

Reconstruction Hadhanah Contemporary The Regarding Children's Digital Pathology A Fiqh Perspective

Nurliana^{1*}, Usman², Siti Salmah³

¹⁻²Institut Agama Islam Diniyyah Pekanbaru, Indonesia

³ Internasional Islamic University Malaysia

*Corresponding Author: nurliana@diniyah.ac.id

|| Received : 21-07-2026

|| Accepted: 29-08-2026

|| Published: 31-08-2026

Abstract

Digitalization is a complex era with challenges, particularly concerning the role of parents in childcare. Mistakes in parenting can pose threats to children, families, and society in general, both physically and mentally through digital pathology in children. This study aims to reformulate the construct of hadanah in a contemporary context as part of a preventive effort to address the negative impacts of cyberspace on children, such as device addiction, exposure to immoral content, and even bullying. The research was qualitative descriptive using a library research approach, examining fiqh literature on hadanah textually with digital realities while conducting legal istinbath. The research findings indicate that the contemporary construct of hadanah should broaden its understanding, not only focusing on material fulfillment and physical protection but also on digital literacy and cyber supervision. From a fiqh perspective, allowing children to be exposed to digital pathology without supervision can be categorized as ihmal. Therefore, hadhanah, based on contemporary Islamic jurisprudence, requires parents to improve their competence in upholding the objectives of sharia. Particularly safeguarding reason (*hifz un aqal*) and religion (*hifz ad-din*), from anything that could harm children due to digitalization through preventive measures (*saddu zari'ah*) by blocking the path to digital pathology in children. The contribution of this research is to formulate a digital based concept of contemporary hadhanah, enrich the treasures of fiqh in preserving off spring and safeguarding the mind and aligning technology with the of sharia.

Keywords: Hadhanah, kontemporer, patologi digital, fiqh,

How to Cite: Nurliana, N., Usman, U., & Salmah, S. (2026). Reconstruction Hadhanah Contemporary The Regarding Children's Digital Pathology A Fiqh Perspective . *Jurnal Mediasas: Media Ilmu Syari'ah Dan Ahwal Al-Syakhsiyyah*, 9(3), 260–268.
<https://doi.org/10.58824/mediasas.v9i3.620>



Copyright © 2026 by Author(s)

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

INTRODUCTION

The journey of family life faces complex challenges amid the tide of information digitization, which is transforming family life patterns against a backdrop of uncertainty particularly regarding children's rights in child hadhanah. Generally, hadhanah is understood as the care of children focused on physical well-being through the provision of food and drink. (Arifin & K, 2023). However, as times change and the realities of life evolve,

behavioral patterns and lifestyles undergo dynamic shifts. Therefore, to align family life with the demands of the modern era, a contemporary understanding of child care (hadhanah) is necessary a new approach to parenting that pays greater attention to both the physical and psychological well-being of children, thereby fostering positive values in their development. Paujan Azim, M Aziq Nur, and Sopyah Badriyah, “(2024)

Hadhanah occurs when both parents separate and the child is still in their care. This is a crucial phenomenon for Muslims when not wise in parenting, which has a negative impact on children when careless and not wise in hadhanah.(Ghozali, 2008). In the digital era, children prefer to play through digital spaces, and parents generally also prefer when their children do not disturb their parents' activities. As a result, children are more likely to be exposed to negative content and become addicted to social media.

Research by Rizka Julianti et al. in 2026, titled “Hadhanah Perspective of Islamic Family Law,” shows that, in practice, hadhanah has not been properly carried out by biological parents; as a result, hadhanah is entrusted to close relatives, such as a grandmother or aunt. This implies that biological parents face limitations in their parenting whether due to a lack of competence or a lack of responsibility in raising their children. Kartika Rizka Julianti, Rohmat, (2026)

The digital age has brought about a shift from the physical to the digital realm, along with all the risks associated with what is termed “digital pathology.” Today’s children are vulnerable to moral distortion and behavioral disorders resulting from being left unsupervised in the unrestricted digital space. (Nurliana, Ikhwanuddin Abdu Miftah Ulya, 2025)

