



CHILD-FRIENDLY ISLAMIC BOARDING SCHOOL: INTEGRATION OF CHILD PROTECTION LAW AND ISLAMIC FAMILY LAW

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<p>Info Article Received : 27 April 2026 Revised : 09 Mei 2026 Accepted : 12 Juni 2026 Publication : 30 Juni 2026</p>	<p>Abstract: <i>Violence against children in Islamic boarding schools, including physical, psychological, and sexual abuse, remains a serious issue that contradicts Islamic values. This study aims to examine the implementation of hifzu al-nafs and hifzu al-'aql within the framework of maqashid shari'ah as the foundation for child-friendly Islamic boarding schools and to analyze their integration with Indonesian child protection and pesantren laws. A qualitative phenomenological approach was conducted at Al-Falah Bellud Tlanakan Islamic Boarding School, Pamekasan. Data were collected through participatory observation, in-depth interviews, and documentation, then analyzed using the Miles and Huberman interactive model. The findings indicate that the pesantren has implemented hifzu al-nafs through anti-violence policies, complaint mechanisms, and psychological support, while hifzu al-'aql is realized through curriculum integration and the mudzakah method. Nevertheless, normative, institutional, and cultural gaps remain. The study proposes an integrative child-friendly pesantren model based on maqashid shari'ah to strengthen child protection and educational practices.</i></p>
<p>Keywords: Child-Friendly Islamic Boarding School, Maqashid Shari'ah, Child Protection, Hifzu al-Nafs, Hifzu al-'Aql</p>	<p>Abstrak: Kekerasan fisik, psikologis, dan seksual terhadap santri masih menjadi persoalan yang bertentangan dengan nilai-nilai Islam dan perlindungan hak anak. Penelitian ini bertujuan menganalisis implementasi prinsip hifzu al-nafs dan hifzu al-'aql dalam kerangka maqashid syari'ah sebagai dasar pembentukan pesantren ramah anak serta integrasinya dengan Undang-Undang Perlindungan Anak dan Undang-Undang Pesantren. Penelitian menggunakan pendekatan kualitatif fenomenologi di Pondok Pesantren Al-Falah Bellud Tlanakan, Pamekasan. Data diperoleh melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa pesantren telah menerapkan hifzu al-nafs melalui kebijakan anti-kekerasan, mekanisme pengaduan, dan pendampingan psikologis, serta hifzu al-'aql melalui integrasi kurikulum dan metode mudzakah. Namun, masih ditemukan kesenjangan normatif, institusional, dan kultural. Penelitian ini menawarkan model konseptual pesantren ramah anak berbasis maqashid syari'ah sebagai kerangka integratif untuk memperkuat perlindungan anak dan penyelenggaraan pendidikan pesantren.</p>
<p>Kata Kunci: Pesantren Ramah Anak, Maqashid Syari'ah, Perlindungan Anak, Hifzu al-Nafs, Hifzu al-'Aql.</p>	
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INTRODUCTION

The presence of Islamic boarding schools as Islamic education that has been hundreds of years old has a rich intellectual heritage that always intersects with the problem of child protection. (Ni'am & Arafah, 2024) Empirical facts in the field show that Islamic educational institutions, such as Islamic boarding schools, are still plagued by serious realities regarding physical violence, bullying, psychological pressure, and sexual harassment, which gives a strong indication that there is no child-friendly learning environment. (Sulistiarini et al., 2024) Surprisingly, the violence that often occurs often brings names such as ustadz, administrators, senior students and even not infrequently their caregivers, who incidentally become protectors for students who are still young and experienced. Such a phenomenon presents a visible gap between the teachings of Islam that are so upheld in Islamic boarding schools and the reality of the treatment of students that has occurred. (Saan, 2025) (Sulistiawan & Adhari, 2025)

