
The Impact of Divorce in Islamic Law Children's Rights and Parental Obligations Post-Divorce

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Abstract: *Divorce is a significant and complex social phenomenon in modern society, which not only impacts the individuals involved but also affects the family as a whole, especially children. This research will discuss the impact of divorce in Islamic law, especially the obligations of parents towards children after divorce. This research is descriptive analytical in nature, exploring how the child's position is related to the child's rights and the obligations of parents after divorce. The research results show that in the context of Islamic law, divorce is not only seen from a legal perspective, but is also interpreted based on parental principles and ethics. This issue is becoming increasingly important in the current era, where the divorce rate is increasing, raising questions about children's rights and parental responsibilities.*

Keywords : *divorce, islamic law, children's rights*

Abstrak: Perceraian merupakan suatu fenomena sosial yang signifikan dan kompleks dalam kehidupan masyarakat modern, yang tidak hanya berdampak pada individu yang terlibat juga mempengaruhi keluarga secara keseluruhan, terutama anak-anak. Penelitian ini akan membahas dampak perceraian dalam hukum Islam terutama kewajiban orang tua terhadap anak pasca perceraian. Penelitian ini bersifat analitis deskriptif, mengeksplorasi bagaimana kedudukan anak kaitannya terhadap hak anak adalah kewajiban orang tua paska perceraian. Hasil penelitian menunjukkan bahwa dalam konteks hukum Islam, perceraian tidak hanya dilihat dari perspektif legitas, tetapi juga diinterpretasikan berdasarkan prinsip-prinsip dan etika orang tua. Isu ini menjadi semakin penting di era saat ini, di mana angka perceraian menunjukkan peningkatan sehingga memunculkan pertanyaan tentang bagaimana hak anak dan tanggung jawab orang tua.

Kata Kunci : perceraian, hukum islam, hak anak

Introduction

In Islamic law, children are considered a trust that must be protected. This concept is interpreted not only from a physical and material perspective, but also includes the psychological and emotional aspects of the child. post-divorce, the challenges children face are often related to uncertainty and changes in the family environment, which can affect their development both socially and (Hendra Cipta, 2017). In this context, parents' obligation to provide optimal protection and care becomes very crucial. In Islamic teachings, parents have the responsibility to fulfill children's basic needs, including shelter, education and love. Analysis of Children's Rights in the Context of Divorce in Islamic Law Involves Considerations Related to Custody, Support and Legal Protection. Child custody after divorce is one of the most critical issues that must be decided, often resulting in disputes between the two parents. Islamic Law Emphasizes the Child's Welfare as the Main Priority in Determining Custody Rights, Which Often Takes into Account the Child's Condition, Including Emotional Relationships with Both People. Therefore, decisions regarding custody rights do not only refer to legal aspects alone, but also take into account the best interests of the child.

In this case, the obligation of parents to provide support after Pierraian is also an important highlight in Islamic law. Support in this context includes all forms of support, both financial and psychological. Parents who do not have custody of their children still have the responsibility to provide for their children, in accordance with the applicable provisions of Islamic law. This aspect also shows that even though the husband and wife relationship has broken up, the limited responsibility towards children does not end, but still exists and

must be worked on properly. In the context of Islamic law, divorce is not just a physical separation between husband and wife, but also involves a wide impact on children. Children, as individuals who are under legal protection, have rights that must be respected and protected by both parents post-post. According to Article 52 of Law no. 1 of 1974 Concerning Marriage, Children Have the Right to Receive Attention, Affection and Education from Their Parents (Tanjung, 2015). However, Sperraian often creates disputes over roles and responsibilities between the two parents, which can have an impact on the child's psychological and emotional well-being.