The next study was conducted by Muhammad Zainuddin Sunarto et al., titled “Analysis Of The Granting Of Hadhanah Rights To Women From The Perspective Of Maqashid As-Syari’ah” in 2025. The findings of the study from the *Maqashid as-Syari’ah* perspective indicate that the determination of hadhanah is grounded in the best interests of the child, in line with the five primary objectives of *Maqashid as-Syari’ah*. Law No. 23 of 2002 reaffirms the principle of the best interests of the child. Therefore, the right of hadhanah must be implemented in a holistic and flexible manner, through the collaborative roles of the father and mother as well as social support. Adaptive implementation of the law is necessary to ensure the well-being of the child through the roles of parents and the value system of Islam. Muhammad Zainuddin Sunarto and Diah Uswatun Hasanah, (2025)

In the past, the concept of hadhanah focused primarily on safeguarding children through care, ensuring that they were well protected, did not fall, and did not get sick. However, in today’s context, hadhanah is no longer sufficient on its own; it must be adapted to the times through contemporary parenting practices that require digital literacy as a fundamental pillar of child-rearing one that parents and caregivers must understand to prevent the emergence of digital pathology in children, including exposure to negative content and even cyberbullying. A contemporary framework for hadhanah is needed to protect children from these digital pathologies through a progressive and conceptual approach. This research is urgently needed to educate households, parents, and caregivers so that hadhanah remains under proper parental control in accordance with Islamic ethical principles and prevailing norms.

METHOD

This research approach and type involve library research focused on a fiqh review of digital issues derived from religious texts and sociological literature, using a normative-judicial approach by examining the texts of the Qur’an and hadith, as well as the views of fiqh scholars on hadhanah. Data collection was conducted using documentation techniques based on relevant

previous research data, followed by data selection, data reduction through the sorting of relevant data, and data presentation by comparing the concept of hadhanah with parenting in the digital age, as well as data analysis through content analysis and verification or drawing conclusions focused on deriving contemporary legal rulings, principles, or *ijtihad* regarding hadhanah in the contemporary era concerning parental responsibility for safeguarding children's mental well-being in the digital age. (Hartono, 2019)

RESULTS AND DISCUSSION

Understanding Hadhanah

Hadhanah derives from the word *al-hidnu* (lap or embrace). In fiqh terminology, the definition of hadhanah according to fiqh scholars is "the act of caring for and protecting a child so that they can become independent, as well as shielding them from anything harmful for the sake of their well-being." Unlike a wali, who focuses more on financial matters and marriage, a hadhin (caregiver) focuses on the child's daily care, hygiene, health, and moral education. (Muhajir, 2017)

In fiqh terminology, hadhanah refers to the care or upbringing of a child who has not yet reached the age of discernment or is not yet independent, which involves parents or caregivers providing for the child's physical well-being and basic needs. (Wahbah Zuhaili, 2018)

The Qur'an does not specifically mention hadhanah, but it is implied in the principles of hadhanah and protection mentioned in several verses. First, Surah Al-Baqarah, verse 233, states, "Mothers should breastfeed their children for two full years for those who wish to complete the term and it is the father's duty to provide food and clothing to the mother in a proper manner." It is thus understood from this verse that the mother plays a central role in raising the child, while the father is responsible for the financial aspects or maintenance as a form of shared responsibility toward the child and the household. Allah also states in Surah At-Tahrim, verse 6, which means, "O you who believe, protect yourselves, your families, and your households from the Fire of Hell." An analysis of this verse reveals that child-rearing involves not only the child's physical well-being but also the responsibility to safeguard the child's mental and religious well-being so that they may be protected from harmful behavior, particularly digital addiction. (Kemenag RI, 2022)

The fiqh perspective on hadhanah is based on the hadith of the Prophet Muhammad, peace be upon him: "The mother is the most entitled to your child as long as she remains unmarried." (Narrated by Abu Dawud). This indicates that, by nature and according to legal principles, only the mother has the primary right to the child's care due to her sincere love and the tenderness she possesses. Jumardin, Rusdaya Basri, and Aris, 2024

