

	Profetika: Jurnal Studi Islam P-ISSN: 14110881 E-ISSN: 25414534 Vol. 27, No. 3, 2026, pp. 973–988 https://doi.org/10.23917/profetika.v27i03.14649	
Received December 13, 2025	Revised June 27, 2026	Accepted July 14, 2026

Maqashid Sharia and Penal Mediation in Achieving the SDGs: A Study of Domestic Violence

Dudung Abdul Razak^{1}, Faisal Efendi², Afrikal Candra³, Lili Suarni⁴, Musa Zulkifli⁵, Nurlaila⁶*

¹Sekolah Tinggi Agama Islam YPK Imam Bonjol Padang Panjang, Indonesia

^{2,3,4,6}Sekolah Tinggi Agama Islam Balaiselasa YPPTI Pesisir Selatan, Indonesia

⁵College of Muhammadiyah, Singapore

^{1*}dudungabdulrazak@gmail.com, ²faisalefendi215@gmail.com,

³afrikal.candra24@gmail.com, ⁴lili.suarni@gmail.com, ⁵musazulkifli77@yahoo.com,

⁶nurlaila@stai-bls.ac.id

Abstract

Objective: Domestic violence is a complex issue involving various social, legal, moral aspects and sdgs. Therefore, its handling requires a comprehensive approach based on the principles of justice and humanity. This issue not only threatens family harmony but also contradicts the principles of public interest in Islamic law. **Theoretical framework:** From the perspective of Maqashid Sharia, the protection of domestic violence victims has a strong foundation, namely the preservation of life (hifz an-nafs), honor (hifz al-'irdh), and lineage (hifz an-nasl), which are the main objectives of Islamic law. **Literature review:** Domestic violence is increasingly common in today's society. The increasing number of cases in court, lack of understanding, and the numerous channels available make victims reluctant to file a complaint. **Methods:** This study uses the library research method with a normative approach through literature study to analyze the relationship between Maqashid Sharia and penal mediation in the context of domestic violence. **Results:** The settlement of domestic violence cases is carried out through criminal procedural law, in accordance with Law Number 8 of 1981 concerning Criminal Procedure Law, as well as other related laws, such as Law Number 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT Law). In this case, the settlement efforts made by the Court are in line with the objectives of Sharia, namely to provide protection for the five main principles in Islam, namely: preserving religion, life, reason, lineage, and property. The concept of penal mediation can be an alternative in resolving domestic violence cases, as it is based on restorative justice, which aims to provide justice by creating a balance between the victim and the perpetrator, as well as finding a win-win solution. Penal mediation is also expected to be a solution to various problems in the Indonesian criminal justice system. **Implications:** The implication of this study is the need to increase education and socialization regarding the PKDRT Law for the community and related agencies, so that women will be more courageous in reporting acts of violence they experience. The public is expected to play an active role in addressing and preventing domestic violence. **Novelty:** The novelty of this article examines how penal mediation and Maqashid Sharia are applied in domestic violence cases. It lies in the path taken by the husband and wife in this case. The Sustainable Development Goals (SDGs) the resolution of domestic violence cases in Indonesia can be seen as part of efforts to achieve several relevant goals, including SDGs 5 (Gender Equality) and SDGs 16 (Peace, Justice, and Strong Institutions).

Keywords: maqashid sharia, penal mediation, domestic violence, law number 23 of 2004, sdgs.

INTRODUCTION

In an ideal marriage, a person should live a harmonious, happy, and peaceful life. However, there are times when problems arise in the morning and destroy a person's self-confidence, causing differences of opinion and conflicts between spouses who no longer feel comfortable and peaceful in their marriage.[1] Essentially, marriage is a commitment to help, appreciate, and respect one another in order to achieve happiness and desired goals. Every married couple wants to have a family life full of happiness and love.[2] At first, every family always wants a safe, comfortable, and happy home life. However, the fact is that family life is not only about love and happiness. Misunderstandings or incompatibilities between family members can cause terrible conflicts between spouses, and even within the family. Domestic violence can arise as a result of ongoing conflict.[3]

