

Optimizing Childcare through the Role of Fathers from the Perspective of Maqashid Syariah

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Abstract

Childcare is a crucial aspect in shaping a child's character, morals, and psychological development. In social practice, the responsibility for childcare is often placed more heavily on the mother, while the father's role is often understood only as a breadwinner. This creates a gap between the ideal concept of the family in Islam, which emphasizes the shared responsibility of parents in educating and nurturing children. Therefore, this study aims to analyze the optimization of childcare through the father's role from the perspective of the maqashid sharia (objectives of sharia) as a normative framework for comprehensively realizing children's welfare. This study is a qualitative library research with both normative and maqashid sharia approaches. The primary data sources in this study are verses of the Qur'an, the Prophet's hadith, and primary literature discussing the concept of childcare and maqashid sharia. Meanwhile, secondary data sources include classical and contemporary fiqh books, academic books, scientific journals, and research works relevant to the theme of the father's role in childcare. The data collection technique involves a literature review, tracing, reviewing, and classifying relevant written sources. The data were then analyzed using qualitative descriptive methods, including content analysis and conceptual analysis grounded in the maqashid sharia. The results of the study indicate that optimizing fathers' role in childcare is an important part of realizing the goals of sharia, especially in maintaining religion (hifz al-din), protecting the soul (hifz al-nafs), protecting the mind (hifz al-'aql), and protecting offspring (hifz al-nasl). The active involvement of fathers in education, moral development, and emotional support for children can strengthen the quality of parenting and help create harmonious families and a generation with morals and responsibility.

Keywords: Childcare, Father's Role, Maqashid Syariah.

Abstrak

Pengasuhan anak merupakan aspek penting dalam pembentukan karakter, moral, dan perkembangan psikologis anak. Dalam praktik sosial, tanggung jawab pengasuhan sering kali lebih banyak dibebankan kepada ibu, sementara peran ayah cenderung dipahami sebatas sebagai pencari nafkah. Kondisi ini menimbulkan kesenjangan antara konsep ideal keluarga dalam Islam yang menekankan tanggung jawab bersama orang tua dalam mendidik dan membina anak. Oleh karena itu, penelitian ini bertujuan untuk menganalisis optimalisasi pengasuhan anak melalui peran ayah dalam perspektif *maqashid syariah* sebagai kerangka normatif untuk mewujudkan kemaslahatan anak secara komprehensif. Penelitian ini merupakan penelitian kepustakaan (*library research*) yang bersifat kualitatif dengan pendekatan normatif dan pendekatan *maqashid syariah*. Sumber data primer dalam penelitian ini adalah ayat-ayat Al-Qur'an, hadis Nabi, serta literatur utama yang membahas konsep pengasuhan anak dan *maqashid syariah*. Sementara itu, sumber data sekunder berupa kitab fikih klasik dan kontemporer, buku akademik, jurnal ilmiah, serta karya penelitian yang relevan dengan tema peran ayah dalam pengasuhan anak. Teknik pengumpulan data dilakukan melalui studi literatur dengan menelusuri, mengkaji, dan mengklasifikasikan berbagai sumber tertulis yang relevan. Data yang diperoleh kemudian dianalisis menggunakan teknik analisis deskriptif kualitatif melalui *content analysis* dan analisis konseptual berbasis *maqashid syariah*. Hasil penelitian menunjukkan bahwa optimalisasi peran ayah dalam pengasuhan anak merupakan bagian penting dalam mewujudkan tujuan-tujuan syariat, khususnya dalam menjaga agama (*hifz al-din*), menjaga jiwa (*hifz al-nafs*), menjaga akal (*hifz al-'aql*), dan menjaga keturunan (*hifz al-nasl*). Keterlibatan aktif ayah dalam pendidikan, pembinaan moral, serta pendampingan emosional anak dapat memperkuat kualitas pengasuhan dan mendukung terciptanya keluarga yang harmonis serta generasi yang berakhlak dan bertanggung jawab.

Kata Kunci: Pengasuhan Anak, Peran Ayah, Maqashid Syariah.

