



Referral in the Best Interests of the Child: Legal Implications for Couples and Families

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Abstract

This study aims to analyze the objectives of reconciliation and its legal consequences for couples and families, with a focus on reconciliation for the sake of the children. The method used is a literature study with a normative juridical approach. The results of the study show that reconciliation for the sake of the children serves to maintain the emotional stability and legal status of the family, while minimizing the negative psychological impact that children may experience as a result of permanent divorce. Legally, reconciliation reactivates the rights and obligations of husband and wife, has implications for child custody, and affects the position of joint property. This study emphasizes the importance of officially recording reconciliation in the Religious Court to ensure legal protection for children and improve family legal literacy in society.

Keywords

Referral, Child Welfare, Islamic Law, Family, Divorce

Introduction

In married life, conflicts and differences of opinion are a natural part of life. When conflicts cannot be resolved peacefully, divorce often becomes the last resort for married couples. However, Islam, as a religion that upholds peace and family unity, provides a way for couples to repair broken relationships through a mechanism called rujuk. Rujuk is the right given to a husband to return to his wife after pronouncing one or two talaqs during the iddah period, without the need to repeat the marriage contract. This act aims to maintain the continuity of the household and minimize the negative impact of divorce, especially on children, who are the most vulnerable parties in divorce. (Ismail, 2020a; Mubarak, 2018a; Nurhayati, S., & Aziz, 2021).

Legally, reconciliation is regulated in the Compilation of Islamic Law (KHI) Articles 163–165, which explain the conditions, procedures, and legal consequences. In practice, rujuk not only affects the personal relationship between husband and wife, but also has broad legal consequences, including the restoration of the rights and obligations of

husband and wife, the legal status of children, and the position of joint property. Furthermore, in the socio-cultural context of Indonesia, which still upholds family values, reconciliation is often used as a means to resolve domestic conflicts harmoniously, without the need to go through lengthy and exhausting court proceedings.(Hidayat, 2022; Muslich, 2017; Susanti, 2021).

The increasing divorce rate in Indonesia, according to data from the Religious Court, highlights the urgency of protecting children affected by divorce. In many cases, divorce affects the psychological stability and well-being of children, especially if the relationship between the parents ends unharmoniously (Latif, 2023; Syafruddin, 2019). Therefore, mediation not only serves to restore the relationship between husband and wife, but also as an instrument to protect the rights of children so that they can continue to grow up in a family environment that is legally and emotionally intact (Rahmawati, L., & Fauzi, 2023; Zubaedi, 2022).

Unfortunately, public understanding of the divorce procedure and its legal consequences remains low. Many couples divorce informally without registering it with the Religious Court, causing legal confusion, especially in terms of proving marital status, child custody, and property division. This shows a gap between legal norms and social practices in society. (Nawawie, 2019; Wahid, 2022). Therefore, studies on the objectives and legal consequences of mediation, particularly in the context of child protection, are crucial to strengthening mediation's position as a fair and sustainable solution to domestic conflicts(Amalia, R., & Alfiana, 2025; Kurniawan, 2024).

This study aims to comprehensively analyze the objectives of the institution of rujuk and its legal consequences for married couples and their children. Using a normative legal approach and a literature review method, this study reviews the provisions of Islamic law governing rujuk and the importance of rujuk as a legal measure oriented towards the best interests of the child. The results of this study are expected to contribute to family law literacy, particularly in creating a better understanding of the procedures, benefits, and consequences of reconciliation in Islamic law in Indonesia.

Method

This study uses a normative legal approach and a conceptual approach. The normative legal approach is used to analyze the legal provisions governing divorce in Islamic law, particularly those contained in the Compilation of Islamic Law (KHI), Law No. 1 of 1974 concerning Marriage, as well as relevant legislation and fatwas. (Marzuki, 2017; Rahardjo, 2006b). Meanwhile, a conceptual approach is used to examine the concept of child protection in the context of referral, in

order to understand philosophically and theoretically the objectives and legal implications of referrals made in the interests of the child.(Creswell, J. W., & Poth, 2018; Soekanto, 2013a).

