

DISTANCE EDUCATION AND THE EDUCATIONAL RESPONSIBILITIES OF CHILDREN IN MUSLIM FAMILIES: AN ISLAMIC FAMILY LAW PERSPECTIVE

Mappasessu^{1*},

¹Prodi Hukum Keluarga Islam, Sekolah Tinggi Agama Islam Al Gazali Soppeng, Soppeng, Indonesia

email: mappasessuancu44@gmail.com

Abstract:

The global shift in education systems following the pandemic has accelerated the implementation of Distance Learning (PJJ), significantly impacting the structure and responsibilities of education within Muslim families. This study aims to examine the shifting educational roles in Muslim households during the PJJ era and to reinterpret the position of Islamic Family Law in addressing these changes. Utilizing the *Ma'nā-cum-Maghzā* approach alongside Hadith methodology, the research explores the historical meaning and develops the dynamic significance of Qur'anic verses and prophetic traditions on education. The analysis follows five historical steps (linguistic analysis, intra/intertextuality, historical context, and reconstruction of meaning) and four dynamic phases (categorizing verses, recontextualization, symbolic interpretation, and interdisciplinary integration). The findings highlight that Islamic Family Law places parents as the primary educators of children, a role increasingly vital in the digital age. Contextual interpretation through *Ma'nā-cum-Maghzā* demonstrates that Islamic value-based digital education can be developed adaptively and transformatively. The study concludes with a call to strengthen the role of parents as “digital mujtahids” to ensure the sustainability of Islamic values in the upbringing of children in a globalized and digital world.

Keywords: Distance Learning, Islamic Family Law, *Ma'nā-cum-Maghzā*

Introduction

In the post-pandemic era, the phenomenon of education globalization has undergone a significant transformation through the implementation of Distance Learning (PJJ) (Zancajo et al., 2022). The development of digital technology has not only changed the landscape of formal education, but also changed the structure and role of education in the Muslim family environment (Meyers et al., 2013). The family, as the smallest but most fundamental unit in children's education, is now faced with a new challenge when the role of the main educator, which was previously predominantly carried out in formal educational institutions, must be simultaneously carried out at home. This situation demands a rearrangement of the role of parents as educators and moral and spiritual guardians of children in the context of digital life (Hart, 2008).

In the midst of the dominance of technology and systems, PJJ, the problem of educational responsibility in Muslim households is increasingly complex (Abdurrahmansyah et al., 2023). This change in the educational paradigm poses a dilemma regarding the readiness of families in facing the double burden (Kraus et al.,

2021), on the one hand as a family unit that must maintain Islamic values that have long been a guideline (Akour & Alenezi, 2022), and on the other hand, as part of a rapidly evolving global society through technological innovation (Akmal, 2025). This raises questions about how Islamic family law responds to the changing role of education and how sharia principles can be contextualized to address the challenges of modern education.

Previous studies have discussed the shifting role of educators in Muslim families and the impact of globalization on educational values (Al Dwakat et al., 2023). However, most of these studies are still classical and tend not to take advantage of a deep hermeneutic approach in reinterpreting Qur'anic verses (Hamzani & Idayanti, 2024). The *Ma'nā-Maghzā approach* offers an analytical framework capable of relating historical significance (*ma'nā*) with contemporary significance (*maghzā*) through a series of methodical steps, namely: (a) text language analysis, (b) intratextuality, (c) intertextuality, (d) analysis of the historical context of the passage of passage, and (e) reconstruction of historical significance (Ainun Najib, 2020). Furthermore, through the hadith methodology, this approach involves determining the category of verses, reactualizing and contextualizing significance, capturing symbolic meaning, and strengthening the construction of dynamic significance with the support of other auxiliary sciences (Karimullah, 2022). The novelty or novelty of this research lies in the application of the *Ma'nā--Maghzā* approach to re-reading educational verses, which have not been explored much in the context of PJJ education and the shift in the role of Muslim families. There are main points of this research to be revealed, namely how the role of education in Muslim families has changed due to the application of PJJ, how Islamic Family Law positions the responsibility of children's education in the PJJ era, how the *Ma'nā-Maghzā* approach can be used to reinterpret verses about education contextually in order to actualize Islamic values today. The purpose of this article is to examine the shifting role of education in the Muslim family due to the implementation of PJJ and to offer a rereading of the verses on education using the *Ma'nā-Maghzā*. It is hoped that through this study, a deep understanding of the dynamics of education in the digital era as well as the philosophical and normative contributions of Islamic family law, can be obtained to support the sustainability of children's education in an increasingly complex global context.