A. Introduction

Childcare is a fundamental aspect in shaping the character, morals, and personality of future generations. From an Islamic perspective, the responsibility for childcare falls not solely on the mother, but is a shared responsibility between the father and mother as parents.¹ However, in many societies, the father's role in

¹ Muhammad Zainuddin Sunarto dan Diah Uswatun Hasanah, "Analisis Penjatuhan Hak Hadhanah Pada Perempuan Dalam Tinjauan Maqashid As-Syari'ah Analysis Of The Imposition Of

childcare is often understood as merely that of a breadwinner,² while the child's emotional involvement, education, and character development fall primarily on the mother.³ This situation demonstrates a gap between the ideal concept of childcare in Islamic teachings and the reality of contemporary family practices.

Social changes in modern society, such as the increasing participation of women in the workforce, shifting family structures, and the challenges posed by technological and global cultural developments, increasingly demand the active involvement of both parents in childcare.⁴ In this context, optimizing the father's role is crucial to a balanced, effective parenting process. A father's presence not only helps meet the family's economic needs but also serves a strategic role by providing moral examples, spiritual guidance, and fostering discipline and responsibility in children.⁵

From the perspective of contemporary Islamic law, child care (*hadhanah*) is not only understood as regulating the rights and obligations of parents after divorce, but also as a shared responsibility in safeguarding the welfare of the child.⁶ The *maqashid sharia* approach provides a comprehensive conceptual framework for understanding the objectives of sharia, such as protecting religion, the soul, the mind, lineage, and property. Through this approach, child care can be understood as an effort to realize the overall benefit of the child, both physically, psychologically, and spiritually.

Therefore, a study on optimizing childcare through the role of fathers from the perspective of contemporary Islamic law and the *maqasid sharia* is crucial for reexamining the position and contribution of fathers within the family. This research is expected to provide a more comprehensive understanding of the

Hadhanah Rights On Women In The Review Of *Maqashid As-Syari'ah*," *Rewang Rencang : Jurnal Hukum Lex Generalis*. 6, no. 2 (2025): hlm. 1., <https://doi.org/10.56370/jhlg.v6i2.823>.

² Akhmad Fakhri dkk., "Peran Ayah sebagai Orang Tua Tunggal dalam Mengasuh Anak: Perspektif Gender dalam Keluarga," *Prosiding Seminar Nasional Pendidikan Non Formal*, no. 1 (2023): hlm. 31.

³ Muhammad Afendi dan Imron Choeri, "Tinjauan KHI dan Hukum Islam Terhadap Putusan Hakim Tentang Batas Usia Hak Asuh Anak Pasca Perceraian," *Isti'dal : Jurnal Studi Hukum Islam* 11, no. 1 (2024): hlm. 100., <https://doi.org/10.34001/ijshi.v11i1.6296>.

⁴ Dian Rhamdan Hidayat, *Pemenuhan Hak Anak Pasca Perceraian Di Indonesia Berdasarkan Konvensi Hak Anak Dan Fiqh Hadhanah* (Institut Agama Islam Negeri (Iain) Syekh Nurjati, 2022), hlm. 7.

⁵ Mustafid Mustafid dkk., "Child Custody Rights After Divorce in Indonesia from a Contemporary Islamic Family Law Perspective," *Al-Hurriyah: Jurnal Hukum Islam* 10, no. 2 (2025), <https://doi.org/10.30983/al-hurriyah.v10i2.10096>.

⁶ Fakhri dkk., "Peran Ayah sebagai Orang Tua Tunggal dalam Mengasuh Anak: Perspektif Gender dalam Keluarga," hlm. 31.

importance of father involvement in childcare and offer a normative Islamic perspective relevant to family dynamics in the modern era.

B. Research methods

This research is a qualitative, normative library research study, as the objects of study are concepts, norms, and ideas found in Islamic legal literature and in studies on child rearing. The approaches used are contemporary Islamic law and the maqasid sharia approach, which aims to analyze the role of fathers in child rearing based on the primary objectives of sharia, such as safeguarding religion, life, intellect, progeny, and property. The primary data in this study are verses of the Quran, the Prophet's hadith, and primary literature discussing the concepts of hadhanah and maqasid sharia. Meanwhile, secondary data include classical and contemporary fiqh books, academic books, scientific journals, and research findings relevant to child rearing, the role of fathers, and Islamic family law.