The state does not immediately remain silent and does not respond to anything, through various regulations from Law Number 35 of 2014 concerning Child Protection to Law Number 18 of 2019 concerning Islamic Boarding Schools, but in reality it is not optimal because it has not touched the root of the problem in the pesantren itself. (Usman & Widyanto, 2021) (Kharisma et al., 2025) The existence of a regulation from the minister of religion on service standards and governance of pesantren essentially provides space for pesantren to integrate the principles of child protection, but the state of regulation from top to bottom is in fact less effective without real implementation from below, namely pesantren. In this regard, it is necessary to have an approach option that not only relies on positive laws, but also traces and implements Islamic values that have become part of the scientific tradition of Islamic boarding schools. (Subairi et al., 2025) (Rohmadi et al., 2024) (Khayati, 2025)

The discourse on Islamic Family Law with its *maqashidu al-shari'ah* method provides a normative and strategic framework to reconstruct the design of child-friendly Islamic boarding schools, especially through the main axis of two complementary scopes, namely *hifzu al-nafsi* (protection of the soul) and *hfizu al-'aqli* (protection of reason) which frankly have a correlation with the protection of students in the pesantren room. (Arif, 2023) (Umar & Ma'ani, 2017). These two *approaches to maqashidu al-shari'ah* do not only have normative-philosophical relevance, but are strategic from a cultural point of view because the language of values that have been understood, upheld

and deepened by the pesantren community for generations. (Idris & Abshor, 2024)(Muntolib et al., 2024)(Umamah et al., 2024)

Based on the pre-research that has been carried out, Islamic boarding schools located in the Tlanakan District area have started launching child-friendly Islamic boarding schools since 2025 and have been running until now. This of course makes this Islamic boarding school have unique characteristics compared to others. This child-friendly Islamic boarding school that has been running is inseparable from providing comfort, services and forms of prevention from several actions such as *bullying*, violence against children and sexual crimes against children. Of course, this is a special attraction for researchers to study and conduct further research.(Asyhari, 2026)

Various studies that have an intersect with this research are child protection in pesantren and separate sharia maqashid, but there is no research that specifically examines the procedures of child-friendly pesantren with the main normative framework of *hifzu al-nafsi* and *hifzu al-'aqli* and also tests it based on data in the field at Islamic boarding schools. Among the previous studies, namely how the research conducted by Netti Herawati regarding the protection of children's rights in the scope of sexual violence from the perspective of Yaseer Auda (maqashid shari'ah) and integrated in positive law. (Herawati et al., 2023) Furthermore, a study that investigates the relevance of the maqashid syar'ah approach as a legal basis for women and children. (Hanafiah, 2024) Also, research on child protection in Islamic boarding schools based on maqashid shari'ah.(Mustofa & Amin, 2023) This academic inequality, namely the absence of a study that integrates *maqashidu al-shari'ah*, the Child Protection Law, and the concept of child-friendly pesantren in one frame of analysis, becomes a blank space that wants to be further researched in this research.

This research provides a new offer, namely the conceptual contribution of child-friendly Islamic boarding schools which is built on the foundation of *maqashidu al-shari'ah* with the Child Protection Law. In detail, this research aims to examine the principles of *hifzu al-nafsi* and *hifzu al-'aqli* carried out at the Al-Falah Bellud Islamic Boarding School and analyze integratively regarding the implementation and reconstruction of the model. The novelty of this reiset lies in the integration of normative and empirical approaches in a framework of analysis that has not existed before, by choosing pesantren in Madura as a research locus that has its own culture in the treasures of Islamic boarding schools in Indonesia. The urgency of this research is strengthened considering the existence of PP Al-Falah Bellud Tlanakan as an Islamic

boarding school in the Madura region that has institutional dynamics that continue to process and transform into an ideal Islamic-based child-friendly pesantren. Madura as the main basis of Islamic education for Islamic boarding schools whose cultural values are strong and the tradition of obedience to the kiai that is attached is a very strategic context to test whether *the maqashidu al-shari'ah approach* can be a machine for institutional transformation from within.