Research Methodology

This research uses a normative-hermeneutic qualitative approach with the method of analyzing Islamic texts, especially the verses of the Qur'an and the hadith of the Prophet, which are re-read through the *framework of Ma'nā--Maghzā* and hadith methodology. This approach was chosen because it is able to bridge the historical meaning of religious texts and contextual needs in the digital era, especially in the issue of distance education (PJJ) and the role of Muslim families.

1. Types of Research

This research is included in the category of library research with an interpretive-critical approach to primary source texts (the Qur'an and hadith), as well as secondary sources such as classical tafsir books, Islamic legal literature, Compilation of Islamic Law (KHI), and contemporary educational literature.

2. Analytical Approaches and Techniques

The main approach used is the Ma'nā-Maghzā Theory (meaning and significance) developed by Sahiron Syamsuddin. In order to obtain a comprehensive meaning, the analysis is carried out in two major stages:

a. Stages of Historical Significance

The search for the meaning and historical message of verses and hadith is carried out through five methodical steps:

- Text language analysis (*lughawiyyah*): Examine the meaning of words, sentence structure, and language style.
- 1. Intratextuality: Trace the relationship between verses in a surah.
- Intertextuality: Connecting theologically relevant verses and hadiths.
- Historical context analysis (*asbāb al-nuzūl* dan *asbāb al-wurūd*): Tracing the socio-cultural background when a verse or hadith was revealed.
- Reconstruction of historical key messages (*ma'nā*): Deduce the values and principles contained in the text.

b. Dynamic Significance Stage (Contemporary and Present)

This stage aims to actualize the message of verses/hadith so that it is contextual with the phenomenon of PJJ and digital families, through the following steps:

- Determination of the category of verses/hadiths (normative, ethical, symbolic, legal).
- Reactualization and contextualization in today's Muslim social reality.
- Capture the symbolic meaning of religious texts.
- Strengthening dynamic interpretation by using auxiliary knowledge (family sociology, educational psychology, Islamic educational technology).

3. Data Source

- Primary Data: Qur'anic verses related to family education (e.g. QS. At-Tahrīm [66]:6, QS. Luqman [31]:13–19), and authentic hadiths about parental responsibility.
- Secondary Data: Classical and contemporary interpretations (Tafsir al-Maraghi, Ibn Kathir, al-Misbah), Islamic jurisprudence and family law literature, academic journals, as well as resources related to digital education and religious literacy.

Result and Discussion

Theoretical and Methodological Framework

A. Islamic Family Law Perspective on Child Education

In the view of Islamic Family Law, the responsibility for children's education is a fundamental obligation inherent in parents, especially fathers as holders of *walayah* power (*wilāyah tarbiyyah*) (Mardani, 2009). Education is not only formally understood as a process of knowledge transmission, but also as part of the formation of children's spiritual character, morals, and Islamic identity within the family (Wijayanta & Firmansyah, 2011). The verses of the Qur'an and the hadith of the Prophet affirm the position of the family as the first madrasah (*madrasah ūlā*), where the values of faith, monotheism, manners, and social responsibility were first instilled (Muhith et al., 2023).

As contained in **QS. At-Tahrim [66]:6** "*Protect yourself and your family from the fire of Hell,*" and the hadith narrated by al-Bukhari and Muslim about the responsibility of the leader towards those he leads, education is part of the religious mandate. In the context of jurisprudence, Imam al-Ghazali in *Ihyā' Ulūm al-Dīn* emphasizes that parents are responsible for instilling the right faith, upright worship, and noble morals from an early age (Mappasessu, Kurniati, 2024).