Violent behavior is a reaction to pressure experienced by individuals, manifested through actual acts of violence, whether against themselves or others, physically or psychologically.[4] Violent behavior is a condition in which a person commits acts that can cause physical harm, either to themselves or others, accompanied by rage and shouting, as well as uncontrollable anxiety. Violent behavior is a state in which the client exhibits behavior that can harm themselves, their environment, including others, and objects.[5] Violent behavior or aggressive actions are expressions of feelings through inappropriate actions resulting from a loss of self-control due to physical or psychological stressors, thereby posing a danger to oneself, other individuals, or the environment.[6]

To realize the desired law enforcement, it is necessary to disseminate the understanding and awareness that domestic violence is a crime so that there is a common understanding among the community. Without this understanding and awareness, the desired law enforcement will be increasingly difficult to achieve.[7] In addition, women, as part of society, must also have the will to bring their cases to court. Given the importance of eliminating domestic violence, this will ensure accountability for victims and fulfill their rights, and prevent cases of domestic violence from being ignored.[8]

The concept of penal mediation is expected to be an alternative in resolving cases of domestic violence (DV). The rationale behind this concept stems from restorative justice, which seeks to create justice by balancing the rights of victims and perpetrators of DV through win-win solutions and providing solutions to problems in the criminal justice system.[9] According to Fatahillah A. Syukur, the main objectives of penal mediation in domestic violence cases are: First, to protect and empower victims so that they can express their wishes and obtain the justice they desire. Second, to restore a household life in which each partner respects the rights and obligations of the other. Third, to reduce the high divorce rate in Indonesia.[10]

In this case, Mudzakkir, as quoted by I Made Agus Mahenda Iswara, revealed several categories that serve as barometers or benchmarks and scope for cases that can be resolved outside of criminal courts through “penal mediation.” These categories include: (1) Criminal offenses that fall under the category of complaint offenses, both absolute and relative complaints; (2) Criminal offenses that carry a fine as punishment, and the perpetrator has paid the fine (Article 80 of the Criminal Code); (3) Criminal law violations that fall under the category of “misdemeanors,” not “crimes,” which are only punishable by fines; (4) Criminal law violations that fall under criminal acts in the field of administrative law, which place criminal sanctions as the ultimum remedium; (5) Criminal law violations that fall under the category of minor or very minor offenses, where law enforcement officials use their discretion to take action; (6) Ordinary criminal law violations that are terminated or not brought to court (deponir) by the Attorney General based on his authority; (7) Criminal law violations that fall under the category

of customary criminal law violations, which are resolved through customary institutions.[11]

In general, out-of-court dispute resolution has several advantages, namely: (1) Reducing congestion and backlogs in the courts; (2) Increasing community participation (legal decentralization) or empowering the parties involved in the dispute resolution process; (3) Facilitating access to justice in the community; (4) Providing opportunities to reach dispute resolutions that are acceptable to all parties; (5) Faster case resolution at a lower cost; (6) Confidentiality; (7) A higher likelihood of implementing agreements, so that future relations between the disputing parties can remain positive; (8) Reducing the occurrence of “dirty tricks” in judicial institutions.[12]

In Agus Raharjo's research, several criminal cases that are usually resolved through non-litigation channels (outside of court) include Article 310 (defamation or libel), Article 311 (slander), Article 352 (minor assault), Article 359 (negligence causing the death of another person), Article 372 (embezzlement), and Article 378 (fraud).[13] In addition to the cases mentioned above, criminal cases regulated in Article 285 (rape), Article 332 (rape of a minor), and Article 367 paragraph (2) (theft by a family member) can also be resolved through this channel.[14]

This study aims to explore penal mediation and Maqashid Syariah in cases of domestic violence (KDRT). The concept of penal mediation proposed by several experts, as explained by Mudzakkir and Fatahillah A. Syukur, places restorative justice as the basic principle for creating fair solutions for both victims and perpetrators. Penal mediation is believed to be a more effective instrument in reducing the burden of cases in court and providing space for faster, cheaper, and confidential dispute resolution. However, despite being widely discussed in the literature, there is still a significant gap in research related to penal mediation in the context of domestic violence (KDRT). Most previous studies tend to only discuss the basic theory of penal mediation, without focusing on its application in cases of domestic violence, which is a highly complex legal issue involving more sensitive social dynamics.