Research shows that children from separated families tend to experience problems in academic, behavioral and mental health aspects. One study conducted by the American Psychological Association showed that children experiencing parental divorce were at a higher risk of experiencing depression and anxiety disorders than children from intact families. In Indonesia, With the Stigma Against Divorce, Children Often Become Victims of Emotional Past Between Their Parties. They can feel pressured to choose sides between father and mother, which in turn can affect their identity development and mental health. From an Islamic Law Perspective, Children's Rights Must Always Be Considered in the Divorce Process. Parents' obligations to provide support and education to their children remain valid even though the marriage has ended. In this case, the benefit (good) of the child must be the priority, and both parents must be reminded to carry out their responsibilities with full awareness and without conflict. Islamic law explicitly confirms that children have the right to proper care, upbringing and education, which must be fulfilled by parents.

Research Methods

This research is a type of normative legal research, which focuses on written regulations. This research is also known as doctrinal legal research, or literature study, because it involves more secondary data in the form of literature references. Therefore, this research can be categorized as juridical-normative research using a statutory approach and a conceptual approach.

Soetandyo Wignyosoebroto stated that doctrinal legal research aims to find the right answer through proving the truth sought through legal regulations contained in laws or religious books. This research was developed based on trusted legal doctrines (Soetandyo Wignyosoebroto, 2008).

Specifically, the object of this research is Islamic legal legislation in the national legal system, with a focus on the application of positive legal rules or norms. This approach is used to analyze laws, regulations and other regulations that are relevant to the legal issue that is the subject of research, by prioritizing a legal positivist view (Peter Mahmud Marzuki, 2005).

The data collection technique used in this research is literature study, which involves the collection and analysis of primary, secondary and tertiary legal materials. A literature study was carried out to research and evaluate documents and other library materials related to Islamic law legislation in the national legal system. The collected data was then analyzed descriptively-qualitatively.

Apart from that, this research aims to explore the legal responsibilities attached to parents after divorce. In Islamic Law, this responsibility is not only limited to material aspects, such as livelihood, but also includes aspects and moral aspects. The research will dig deeper into how parental obligations can be distributed fairly and effectively and how

this contributes to the well-being of children after divorce. This aspect of responsibility will be analyzed based on the principles of Islamic Sharia, as well as the interpretation of scholars regarding the obligations of parents towards their children after separation.

Principles of Talaq in Islamic Law

The Basic Principles Underlying Talaq Include Justice, Protection and Responsibility. In the Al-Quran, Allah commands that divorce be carried out in a good way and not harm one's rights (Al-Baqarah: 229) (Departemen Agama, 2007). This principle emphasizes that a smooth divorce is a last resort, every effort is made to improve the relationship. In this context, Islamic law encourages mediation and reconciliation between couples, creating an atmosphere that promotes harmony rather than conflict. Islamic law also regulates various forms of talak, including talak raj'i, where the husband has the right to return his wife during the iddah period (waiting period), and talak bain, which forgets the termination of the undoing, Plain Hakan Hakin Hakan, , plain, finding of termination (Idris Siregar et al., 2024). The initial difference is one of the important questions that affects the rights and obligations of Orange Your Divorce Party. Seumi who pronounce divorce must pay attention to the rights of the wife and children in the decision, and are required to provide adequate support and protection during the Iddah period.

Recognition of children's rights in Islamic law. Sear divorce is very important to ensure the continuation of healthy and balanced development for children. In this sense, both Sharia and modern legal practice require cooperation between parents to

provide everything that children need physically, emotionally and spiritually, acting synergistically in safeguarding rights for better times. In the perspective of Islamic law, parents' responsibilities towards their children after divorce remain crucial and are regulated very clearly. Islamic law emphasizes the obligations and laws of parents in providing care and protection for children even though the husband-wife relationship has ended. This responsibility covers several aspects, including the physical, emotional, educational and spiritual needs of children.