Data collection techniques were carried out through library research, by examining primary and secondary legal materials. Primary legal materials included legislation and official documents, while secondary legal materials consisted of scientific journals, Islamic family law textbooks, legal articles, and relevant previous studies (Miles, M. B., Huberman, A. M., & Saldaña, 2014; Patton, 2002). Some of the literature used includes works by (Ismail, 2020), (Susanti, 2021), (Mubarok, 2018), dan (Zubaedi, 2022), which comprehensively discusses the issues of divorce, family dynamics, and child protection in Islamic law.

Data analysis was conducted using descriptive-qualitative methods, focusing on normative interpretations of Islamic law provisions and their relationship to the protection of children's rights (Anshori, 2022; M. Hidayat, 2021). This study also uses comparative analysis of referral practices in several regions in Indonesia to determine the consistency of norm implementation and to identify social and cultural factors that influence referral implementation (Amalia, 2023; Fauzan, 2019). The aim is to provide a comprehensive overview of how reconciliation can be used as a legal instrument that not only restores the relationship between husband and wife, but also ensures the growth and development of children in a complete and stable family environment.

With this approach, the study is expected to present strong legal arguments based on the best interests of the child, as mandated by Islamic family law principles and nationally and internationally recognized child protection norms (Halim, 2020; Muttaqin, 2021).

Literature Review

The concept of reconciliation in Islamic law has been studied extensively from various perspectives, including normative, sociological, and implementative. The Compilation of Islamic Law (KHI) as the legal umbrella for Islamic families in Indonesia has clearly stipulated the provisions for reconciliation in Articles 163–165, which state that reconciliation can be carried out during the iddah period in the presence of two fair witnesses, either verbally or in writing. (Kementerian Agama RI, 2006). These provisions form the normative basis used in many studies on divorce.

Ismail (2020) highlights that *rujuk* is a legal instrument that serves to maintain the integrity of the household, as well as a middle ground between permanent separation and relationship repair. In Islamic law,

rukuk not only formally restores the marriage bond, but also protects the social and psychological stability of the family. This study confirms that rukuk plays a strategic role in preventing permanent divorce.

Inwhile, Mubarak (2018) and Muslich (2017) more focused on procedural aspects and referral practices in the field. They found that many couples did not report their divorce to the Religious Court, which ultimately led to legal problems such as unclear marital status, child custody issues, and division of joint property. This reflects the gap between ideal legal norms and social practices in society.

A study by Susanti (2021) adding the dimension of child protection in the implementation of reconciliation. He emphasized that the presence of children is often a major factor for couples to reconcile. Reconciliation is a way to maintain a intact family environment and avoid the psychological impact on children due to divorce. Therefore, reconciliation is not only viewed from the aspect of the husband and wife relationship, but also from the protection and interests of children as the most vulnerable party in domestic conflicts.

In the context of local culture, Syafruddin (2019) explains that the implementation of rukuk is often influenced by customary norms and family values. In some communities, rukuk is not only considered a restoration of legal relations, but also a social reconciliation facilitated by customary leaders or extended families. This shows that the implementation of rukuk cannot be separated from the cultural context of society.

Lastly, Zubaedi (2022) highlighting the important role of legal and religious institutions in educating the public about the procedures and legal consequences of divorce. He emphasized that strengthening community-based family legal literacy is essential to reduce divorce rates and improve the quality of family relationships among Muslims in Indonesia.

The novelty of this study lies in its focus on highlighting divorce not only as a means of restoring marital bonds, but also specifically examining the motives for divorce in the interests of children and its legal implications for couples and families. Whereas previous studies have emphasized normative, procedural, or cultural aspects, this study offers a new perspective by linking reconciliation to the protection of children as the legal subjects most affected. This approach makes an important contribution to the discourse on Islamic family law in Indonesia, particularly in emphasizing that reconciliation is not merely a matter

between husband and wife, but is also closely related to guaranteeing the continuity of children's rights and family stability.