The research gap that is the focus of this study is the lack of research identifying specific criteria that can determine the suitability of applying penal mediation in domestic violence cases. Much research still focuses on criminal cases in general, while the implementation of penal mediation in domestic violence cases is still rarely discussed. Furthermore, the existing research gap related to penal mediation and Maqashid Syariah in maintaining a balance of rights between victims and perpetrators, as well as whether the solutions produced are truly acceptable to all parties, has not been explained in depth. Therefore, this study attempts to fill this gap by further examining how penal mediation and Maqashid Syariah are applied in domestic violence cases, analyzing the advantages and challenges faced in the process of resolving cases through this channel, and looking at how much influence it has on the criminal justice system, which has been handling domestic violence cases in a conventional manner that tends to be time-consuming and costly.

LITERATURE REVIEW

Domestic violence in Indonesia tends to increase every year. Violence experienced by women does not only occur within the household, but also outside the home, from the workplace to the streets. This study focuses on violence against women that occurs within the household.[15] The main focus of this study is to identify the factors that cause domestic violence and the forms of legal protection that can be provided to women who are victims of domestic violence. The relevance of this study is related to the factors that trigger domestic violence. This study emphasizes the importance of identifying the factors that cause domestic violence and the forms of legal protection for women who are victims of such violence.[16]

Violence against wives, both physical and psychological, is increasingly common in today's society. The rising number of cases shows that domestic violence against wives is often considered a normal phenomenon in social circles.[17] This view is essentially inseparable from the assumption that husbands, as leaders of the household, have full authority over the family, including their wives. Islam, as a religion that is *rahmatan lil alamin* (a blessing for all creation), carries a mission to protect all people, placing women in a position of honor and greatly respecting their rights.[18] Domestic violence can actually occur on either side, but based on the facts in society, women tend to be more vulnerable and often become victims of violence within their families. The relevance of this article lies in the perspective of Islamic law on domestic violence.[19]

Victims of domestic violence, the majority of whom are women, have the right to protection from the state and society to avoid torture or treatment that degrades their dignity and humanity. Domestic violence, especially that committed by husbands against their wives, causes not only physical suffering but also psychological suffering.[20] Therefore, victims of domestic violence must receive maximum protection. Violence committed by husbands against wives in the household is categorized as a criminal offense, as it involves acts that are prohibited and contrary to the law, resulting in sanctions for the perpetrator. This study focuses more on criminal acts of domestic violence. The relevance of this article lies in the aspect of resolving domestic violence cases handled by the authorities.[21]

The rate of domestic violence, which tends to increase every year, shows that victims are beginning to realize that domestic violence is not acceptable or normal. Therefore, victims are now aware of their right to fight for a safe and better life. Marriage, which should be a comfortable place for couples, has instead become a place of fear for some women. The factors that cause violence against women in the home, especially by husbands against their wives, vary greatly.[22] DV is a behavior that has a very complex impact on women who are victims. This violence has a profound psychological impact on women who are victims of domestic violence. One of the necessary steps in addressing this issue is to fulfill the rights of women who are victims of domestic violence. An understanding of cultural equality between spouses, within families, and in society is very important. With the data, facts, and regulations contained in the enacted law, the government and anti-violence against women institutions should be more active and flexible in providing assistance and protection to women victims of violence. The relevance of this article lies in the factors causing the increase in domestic violence, although this study only focuses on the causes and does not discuss the resolution of the problem.[23]

Taufiqurrahman Abildanwa discusses three main issues, namely: (1) why the application of mediation as a method of resolving domestic violence cases both inside and outside the criminal justice process in Indonesia is still ineffective;[24] (2) the negative impacts arising from the application of mediation in the settlement of domestic violence cases, both inside and outside the criminal justice process; and[25] (3) the reconstruction of mediation in the settlement of domestic violence cases based on the values of Pancasila justice, both inside and outside the criminal justice process.[26]