Parents' Obligations Towards Children After Divorce

When Discussing Your Obligations After Divorce, Islamic Law Emphasizes the Continuous Responsibility to Meet the Child's Needs, Both Material and Emotional. Child support is one of the main obligations that must be fulfilled by the father as the main breadwinner. However, mothers also have an important role in the care and education of children, and the initial role is that no party is harmed fairly. The Islamic Legal System Recognizes That Divorce Can Create Significant Psychological Impacts for Children, So Their Protection Must Be a Top Priority. The location of protection not only covers basic needs, but also includes emotional support and ongoing education. Thus, divorce in Islamic law is not only a termination of the relationship between your people, but also includes the responsibility of each person to provide love and assurance to their children in accordance with the provisions of the Sharia (Wulandari et al., 2022). Islamic law emphasizes that children have clear rights, which must be protected by both parents, even though they are no longer bound by marriage. These rights include the rights to protection, education,

livelihood, and also the right to receive love from both parents.

Furthermore, the right of children to earn a living is also an important pillar in Islamic law as well as peace. This subsistence includes meeting basic needs such as food, restaurants, education and health. According to Islamic law, the ex-husband has an obligation to provide support for his children, based on the provisions in force in the Fiqh books. By In some opinions, support must be provided as long as the child is still present during the period of parental responsibility, whether until the child reaches adulthood or completes a proper education. Education is another fundamental right that children have according to Islamic law. In the context of a divorce, the role of both people remains important in providing equal and powerful access to education for children. Islam encourages parents to ensure that their children receive a good education, which does not only include formal education at school, but also spiritual and spiritual education at home. In post-divorce, this can require both parents to work together in planning their child's education, even though there may be emotional feelings left behind by them.

Law of the Republic of Indonesia number 1 of 1974 on marriage and law number 23 of 2002 on child protection provide a clear legal framework regarding the rights of children that must be protected. These two laws emphasize that children have the right to receive adequate care and education, as well as protection from violence, give penetrate will. In practice, when a divorce occurs, both parents still have the legal responsibility to provide for the child's basic needs, including food, shelter, education, and close attention. Furthermore, Pemontah Regulation Number 9 of 1975 (Zulfikar & Fathinuddin, n.d.). which is an implementation of the Play

Marriage Law, regulates custody rights in divorce cases. In the article, it is stated that decisions regarding child custody must take into account the best interests of the child. This is in conflict with the principles of Islamic law which makes children a trust whose rights are protected and safeguarded. In this case, a crucial role has to assess the condition of the family's welfare and take decisions that support the protection of children's rights after post-natal care.

Apart from that, the child's right to receive love and attention from both people after a divorce is no less important. Islamic law places emphasis on maintaining emotional relationships between children and parents, where the love and attention given can help children adapt to new situations. Even though there is separation, your person is expected to maintain good communication and be actively involved in their child's life. In this case, a shared parenting model (shared case) is often recommended to ensure that children continue to receive full support from both parents.

Seeing how unstable children's lives are from toddler to teenage years, parents' obligations can be classified into several points as follows: First, in the context of physical care, parents are obliged to fulfill their children's basic needs, including living, food, clothing and health. According to Sharia principles, child support is the responsibility of parents that never ends, even after divorce. This covers daily needs as well as education and health costs. In this case, both fathers and mothers are expected to contribute to looking after children, with the emphasis that this obligation is not only material but also moral. Secondly, the educational aspect of playing has received significant attention. Islamic law emphasizes the importance of education in child development. Parents must ensure that their

children receive a good education, both formal and informal, which includes only academic aspects but also religious and moral values. This is important to shape the character of apar children into individuals who are responsible and have noble character. Religious education, in particular, has received great attention, considering that the main aim of Islamic law is to instill strong beliefs and teachings that can guide children in everyday life (Linda Azizah, 2012).

From an emotional perspective, divorce often has a negative impact on children's mental health and development. Parents' obligations in this context are to provide emotional support and create a stable environment. Parents must maintain good communication and show mutual respect for each other for the sake of their children's welfare. In this case, Islamic law encourages collaboration between both parents, ensuring that children do not feel trapped in parental conflict, so that they can grow in the atmosphere and support good psychological development.