Result

Reconciliation in Islamic law is not merely a restoration of the relationship between husband and wife after a temporary divorce (*talak raj'i*), but also an important instrument for maintaining family integrity for the sake of the children's future. The main objective of reconciliation is to create space for couples to repair their relationship without having to repeat the marriage contract, as well as to prevent permanent divorce. In this context, reconciliation embodies the value of protecting children's rights to grow up in a complete, safe, and stable family environment. A complete family plays a major role in shaping a child's personality and ensuring their emotional and social well being. (Ismail, 2020).

Normatively, provisions regarding reconciliation are regulated in Article 164 of the Compilation of Islamic Law (KHI), which states that a husband may reconcile during the *iddah* period after one or two divorces, provided that there are two fair witnesses. Reconciliation can be done verbally or in writing, and it is highly recommended to report it to the Religious Court in order to obtain legal force. (Departemen Agama Republik Indonesia 2006). However, in practice, this reporting is often ignored by the community, which has the potential to cause administrative and legal problems in the future, particularly in terms of proving marital status and child custody in the event of a dispute. (Muslich, 2017).

Reconciliation has a number of legal consequences that are immediately felt by the husband and wife. After reconciliation, all rights and obligations in the marriage are reinstated, including the obligation to provide financial support, protection, and cooperation in the care of children. Legal certainty regarding the status of the family after reconciliation is very important to ensure legal protection for the wife and children. However, Islamic law also limits reconciliation to only two times. If divorce has been pronounced for the third time, reconciliation is no longer permitted unless the wife marries another man and divorces him legally. This limitation is intended to prevent the abuse of divorce rights by husbands and to protect the dignity of wives. (Mubarok, 2018a).

For children, mediation plays a strategic role in maintaining continuity of care by both parents in the same environment. Children who grow up in intact families tend to have more stable psychological and social development than children from broken families. Mediation also serves to prevent the long-term negative effects that often arise from divorce,

such as loss of family identity, emotional alienation, and prolonged custody conflicts. Furthermore, mediation clarifies the legal position of children as part of a legitimate family, including in matters of inheritance and other legal responsibilities. (Susanti, 2021).

More broadly, rujuk has a significant social impact. It can be a restorative means of resolving domestic conflicts caused by economic factors, differences in principles of life, or external pressure from extended families. In many cases, the rujuk process involves mediation by religious leaders or judicial institutions that not only resolve formal legal issues but also address the root causes of the problem in a substantive manner. When carried out in good faith, rujuk can be an effective middle ground in restoring domestic harmony for the sake of the children (Ismail, 2020). Furthermore, in the context of indigenous communities in Indonesia, the practice of rujuk is often associated with cultural values that uphold family harmony and the moral responsibility of parents towards their children. Therefore, it is important to synergize Islamic law, the national legal system, and local cultural norms in the implementation of rujuk so that the results are truly oriented towards the best interests of the child. (Syafuddin, 2019).

Discussion

The Effectiveness of Referrals from an Islamic Law Perspective

The effectiveness of reconciliation in Islamic family law refers to the extent to which the reconciliation process is able to maintain the integrity of the household and prevent permanent divorce. Based on Article 164 of the Compilation of Islamic Law (KHI), reconciliation can be carried out by the husband during the iddah period and must be witnessed by two fair witnesses. It may be carried out verbally or in writing, and it is recommended that it be reported to the Religious Court so that it has legal force. Reconciliation is not only seen as a formal legal action, but also as a form of social reconciliation that brings benefits, especially in the context of preserving the family and protecting the rights of children.

From an Islamic legal perspective, reconciliation is not merely a legal act that revives the marriage bond, but also a form of moral responsibility of the husband towards his wife and children. The true purpose of reconciliation is to maintain the integrity of the household so that permanent divorce does not occur, which can have social and psychological impacts, especially on children. In this regard, Islam provides an opportunity for couples to engage in mutual introspection and improve their relationship during the iddah period. (H. Nasution, 2019). This process shows that Islam does not encourage divorce, but

rather emphasizes reconciliation as a form of love and respect for the institution of family (Rahman, 2021).