Data collection techniques involved a literature review, exploring, reviewing, and classifying various written sources on child rearing and the role of fathers from an Islamic legal perspective. The collected data were then analyzed using qualitative descriptive analysis and content analysis to examine the concepts in the literature in depth. Furthermore, this study uses a conceptual analysis based on the maqasid sharia (Islamic principles) to assess the extent to which fathers' involvement in childcare can be optimized within the framework of sharia objectives. Through this method, the study seeks to identify the relevance of normative concepts of Islamic law to childcare needs in contemporary families.

C. Discussion and Research Results

The Concept of Child Custody in Islamic Law and Indonesian Law

In Islamic law, hadhanah is understood as the responsibility to care for, nurture, and educate children who are not yet able to meet their own needs independently. In Islamic jurisprudence, this care is known as hadhānah, which etymologically derives from the Arabic words hadhana, yadhinu, and hadhānan, which mean to care for, nurture, educate, and embrace.⁷ According to Imam Hanafi, hadhanah is the responsibility to care for children by educating and nurturing them from the time they need care until they reach adulthood.⁸ .. Meanwhile, according to Imam Malik, hadhanah is the care of children by those

⁷ Ahmad Warson Munawir, *Kamus Arab Indonesia* (Pustaka Progresif, 1997), hlm. 578.

⁸ Abu Hanifah bin Nu'man bin Tsabit Al-Taimi Al-Kufi, *Al-Jami' Al-Kabir* (Daar al-Kitab al-Arabi, 1982), hlm. 421.

who have the right to care for them, and can also be interpreted as care for those who are not yet able to meet their own needs because they are not yet mumayyiz, such as small children or adults with mental disorders. This form of care includes basic daily needs, such as feeding, washing clothes, bathing, and other tasks related to children's care and welfare.⁹

Imam Syafi'i defines hadhanah as the act of placing something near the ribs, interpreted as carrying or placing something in the lap with full attention and affection, emphasizing emotional closeness. In contrast, Imam Ahmad bin Hanbal emphasizes parental authority, granting mothers greater rights to care for their sons until the age of seven.¹⁰ The Encyclopedia of Islamic Law presents hadhānah as care required due to age or intellectual immaturity, necessitating the fulfillment of basic needs, protection from danger, provision of education, and responsibility for various aspects of the child's life to ensure proper growth and development. By clarifying these definitions, the distinctions between their emphases—emotional closeness, parental authority, and practical care—are more apparent.¹¹

Childcare holds a central place in Islamic teaching, with the Quran and hadith providing a strong normative basis for this obligation. Surah Al-Baqarah, verse 233, highlights the mother's responsibility in breastfeeding for two years.¹² Surah At-Tahrim, verse 6, extends parental duty to religious education and protection from harm.¹³ The Prophet Muhammad (peace be upon him) reinforced the rights of mothers in childcare by awarding custody to a mother after divorce as long as she remained unmarried.¹⁴ Together, these sources clearly establish that childcare is a fundamental mandate in Islam.

⁹ Ibnu Hajar Al-Haitami, *Tuhfatul Muhtaj Bi Syarh Al-Minhaj*, Juz VI (Maktabah At-Tijariyah Al-Kubra, 1994), hlm. 342.

¹⁰ Abd al-Hamid Al-Syarwānī, *Hawāsyī Al-Syarwānī Wa Ibn Qāsim Al-'Ubādī 'alā Tuhfat Al-Muhtāj* (Darul Kutub Ilmiyah, 2012).

¹¹ Adelina Nasution dkk., "The Disparity Of Judge's Verdict On Child Custody Decision In Aceh Sharia Court," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 2 (2022): hlm. 496., <https://doi.org/10.22373/sjhk.v6i2.12758>.

¹² Siti Iraini Subaini dan Danil Putra Arisandy, "Rada'ah Perspektif Al-Qur'an Surat Al-Baqarah Ayat 233: (Sudut Pandang Ilmu Kesehatan)," *Basha'ir: Jurnal Studi Al-Qur'an Dan Tafsir* 2, no. 1 (2022): hlm. 2., <https://doi.org/10.47498/bashair.v2i1.857>.

¹³ Hafid Rustiawan dan Hasbullah, "Konteks Ayat Al-Qur'an dengan Pendidikan: Analisis Tafsir al-Qur'an Surah At-Tahrim Ayat 6," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 10, no. 1 (2023): hlm. 3., <https://doi.org/10.32678/geneologipai.v10i1.8418>.

