himself with the help of documentation techniques as a data collection tool. The data collection technique is carried out through a systematic literature search by selecting relevant and credible sources. Furthermore, the data analysis technique uses a descriptive-analytical analysis method, which is by describing the data that has been collected, then analyzed to find patterns, concepts, and conclusions that are in accordance with the focus of the research. This approach allows the researcher to comprehensively examine the protection of post-divorce rights in Islamic family law and its relevance to contemporary societal conditions.

3. FINDINGS AND DISCUSSION

3.1 *The Concept of Protection of Post-Divorce Children's Rights in Islamic Family Law*

The protection of children's rights after divorce in Islamic family law departs from the principle that children are a mandate that must be maintained intact, both physically, mentally, and spiritually. Divorce does not erase the relationship between parents and children, so that all children's rights remain inherent and must be fulfilled. The Islamic legal framework places children as parties who should not be harmed due to the end of their parents' marital relationship. This teaching emphasizes that divorce is only a change in the status of a husband and wife, not a termination of parental responsibilities. The first right that is the main focus is the right to life and the continuity of the existence of children (Mustaqim, 2026). Islam places this right as the most basic right that must be guaranteed by both parents. Children have the right to be protected from all forms of violence, neglect, and adverse treatment. This principle is in line with the purpose of sharia (maqashid sharia) which places the protection of the soul as one of the main goals. This concept shows that any post-divorce decision must still consider the survival of the child in a proper and dignified manner (Maulida et al., 2025).

The next right is the right of maintenance or hadhanah. Hadhanah refers to the responsibility of childcare which includes care, protection, and early education. Islamic family law stipulates that children who have not been mumayyiz are generally cared for by the mother, because they are considered to have better emotional closeness and caring abilities in the early phases of the child's life. This consideration is not absolute, but is based on the best interests of the child. If the mother does not meet certain conditions, such as not being able to provide proper care, then custody can be transferred to another party who meets the criteria. The right to hadhanah is not only understood as the right of parents, but rather as the right of the child to receive optimal care. This perspective shows that the center of the arrangement is the welfare of the child, not the interests of the parents. This interpretation reinforces that Islamic family law has an orientation that focuses on the protection of the child as a

whole. Children deserve a safe, loving environment, and supports their growth and development (Paqih, 2025).

The right to maintenance is also an important part of the protection of children after divorce. The obligation to provide maintenance remains with the father as the main person in charge of the child's economic needs. Alimony includes basic needs such as food, clothing, shelter, and other needs that support the child's life. This provision shows that divorce does not remove the father's economic obligations to the child. The right to maintenance is a concrete form of responsibility that must be fulfilled in a sustainable manner. The explanation of alimony is not only limited to material aspects, but also reflects moral responsibility. The fulfillment of alimony shows the commitment of the parents to remain present in the child's life even though the marital relationship has ended. This right emphasizes that the welfare of the child is a priority that should not be ignored under any circumstances (Scott, 2024).

The right to education is also an integral part of the protection of children. Islam views education as a fundamental right that must be given to every child. Parents have an obligation to ensure that children receive a proper education, both formal education and moral and religious education. Education not only aims to develop intellectual abilities, but also to shape the character and personality of children. The right to education is closely related to the formation of morals and life values. Children have the right to receive guidance that leads to the formation of a good and responsible personality. This concept shows that Islamic family law is not only oriented to the worldly aspect, but also to the spiritual aspect which is an important part of human life (Kurniawan, 2024).

The right to affection and attention is also an inseparable element of child protection. Children need a stable emotional relationship with both parents. Divorce should not break the relationship, but rather requires an arrangement that still allows the child to receive affection from both parties. This right shows that the emotional aspect has an important role in the development of children. The right to identity and nasab is also maintained in Islamic family law. Children still have a clear nasab relationship with their parents, which has an impact on other rights such as inheritance and family responsibilities. The clarity of nasab is important because it relates to the child's social identity and law. Protection of nasab shows that Islamic family law maintains the family structure even in the event of divorce (Asnang et al., 2024).