To understand hadhanah in a contemporary context, there needs to be a shift in perspective from merely "who is entitled" to "what is best." The criteria for hadhanah that align with the goals of Islam are: first, the caregiver must be Muslim according to the views of the Shafi'i, Maliki, and Hanbali schools so that the child's faith is preserved and properly guided. Second, trustworthiness the caregiver must be trustworthy, possess good character, and be compassionate toward the child. Third, the ability to care for the child both verbally, physically, and mentally while providing an education tailored to the child's needs. Fourth, good health meaning the caregiver is free from any infectious or dangerous diseases. (Fikri, 2025)

Digital Pathology in Children

Digital pathology in children refers to behavioral or mental disorders in children resulting from uncontrolled use of technology. Examples of such behaviors include social

media addiction, online gambling, pornography, and cyberbullying. Before the widespread digitalization, threats to children took the form of physical violence or tangible environmental hazards; however, in this digital age, these threats have shifted toward intangible issues that are somewhat difficult to prove. This includes unbalanced digital usage whether in terms of time spent, age appropriateness, or the content being viewed which can have adverse effects on a child's mental development. Parents who lack digital literacy in their parenting are considered to be failing in their parental responsibilities regarding the proper upbringing of their children. (Umar et al., 2025)

In contemporary discourse, digital pathology refers to behavioral, mental, and moral disorders resulting from unhealthy interactions in the digital space whether due to excessive use or exposure to certain content which can ultimately lead to emotional distress or social harm. Thus, digital pathology is part of a new category of disorders that stem from "mental health and moral disorders" predominantly originating in cyberspace. (Spytska, 2025)

Social media addiction can cause neurological damage to a child's dopamine system, resulting in a loss of interest in real-world activities, decreased concentration, and impaired critical thinking due to the constant flow of instant information, which makes children passive; it can also lead to a decline in empathy caused by exposure to digital violence, cyberbullying, and pornography, all of which can harm a child's natural disposition. (Masrizada et al., 2025)

The Concept of Contemporary Hadhanah

Contemporary hadhanah is part of an effort to recontextualize classical Islamic law in light of modern realities. Traditional hadhanah focuses on meeting a child's physical needs following divorce, with hadhanah granted to a Muslim who is of sound mind, free, and capable of properly caring for the child. The contemporary version has expanded in meaning to include competence and awareness, as well as emotional closeness, within a comprehensive protection system for a child's natural disposition.

The contemporary construct of hadhanah serves as a bridge connecting classical fiqh texts with today's digital social reality. It recognizes that child-rearing is not merely about providing food, drink, clothing, and shelter, but is directed toward moral development by building the child's mental and spiritual defenses in the digital realm. Through the integration of the *maqasid al-shari'ah* values, hadhanah serves as an effective legal source for shaping a generation of *Qurrota A'yun* who are prepared to face the disruptions of the modern age. Umar Multazam, 2024

The concept of contemporary hadhanah must be grounded in the pillars of *maqasid al-shari'ah* (the objectives of Islamic law), namely: first, to protect the next generation from all forms of harm while ensuring the well-being and survival of children. Second, it aims to safeguard the child's intellect, as the child's intellect or way of thinking is the most valuable asset. Through an understanding of contemporary hadhanah, parents must be protective of what their children watch and the content they are exposed to, as this will influence their thought patterns and behavior. Therefore, parents must be well-informed and understand the meaning of parenting both textually and contextually.