¹⁴ Faisal Fauzan Ilyasa dkk., "Keutamaan Ibu dalam Hak Asuh Anak Perspektif Pendidikan: Analisis Hadits Tarbawi," *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 22, no. 1 (2025): hlm. 93., [https://doi.org/10.25299/ajaip.2025.vol22\(1\).15850](https://doi.org/10.25299/ajaip.2025.vol22(1).15850).

In fiqh, scholars determine the order of parties entitled to hadhanah by considering emotional closeness and ability to care for children. Most scholars place the mother as the primary caregiver because her love and tenderness are considered more supportive of the child's growth and development.¹⁵ If the mother dies, custody passes to women from the mother's lineage.¹⁶ And if there is none, then it is given to the father.¹⁷ Furthermore, care can be given to women from the father's line, then to the child's biological sister, and then to other blood female relatives from the father's line. This sequence highlights the importance of maintaining the continuity of love and children's psychological stability in the parenting process.

Scholars differ on the age limit for child custody. The Hanafi school of thought stipulates that boys remain in the mother's care until the age of seven, and girls until the age of nine. Meanwhile, the Shafi'i and Maliki schools allow children who have reached the age of mumayyiz to choose to live with either their father or mother.¹⁸ This difference demonstrates Islamic law's ability to adapt parenting to a child's circumstances, emotional needs, and developmental stage.

The concept of hadhanah is closely related to the principle of child benefit in family jurisprudence. In the maqasid al-syariah perspective, custody arrangements aim to protect the child's soul, mind, heredity, and religion.¹⁹ The Compilation of Islamic Law also emphasizes that if the mother is absent or unable to carry out hadhanah obligations, then the right to care passes to the father. In addition, the Religious Court can transfer custody to another party if the caregiver is unable to guarantee the child's physical and spiritual safety,²⁰ ensuring the child's best interests remain the primary priority.

¹⁵ Afendi dan Choeri, "Tinjauan KHI dan Hukum Islam Terhadap Putusan Hakim Tentang Batas Usia Hak Asuh Anak Pasca Perceraian," hlm. 100.

¹⁶ Fawzia Hidayatul Ulya dkk., "Penguasaan Hak Asuh Anak di bawah Umur kepada Bapak," *The Indonesian Journal of Islamic Law and Civil Law* 2, no. 1 (2021): hlm. 104., <https://doi.org/10.51675/jaksya.v2i1.176>.

¹⁷ Muhammad Alfi Syahrin dan Akmal Abdul Munir, "Hak Asuh Anak (Hadhanah) Dalam Sistem Hukum Keluarga Indonesia Dan Aljazair," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 3 (2025): hlm. 1947., <https://doi.org/10.61104/alz.v3i3.1660>.

¹⁸ Ahmad Baidawi dan Muhammad Zainuddin Sunarto, "Hak Asuh Anak Dalam Perspektif Khi Dan Madzhab Syafi'i," *HAKAM: Jurnal Kajian Hukum Islam dan Hukum Ekonomi Islam* 4, no. 1 (2020): hlm. 63., <https://doi.org/10.33650/jhi.v4i1.1928>.

¹⁹ Savvy Dian Faizzati, "Hak Asuh Anak (Hadhanah) bagi Ibu yang Menikah lagi Prespektif Maqashid Syari'ah," *Afkaruna: International Journal of Islamic Studies (AIJIS)* 1, no. 2 (2024): hlm. 279., <https://doi.org/10.38073/aijis.v1i2.2471>.

²⁰ Bagus Ary Darmawan dkk., "Analisis Hak Asuh Anak Dalam Putusan Pengadilan Agama Lahat Nomor 685/Pdt.G/2022/PA.LT: Perspektif Maqâsid Al-Syarî'ah Muhammad Thâhir Ibn Âsyûr," *Konsensus : Jurnal Ilmu Pertahanan, Hukum dan Ilmu Komunikasi* 1, no. 4 (2024): hlm. 325., <https://doi.org/10.62383/konsensus.v1i4.297>.