The Compilation of Islamic Law (KHI), as a codification of family law in Indonesia, although it does not explicitly contain a special article on children's education in the context of PJJ or technology, normatively regulates the responsibility of husband and wife in educating children (Article 45 of the KHI). This shows that although the form of education has changed with the times, the substance of the responsibility remains inherent in the parents as part of their religious and social duties (Muhith et al., 2023).

However, in practice, the digital era has brought disruption to the classic parenting and education model (Yusefri et al., 2024). This creates an urgency to re-read normative sources in Islam, not only textually, but also contextually, taking into account current social, technological, and cultural dynamics (Nafisah et al., 2024).

B. Ma'nā-Maghzā Approach and Hadith Methodology

To review the Qur'anic verses on education in the context of PJJ and changes in the structure of the Muslim family, the *Ma'nā-Maghzā approach is used*. This approach was developed by **Sahiron Syamsuddin** and applied in the studies of tafsir and hadith to bridge the meaning of the text with the contemporary context methodically.

This approach emphasizes that a revelatory text (the Qur'an or Hadith) contains not only literal and historical meaning (*ma'nā*), but also the significance of the message (*maghzā*) that can be developed in different contexts of space and time. For this reason, this approach involves two main stages: 1) the discovery of the historical significance of the verse; and 2) the formation of dynamic significance (contemporaneous and present) of the verse.

First Stage: Historical Significance

To get the historical message of a verse about education in the family, five main steps are used (Thahir, 2024):

- (a) Text Language Analysis: To study the root of words, sentence structure, and various meanings in classical Arabic used in educational verses.
- (b) Intratextuality: Exploring the internal relationships in a single letter or the context of the surrounding verses to understand the complete narrative of family education.
- (c) Intertextuality: Relating verses with other relevant verses or hadiths, to gain a holistic understanding of the value of education.
- (d) Historical Context Analysis: Identify the social, cultural, and cultural background of Arab society at the time of the descent of the verse (*asbāb al-nuzūl*) to understand the urgency of family education at that time.
- (e) Reconstruction of Historical Significance: Summarizing the main message of the verse about family education in the context of early Islamic society.

2. Stage Two: Dynamic (Contextual) Significance

Once historical significance has been discovered, this approach develops that significance to be relevant in today's digital context through four steps:

- (a) Determination of Verse Categories: Whether the verse is normative, ethical, symbolic, or legal, in order to understand its limits and possibilities of interpretation.
- (b) Reactualization and Contextualization: Linking the main message of the verse to the phenomenon of PJJ and the changing role of parents in today's Muslim families.
- (c) Capturing Symbolic Meaning: Exploring the transcendental message and noble value of verse that can be a universal guide in education.
- (d) Strengthening Dynamic Significance with Assistive Sciences: Using multidisciplinary approaches such as family sociology, child psychology, and educational technology to support relevant and applicable interpretations.

Through the *Ma'nā-Maghzā*, the author tries to present an educational reading that does not stop at the text, but continues to move according to the context of the times, without losing its normative spirit. Thus, Islamic Family Law not only maintains the authenticity of the teachings but also serves as a value system that is adaptive and responsive to the changing times.

Analysis of Verses and Hadiths on Children's Education

Children's education in Islam is an integral part of the moral, spiritual, and social responsibilities borne by families, especially by parents (Aniroh et al., 2024). Within the framework of Islamic family law, the verses of the Qur'an and the hadiths of the Prophet are normative and inspirational references in arranging the orientation of education (Nurnazli et al., 2024). In this section, related verses and hadiths are analyzed using *the Ma'nā-Maghzā*, which dissects historical significance while offering its dynamic significance in the era of distance learning (PJJ).

Analysis of Qur'an Verse: QS. At-Tahrīm [66]:6

"Yā ayyuhā alladzīna āmanū qū anfusakum wa ahlīkum nārā..."