METHODOLOGY

This study uses the library research method, which relies heavily on library materials relevant to the issues discussed for data collection.[27][28] In this study, the author collected the necessary data in the form of secondary data, which includes primary legal materials such as the Qur'an, Hadith, laws, and regulations.[29] Secondary legal materials include books, journals, and research results related to the issue of domestic violence. Meanwhile, tertiary legal materials consist of dictionaries, encyclopedias, and other sources related to the issues discussed by the author.[30] Secondary data was obtained through library research, in which the researcher attempted to collect materials

that provided explanations of primary data sources, such as the Qur'an, Hadith, books, journals, legislation, and other literature relevant to this topic.[31][32] Tertiary data served as a supplement to secondary data sources, providing additional explanations in the form of definitions.[33]



Figure 1. Framework linking Maqashid Sharia, penal mediation, restorative justice, and sustainable development

In this article, the author uses a normative (Sharia) and juridical theological approach. The normative (Sharia) theological approach is used to analyze an issue by referring to Islamic law, particularly that which originates from the Qur'an and hadith, to evaluate the legal provisions relevant to the issue under study.[34] Meanwhile, the juridical approach is an approach based on primary legal materials, in which researchers examine and analyze an issue using legal theories, concepts, legal principles, and articles in legislation. This study focuses on Law Number 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT) as the relevant legal basis.[35]

The collection of data from primary, secondary, and tertiary legal materials will be stopped when it is considered sufficient to provide answers to the issues being discussed. After the data obtained through primary, secondary, and tertiary legal materials has been collected, the next step is to classify the data according to its proportions.[36] Then, the data will be processed using descriptive and comparative methods. The descriptive method is used to explain domestic violence based on the perspectives of penal mediation and Maqashid Sharia. Meanwhile, the comparative method is applied to compare the concepts of domestic violence according to penal mediation and Maqashid Sharia.[37]

RESULTS AND DISCUSSION

Maqashid Sharia

Maqashid Sharia consists of two words, namely maqashid and Syariah. The word maqashid is the plural form of maqshid and maqshad, both of which are mashdar mimi from the fi'il madhi qashada. Linguistically, maqashid has several meanings, including al-I'timad (something that becomes a foundation) and istiqamatu at-tariq (steadfastness on a path). Etymologically, maqashid is the plural form of the word maqsid, which is formed from the letters qaf, sad, and dal, which means intention or purpose. In the science of sarf, maqashid has various meanings, including a straight path or focus, steadfastness, fairness, intent and purpose, strong desire, and deliberate or intentional action (qasada ilayh).[35]

The word Sharia linguistically comes from the word syara'a, which means to make laws or regulations, explain, and establish rules. The expression syara'a lahum syar'an means that he has shown them the way or sanna, which means to show the way or regulations. In the Arabic dictionary, sharia has the meanings of ad-din, al-millah, al-

minhaj, at-thariqah, and as-sunnah. In terms of terminology, Sharia is the rules that have been prescribed by Allah relating to faith and the laws of deeds (amaliyah). Initially, the word sharia was used to refer to water flowing from its source, which then developed to describe the need of all living things for water. The existence of water is very important and is a basic necessity of life, so that to fulfill it, a path or method is needed, called al-shir'ah, which has the same meaning as al-shar and al-shari'ah, which refer to the religion of Allah.[27]

In Islamic jurisprudence, Ibn Taymiyyah defines Sharia or the words sharia, shara', and shir'ah as everything that is decreed by Allah, whether it relates to faith or deeds. Dr. Manna' Al-Qattan also defines Sharia in his book *At-Tasyri' wa Al-Fiqh fi Al-Islam*, quoting from *Kasyaf al-Istilahât*, stating that Sharia is "what Allah SWT has prescribed for His servants through the laws brought by the prophets and messengers, whether related to belief, worship, transactions, ethics, or other rules of life.[23]

From the perspective of maqashid syariah, resolving problems through mediation is also a manifestation of maqashid syariah, namely hifdz al-nasl (preserving offspring). When problems arise in marriage, the relationship between husband and wife tends to deteriorate, which can lead to further problems. In addition, maintaining the continuity of marriage is also part of hifz al-din (preserving religion), because marriage in Islam is a sharia that has worship value. Thus, maintaining marriage and carrying it out continuously can be considered as the implementation of the obligation to preserve authentic values in Islam. Maqashid Syariah plays a very important role in measuring and considering every issue to ensure the achievement of benefits and avoid harm. This basis for consideration is in accordance with the fiqh rule which states: "Harm or difficulty must be eliminated.[11]