METHOD

In order to support research in the field, the approach used in this study is qualitative, because the data to be sought are descriptive. (Sugiyono, 2016) Specifically, this approach was chosen to examine the principles of *maqashidu al-syar'ah* and the Child Protection Law which are carried out in social realities in Islamic boarding schools. The type of research used is phenomenology, based on phenomena that arise in the field based on the object being researched. (Amir Hamzah, 2020)

The selection of PP Al-Falah Bellud Tlanakan Pamekasan as the research locus is based on the consideration that this pesantren is an Islamic boarding school that has been running a child-friendly pesantren since 2025. Primary data were collected through: (1) participatory observation for three weeks which included observations of learning activities, dormitory systems, complaint mechanisms, and interaction patterns between pesantren residents; (2) in-depth interviews with key informants consisting of caregivers, ustadz, male and female students, and guardians of students; (3) interviews with some student groups.

Secondary data were obtained from the official documentation of the Islamic boarding school, classical fiqh books, laws and regulations, and relevant academic literature. Data analysis was carried out inductively using the Miles and Huberman interactive analysis model which included data reduction, data presentation, and conclusion drawing. (Milles & Huberman, 1994)

RESULT AND DISCUSSION

Result

Islamic Family Law and Child Protection Law in the Perspective of Maqashid Sharia

Before delving further into analyzing the reality in the field, it is important to first map out the normative framework that is the analytical knife in this study. In the treasures of Islamic jurisprudence, the protection of children is not discussed as a stand-

alone theme, but is enshrined in various chapters that are related to the rights and obligations of parents (huquq al-walidain wa al-walad)(Lisma & Nikmah, 2021), Parenting (hadhanah)(Nugraha & Irwansyah, 2024), *nafaqah* (Annaufal & Husaini, 2025), Education (tarbiyah)(Lisma & Nikmah, 2021), and guardianship (wilayah)(Nugraha & Irwansyah, 2024).

A statement that educational institutions take a role in the upbringing of children to acquire almost the same legal and moral responsibilities as parents is an important point of Islamic jurisprudence. This has been expressed by Imam al-Ghazali and al-Mawardi. This conception emphasizes the urgency of guardianship and the common welfare of the community, which was further developed by Ibn Assyur so that it became a more mechanistic framework of maqashid. (Lubis & Nova, 2024)(Yasin et al., 2024)

According to the point of *view of maqashidu al-shari'ah* there are at least five *dharuriyat* (basic needs) that must be protected: *hifzu al-din* (religious protection), *hifzu al-nafs* (protection of the soul), *hifzu al-'aql* (protection of intellect), *hifzu al-nasl* (protection of offspring), and *hifzu al-maal* (protection of property). (Harnysah & Risalan Basri Harahap, 2022)(Hardianto & Fata, 2025) Two *dharuriyat*, namely *hifzu al-nafs* and *hifzu al-'aql*, are the main focus of this study, because both are in direct contact with the issue of protection in the context of pesantren

Hifzu al-nafs in the context of pesantren is not only the protection of physical contact but has gone beyond the psychological side, basic needs and human dignity (karomah). Overall, this approach is very important in order to develop a prosperous parenting ecosystem for students, where their dignity is protected, maintained and upheld without any degrading treatment. (Fadilah et al., 2023)(Lahiyah et al., 2024)

Hifzu al-'aql, in Jasser Audah's view, is not only the prohibition of harmful substances such as alcohol, drugs and the like, but it has exceeded that dimension, which includes the right to education and an increasingly wide range of cognitive aspects. This contemporary interpretation emphasizes the urgency of quality education, freedom of critical reasoning, and protection from indoctrination, especially in pesantren education that is known for its memorization method even though it has integrated critical dialogue.(Ramadani et al., 2025)

On a positive legal level, Law Number 35 of 2014 concerning Child Protection mandates that every child has the right to survival, growth and development, protection from violence and discrimination, and the right to participate. Meanwhile, Law Number 18 of 2019 concerning Islamic Boarding Schools implicitly recognizes that Islamic

boarding schools have an obligation to ensure the safety and comfort of students' learning. The synchronization between the normative framework of Islamic law (maqashid shari'ah) and positive law is the frame of analysis in this study. (*Undang-Undang Republik Indonesia Nomor 35 Tahun 2014*)(*Undang-Undang Nomor 18 Tahun 2019 tentang Pesantren*, n.d.)(Rahayu & Izaddi, 2023)(Alfarizi & Ramadani, 2024)