The effectiveness of reconciliation can also be seen from the couple's ability to use the process as a means of improvement and peace (*ishlah*). When reconciliation is carried out with awareness and good intentions, it becomes a means of restoring emotional and spiritual relationships. However, if reconciliation is carried out without any change in attitude or merely to fulfill formal requirements, then the objectives of Islamic law are not achieved. Therefore, the intentions and readiness of both parties are the main factors that determine the success of reconciliation. (Syamsuddin, 2020).

In the context of *maqāṣid al-syarī'ah*, *rujuk* is closely related to the principles of preserving offspring (*hifz al-nasl*) and preserving honor (*hifz al-'ird*). *Rujuk* carried out for the sake of the child not only avoids the social impact of divorce, but also ensures that the child's right to love and guidance from both parents is fulfilled. The principle of *maslahah mursalah* (public interest) is an important basis for assessing the effectiveness of *rujuk*, because this legal action is intended to prevent harm and create goodness within the family. (Al-Ghazali, 2020; Auda, 2018)

Apart from the perspective of Islamic law, the effectiveness of reconciliation is also influenced by public awareness of the importance of legal registration. Many couples reconcile informally, giving rise to new legal problems such as unregistered marriage status or inheritance disputes in the future. Therefore, reporting reconciliation to the Religious Court is an important step in providing legal certainty and protection for the rights of women and children. (Marzuki, 2017; Soekanto, 2013).

In social practice, effective reconciliation not only restores marital status, but also revives the function of the family as a harmonious social unit. Indonesian society, which upholds family values, regards reconciliation as an effort to restore dignity and social balance within the family. Therefore, the support of the extended family and religious leaders plays a vital role in ensuring that reconciliation is not merely administrative in nature, but also fosters moral and spiritual awareness (Rahardjo, 2006).

Thus, the effectiveness of *rujuk* in Islamic law is multidimensional: it encompasses legal, moral, social, and spiritual aspects. *Rujuk* that is carried out with sincere intentions, accompanied by proper legal documentation, and driven by an awareness of responsibility towards

children, is a tangible manifestation of the application of the values of justice and compassion in Islamic teachings. This process shows how Islamic law is not only oriented towards legal certainty, but also towards the welfare of the people and the integrity of the family. (Patton, 2002).

Determinants of Successful Referrals

The success of reconciliation is not solely determined by formal legality, but also by the couple's readiness to make peace. Internal factors such as the intention to improve oneself, awareness of the impact of divorce, and commitment to rebuilding the relationship are fundamental. Meanwhile, external factors include support from extended family, religious leaders, and religious or judicial institutions that can facilitate reconciliation. The presence of children in the household is often the main trigger for couples to consider reconciliation, in order to maintain the psychological and social stability of the children.

In Islamic law, reconciliation is not merely an administrative act that restores marital status, but rather a spiritual process that requires sincere intentions and a determination to improve the relationship. The success of reconciliation is largely determined by the awareness of both parties that marriage is a trust and a form of worship that must be upheld. The Qur'an encourages *rukuk* to be carried out in a good manner (*bil ma'ruf*) and based on the intention to improve, not to prolong the conflict (QS. Al-Baqarah [2]: 228). This verse emphasizes that the success of *rukuk* begins with a change in attitude and the sincerity of the couple in improving the situation. (Rahman, 2021).

Psychological factors also play an important role. Many couples fail to maintain reconciliation because they are unable to manage their emotions, heartache, or unresolved disappointments. According to (Hurlock, 2015), An individual's ability to manage emotions and adapt to change is an important indicator of successful interpersonal relationships. In the context of reconciliation, this means that both parties must have emotional maturity and mental readiness to start life together again with mutual respect.