The contemporary concept of hadhanah requires parents to take on additional responsibilities, namely: acting as a "digital supervisor" through active parenting that sets boundaries for children in the digital space, guides them toward inspiring and educational content, and ensures that such content is age-appropriate. Second, digital modeling, through setting a digital example based on the principle of *muasyarah bil ma'ruf* (good conduct) between parents and their environment, as well as with their children, without being overly restrictive or domineering in areas where children should have freedom. Third, preventive measures, through educational boundaries to ensure children do not use

the digital space as they please. However, parents should set limits by distinguishing between what is appropriate and what is not. (Aseptianova et al., 2022)

Parental supervision involves guiding and directing children through active monitoring of their social media use, filtering digital media use by restricting access to certain content, and setting a good example for children in the use of digital media all as efforts to address the digital challenges they face, thereby building a spiritual and intellectual shield for children amid the digital storm in order to achieve the common good. (Febriyanti et al., 2025)

The concept of hadhanahas a preventive measure (*sadd azẓari'ah*) aims to close the gaps that could lead to harm whether physical or mental in children, through several stages: first, al-irsyadi, which refers to the parents' obligation to accompany and guide their children regarding what they engage with in the digital space. Second, at-tarbiyah, which involves guiding children to filter their viewing choices toward content that promotes positive and constructive values alongside good character, limiting screen time to short durations, and using digital media solely for entertainment as a form of self-protection. A key aspect of the contemporary concept of hadhanahis that it must be proactive, not merely reactive. (Irsyad, 2023).

A Fiqh Perspective on Contemporary Hadhanah

A study of hadhanahfrom a fiqh perspective based on the Qur'an and hadith, with an emphasis on protection, compassion, and fulfilling the rights of the child. Based on the hadith of the Prophet (peace be upon him): "It is enough for a person to feel guilty for neglecting a child who is under his responsibility (a person whom he is obligated to support)." (Narrated by Muslim). (Abî `Abdillah Muḥammad bin Aḥmad Al-Qurthûbî, 2002)

This interpretation of the hadith is in line with the objective of Sharia, which is to protect the mind (*hifẓ a'qal*). When linked to Surah At-Tahrim, verse 6, which states that child-rearing entails the obligation to protect children from the "fire of Hell," this aligns with the understanding in the digital age that addictions, bullying, pornography, and similar issues can lead to negligence in safeguarding children, resulting in sinful acts that ultimately lead to entry into Hell.

From a fiqh perspective, children are understood to be a trust that must be safeguarded and for which one is accountable; naturally, parents play a primary role in caring for their children, including protecting their mental well-being from digital content that could distort their thought patterns such as excessive gaming, which can cause neurological damage and ultimately harm a child's mental health. Therefore, parents bear full responsibility for their children's physical and mental development, as well as for providing care that protects them from any situations that could be harmful, while guarding them from digital addiction, which generally hinders a child's growth. When parents play a minimal role in raising their children, they are considered to lack the competence to raise their children and protect them from digital dangers. (Nurjanah et al., 2025)

Digital pathologies such as bullying, gaming addiction, pornography, and social isolation are forms of harm that pose dangers requiring anticipation and preventive measures, as they result in mafsadah (corruption). First, damage to the mind: addictive algorithms can impair a child's cognitive structure and critical thinking skills. Second, harm to future generations (*nasl*) resulting from exposure to harmful content can damage children's morality and mindset. Third, harm to one's faith (*addin*) caused by online gaming addiction and non-educational content can distract children from their religious duties and

cause them to neglect time that should be spent studying but is instead consumed by gaming, thereby undermining their faith. (Ding et al., 2024)

Through the concept of hadhanah, we seek to position religion as the guiding spirit in the use of technology. Protecting children from exposure to harmful content is an obligation on par with protecting them from physical hunger. Leaving children unsupervised is a disapproved or *makruh* act and may even fall into the category of *haram* if children's use of digital technology leads to intellectual or moral corruption.

From a *fiqh* perspective, child pathology falls under the category of *mafsadah* (harm) based on the principle “*Dar’ul mafasid muqaddam ‘ala jalbil mashalih*” (Preventing harm takes precedence over seeking benefit). Although the digital space has benefits, when its use by children can lead to pathology (harm), the default ruling shifts to prohibition through strict restrictions. Digital pathology poses a threat to family resilience, such as disrupting communication a paradoxical situation where children are physically present but emotionally absent (“alone together”). Children are more influenced by influencers than by their parents’ advice, and parents even experience stress as a result of their children’s behavior.