Implementation of Hifz al-Nafs at PP Al-Falah Bellud

Based on processed observation data in the field, it shows that PP Al-Falah Bellud has developed structured physical protection for students. This can be seen from the existence of rules that mention the prohibition of all forms of physical violence, including 'perpoloncoan' which is often an annual problem in various Islamic boarding schools. This rule is clearly recorded in the rules of conduct that are clearly displayed in front of the student dormitory and socialized to every new student acceptance and guardian of the student.(Asyhari, 2026)

Ustadz Junaidi, one of the male ustadz students, explained:

“In this hut, anyone who commits acts of violence, whether between students, administrators or even ustadz, will be immediately processed by the family council and caregivers. The family and caregiver assembly has been committed from the beginning that the physical members of the students should not be arbitrary because this is a mandate from the guardian of the student and a mandate from Allah that must be maintained and protected.(Junaidi, 2026)

In addition, the existence of room layout and room systems is designed to minimize acts of violence. Each room has been bolted to the structure of the chamber chairman and his deputy who are chosen on the basis of maturity and personality (akhlaq), not just their seniority. Each room must not exceed the capacity of 20 people to make it easier for the chairman and his deputy to monitor each member of the room. Such ratios are continuously controlled to ensure effective supervision and safeguarding.(Zamzami, 2026)

Furthermore, in order to support reports of acts of violence, this Islamic boarding school has prepared a complaint mechanism. The complaint can be filed through the chairman or vice chairman of the chamber, ustadz or the family council. Based on data collected from several students, it was obtained that students felt comfortable and secure to report several problems that had occurred, both the confidentiality of the reporter and sensitive matters that did not need to be disclosed to the public. (Bahrul Ulum, 2026)(Hanafi, 2026)(Ali, 2026)

In the broader dimension of *hifzu al-nafs* related to the psychological health of students, it can be carried out through several procedures. *Tausiyah fardiyah* (individual guidance) is a routine carried out by the Islamic boarding school family assembly for students who show symptoms of mental and psychological distress or still have difficulty adapting to the new environment of the Islamic boarding school. Mrs. Husnul, her nickname is a psychiatrist as well as a family council, said

Students are always under our control; especially new students will continue to be monitored. If it is found that students who look depressed, alone and show symptoms of other people are afflicted with problems, we will talk to them in a one-by-one manner. We talk from heart to heart to find the best solution, because this is our responsibility as parents of them in the pesantren. (Husnul Mu'asyaroh, 2026)

In addition to the mental and psychological protection of the children monitored, this Islamic boarding school also conducts spiritual supervision of the children of the students which is manifested through *tazkiyat al-nafsi*, *riyadhah*, and intensive development of *akhlak al-karimah*. This program is deliberately designed to strengthen student identity and psychological resilience. Students are not only designed to be strong in their physical dimensions but must also be supported with a solid spiritual dimension in order to create *al-insanu al-kamilu*. (Asyhari, 2026)

All the things that have been carried out by this Islamic boarding school are theoretically in line with Muhammad Mustaqim's statement about the psychological protection of children which is an obligation that has an equivalent value to physical protection. This is in line with the principle of *maqashidu al-syar'ah* in this case broader *hifzu al-nafs*, including physical and spiritual well-being. This perspective is rooted in the theory developed by Imam al-Ghazali, which emphasizes the importance of children's parenting as a whole, as well as their emotional and psychological needs. (Roslan & Zainuri, 2023)(Fitriana et al., 2023)

Implementation of Hifz al-'Aql at PP Al-Falah Bellud

The concept of *hifzu al-'aql* that has been implemented at Al-Falah Islamic Boarding School can be formulated into two aspects that are interrelated, namely the curriculum and learning methods. These two aspects show how the Islamic boarding school provides space for the intellectual abilities of students who are critical, logical and dignified. From the aspect of curriculum, Al-Falah boarding school has organized education that combines the madrasah diniyah curriculum and the formal national curriculum. The curriculum at madrasah diniyah carries out learning based *on the book*

of al-turasyiyah in various disciplines such as fiqh with the book *sullam al-tawfiq, fathu al-qarib*, nahwu with the book that studies *al-jurmiyah*, aqidah through learning the book *of jawahir al-kalamiyah* and so on. At the level of the formal national curriculum, it is carried out through the level of education from MTs to MA levels. Students not only get Islamic science but also science knowledge. This combination, although not directly integrated and harmonized, is able to provide a solid foundation framework for the scientific development of students.(Asyhari, 2026)