In developing an Islamic perspective, people are expected to continue communicating and working together for the best interests of their children. This includes removing conflict between parents and parents, so that children are not influenced by existing tensions. Psychologically, children will be more capable of adapting to the new situations they face if they feel that both parents are still involved in their lives and are committed to being responsible for their well-being. One of the fundamental aspects that needs to be analyzed in the context of divorce is the support obligations of parents towards their children after marriage. In the perspective of Islamic law, the obligation to support is not only a physical and financial responsibility but also includes the attention,

education and psychological protection of children (Cipta, 2017). According to the principles of Islamic law, the father as the head of the family has the main responsibility for providing a living. However, after the divorce, both parents are required to continue to fulfill the child's basic needs.

In its implementation, Indonesian State Law also reflects these principles. Law No. 1 of 1974 concerning Marriage and Regulations of the Supreme Court of the Republic of Indonesia provide the basis for post-marriage child support arrangements. Fathers are generally required to provide support until the child reaches adulthood, or until the child completes his or her formal education, depending on the individual situation. Meanwhile, Sharia Law Provides Flexibility, Taking into Account the Different Economic Conditions of Both Parents (Faridaziah Syahrain, 217 C.E.). This responsibility for maintenance cannot be passed on to non-biological parents, although there are cases where it is alleged that maintenance is paid by the new parent of one of the partners. This is in line with the view that the main protection and responsibility remains with the biological parents. In this case, if alternation or division of child custody occurs, both parties remain responsible for collaborating to ensure that the child's needs are met.

Father's child support practices after divorce

In practice, a father's post-divorce obligations to his under-aged child include a number of components. First, he must provide support for daily needs, including food and clothing, shelter and security. secondly, fathers are also expected to provide educational support, which covers school fees and other needs related to

teaching and learning activities. If the child requires special attention, such as additional education to deal with emergency problems, it is the father's responsibility to meet these needs. Because when parents separate, the problem purely belongs to both parents and the child cannot bear the burden based on the problems that occur. So that ex-children do not act like ex-partners in the husband and wife system.

In connection with the implementation of this maintenance obligation, there are often challenges faced by post-pine fathers. fathers face economic difficulties that may prevent them from fulfilling their obligations. However, Islamic law does not require obedience to unrealistic levels of financial capability. Fathers are expected to do the best in their ability to meet their children's needs (Arwin Dunggio, 2023). Rather than just focusing on material aspects, it is also important to consider the emotional and psychological aspects. A living is not just financial support, but must also include attention, affection and quality time spent by a father for his child. Therefore, good communication between former partners is very important to achieve the best interests of the child. Islamic law encourages people to collaborate in order to provide maximum protection for children.

In cases where the father is reluctant or unable to fulfill his support obligations, Islamic law provides a way for the mother to seek assistance through legal channels. The court can decide on the amount of maintenance that must be paid, and ensure that the child's rights are not compromised in the divorce decree. This contributes to the legal system's efforts to safeguard children's welfare and supports the fulfillment of Orange Cell's obligations fairly (mohamad Aulia, 2024). Thus, the father's obligation to provide support for post-marriage children in the perspective of Islamic law is something that cannot be ruled out. Material

from Ask, Emotional, and Psychological, Fathers Play a Key Role in Ensuring Their Children Still Get Their Rights. Apart from that, good cooperation between people is very necessary to create a conducive environment for the growth and development of children after a divorce occurs. The role of legal institutions in protecting children's rights after post-precision is a vital question that needs to be analyzed to ensure that children's needs and rights are fulfilled in complex legal conditions. In the perspective of Islamic law, there are clear principles regarding the protection of children's rights and the responsibilities of people who are interested in a divorce. Legal institutions, including religious courts and other related institutions, have the responsibility to enforce these provisions, so that children's rights can be optimally protected.

Post-Divorce Parental Obligations Also Include Efforts To Ensure That Children Do Not Feel Abandoned Or Deprived Of The Support They Need. Research shows that positive interactions and emotional support from both parents can help children deal with divorce situations better. In this context, Islamic law provides clear guidelines regarding the division of parental responsibilities, including custody of children, which ideally facilitates their emotional needs.