The right of inheritance is one of the consequences of the relationship of the nasab that is maintained. The child still has the right to receive inheritance from both parents in accordance with the provisions of Islamic law. This right shows that divorce does not eliminate the legal relationship between the child and his parents. The protection of inheritance rights is part of the guarantee of long-term welfare for the child. An analysis of these various rights shows that Islamic family law has a comprehensive concept of protection. Each right is interrelated and forms a complete unit in ensuring the welfare of the child. This approach reflects that child protection cannot be separated into independent parts, but must be understood as a system that supports each other (Harisi & Abdullah, 2024).

The relationship between the results of this analysis and the purpose of the research can be seen from the emphasis on the conceptual understanding of children's rights after divorce. This discussion answers the question of what rights of children must be protected and how Islamic family law regulates them systematically. This explanation provides a clear picture of the normative framework on which child protection is based. A scientific interpretation of this concept shows that Islamic family law is in harmony with the principle of universal child protection. Values such as justice, responsibility, and the best interests of the child are the basis that is not only relevant in the religious context, but also in the context of modern law. This harmony shows that Islamic family law has the flexibility to be understood in various perspectives.

The similarities with previous research can be seen from the affirmation that children are the parties that must be prioritized in every post-divorce arrangement. Pakarti et al. (2023) emphasize the importance of fulfilling the basic rights of children, while Sebriyani (2023) highlights the special

position of children in Islam. This view is in line with the analysis that shows that child protection is a core part of Islamic family law. Differences arise in the emphasis on the scope of rights discussed more comprehensively. Arfa and Turnip (2025) highlight the development of contemporary concepts, while this discussion emphasizes the structure of fundamental rights. This focus contributes to clarifying the limits and scope of the protection of children's rights conceptually. The next direction of research can be directed towards the development of a more in-depth study on the integration between normative concepts and interdisciplinary approaches. Studies that link legal aspects with psychology and education will provide a more comprehensive understanding of the needs of children after divorce. This approach is expected to be able to enrich the analysis and make a broader contribution to the development of Islamic family law.

3.2 Analysis of the Implementation of Post-Divorce Protection of Children's Rights in the Community

The reality of the protection of children's rights after divorce shows that there is a striking discrepancy between the normative provisions in Islamic family law and the practices that occur in society. The main concern in this context tends to be focused on the two most basic rights, namely the right to maintenance and the right to care (*hadhanah*), because both have a direct influence on the survival and development of children. Normatively, these two rights have been clearly and firmly regulated, even placed as obligations that cannot be suspended. However, conditions in the field show that the fulfillment of these two rights still often encounters obstacles, both structural and cultural, so that children as parties who should be protected are actually in a vulnerable position (Misbakhudin, 2025).

The right to alimony, which is the primary responsibility of the father, is often not carried out consistently after the divorce occurs. This phenomenon is not only casuistic, but shows a pattern that repeats itself in various social contexts. Some fathers no longer provide support on a regular basis, and in some cases even choose to give up these responsibilities completely. The reasons given are not always related to economic limitations, but are also influenced by a weak awareness of parental obligations. Divorce in practice is often mistakenly understood as the termination of the entire relationship, including responsibility for children, whereas from the perspective of Islamic family law, these obligations remain inherent unchanged (Ilhamsyah et al., 2026).

This condition has a direct impact on children's lives, especially in meeting basic needs such as education, health, and daily needs. Instability in providing support creates inequality in the process of child growth and development. Children who do not receive adequate economic support tend to experience limited access to proper education, adequate health services, and a supportive living environment. This situation not only has an impact on material aspects, but also has implications for children's psychological conditions, such as the emergence of insecurity and uncertainty about the future.

The issue of alimony also gives rise to another dynamic in the form of a double burden that must be borne by the mother. In many cases, the mother is the only party who meets the needs of the child, both economically and parenting. This imbalance creates considerable pressure, because the mother has to carry out two roles at once in conditions that are not always supportive. The limited resources they have often have an impact on the quality of meeting the needs of the child. Children in this condition not only face economic limitations, but also have the potential to experience emotional pressure due to unstable family conditions.