Humans must be kept away from idhrar (harmful acts), whether by themselves or by others. It is not permissible for a person to cause harm or hurt others, whether physically, to their honor, or to their property. This rule also teaches that one must not respond to harm with similar harm, meaning that it is not permissible to respond to harm with harm. If there is something that could harm others, then preventive measures must be taken, because such harm must be avoided or eliminated from human life. The prohibition of causing harm in the Qur'an is explained through two words that are often used, namely al-dharar and al-zulm. This is implemented in Islamic teachings, as stated in QS al-Baqarah/2:231: "And do not hold them back with evil intent to harm them. Whoever does so has wronged himself..." (QS. al-Baqarah/2:231).

This verse explains that husbands are given the choice to reconcile or divorce, and this verse also explains the deadline for that choice, with an indication that reconciliation is the better option. In addition, husbands are prohibited from al-imsak (detaining) their wives with the intention of al-idrar (causing harm to others). This demonstrates the basic principle of Islam in marriage, which prohibits hurting or harming one another. In fact, if a husband divorces his wife, or vice versa, if it is better to continue the relationship, then they should reconcile in a ma'rûf (good) manner, that is, in a manner in accordance with religious and customary guidance. Another option given is to divorce them in a ma'rûf manner as well, without revealing their mistakes or shortcomings, so as not to cause them harm.[6]

Islam also teaches the principle of not harming or hurting one another, as explained by the Prophet in his hadith, which reads: "O My servants! Verily, I have forbidden oppression upon Myself, and I have made it forbidden among you, so do not oppress one another." Based on these general verses and hadith, we can derive a value or principle that Islam prohibits harming one another. In the context of domestic violence, this act must be eliminated because violence hurts others and threatens the preservation of the victim's soul, which clearly contradicts the objectives of Islamic law itself. The main purpose in understanding maqashid syariah is to understand the nas-nas syara' and

implement them in new or current issues, as well as to derive arguments for the laws found to resolve these issues. By understanding the maqasid of Sharia, Muslims can realize that all laws established by Allah SWT are intended to bring them good (maslahah) while keeping them away from harm (mafsadah).[24] Domestic violence, which is a type of gender-based violence, must be handled by considering the principles of humanity, honoring others, and providing benefits and eliminating harm to everyone. The handling of victims of domestic violence must follow its purpose, which is to protect the five main principles of Islam: protection of religion, life, reason, lineage, and property.

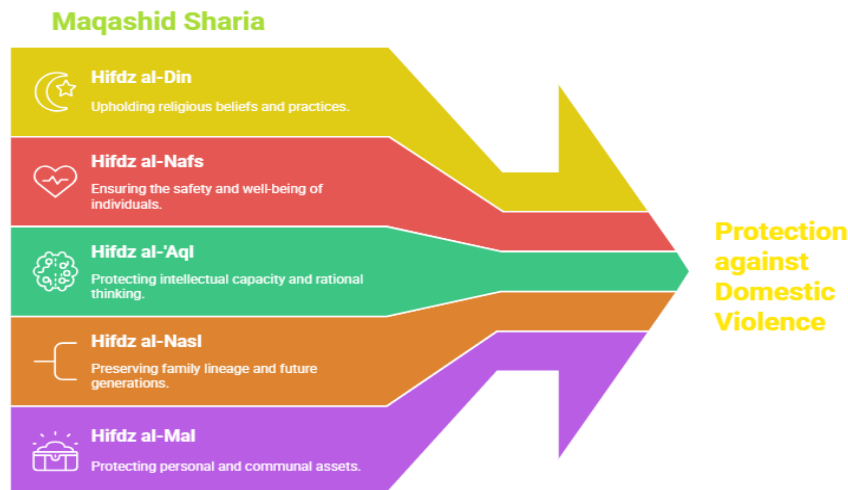


Figure 2. Maqashid Sharia Principles for Comprehensive Protection against Domestic Violence