"O you who believe, protect yourselves and your families from the fire of Hell..."

1. Signifikansi Historis

- Text: The verb *qū* (take care/keep) is an active command, indicating an obligation. The word *anfusakum wa ahlīkum* refers to internal responsibilities, especially in the family. *Nāran* (hellfire) is a symbol of the threat caused by moral negligence.
- Intratextuality: This verse is a unity with a moral and social call that binds believers as active subjects of da'wah and education within the scope of the family.
- Intertextuality: Closely related to QS. Luqman [31]:13-19, which shows the model of moral education in the family, as well as QS. An-Nur [24]:58, which talks about private ethics in the household.
- Historical Context: Descending in Medina at a time when the Muslim family order was being built spiritually and socially. The emphasis of the verse on family moral development is a response to the moral challenges of the urban community of Medina.
- Reconstruction of Historical Significance: This verse emphasizes that the responsibility of education and the moral care of the family rests on the shoulders of the head of the family and the parents, and is part of the responsibility of faith.

2. Dynamic Significance (PJJ Era)

- Category Verse: Normative ethics and moral responsibility in the family.
- Reactualization: In the PJJ era, this verse emphasizes that the use of digital technology should not reduce the main function of the family as a center for value education.
- Symbolic Meaning: *Nāran* is not only an eschatological hellfire, but can also be interpreted as moral destruction, value alienation, and a child's identity crisis due to the lack of parental assistance.
- Auxiliary Science: Educational psychology shows that the success of PJJ does not depend only on teachers and curriculum, but also on the role of parents as facilitators and directors. So this verse is relevant as a theological basis for the active role of the family in digital education.

Analysis of the Hadith of the Prophet: Hadith Narrated by al-Bukhari and Muslim

"Kullukum rā'in, wa kullukum mas'ūlun 'an ra'iyatihi."

"Each of you is a leader, and each of you will be held accountable for what he leads."

1. Signifikansi Historis

- Text: This hadith uses the concept of *rā'in* (shepherd/leader), which symbolically emphasizes the role of supervision, nurturing, and protection. The word *mas'ūl* emphasizes the inherent principle of accountability.

- **Intratextuality:** This hadith is part of the prophetic message on social and domestic ethics, parallel to the commandments to keep trust, take care of children, and educate wives and families.
- **Intertextuality:** In line with verses about trust and education, such as QS. Al-Aḥzāb [33]:72 and QS. Al-Baqarah [2]:233 on the obligations of parents.
- **Historical Context:** This hadith was delivered by the Prophet in the context of building a civilized society in Medina, where the family structure became the main social foundation.
- **Historical Reconstruction:** The hadith emphasizes that the responsibility of education is not the responsibility of the state alone, but is directly attached to the structure of the household.

2. Dynamic Significance

- **Hadith Category:** Principles of social and family ethics.
- **Reactualization:** In the context of PJJ, this hadith reinforces the importance of parental participation in the child's education process. Parents are not only providers of facilities, but also value builders.
- **Symbolic Meaning:** *Rā'in* is a metaphor for loving leadership that is not authoritarian, but directs and guides, very relevant in building educational synergy at home during PJJ.
- **Assistive Science:** Contemporary parenting studies support the idea that parental involvement in the digital learning process improves the quality of learning, children's self-control, and emotional connectedness in the family.

Synthesis of Meaning and Relevance

Through the *Ma'nā-Maghzā*, it can be concluded that both the verses of the Qur'an and the hadith of the Prophet emphasize the importance of the education of children in the family as a form of spiritual and social responsibility. In the PJJ era, contextual reading of these normative sources has become very crucial so that Islamic values remain relevant and applicable. Islamic family law, therefore, must be able to adapt through contemporary *ijtihad* so that it is not only normative but also responsive to the challenges of the times (Zayyadi et al., 2023).