An interesting learning method at the Al-Falah Islamic Boarding School is *mudzakarah* (scientific halaqah) which is held every Tuesday night. In this activity, students who have completed the study of the *syarh books of fathu al-qarib* and *al-jurmiyah* will be given special treatment, namely discussing contemporary fiqh problems such as Islamic family law, Islamic economics and so on. One of the family assemblies gave an overview of this activity

“Students who are considered capable or at least have completed the *sharh fathu al-qarib* and *al-jurmiyah* are required to participate in *mudzakarah activities*. The theme or topic raised in each session varies according to the current context. This activity is based on training the students' reasoning, rhetoric and argumentation in a scientific forum. We believe that understanding the text alone will be meaningless without good reasoning and argumentation.”(Zahroh, 2026)

This data shows that the pedagogical orientation is already in line with the concept *of hifzu al-'aql* in a contemporary context. Although the students who can take part in this activity are limited, they are not completely evenly distributed.

On the other hand, the learning methods used in the daily context of the ustadz and students, found classic learning methods such as sorogan and *talaqi* which still dominate learning activities. This is based on the principle of maintaining the scientific and teaching traditions that have been inherited by previous scholars. However, it does not rule out the existence of learning activities with varied methods that are usually used by ustadz who have continued their education in higher education. This reality is because the Al-Falah Islamic Boarding School is still experiencing an unfinished transition phase.(Asyhari, 2026)

On the other hand, the Al-Falah Islamic boarding school also implements supporting activities to improve the skills of students, including *khitabah*, and language learning, especially Arabic. This program not only helps students improve their skills but also opens up opportunities for expression and self-actualization through several supporting programs. From the point of view of *maqashidu al-syari'ah*, the variation

in the scientific stimulation of students is a concrete step from the application of *the principle of hifzu al-'aql*. (Jalaludin Faruk Azhari, 2026).

Discussion

Conceptual Reconstruction: Models and Challenges of Child-Friendly Islamic Boarding Schools

The conceptual reconjuncture that can be proclaimed in this study is based on the assumption that *hifzu al-nafs* and *hifzu al-'aql* should not be interpreted contextually and only guided by the original meaning in the study of fiqh but must be dynamic and flexible according to the context of social and legal issues. This is agreed by Nurhikmah who affirms that *maqashidu al-shari'ah* as the epistemology of the foundation of contemporary Islamic law methodology should be able to provide enlightenment and response to social and legal problems that are not stagnant and continue to develop. (Nurhikmah, 2024)(Muazzul, 2024)

The unification of positive law and *maqashidul al-shari'ah* regarding the protection of children, especially in the context of *hifzu al-nafs* is in line with the right to life and freedom from violence as enshrined in Law No. 35 of 2014 and the Convention on the Rights of the Child (CRC) 1989. This convergence provides an understanding of the urgency of fulfilling child welfare through state law regulations and Islamic sharia values. (Maulana & Zulaichah, 2025) Meanwhile, *Hifzu al-'AQL* has a relationship with the fulfillment of quality education, curriculum and learning methods that are in accordance with the cognitive, affective and psychomotor dimensions of children.(Suud Sarim Karimullah, 2023)

The integration between national law regulations and the principles of *maqashidu al-shari'ah* is strengthened by what is studied by the Brotherhood, namely the harmonization between the principles of Islamic sharia and the standardization of children's rights, there is a wide space, while being carried out with a contextual and open ijtihad method. (Harahap, 2022)

Looking at the data at the research location, namely PP Al-Falah Bellud which was then analyzed and studied normatively, this study offers the formulation of a child-friendly pesantren model based on *maqashidu al-shari'ah* in several dimensions. *First, salamatu al-badani* (physical salvation). The pesantren has provided a guarantee of the physical safety of the students as stated in the rules, which are further facilitated by a complaint mechanism that can in fact be used by the students, then a monitoring system

that is monitored without eliminating the privacy of the students by involving the chairman and vice chairman of the room.