Maintaining religious faith (hifdz al-din). In cases of domestic violence, mental attacks by husbands against their wives as victims often cause disruption to the mental and psychological integrity of the wife. As a result, wives tend to experience spiritual difficulties in expressing gratitude, which in turn reduces their ability to maintain their relationship with the Allah. Preservation of Life (Hifdz al-Nafs). Preserving life and ensuring that humans can maintain their lives is an Islamic legal obligation that must be upheld. Violence against human dignity, such as domestic violence (KDRT), is a discriminatory act that has the potential to lead to intervention against the weaker party. In family life, a husband has spiritual obligations, including providing guidance and treating his wife, children, and other family members well so that they always obey the commands of Allah SWT and follow the example of His Messenger. Husbands should not act arbitrarily or restrain the souls of others in the family.

Preservation of Reason (Hifdz al-'Aql). Preservation of reason is very important for humans because through their reason, humans can think about Allah, the universe, and themselves. A wife who is a victim of her husband's arbitrary actions in the household often experiences restrictions on her freedom as an independent individual. The psychological distress experienced by victims often leads to a loss of rational thinking, preventing them from thinking logically. Furthermore, spiritually, victims become unable to express their emotions properly, which impacts their mental and spiritual well-being. Preservation the family line (hifdz al-Nasl). In her household, the wife experiences violence, including sexual violence and forced abortion by her husband. This behavior is far from the principles of domestic life, which should be based on muashara bil ma'ruf and musyawarah. Preservation property (hifdz al-mal). A wife who lives at home without her husband has the right to receive adequate financial support from her husband; therefore, abandoning his wife and children is an irresponsible act on the part of the husband.[35]

In Islam, a husband is commanded to treat his wife kindly (*ma'ruf*), with a strict prohibition against harming her. This includes good manners and noble character in dealing with family and society. Based on this teaching, both husbands and wives have the right and obligation to create a peaceful and harmonious household. If it is considered that the wife is under the control of her husband and must accept intervention, threats, or other harsh treatment, then this constitutes a form of violence that is contrary to Islamic teachings. The government has a responsibility to protect its citizens from discriminatory acts through a comprehensive approach. This includes the rights that wives should receive in domestic life, such as the right to receive physical and emotional support from their husbands, protection from violence, respect, fair treatment, and non-discriminatory legal decisions regarding divorce, child custody, and inheritance. All of this must be done by prioritizing justice as the basis for creating harmonious relationships within the family and maintaining a balance between the rights and obligations of husbands and wives without interfering with one another.[2]

The existence of Law No. 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT Law) serves as the basis for eliminating all forms of domestic violence and as a guideline for judges in deciding cases related to violence in the domestic environment. In this case, sanctions for acts of domestic violence can take the form of imprisonment or fines in accordance with the provisions of Law No. 23 of 2004, which is in line with the main function of sanctions in Islam, namely to provide a deterrent effect (*zawajir*) and learning (*ta'dib*). In Islamic law, all sanctions must aim to achieve benefits by protecting religion, life, reason, offspring, and property. In the efforts to resolve domestic violence carried out by court judges, the perspective of *maqashid syariah* is in line with the objectives to be achieved. These objectives are to preserve life, whether it be the life of the victim, the family, or the defendant. In addition, this resolution also aims to provide protection and preservation of religion, life, intellect, lineage, and property. Furthermore, this effort aims to provide understanding to both the defendant and the victim so that similar actions are not repeated in the future.