The right to custody or *hadhanah* also shows a complexity that is no less significant. The determination of custody that should be oriented to the best interests of the child is often influenced by conflicts between parents. The fight for custody is often driven more by the personal interests or egos of each party than by objective consideration of the child's needs. Children in these situations tend to be positioned as objects in conflict, rather than as subjects who have the right to be protected. This condition shows that the principle of the best interests of the child has not yet become a major consideration in practice (Tarmizi et al., 2023).

In addition, there is also a phenomenon in which childcare is transferred to a third party, such as grandparents, or other relatives. This transfer is not always based on the best consideration for the child, but rather due to the parent's inability or unwillingness to carry out their responsibilities. Children in this condition often lose the parental figure as the main source of affection and guidance. Although the extended family can provide support, this role cannot completely replace the role of the parent in the emotional and psychological development of the child. The emotional relationship between the child and the parent also undergoes significant changes after divorce. Children who do not receive enough attention from both parents tend to experience emotional instability. Feelings of loss, confusion, and uncertainty are part of the experience that children often experience in these situations. These conditions can affect the development of the child's personality, including in terms of confidence, social skills, and how to view interpersonal relationships. The right to parenting that is supposed to guarantee affection and protection loses its meaning when it is not accompanied by the quality of a good relationship between parents and children.

Parenting is not only related to physical existence, but also the quality of the interaction that exists between the child and the parent. The physical presence of parents without being accompanied by emotional involvement is not enough to meet the child's needs as a whole. Children need continuous attention, communication, and closeness to be able to develop optimally. When this is not met, the child has the potential to experience disturbances in his emotional development. An unstable parenting situation can also give rise to an unbalanced relationship pattern between the child and the parent. The child can experience excessive closeness to one party, while the relationship with the other party becomes strained. This inequality not only affects the child's emotional balance, but can also form an incomplete perception of the family. Children in this condition often face difficult emotional dilemmas, especially when communication between parents does not go well (Jafar, 2024).

The lack of communication between parents after divorce exacerbates this condition. Children are often in the midst of unresolved conflicts, so they have to face psychological pressure that should not be their responsibility. The child's position becomes vulnerable because he has to adjust to an unstable situation, without adequate support from both parents. This shows that child protection is not only related to the formal fulfillment of rights, but also includes aspects of healthy interpersonal relationships. Analysis of maintenance rights and custody rights shows that they are the main pillars of post-divorce child protection, but are also the weakest points in implementation. The gap between legal provisions and social reality shows that the existence of legal norms alone is not enough to guarantee the fulfillment of children's rights. Awareness, responsibility, and commitment from parents are key factors that determine the success of such protection.

This situation leads to an understanding that the protection of children's rights requires an approach that goes beyond just normative arrangements. Changing mindsets and raising awareness is an aspect that cannot be ignored. Children as parties who do not have control over parental decisions should be the top priority in any post-divorce arrangement. Without a strong commitment from parents to continue to carry out their responsibilities, the protection expected in Islamic family law will be difficult to realize in real life in society.

3.3 Efforts to Improve the Protection of Children's Rights After Divorce

Children remain a mandate that must be fulfilled in their rights in full. This awareness is the main foundation because various existing legal provisions will not be effective if they are not followed by parental commitment. Understanding the obligation to provide support, parenting, and meeting the needs of children must be positioned as a moral responsibility as well as a legal obligation. The existing legal rules have actually provided a fairly clear foundation, but affirmation is needed in their implementation so that there is no neglect of children's rights. Consistent law enforcement can provide a deterrent effect for parties who do not fulfill their obligations. In addition, the clarity of the monitoring mechanism for the fulfillment of children's rights also needs to be considered so that every violation can be acted upon appropriately.

The role of the judiciary has a strategic position in ensuring the fulfillment of children's rights after divorce. The judge's decision not only serves as a dispute resolution between parents, but also as an instrument of protection for the child. The judge's consideration must be oriented towards the best interests of the child, not just on the formal legal aspect. A more comprehensive approach is needed so that every decision taken is able to provide optimal protection guarantees. Parents need to understand that parenting is not only about meeting physical needs, but also includes emotional attention and character development. A healthy relationship between the child and his or her parents must still be maintained even after a divorce has occurred. Good interaction can help children feel safe and valued, so that their psychological development is not disrupted (Sunusi et al., 2024).