In addition to internal factors, the success of reconciliation is greatly influenced by the social environment. In Indonesian society, extended families play an important role in household dynamics. Support from parents, siblings, and traditional leaders can strengthen the spirit of reconciliation, especially when divorce is viewed as a social disgrace that disrupts family harmony. (Soekanto, 2013). Therefore, mediation often becomes a means of restoring family honor while maintaining social harmony in the surrounding community.

Religious leaders and institutions also play a major role in mediating couples who wish to reconcile. Through consultative approaches and spiritual guidance, religious leaders can help couples understand the meaning of marriage as a sacred bond that is not only worldly but also spiritual. According to (Marzuki, 2017), A religious values-based approach has proven effective in reducing domestic conflicts and strengthening the moral commitment of married couples. This role can also be complemented by religious courts, which serve to ensure that the reconciliation process is conducted in accordance with the law and fulfills the aspect of justice for both parties.

The presence of children is a very decisive external factor. Many couples choose to reconcile because they consider the future of their children. Children often become an emotional bridge that reconnects separated couples. In family psychology, family unity provides a sense of security, stability, and emotional support that is important for child development. (Papalia, D. E., & Martorell, 2021). Therefore, referrals made with the interests of the child in mind are a form of moral responsibility that is in line with the principle of *maslahah mursalah* in Islamic law, which is to protect the interests of future generations.

From these various factors, it can be concluded that the success of reconciliation is the result of synergy between spiritual intention, emotional readiness, and social support. This process requires the awareness that reconciliation is not only about reviving a broken marriage, but also about reestablishing the values of love, responsibility, and justice within the family. Thus, the effectiveness of reconciliation cannot be separated from the roles of individuals, families, communities, and legal institutions that work together to maintain the continuity of the household in accordance with Islamic law.

Referral in Child Rights Protection

One of the main goals of reconciliation is to protect the child's right to grow up in a complete family. Divorce often causes emotional trauma for children, including a loss of security, behavioral disorders, and loyalty conflicts. Reconciliation can prevent these effects by maintaining the presence of both parents in the child's life. From a legal perspective, reconciliation restores the child's status as part of a legitimate family and guarantees their rights to care, education, and financial support. Therefore, reconciliation is a form of legal protection for children's rights from the perspective of Islamic law and the national legal system.

In Islamic law, children are a trust from Allah SWT whose rights must be preserved and protected. The principle of *hifz al-nasl* (preserving

offspring) in *maqāṣid al-syarī'ah* forms the normative basis that the family is the primary instrument for preserving the continuity of generations. In this context, reconciliation becomes one of the legal mechanisms that restores stability to parental relationships, so that children's rights to receive love, guidance, and education from both parents are maintained (Auda, 2018).

The presence of both parents in a household has a positive psychological effect on a child's development.. Menurut Papalia, D. E., & Martorell, (2021), Children who grow up in harmonious families tend to have better emotional stability and social skills than children from separated families. Therefore, conscious and responsible mediation is a means of preventing the psychological effects of divorce, such as feelings of rejection, anxiety, or loss of a father or mother figure.

From the perspective of positive law in Indonesia, the protection of children's rights is regulated in Law Number 23 of 2002 concerning Child Protection as amended by Law Number 35 of 2014. Article 26 paragraph (1) emphasizes that parents have the obligation and responsibility to care for, nurture, educate, and protect their children for their optimal growth and development. Thus, a legally valid and court-registered divorce is a concrete manifestation of the legal obligations of parents towards their children(KemenPPPA, 2015).

In addition, reconciliation also has significant social implications for the status of children in the eyes of society. Children of couples who reconcile not only gain legal certainty, but also social protection from stigma or discrimination. In many traditional societies, the status of children is often linked to family integrity. Therefore, reconciliation can restore the social dignity of children and prevent the emergence of negative labels that can interfere with their growth and development. (Soekanto, 2013).