The digital era of hadhanah is not merely about providing for a child’s physical needs, but rather about safeguarding the child’s soul, intellect, and morality so that they may be strong and prepared to face the complex challenges of our time. *Fiqh* opens the door to *ijtihad* regarding digital protection—one of the requirements of hadhanah which aims to preserve family resilience while shielding future generations from various forms of harm.

The Qur’an generally describes four typical models of children; first, it is said that children are likened to the adornments of this world (*zīnatum*). Part of the reason children come to be seen as the adornments of this world is that parents are constantly focused on material comforts, physical appearance, and achievements. The lack of instilling Islamic religious values within the family leads children to focus solely on worldly aspects; thus, through their appearance and achievements, they are able to present themselves as a form of worldly adornment or beauty that is perceived by parents, family members, or others. The effect of this is that parents take pride in their children solely for their worldly aspects, yet this approach fails to address the implementation of a value system that fosters a closer connection to Islamic faith.

Second, children are described as a trial for their parents (*fitnah*). This is caused by parents’ weak control over their children, their inability to teach their children the boundaries between what is permissible (*halal*) and what is forbidden (*haram*), and their tendency to fulfill all of their children’s desires. Parents also lack patience in dealing with their children’s ego development and behavior. The notion that children are a trial or *fitnah* also stems from parental behavior that tends to be dishonest and violates Sharia principles in order to accommodate some of the child’s desires. Ultimately, the presence of a child serves as a test of the parents’ mental and psychological resilience, which may drain their patience and kindness.

Third, children are portrayed as enemies (*addunwun*). This situation may be caused by turning a blind eye to crimes or sins committed by the child due to the family’s failure to instill religious values in the child (encouraging good and forbidding evil), or it may stem from the use of illicit wealth or wealth of dubious *halal* status (*syubhat*) in providing for the child, thereby hardening the child’s heart or affecting the child’s condition. It may also be due to the influence of a negative environment that can corrupt a child’s behavior if not fortified by religious values instilled by the family from an early age. The effect of a child exhibiting traits of an enemy is that the child may have the audacity to disobey their parents or may even lead their parents into wrongdoing; another possibility is that the child may

sever the bond of love with their parents, which generally affects the peace and harmony of the family.

Fourth, children are again described as a source of comfort (*qurrata a'yun*). The development of this source of comfort, based on the fiqh perspective, naturally requires parents to be consistent in instilling religious values and the oneness of God from an early age, a family environment filled with love and compassion, and the family's obedience to Allah SWT. In general, parents should also consistently pray for their children, as taught in the Qur'an, Surah Al-Furqan, verse 74. A parenting approach that guides children toward becoming "*qurrata a'yun*" naturally brings blessings, peace, and happiness that are ever-present in the family. This is one way in which a child serves as an investment that consistently brings happiness and a continuous flow of ongoing rewards through prayers specifically dedicated to both parents.

Given the various typical characteristics of children as described in Islam, the development of a child's character is generally influenced by several factors. First, parenting styles of parents or family members, because children first learn and become familiar with Islamic values within the family. Another crucial factor in this regard is the example set by those whom children see constantly, as these individuals may serve as role models for the children.

Second, a child's environment and peers: social interactions outside the family can shape a child's habits because they are part of the routine activities the child engages in during childhood. Therefore, parents also need to choose the best environment for their child, including getting to know their child's friends and teaching them not to be careless in choosing friends, while instilling good values and behavior in them.

Third, from an Islamic perspective, one of the factors influencing a child's character may also be attributed to the food the child consumes specifically, meals and provisions whose halal status, quality, or appropriateness are in question.

The fourth factor is the strength of parents who consistently strive to educate and guide their children, as well as their spiritual support and sincerity in praying for their children, offering them hope and words of encouragement.