Education is one of the strategic means in improving child protection. Education about the rights and obligations of parents needs to be provided more widely, both through educational institutions and through socio-religious activities. Good understanding will encourage the formation of an attitude of responsibility in parents. This awareness is important so that child protection is not only seen as a legal obligation, but also as part of life values that must be upheld. The social environment has a great influence on how child protection is carried out. Support from extended families, community leaders, and the surrounding environment can help ensure that children continue to receive the attention and protection they deserve. The community can play a role as a social supervisor who encourages parents to carry out their responsibilities well (Alfiana & Riani, 2025).

A collaborative approach is key to improving the protection of children's rights after divorce. Synergy between parents, legal institutions, and the community is needed for child protection to run effectively. Each party has a complementary role in creating a safe and supportive environment for children. These efforts show that the protection of children's rights cannot be done partially. Integrated steps between legal, social, and moral aspects are needed so that the goal of protection can be achieved optimally. A comprehensive approach will ensure that children continue to get their rights even if they are in a family situation that has experienced divorce.

4. CONCLUSION

This study confirms that the protection of children's rights after divorce in Islamic family law has a clear and comprehensive conceptual framework, especially in guaranteeing the rights to alimony, parenting, education, and affection. The purpose of the study to analyze the concept, implementation, and efforts to improve the protection of children's rights has been answered through the finding that Islamic law places the best interests of children as the main principle. However, this study also shows that there is a gap between legal norms and reality, especially in the fulfillment of maintenance and parenting that is still often ignored or does not run optimally. This finding reveals that the main problem does not lie in the lack of norms, but in the weak awareness and commitment of parents in carrying out their responsibilities. Therefore, strengthening aspects of education, law enforcement, and the role of social institutions are very important in bridging these gaps. Further research directions can be focused on more in-depth empirical studies of the effectiveness of court decisions in guaranteeing children's rights, as well as interdisciplinary studies that link legal, psychology, and sociology perspectives. Emerging research is also beginning to highlight co-parenting models and child interest-based approaches, which have the potential to enrich the future development of Islamic family law.

Acknowledgments: The author expresses his gratitude to all parties who have provided support in the process of preparing this research. Appreciation is given to the supervisor who has provided direction, input, and academic guidance so that this research can be well compiled. Thanks are also extended to the library and literature source providers who have helped in providing relevant references. Awards are also given to families and colleagues who have provided moral support, motivation, and technical assistance during the research process. Every form of contribution, whether direct or indirect, is very meaningful in the completion of this research.

Conflicts of Interest: The author states that there is no conflict of interest in this study. The entire process of compiling, analyzing, and reporting research results is carried out objectively without any influence from any party that can affect the interpretation or presentation of research results.