Thus, reconciliation in the context of child protection not only serves to revive the marriage relationship, but also affirms the principles of benefit and justice that are at the core of Islamic teachings. Reconciliation becomes a legal and social means of ensuring that every child obtains their basic rights: affection, protection, and certainty of status within the family.

Legal Certainty and Administrative Issues

Legal certainty in the implementation of reconciliation is a crucial aspect in guaranteeing the legal rights of married couples and their children. Reconciliation that is carried out without official registration at the Religious Court poses a significant legal risk, as there is no

authentic evidence to show that the marriage has been legally restored. In the context of Islamic family law in Indonesia, the recording of reconciliation is not merely an administrative formality, but a legal protection instrument for the parties involved. Article 163 of the Compilation of Islamic Law (KHI) stipulates that every reconciliation that has been carried out must be reported to the Marriage Registrar so that it is recorded in official state documents. This aims to guarantee legal certainty and avoid overlap in population administration. (Departemen Agama RI, 2005).

When the reconciliation process is not recorded, the consequences can be complex. Couples who claim to have reconciled but do not have written proof often face difficulties in accessing certain legal rights, such as inheritance, birth certificates for children, or other social rights. In practice, disputes related to remarriage status often arise in the Religious Court due to the absence of authentic proof of reconciliation. This demonstrates the importance of administrative mechanisms in ensuring the legality of religious legal actions. (Hasanah, 2020).

In addition, non-compliance in recording marriages affects the accuracy of national marriage data. Marriage statistics that do not reflect the real conditions of society can hinder the formulation of effective public policies, especially those related to family welfare and child protection. The government needs valid data to design targeted social and legal intervention programs. Therefore, administrative awareness is an integral part of citizens' responsibility in realizing family law order (Rahman, F., & Lestari, 2022).

From an Islamic legal perspective, the registration of divorce is also in line with the principle of *maslahah mursalah*, which is a legal action taken for the public good. Official registration provides benefits not only for the couple concerned, but also for social institutions, the judiciary, and the state. Thus, reporting divorce is not merely an administrative obligation, but a form of social and moral responsibility to maintain order and justice in society. (Anshori, 2018).

Legal certainty in reconciliation ultimately strengthens the social and religious validity of restored marital relationships. It serves as a link between religious norms and the legal order of the state, ensuring that spiritual acts such as reconciliation also have legal legitimacy recognized by the national legal system. Thus, every couple who reconciles needs to be aware that reporting to official institutions is not an administrative burden, but an important step to protect their rights and the future of their family.

The Role of Institutions and Family Law Education

Religious institutions and the government have a strategic position in strengthening public understanding of the importance of reconciliation and its legal procedures. In the context of Islamic family law in Indonesia, institutions such as the Ministry of Religious Affairs, the Marriage Counseling, Guidance, and Preservation Agency (BP4), and the Religious Court play a major role in disseminating legal regulations and moral values regarding the integrity of the household. Through counseling, seminars, and premarital and post-divorce guidance, these institutions can instill awareness that reconciliation is not merely a personal matter, but part of a social and religious responsibility that has a broad impact on family resilience. (M. Nasution, 2019).

Continuous family law education is an important factor in preventing misunderstandings about the concept of reconciliation and its registration. Many couples still believe that reconciliation can be done verbally without the need for reporting, even though registration is a form of compliance with the law and protection for children and joint property. Through an educational approach, the community can understand the relationship between Sharia norms, state law, and the social interests of the family. This legal education can also be developed through cooperation between religious leaders, academics, and government officials, so that moral and legal messages can be conveyed effectively (Fauzia, 2021).

In addition to counseling, the role of religious courts is also very important in ensuring that the reconciliation process is carried out based on the principles of justice and benefit. The mediation and counseling functions regulated in Supreme Court Regulation Number 1 of 2016 concerning Mediation Procedures in Court are important instruments for promoting fair reconciliation. The mediation approach allows couples to understand the root causes of their domestic conflicts and seek solutions based on love and compassion, rather than merely fulfilling legal formalities. Thus, reconciliation becomes a restorative process that revives the moral and spiritual commitment of the couple, rather than just an administrative approval. (Suhadi, 2020).