The Compilation of Islamic Law (KHI) governs family law for Muslims in Indonesia, including child custody as stated in Articles 105-158. According to Article 156(a), the KHI specifies that children under 12 years old (not yet mumayyiz) should be under their mothers' care, while children aged 12 and above may choose to live with either parent. In comparison, the Child Protection Law takes a broader approach, stating that children have the right to be cared for by their parents unless there is a legitimate reason for separation to protect the child's safety, welfare, and future. Thus, while the KHI provides specific guidelines based on age and parental roles among Muslims, the Child Protection Law sets out general protections that may apply alongside these provisions to ensure child welfare.²¹

The Child Protection Law emphasizes that every decision regarding custody must prioritize the child's best interests. Article 26, paragraph (1) states that parents are obliged to care for, educate, protect, and develop their children's potential according to their interests and abilities.²² This principle aligns with the best interests of the child principle in the Convention on the Rights of the Child.²³ Therefore, Indonesian regulations aim to align universal child protection values with established norms of Islamic law.

The function of the Religious Courts is essential in adjudicating matters of child custody, particularly in the context of divorce involving Muslim couples. The courts evaluate the qualifications of either parent as a guardian, considering moral, economic, and psychological factors.²⁴ While the Compilation of Islamic Law (KHI) normatively accords custody to the mother, judicial discretion allows the court to rule otherwise should the mother be deemed unfit to care for the child.²⁵ This underscores the adaptability of Islamic legal application within the judicial process.

²¹ Nur Triyono dan Asmuni Asmuni, "The Implementing Joint Custody Post Divorce In Indonesia: A Philosophical Viewpoint," *De Jure: Jurnal Hukum Dan Syar'iah* 15, no. 2 (2023): hlm. 317., <https://doi.org/10.18860/j-fsh.v15i2.24370>.

²² Pasal 26 ayat (1) UU Republik Indonesia Nomor 35 Tahun 2014 Tentang Perubahan atas UU Nomor 23 Tahun 2002 Tentang Perlindungan Anak.

²³ Laurensius Arliman, "Perlindungan Anak Oleh Masyarakat Ditinjau Dari Mazhab Sejarah Di Dalam Penerapan Prinsip The Best Interest Of The Child Pada Kehidupan Anak Di Indonesia," *Era Hukum: Jurnal Ilmiah Ilmu Hukum* 15, no. 1 (2017): hlm. 141., <https://doi.org/10.24912/era%20hukum.v15i1.668>.

²⁴ Maryati, "Dasar Pertimbangan Hakim Menetapkan Hak Asuh Anak Kepada Suami Selaku Pemohon pada Pengadilan Agama Jambi," hlm. 1307.

²⁵ Bagus Ary Darmawan dkk., "Analisis Hak Asuh Anak Dalam Putusan Pengadilan Agama Lahat Nomor 685/Pdt.G/2022/PA.LT," hlm. 325.

In many Religious Court decisions, the principle of the child's best interests is a primary consideration. Judges not only refer to legal texts but also consider psychological and social aspects to determine which party is best able to guarantee the child's future. The fiqh principle of *tasharruf al-imam manuthun bi al-maslahah* serves as the basis for ensuring that decisions truly protect the child's interests, not merely fulfill the parents' formal rights.²⁶

Analysis of Maqashid Syariah on Optimizing Childcare Through the Role of the Father

Analyzing maqasid sharia in paternal childcare after divorce is important in contemporary Islamic law. While *hadhanah* is usually granted to mothers, the maqasid perspective prioritizes the child's welfare.²⁷ The principles of *hifz al-nasl*, *hifz al-'aql*, and *hifz al-nafs* support continued paternal involvement in education, protection, and nurturing post-divorce.

In Indonesian positive law, Law No. 1 of 1974 concerning Marriage and the Compilation of Islamic Law (KHI) emphasizes that mothers are given priority in the custody of children under 12 years old.²⁸ However, in practice, fathers' rights in custody are often neglected. From the perspective of maqashid sharia, positive law should allow for flexible interpretation to ensure the father's role is taken into account, in line with the spirit of Law No. 35 of 2014 concerning Child Protection, which emphasizes the principle of the child's best interests.²⁹

Maqasid sharia should be used to reinterpret rigid legal norms so they better align with the real needs of individuals and society. For instance, the principle of *hifz al-'aql* emphasizes that fathers are essential to children's intellectual development, underscoring the importance of fathers' involvement after divorce. In contrast to laws that designate only mothers as primary caregivers,³⁰ maqasid stresses that parenting must serve the child's well-being,

²⁶ Essaura dkk., "Tinjauan Kaidah Tasharruf Al-Imam 'Ala Ar-Ra'iyah Manuthun Bi Al-Maslahah Dalam Penentuan Biaya Haji (Studi Analisis Keputusan Presiden Nomor 7 Tahun 2023)," hlm. 308.