Contextual Reflection

A. The Shift in the Role of Education in Muslim Families in the PJJ Era

Distance Learning (PJJ), as a great legacy of the COVID-19 pandemic, has changed the global education landscape, including in Muslim family settings. Classrooms move to living rooms, teachers switch roles with parents, and the boundaries between home and school become blurred. This phenomenon has led to a significant transformation in the structure of family roles, from mere supporters of education to main actors who direct, supervise, and even become direct educators.

In this context, the role of parents is no longer complementary, but fundamental. Families are required to not only provide facilities such as gadgets and internet networks, but also to be value facilitators, emotional companions, and spiritual guides. This is a challenge for Muslim families, because on the one hand they have to maintain Islamic values in the educational process, while on the other hand they adapt to a fast digital culture that is not always in line with religious norms.

B. Islamic Family Law and Children's Educational Responsibilities

Islamic Family Law places the responsibility for children's education firmly on parents, especially fathers, as the head of the family. This responsibility is not only moral, but also legal, as affirmed in various provisions of classical fiqh and also accommodated in the Compilation of Islamic Law (KHI) in Indonesia, especially in Articles 49 and 50, which affirm the obligations of parents in the maintenance and education of children.

However, in the PJJ situation, this law must be interpreted contextually. Changes in parenting and education due to digitalization demand a more dynamic interpretation. It's not just a matter of who is responsible, but how that responsibility is carried out effectively in an era when children interact with screens more often than parents.

This is where the Islamic family law approach needs to be combined with digital ethics and other multidisciplinary approaches. The responsibility of education is not enough to be read as an obligation to go to school, but to educate comprehensively, including digital literacy, media ethics, and strengthening spirituality in cyberspace.

C. Contextual Interpretation through the *Ma'nā-Maghzā Approach*

The *Ma'nā-Maghzā approach* is an important bridge in reinterpreting the verses of the Qur'an related to children's education in the PJJ era. With this method, normative verses that were once born in tribal and analog contexts can be actualized in today's digital and global contexts.

For example, QS. At-Tahrīm [66]:6, which emphasizes "protect yourselves and your family from the fires of hell", can be transformed into a call to protect children from "digital fires" in the form of destructive content, permissive culture, and value alienation that threaten their morals and identity. This verse speaks not only of the salvation of the hereafter, but also of the real moral salvation in front of our eyes.

Similarly, the *hadith kullukum rā'in...* which emphasizes parenting responsibilities, can be read as a call to strengthen the capacity of digital parenting in Muslim families. Thus, the concept of "ra'iyah" (being cared for) today is not only about children's physical and moral values, but also their digital footprints, online habits, and attitudes towards information and disinformation.

D. Children's Education as a Contemporary Family Ijtihad Agenda

The situation of PJJ shows that children's education today is the family's ijtihad agenda. It is not enough to rely solely on classical norms, but it requires a contextual and relevant reinterpretation. This is where the novelty of this article lies: combining the

Islamic family law approach with *the Ma'nā-Maghzā* methodology to formulate a relevant, flexible, yet still Islamic value-based model of educational responsibility.

Education in Muslim families must be a dialectical space between values, technology, and contemporary relationships. Parents are required to be digital mujtahids in their own homes: able to scale, sort, and direct children in a vast and challenging digital landscape.

Parents as *Digital Mujtahid* in Muslim Families

The statement that "**education in the Muslim family should be a dialectical space between values, technology, and contemporary relations**" illustrates the urgency of active and critical interaction between the three main poles that now shape the dynamics of children's lives: religious (Islamic) values, advances in digital technology, and today's highly fluid social relations.

In this context, the family is no longer just a normative institution that traditionally shapes character, but has become a field of interpretation, a place where Islamic values are tested and internalized through digital mediums and in new social landscapes. Children not only learn through lectures or direct examples, but also from short videos, viral content, online games, to social media trends. Therefore, the home as a "*madrasah ūlā*" (first school) is now transformed into a complex dialectical space, which demands that parents be not passive or conservative, but rather proactive and adaptive.