Second, shihhatu al-nafs (psychological health). Pesantren has provided psychological support through individual and group-based student guidance programs as well as the nuances of bullying-free and inclusive pesantren that are free of bullying. *Third, tanmiyatu al-'aql* (intellectual development). Pesantren guarantees the right to quality education for students by integrating the national curriculum through formal schools and an Islamic religious-based curriculum through madrasah diniyah and the study of the yellow book. In addition, varied and innovative learning methods without eliminating the tradition of salaf pesantren that has taken root and continues to be inherited across generations.

Fourth, al-ta'dib (character education). Pesantren as the main facilitator of the formation of morals continues to be built through a humanist and non-authoritarian model, this can be seen from the exemplary education and wisdom that is always taught by the family assembly, caregivers, and ustadz as *role models*. *Fifth, musyarakatu al-thalabah* (student participation). Pesantren always provide space and access for active and creative students through extracurricular activities such as scouting, or organizations such as IPNU and IPPNU to express their creativity and talents as well as as a means of strengthening their identity.

The child-friendly Islamic boarding school model at PP Al-Falah Bellud is not running unimpeded without the problems and challenges it faces. Based on the analysis of data in the field, there are three things that are obstacles to the implementation of this child-friendly pesantren model. *First*, the rejection stemming from the public's assumption and ignorance of the concept of "child-friendly" which is considered by some circles can weaken the authority of the kyai as a religious leader in the context of Islamic boarding schools. There is a way out to get around this problem by providing education about child-friendly boarding schools as sharia values that emulate the Prophet Saw who loved children so much. (Mahfud & Arifuddin, 2022)

Second, minimal human resources. Not all ustadz and administrators have sufficient experience, understanding and ability in a child-friendly context. Although there are some who have completed or explored studies at universities who at least have a better understanding of this model. However, in terms of quantity, there are still many who do not have this skill. The strategy that can be used is to provide intensive training

for ustadz and administrators about the concept of "child-friendly pesantren " which can be linked to fiqh literature.(Nurlaela et al., 2023)

Third, the socio-cultural influence of Madura which continues to position the kyai as the highest authority of the pesantren and full responsibility. It is understood in Madura that in the social hierarchy the kyai is still the holder of the highest authority, this makes the public perception that all the responsibilities of the students are still under the control of the kyai. This is natural considering that a tradition like this is so inherent that it is used as the identity of the Madura Islamic boarding school. However, there is a need for a reconstruction of this model, the quasi-relationship is not entirely the responsibility of the kyai as the highest authority in the structure of the pesantren that uses a humanist and democratic approach, the kyai is not only the holder of the highest reins but also as the head of the family beside which there is a family assembly, ustadz, and boarding school administrators who both have the legitimacy to provide services, the maintenance of the welfare of the students in the context of the pesannan. Of course, this kind of power relationship requires a gradual approach, not suddenly. (Rudiansyah & Jaya, 2024) (Suryanto et al., 2023)

CONCLUSION

This study concludes empirically, PP Al-Falah Bellud Tlanakan Pamekasan has shown real progress in the implementation of child-friendly Islamic boarding schools. The principle of *hifzu al-nafs* is realized through anti-violence rules, a room supervision system, an accessible complaint mechanism, and an individual-based psychological assistance program. The *hifzu al-'aql* is implemented through the integration of the diniyah and national curriculum, *the mudzakah* method as a space for critical reasoning, and student skill development programs.

Based on these findings, this study formulated a model of child-friendly Islamic boarding schools based on *maqashid shari'ah* which includes five dimensions: *salamatu al-badani* (physical safety), *shihhatu al-nafs* (psychological health), *tanmiyatu al-'aql* (intellectual development), *al-ta'dib* (character education), and *musyarakatu al-thalabah* (student participation). This model is expected to be a practical recommendation for pesantren managers, policy makers, and child protection stakeholders in Indonesia in transforming pesantren into humanistic, safe, and dignified Islamic educational institutions.

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