CONCLUSION

The nature of child-rearing in the modern era has undergone a fundamental paradigm shift. Parenting is no longer merely about fulfilling physical and biological needs; rather, it must go hand in hand with safeguarding children's mental well-being both in real life and in cyberspace. Contemporary child-rearing demands the integration of physical protection with mental protection against the increasingly pervasive digital pollution. Digital pathology is a "disease of our time" that requires an effective remedy in the form of literacy-conscious parenting. Digital literacy is no longer merely a technical skill but a competency requirement (*ahliyah*) for parents in fulfilling their role as guides. This is the first step toward shielding children from cybercrime, which, in essence, is a manifestation of the effort to protect the family from the torments of hellfire. From a fiqh perspective, parents' preventive actions embody the principle of "*Sadd adz-Dzari'ah*" that is, closing all loopholes that could lead to harm. Parents must possess sufficient digital literacy to detect potential digital dangers early on in order to ensure the upholding of the Maqashid asy-Syari'ah, particularly in preserving the purity of the lineage (*hifzh an-nasl*), the soundness of the mind (*hifzh al-'aql*), and the strength of faith (*hifzh ad-din*). The digital age sets new standards for responsible parenting. Parental neglect of a child's digital activities is not merely an ordinary oversight but a clear form of *taqshir* (negligence) in child-rearing. This negligence, which is The digital age sets a new standard for hadhanah eligibility. Parental neglect of a child's digital activities is not merely an ordinary oversight, but a clear form

of taqshir (negligence) in hadhanah. This negligence, which results in the mental and moral harm of the child, has legal implications that can lead to the forfeiture of hadhanah (hadhanah), as a caregiver's competence is now measured by their ability to provide a sense of security for the child, both in the real world and in the virtual world.

AI USAGE

In writing this article, the author attempts to present the results of previous research and thinking. While attempting to minimize the use of AI, the author has found assistance in searching the literature.

AUTHOR CONTRIBUTIONS

Writing the manuscript entitled reconstruction of Hadhanah Contemporary The Regarding Children's Digital Pathology A Fiqh Perspective, the author is responsible for the research concept and formulation as well as analysis of the fiqh perspective.

FUNDING

The research conducted is independent and does not come from funding assistance, either grants or other financial institutions.

CONFLICT OF INTEREST

The publication of this article is purely to add to the scientific knowledge and there is no element of conflict of interest.

REFERENCES

- Abî `Abdillah Muḥammad bin Aḥmad Al-Qurthûbî. (2002). *al-Jâmi'li Ahkâm Al-Qurân* (10th ed.). Dar al Hadis.
- Arifin, S., & K, K. (2023). Konsep Keluarga Harmonis dalam Konteks Hukum Islam. *Al-Adillah: Jurnal Hukum Islam*, 3(1), 13–25. <https://doi.org/10.61595/aladillah.v3i1.485>
- Aseptianova, Aziz, M. Z. A., Listini, Sri, H., & Dewiyeti, S. (2022). Digital Parenting of Children and Adolescents in Digital Era. *Jurnal Penelitian Dan Pengembangan Pendidikan*, 6(3), 450–457. <https://doi.org/10.23887/jppp.v6i3.56191>
- Azim, P., Nur, M. A., & Badriyah, S. (2024). *The Transformation of Hadhanah in the Digital Era : Islamic Parenting Strategies with Technology In today ' s digital era , the implementation of hadhanah is faced with new challenges , especially because children are now exposed to technology from.* 15(2), 87–99.
- Ding, K., Shen, Y., Liu, Q., & Li, H. (2024). The Effects of Digital Addiction on Brain Function and Structure of Children and Adolescents: A Scoping Review. *Healthcare (Switzerland)*, 12(1), 1–37. <https://doi.org/10.3390/healthcare12010015>
- Febriyanti, A., Marsofiyati, M., & Utari, E. D. (2025). Parental Parenting as the Foundation of Children's Character Education in the Social Media Era. *Asian Journal of Applied Education (AJAE)*, 4(3), 301–320. <https://doi.org/10.55927/ajae.v4i3.14849>
- Fikri, I. (2025). TINJAUAN HUKUM KELUARGA ISLAM TERHADAP PUTUSAN HAKIM TERKAIT GUGATAN HAK ASUH ANAK KEPADA WALI BEDA AGAMA (STUDI PUTUSAN HAKIM PERKARA NOMOR 920/PDT.G/2021/PA.PAL). *FAKULTAS SYARIAH UNIVERSITAS ISLAM NEGERI (UIN) DATOKARAMA PALU SULAWESI TENGAH*.
- Ghozali, A. R. (2008). *Fiqhul Munakahat* (3rd ed.). Kencana Prenada Media Group.
- Hartono. (2019). *Metodologi Penelitian* (1st ed.). ZANAFI PUBLISHING.
- Irsyad, A. L. (2023). *THE CONCEPT OFHADHANAH(CHILD CUSTODY) AFTER*