Thus was born the idea of "**parents as *digital mujtahid***", a new metaphor that combines religious capacity with technological literacy. A *mujtahid* in the classical tradition is a figure who is able to process the sources of Islamic law (the Qur'an and hadith) to find new solutions to actual problems. In the current context, a *digital mujtahid* is parents who not only understand Islamic values, but also has critical skills in the flow of digital information, understands the dynamics of social media, and knows how to frame religious narratives to remain relevant and grounded in digital spaces occupied by children.

This is not an easy task, because being a *digital mujtahid* means:

- Become a **curator of values**: selecting and filtering digital content that is in accordance with Islamic values without being repressive or intimidating to children.
- Become a **communication mediator**: bridging the world of Islamic spirituality with the digital world of children filled with speed, visuals, and distractions.
- Becoming a **cultural transformer**: able to transform the values of Islamic teachings into something lively and dialogical in children's daily lives, which are all online.

More than that, the role of *digital mujtahid* invites parents to also deconstruct the way they understand education. Not all forms of education should be dominated by control, but they need to be combined with a participatory, empathetic, and reflective approach. Today's children tend to be responsive to parents who are authentic, open, and capable of dialogue, not just commanding.

This approach is also parallel to the principle of *Ma'nā-Maghzā*, in which the essence of value (*maghzā*) takes precedence over mere outward form (literal meaning). Just as the verses about education in Islam must be re-read by considering the *symbolic meaning* and context of today's digital life, so the approach to education in the home can no longer only be based on authority, but must be based on meaningful relationships.

In other words, parents as *digital mujtahids* are agents of contemporary interpretation of Islamic values, which not only protects children from digital dangers, but also empowers them to become intelligent, polite, and contributing Muslims in the information age.

His reflective closing sentence:

"Becoming a *digital mujtahid* in the family is not just about mastering technology, but about spiritual and intellectual ability to ground Islamic values in a new and changing world. In the era of PJJ and global digitalization, the house is not just a place to live, but a center of *ijtihad* values, a center of interpretation of life."

Conclusion and Recommendations

Conclusion

The transformation of education through the Distance Learning (PJJ) scheme has created a new landscape in children's educational practices, especially in Muslim families. The inevitable digitalization demands that the role of families, especially parents, no longer be just supporters of formal education, but rather be the main actors in instilling values, ethics, and spiritual foundations in children's lives.

Islamic Family Law normatively has established the responsibility of children's education as a parental mandate. However, in the context of PJJ and the digital era, this mandate has undergone a shift in form and mechanism. Parents are required to adapt their approach to children's education—not only lean on traditional patterns, but also understand and respond to digital dynamics that profoundly influence children's behaviors and mindsets.

Through the *Ma'nā-Maghzā*, this article has shown that the verses of the Qur'an and the hadiths on children's education can be reinterpreted, taking into account the current context. Methodical measures that include linguistic analysis, intratextuality, intertextuality, historical context, and symbolism of meaning provide a strong framework for grounding Islamic educational values in the midst of the challenges of the times. With this approach, the Muslim family can also become a dialectical space between values, technology, and human relations, so that it remains relevant and solid in the midst of change.

Recommendations

1. For Muslim Families: It is necessary to strengthen the capacity of spiritual digital literacy for parents to be able to become *digital mujtahids* who not only

- understand technology, but also can frame Islamic values in children's educational spaces creatively and contextually.
2. For Academics and Researchers of Islamic Law: There is a need for further research with the *Ma 'nā-Maghzā* approach to reinterpret verses and hadiths about children's education in various contexts of social change, not limited to PJJ, but also to other issues such as social media, online games, and instant culture.
 3. For the Government and Islamic Educational Institutions: There is a need for a family education policy based on Islamic values that is adaptive to digitalization, as well as training for teachers and parents in carrying out their role as moral and spiritual guides in the PJJ process.
 4. For Muslims in General: Collective collaboration is needed between scholars, educators, and the community in developing Islamic values-based education guidelines that can answer digital challenges, without losing the essence of Islamic scientific teachings and traditions.

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