The Position of Legal Institutions in Protecting Children's Rights After Divorce

The dynamics of protecting children's constitutional rights are also faced with various challenges and obstacles. The social stigma associated with children from racial families often limits their movement and prevents them from obtaining appropriate

rights. Therefore, the collective attention of all stakeholders - including government, society and educational institutions - is very important to create an ecosystem that supports and protects children in this transitional situation. In the context of Islamic law, the responsibility of parents to provide support for their children after divorce is an obligation that cannot be ignored. Islamic law places the financial contribution of older people as an integral part of fulfilling children's rights, which is based on various legal sources, including the Koran and Hadith. According to an Islamic legal perspective, both fathers and mothers have an obligation to support their children's living needs, which include basic needs such as food, clothing, shelter, education and health.

Legal Institutions Act as Guardians of the Implementation of Child Custody Rights in Accordance with the Principles of Justice and the Best Interests of the Child. According to Islamic Law, from the beginning of a divorce, primary attention must be given to the welfare of the child. The role of religious courts is to determine custody rights, which must be based on the child's age, condition and psychological needs. Thus, the Legal Institution not only functions as a mediator between the two people, but also as the main protector for those affected by the decision (Alvandi et al., 2024).

Almost all legal systems, including Islamic law, recognize that children are vulnerable individuals and require special attention. in the context of divorce, this situation often becomes more complex, where children often become "victims" from parental conflict. In Islamic law, there is a principle that is firmly adhered to, namely the obligation of parents to pay attention to the child's needs as a whole, both physically and materially.

In this case, divorce should not prevent parents from continuing to fulfill their responsibility to raise and educate their children well. Protection of Children's Rights in Loca Loceraian Also Includes Enforcement of Custody Rights. In many legal systems, including those embodied in Islamic law, there are norms governing child custody. According to the classical view in Fiqh, the party who has the right to care for a child is usually the mother, especially if the child is still small. However, in implementation in the field, the child's enjoyment and best interests are often the main considerations in determining custody. This consideration reflects the commitment of Islamic law to protect children from negative impact caused by the impact of their parents.

The Hufum Institute also functions to provide understanding and guidance to your organization regarding their post-divorce obligations. In the context of Islamic law, people have responsibilities that cannot be ignored, including the obligation to provide a living, education and protection for children. Legal Institutions Can Develop Protection Programs That Facilitate Communication Between Parents and Children, and Ensure that Parents Understand the Consequences of Divorce and Collaboration that Remain with them. This is important to prevent post-divorce conflict which can have a negative impact on children's welfare. Furthermore, Legal Institutions are also to collaborate with other agencies, such as child protection institutions, to create a comprehensive support network for children experiencing their own oran experiences (Muhammad Holid, 2024). Through synergy between legal institutions and other institutions, it is hoped that programs can be formed that are specifically aimed at the psychological rehabilitation of children, who may have experienced trauma due to breakup. Apart

from that, this institution has the potential to increase public awareness about the rights and protection of children in divorce.

In its implementation, legal institutions must be able to carry out their functions with transparency and justice, by listening to children in legal proceedings. This is very important considering that one of the principles in Islamic law is justice. Protection of children's rights is not only the responsibility of parents, but is also a social responsibility that must be carried out by legal institutions. Legal education as an effort to increase public awareness and provide a better understanding of rights and obligations in the context of legal proceedings is also very important. In addition, the aspect of child protection is very important in this context. Every livelihood decision must take into account the welfare and needs of children. This is in line with the principles of child protection in Islam, where children's rights are protected and prioritized. For example, in determining the amount of support a father must provide, the court will usually consider many factors, including the child's age, education costs, and health and other special needs. This shows that Islamic law only places support as an obligation, but is played as a means to ensure the welfare of post-Pirraian children (Faizah, n.d.).