²⁷ Lilis Setiawati dkk., "Penguasaan Kakek pada Hak Asuh Anak di Bawah Umur dalam Perspektif Maqashid Syariah," *Jurnal At-Tahdzib* 11, no. 2 (2023): hlm. 49., <https://doi.org/10.61181/at-tahdzib.v11i2.312>.

²⁸ Triyono dan Asmuni, "The Implementing Joint Custody Post Divorce In Indonesia," hlm. 317.

²⁹ Pasal 26 ayat (1) UU Republik Indonesia Nomor 35 Tahun 2014 Tentang Perubahan atas UU Nomor 23 Tahun 2002 Tentang Perlindungan Anak.

³⁰ Hidayatul Ulya dkk., "Penguasaan Hak Asuh Anak di bawah Umur kepada Bapak," hlm. 104.

transcending mere legal definitions. This perspective enables Islamic law to evolve meaningfully while preserving its core substance.

Although Indonesian positive law aligns with sharia (maqasid sharia), persistent gender bias remains, as the Compilation of Islamic Law (KHI) positions mothers as primary in legal obligations and places greater financial burdens on fathers.³¹ However, sharia (maqasid sharia) principles require fathers to play an active role in their children's psychological, intellectual, and moral development. This calls for a paradigm shift in legal interpretation, refocusing from "mother's rights" to prioritizing the child's best interests, while maintaining the father's role as a caregiver.

A proportional approach is essential because children undeniably require the ongoing presence of both parents to educate, nurture, and protect them, regardless of divorce.³² Custody is not merely the mother's right; it is the child's non-negotiable right to equal attention and protection from both parents.³³ Under maqasid sharia, safeguarding the soul (hifz al-nafs) demands actively preventing a child's psychological vulnerability that results from losing a father figure. This approach guarantees healthier parenting and ensures the child's optimal future development.

Thus, analysis of the maqasid sharia plays a crucial role in the development of family law in Indonesia. Reinterpretation of Islamic law in line with the Child Protection Law can encourage paternal involvement after divorce. A proportional approach to child custody reinforces the principle of benefit as a goal of Sharia while adapting to modern social needs. Thus, integrating maqasid sharia and positive law results in a family law that is fairer and more beneficial to children.

D. Conclusion

This research shows that optimizing the father's role in post-divorce childcare is crucial to realizing children's welfare. This conclusion aligns with the perspective of maqasid sharia. Analysis of fiqh literature, Quranic verses, hadith, and legal documents in Indonesia reveals a key finding. The right to hadhanah is often given to mothers, but father involvement remains essential to fulfill the

³¹ Siti Istiyati dkk., "Gambaran Peran Ayah dalam Pengasuhan," *Profesi (Profesional Islam): Media Publikasi Penelitian* 17, no. 2 (2020): hlm. 13., <https://doi.org/10.26576/profesi.v17i2.22>.

³² Hidayatul Ulya dkk., "Penguasaan Hak Asuh Anak di bawah Umur kepada Bapak," hlm. 111.

³³ Ismail Busa dan Muh. Arif, "Konsep Relasi Anak dan Orang Tua," *Early Childhood Islamic Education Journal* 1, no. 1 (2020): hlm. 41., <https://doi.org/10.58176/eciejournal.v1i1.21>.

objectives of sharia. These objectives are especially the principles of hifz al-nafs (protecting the soul), hifz al-'aql (protecting the mind), and hifz al-nasl (protecting offspring).

The study also found that Indonesian positive law, including the Compilation of Islamic Law (KHI) and the Child Protection Law, provides a flexible framework. This framework enables judges and judicial institutions to consider children's best interests by involving fathers in parenting. A proportional approach that emphasizes children's welfare helps prevent psychological vulnerability in the absence of a father figure. It also supports balanced physical, mental, and spiritual development. Thus, applying the principles of maqasid al-sharia in contemporary family law in Indonesia creates fairer, more balanced parenting practices. It also strengthens fathers' roles in children's education, protection, and development.

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