- DIVORCE IN ISLAMIC CIVIL LAW*. 2(2), 62–81.
- Jumardin, Basri, R., & Aris. (2024). ANALISIS YURIDIS TENTANG HAK ASUH ANAK (HADHANAH) DAN PENERAPANNYA DI PENGADILAN AGAMA BARRU. *Jurnal Hukamaa*, 2(2), 19.
- Kemenag RI. (2022). *Alqur'an dan Terjemah*. APP Indah Kiat.
- Masri-zada, T., Martirosyan, S., Abdou, A., Barbar, R., Kades, S., Makki, H., Haley, G., & K Agrawal, D. (2025). The Impact of Social Media & Technology on Child and Adolescent Mental Health. *Journal of Psychiatry and Psychiatric Disorders*, 9(2), 111–130. <https://doi.org/10.26502/jppd.2572-519x0242>
- Muhajir, A. (2017). HADHANAH DALAM ISLAM (Hak Pengasuhan Anak dalam Sektor Pendidikan Rumah). *SAP (Susunan Artikel Pendidikan)*, 2(2), 165–173. <https://doi.org/10.30998/sap.v2i2.2089>
- Multazam, U. (2024). The Concept of Child Custody (Hadhanah) After Divorce in the Perspective of Islamic Law. *Indonesian Journal of Islamic Law*, 7(1), 16–39. <https://doi.org/10.35719/ijil.v7i1.1956>
- Nurjanah, S., Syarifudin, A., Baidhowi, M. M., Mahmudi, E., & Darussalam, H. (2025). Children's Rights in Islamic Law: A Contemporary Study of Family Practices. *MILRev: Metro Islamic Law Review*, 4(2), 933–953. <https://doi.org/10.32332/milrev.v4i2.10077>
- Nurliana, Ikhwanuddin Abdu Miftah Ulya, N. (2025). Rewriting Husband-Wife Roles in Society 5.0: a Fiqh Perspective on Family Resilience. *PETITA: Jurnal Kajian Ilmu Hukum Dan Syariah*, 10(2), 2025. <https://www.scopus.com/sourceid/21101162892#tabs=2>
- Rizka Julianti, Rohmat, K. (2026). HADHANAH DALAM PERSPEKTIF HUKUM KELUARGA ISLAM. *Ar-Risalah, Jurnal Ilmiah Keislaman*, 24(1), 279–294.
- Spytska, L. (2025). Digital Technology and Mental Health: Unveiling the Psychological Impact of Modern Digital Habits. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 9(1), 348–365. <https://doi.org/10.22437/jiutuj.v9i1.38238>
- Sunarto, M. Z., & Hasanah, D. U. (2025). Analisis Penjatuhan Hak Hadhanah Pada Perempuan Dalam Tinjauan Maqashid As-Syari'Ah Analysis of the Imposition of Hadhanah Rights on Women in the Review of Maqashid As-Syari'Ah. *Rewang Rencang*, 6(2), 1–21.
- Umar, Z., Mardahlia, D., & Ardan, M. (2025). Exposure to Cyberbullying Victimization and Its Implications for Adolescent Health in the Digital Era. *Sebatik*, 29(2), 383–389. <https://doi.org/10.46984/sebatik.v29i2.2710>
- Wahbah Zuhaili. (2018). *Fiqih Imam Syafi'i*. Darul Fikri.