Efforts to terminate this livelihood must involve good communication between former partners in order to reach a fair and sustainable agreement. This is important to create a stable environment for children, where they not only guarantee their material needs, but also get support from both parents. From a legal perspective, the success of the post-divorce support system in Islamic law can depend on how effective the system is in protecting children's rights and ensuring continued parental responsibility afterward. In this case, further research and analysis regarding the

implementation of this law in the context of Islamic law islam islam islam islam itlam itlam itlam itlam itlam in, resolving child custody disputes in the context of divorce is one of the aroused aspects that requires special attention in Islamic law. Islamic law offers various settlement methods to ensure that children's rights and parental obligations remain guaranteed, even if there is a separation between partners. Referring to Pétélitien by (M. Rafi'i Anwar, 2024), there are several approaches that can be taken in handling child custody disputes.

First, mediation is a method that is often recommended for resolving custody disputes. In this context, the mediator's role is very crucial in creating constructive communication between the disputing parties. A mediator who has extensive knowledge of the principles of Islamic law can help both parents understand the rights and obligations of each parent, as well as the best interests of the child. Islamic law emphasizes efforts to reach mutually beneficial agreements, so that mediation becomes a solution that is not only efficient, but also harmonious in maintaining good relations in the future.

Second, if mediation is unsuccessful, Islamic law allows settlement through court. In this case, the panel of judges plays a causal role in determining custody rights based on the principles of justice and the best interests of the child. Articles in the Marriage Code and Fatwas from Various Pandan Religious Institutions for Judges in Deciding on Custody Rights. By arousing it is noted that the most fundamental consideration in this decision is the welfare of the child, including emotional, social and educational aspects.

Thirdly, in situations where there are young children present, Islam emphasizes determining the child's residence. Usually,

mothers are often considered the more important guardian (hadhana), especially for children under a certain age. However, Islamic law also recognizes that custody can be transferred to the father if he can demonstrate better capacity to care for and educate the child. Therefore, decisions regarding custody are not only determined based on gender, but also consider factors related to the ability to parent.

Dispute Resolution on Refusal of Child Custody Post-Divorce

When a dispute arises over the denial of child custody and support, the resolution of the custody dispute from an Islamic legal perspective shows that a restorative approach is preferred over a punitive one. In many cases, solutions reached through dialogue and compromise will be more effective in maintaining good relationships and providing stability for the child. The emphasis on the best interests of children in all legal transactions underlines Islamic philosophy which is based directly on the values of care, justice and shared responsibility. In the context of marriage, one of the legal issues that arises is the child's right to visit parents who do not live with him. According to (Rifki Rufaida, 2021), Islamic law recognizes the importance of the relationship between children and their parents, even though they are divorced. This visit has significant relevance, not only from an emotional perspective but also psychologically, for the development of children who are affected by their parents' separation.

In the perspective of Islamic law, the right to meet and visit parents who do not live together is part of the parents' obligation to ensure that positive and mutually supportive relationships are maintained

after all. In many cases, children may experience sadness and confusion due to the new move, so it is important for them to feel the presence and support of both parents. This is in line with the principle of child protection which is an important concept in Islam, where children are seen as the trust and responsibility of parents. These Visitation Practices Must Be Carefully Organized To Avoid Potential Conflict Between Former Spouses. In Many Cases, A Formal Agreement Or Mediation Is Often Necessary To Ensure That The Visitation Schedule Is Well Arranged And Meets The Child's Needs And Best Interests. Islamic law directs parents to look for solutions that foster healthy cooperation and communication, which in turn can strengthen the relationship between the child and his parents (Mumtaz JR et al., 2023).

However, in practice, there are challenges that may be faced in implementing the right to visit. Some parents may try to prevent visits for certain reasons, whether emotional reasons or a desire to control the situation. This kind of action not only violates children's rights but can also cause deeper psychological trauma, making children feel neglected or unwanted by parents who do not live with them. Therefore, it is important for society and legal institutions to protect children through advocacy and education about children's rights in a legal context.

In this case, the role of sharia law institutions and courts is very crucial. both are expected to provide guidance and fair solutions regarding the child's right to visitation, as well as ensuring that this right is recognized and implemented as well as possible. through a comprehensive and sensitive legal approach to children's needs, it is hoped that children's rights to visit parents who do not live with them can be guaranteed, while supporting the child's

adaptation process in the faith, emotional support and stability which are essential needs for children experiencing separation. In the context of Islamic law, the understanding of this need is not only related to psychological aspects, but also concerns the obligation of parents to provide protection and care that is appropriate to each individual's wishes. Divorce often creates uncertainty and instability in children's lives, which can have a major impact on their mental and emotional development (M. Natsir Asnawi, 2022).