REFERENCES

- Alfiana, R., & Riani, F. D. (2025). Analisis Yuridis Perlindungan Hukum Hak Asuh Anak Pasca. *Arus Jurnal Sosial Dan Humaniora (AJSH)*, 5(2), 2899–2913.
- Arfa, F. A., & Turnip, I. R. S. (2025). PERCERAIAN DAN HAK HAK PASCA PERCERAIAN DALAM HUKUM. *Jurnal Riset Multidisiplin Edukasi*, 2(6), 494–508.
- Asnang, Amaliah, D., Hasim, H., & Syarifuddin, R. A. (2024). Implikasi Hukum Terhadap Hak Asuh Anak dalam Kasus Perceraian. *Al-Hukamaa: Jurnal Hukum Keluarga Islam*, 2(1), 48–57.
- Harisi, I. La, & Abdullah, M. W. (2024). PEMBAHARUAN HUKUM KELUARGA ISLAM DALAM USRAH: *Jurnal Hukum Keluarga Islam*, 5(2), 226–241.
- Husni, M., Pakarti, A., & Farid, D. (2023). Perlindungan Hak Anak Dalam Perceraian Menurut Hukum Keluarga Islam. *Usroh: Jurnal Hukum Keluarga Islam*, 7(2), 14–36.
- Ilhamsyah, R., Fadhil, M., Hammed, A., & Widyastuti, U. (2026). Pengaruh Orang Tua Terhadap Tanggung Jawab Hadhanah dan Nafkah Anak : Analisis Perspektif Hukum Islam dan Penerapan Putusan Pengadilan Agama. *Jurnal Hukum Dan Administrasi Publik*, 4(1), 1–13.
- Jafar, M. (2024). Tinjauan Yuridis Hak Asuh Anak (Hadhanah) Setelah Perceraian Menurut Kompilasi Hukum Islam. *Rechtsnormen Jurnal Komunikasi Dan Informasi Hukum*, 3(1), 28–54.
- Kurniawan, H. (2024). Perlindungan Hak Anak dalam Konflik Perceraian : Analisis Hukum Keluarga Indonesia. *Wathan: Jurnal Ilmu Sosial Dan Humaniora*, 1(3), 314–324.
- Maulida, F., Munawaroh, L., & Azizi, A. Q. (2025). Kritik Maqashid Syari ' ah Terhadap Syarat Berpisah Selama Enam Bulan Dalam Perceraian Criticism of Maqashid Syari ' ah on the Condition Six Months of Separation in Divorce rendahnya kualitas edukasi pranikah terhadap kegagalan pasangan dalam mengelola. *Jurnal USM Law Review*, 8(3), 1292–1311.
- Misbakhudin, A. (2025). Analisis Mekanisme Perceraian dalam Kompilasi Hukum Islam dan Implementasinya di Indonesia. *Konferensi Nasional Hukum Islam*, 3(1).
- Mustaqim, D. Al. (2026). Tinjauan Qira ' ah Mubadalah Faqihuddin Abdul Kodir Dan Maqashid Syariah Dalam Pemenuhan Hak Anak Pasca Perceraian. *Syakhshiyah Jurnal Hukum Keluarga Islam*, 5(1), 245–266.
- Nurdin, M. (2023). Pemenuhan Hak-hak Anak Pasca Perceraian Orang Tua di Kecamatan Cikembar. *As-Sakinah: Jurnal Hukum Keluarga Islam*, 1(1), 1–15.
- Pamudi, T. D. (2024). Penjaminan Hak-Hak Istri dan Anak Pasca Perceraian dalam Hukum Keluarga Islam : Studi Komparatif Antara Indonesia dan Malaysia. *Moderasi: Journal of Islamic Studies*, 04(02), 178–193.
- Paqih, I. (2025). Rekonstruksi Hadhanah dalam Hukum Keluarga Islam : Tawaran Sharing Custody Berbasis Maqasid Jasser Auda. *Prosiding Hukum Keluarga Islam*, 143–160.
- Sari, P., Hati, M., Ramadhani, N., & Riani, S. (2025). Analisis Implikasi Kasus Perceraian Akibat Perselingkuhan. *Jurnal Cendikia ISNU SU*, 2(1), 58–66.
- Sebriyani, Y. (2023). Perlindungan Hukum Terhadap Anak dalam Perceraian Menurut Perspektif Hukum Keluarga Islam. *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam*, 5(2), 1967–1976. <https://doi.org/10.37680/almanhaj.v5i2.3822>
- Semman, M. (2025). Pertimbangan Psikologis Dalam Penentuan Hak Asuh Anak Pasca Perceraian Dalam Hukum Keluarga Islam Di Indonesia. *Multidisipliner Knowledge*, 3(1), 33–44.
- Sunusi, Syafril, M., Saprin, & Ondeng, S. (2024). Hak Dan Perlindungan Anak Dalam Pendidikan Islam. *JURNAL PENDIDIKAN DAN KEGURUAN*, 2(5), 893–900.
- Tarmizi, Pradiba, Y., & Usman, K. (2023). Hak asuh anak (hadhanah) pasca perceraian serta akibat hukumnya. *Journal Ilmu Hukum Pengayoman*, 1(1).
- Thorik, A., Sugandi, M. I., & Prasetya, F. (2025). DINAMIKA PERCERAIAN DI KALANGAN KELUARGA MUSLIM. *Millatuna: Jurnal Studi Islam*, 02(04), 93–108. <https://doi.org/10.33752/mjsi.v2i04.11154>