On the other hand, local religious institutions such as mosques, majelis taklim (Islamic study groups), and traditional institutions also have great potential in shaping an administratively conscious family legal culture. Through thematic preaching, sermons, and studies on sakinah families, the community can gain a practical understanding of the legal procedures for divorce and their urgency in protecting the rights of family members. These efforts serve as a preventive measure to reduce

divorce rates and strengthen the function of the family as a stable social institution. (Munir, 2023).

Thus, synergy between government agencies, religious institutions, and community groups is key to creating a strong culture of family law. Continuous legal education not only prevents administrative violations, but also fosters moral awareness that family integrity is part of worship and a social responsibility that must be upheld together.

Synergy between Islamic Law, Local Culture, and the National System

In the context of Indonesia's pluralistic society, the implementation of *rujuk* cannot be separated from the interaction between Islamic law, local cultural values, and the national legal system. Indonesia has a unique legal character because it recognizes the existence of religious and customary laws within the framework of state law. Therefore, the practice of *rujuk* in society is not only interpreted as a formal legal action, but also as part of a social order that lives and develops within society. In various customary communities, the values of kinship, deliberation, and reconciliation form the basis for resolving domestic conflicts. This principle is in line with Islamic teachings that emphasize the importance of *ishlah* (peace) in every family relationship. (Hasan, 2021).

The application of Islamic law on reconciliation needs to be synergized with cultural norms that are oriented towards the common good. For example, in some local traditions in Indonesia such as Minangkabau, Bugis, and Java, the resolution of domestic conflicts is often carried out through mediation by family and traditional leaders before being brought to court. This mechanism has high moral value because it places social harmony above personal interests. If the synergy between customary values and Islamic law can be maintained, then the reconciliation process will not only be a legal step, but also part of the revitalization of cultural values that strengthen the function of the family as a social institution (Rofiq, 2020).

Meanwhile, the national legal system through Law No. 1 of 1974 on Marriage and the Compilation of Islamic Law (KHI) has provided space for the implementation of Islamic principles in family law, including the mechanism of reconciliation. The state's recognition of Islamic law demonstrates the integration between religious norms and national regulations. However, in practice, there is often a gap between normative provisions and social implementation, especially in rural areas where customs still play an important role in family decision-making. (Syahrin, 2022).

Therefore, an integrative and participatory legal approach is needed, in which Islamic values, customs, and the national legal system can complement each other. This synergy is important so that rujuk truly functions as a socio-legal instrument that maintains household stability and the continuity of children's education within the family. When Islamic law is implemented with consideration for the local cultural context, the values of justice, compassion, and benefit can be more tangibly realized in the lives of Indonesia's diverse society. (Azhari, 2023).

Thus, the synergy between Islamic law, local culture, and the national system is not merely a normative compromise, but a cultural-legal strategy to achieve substantive justice. This integration affirms that Islamic law is adaptive and responsive to social dynamics, and capable of maintaining harmony between religious values, local traditions, and the state legal system.

Conclusion

Rujuk is an Islamic legal instrument that not only restores the relationship between husband and wife, but also has important implications for the protection of children and family integrity. Rujuk for the sake of the child aims to maintain emotional, social, and legal stability, so that the child remains in an intact family environment. Legally, rujuk reactivates all rights and obligations in marriage, clarifies the status of children, and provides certainty regarding joint property and custody rights.

In order to achieve these objectives, rujuk must be carried out in accordance with applicable laws and officially reported to the competent authorities, so that it has legal force and prevents legal problems in the future. Thus, reconciliation not only serves as a temporary solution to domestic conflicts, but also as a long-term effort to achieve family resilience and protect future generations.

This study confirms that strengthening family legal literacy, the active role of religious institutions, and the support of the government and society are key to ensuring that reconciliation truly functions as a means of protecting children and strengthening family values in Indonesian Muslim society.

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