Thus, it is important for parents to understand that although they may be involved in conflict with each other, the primary focus must be on the needs and rights of the child. Actions that support children's mental and emotional health, such as avoiding conflict in their presence and facilitating interactions with both parents, are very necessary to maintain the child's post-apocalyptic psychological balance. In the context of Islamic law, taking sides with children's welfare in order to protect their rights is a moral and legal obligation that cannot be ignored by parents. In the context of Islamic law, fulfilling children's rights after divorce often faces various significant challenges. Among these challenges, we found some of the main obstacles faced by Orange Cell in their efforts to fulfill children's rights and carry out their post-post responsibilities. So the challenges in fulfilling children's rights after divorce involve many dimensions, which require comprehensive attention and solutions from both the Keduon Your Masyarakat Institute throughout the whole. Efforts to create legal awareness, emotional support and assistance ensure that children's rights are maintained and your obligations are carried out properly. Legislation plays an important role in guaranteeing children's rights in Indonesia after divorce. In the perspective of Islamic law, where the family is viewed as a

fundamental social unit, the protection of children after divorce becomes very fundamental. Islamic law emphasizes the responsibility of parents to meet children's needs, both from an emotional and material perspective. In this context, existing laws in Indonesia function as a legal umbrella to regulate and protect children's rights and determine parental obligations after divorce.

Regardless of the existing legal framework, challenges remain in dealing with the social dynamics of divorce. For example, awareness of issues of custody and responsibility of children in society needs to be increased so that all parties understand and respect their role in maintaining the welfare of children. Development of educational programs for parents and legal counseling related to post-divorce care are important steps to increase understanding of positive law in this context. Case study conducted by Ananda et al. (2024) regarding child care in the context of domestic violence provides in-depth insight into how divorce can interfere with children's rights and parental obligations in the context of Islamic law. In this study, researchers analyzed the impact of external factors related to domestic violence (KDRT) on post-divorce child care decisions.

Domestic violence can cause long-lasting trauma for children, which not only affects their psychosocial development but also raises questions about ensuring equality and well-being. In the context of Islamic law, the violation of children's rights due to domestic violence is a serious issue that requires intervention from the authorities. Islamic law views children as a trust, which means that their protection and welfare is the responsibility of the parents, even after divorce.

Conclusion

The recommendation from this researcher is the need for deeper socialization regarding children's rights in the context of divorce and domestic violence. Islamic law, which promotes justice and protection for the weak, must be able to be implemented in accordance with the needs of children and the conditions of their parents. This game includes training for judges and lawyers in handling child care cases involving domestic violence issues. Every decision taken is only based on legal norms but also takes into account various aspects.

Divorce in Islamic law has a significant impact on children's rights and parental obligations after the divorce occurs. From the perspective of Islamic law, children still have rights that must be fulfilled by both parents, even though they no longer live together. Children's rights include the right to adequate living, education, housing and care in accordance with the parents' abilities.

Parents' obligations towards children after divorce are divided into obligations for maintenance, education and protection. Even though parents divorce, these obligations must still be fulfilled without reducing the child's right to fair treatment. Islamic law emphasizes the importance of the principle of justice, where the child's right to receive full attention from both parents must be protected, both materially and emotionally. In addition, in terms of custody, Islamic law gives mothers the right to care for children under a certain age, especially young ones, with consideration of the best interests of the child. However, if the mother has remarried or cannot provide a suitable environment, custody can be transferred to the father or other family members. Thus, divorce does not relieve parents of their obligations towards their

children. The welfare of children must remain a priority, by prioritizing the rights that children have after divorce and ensuring that parents' obligations are carried out properly in accordance with the principles of Islamic law.

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