The Concept of Penal Mediation in Domestic Violence Cases

The concept of penal mediation in the context of domestic violence requires a prior discussion of the meaning of “mediation,” which forms the basis for penal mediation. The term mediation comes from the Latin word *mediare*, which means “to be in the middle.” This meaning refers to the role played by a third party as a mediator in carrying out their duties to mediate and resolve disputes between the parties involved.[38] “Being in the middle” also indicates that mediators must be neutral and impartial in the dispute resolution process. In a different explanation, Muzlih MZ, quoted by Ridwan Mansyur, states that mediation is a resolution process for disputing parties to reach a satisfactory agreement through the involvement of a neutral third party (mediator). The use of mediation can be found in Law No. 30 of 1999 concerning Arbitration and Alternative Dispute Resolution. Mediation is one of the alternatives to dispute resolution outside of court, often referred to as ADR or alternative dispute resolutions.[1]

Criminal mediation is often known by various terms, including: “mediation in criminal cases” or “mediation in criminal matters”, which in Dutch is called ‘*strafbemiddeling*’, in German is called “*Der Außergerichtliche Tatausgleich*”, and in French is called “*de mediation penale*”. Because penal mediation primarily focuses on meetings between the perpetrator of a criminal act and the victim, it is also often referred to as “Victim Offender Mediation” or “Offender Victim Arrangement.”[39]

According to Ms. Toulemonde (French Minister of Justice), as quoted by Barda Nawawi Arief, penal mediation is “an alternative to prosecution that provides an opportunity to resolve cases through negotiation between the perpetrator of the crime and the victim.” Penal mediation is a new dimension that is now being studied from both theoretical and practical perspectives. From a practical standpoint, penal mediation is

closely related to the achievement of objectives in the judicial world. With the increasing number of cases every day, both in terms of form and variety, this has become a burden for the courts in examining and deciding cases.[31] This poses a challenge to achieve the principles of simple, swift, and inexpensive justice, without sacrificing the main objectives of the judiciary, namely legal certainty, benefit, and justice.

In practice, penal mediation has emerged as an alternative means of resolving issues within the criminal justice system. As explained earlier in this article, this idea originated from the concept of Restorative Justice, which aims to accommodate the interests of both victims and perpetrators of crime, and to find better solutions for both parties. This approach seeks to address various problems within the existing criminal justice system. Penal mediation, which is part of the Restorative Justice approach, places the court in the role of mediator.

Barda Nawawi Arief theoretically outlines the basic principles of penal mediation, namely: (1) The main objective of mediation between victims and perpetrators is to resolve conflicts that arise between them. If these conflicts are allowed to drag on, there is a possibility of retaliation from one of the parties; (2) Penal mediation focuses on the process. This means that it is important to note that both parties must be willing to resolve the issues they are facing; (3) Mediation is usually carried out in a more informal setting, unlike the criminal justice process, which is formal, rigid, and centralized; (4) Penal mediation requires the active and autonomous participation of the victim and perpetrator. Without such participation, it will be very difficult to resolve the conflict they are facing.[12]

In Indonesian positive law,[40] criminal cases cannot, in principle, be resolved outside of court proceedings, but in certain situations, this is possible. In the practice of criminal law enforcement in Indonesia, although there is no formal legal basis, criminal cases are often resolved outside of court proceedings through the discretion of law enforcement officials, peace mechanisms, customary institutions, and so on.[41] The consequences of the increasing application of penal mediation as an alternative means of resolving criminal cases through restitution in criminal proceedings show that the differences between criminal and civil law are not very significant and that these differences are becoming irrelevant.

The main advantage of applying penal mediation in resolving criminal cases, including domestic violence cases, is that the choice of resolution is generally left to the perpetrator and victim. Another very notable advantage is the low cost. As an alternative to sanctions, the perpetrator can offer compensation that is negotiated or agreed upon with the victim. Thus, justice is the result of a mutual agreement between the parties, namely the victim and the perpetrator, rather than based on the prosecutor's calculations and the judge's decision. Taufiqurrahman Abildanwa, in his article, reveals that efforts to resolve criminal cases outside the judicial process are a process of resolving cases through agreements between the parties outside the authority of the Court, with the involvement of a third party who positions the perpetrator of the crime and the victim on an equal footing.[23]

Criminal mediation is essentially a form of Restorative Justice. According to Eva Achjani Zulfa, Restorative Justice is understood as an approach to resolving criminal cases that involves the perpetrator, victim, families of the perpetrator or victim, and other related parties to jointly seek a fair solution with an emphasis on restoring the original situation, rather than retribution. The application of Restorative Justice values in penal mediation is actually not new to Indonesian society. In fact, according to Marc Levin, as quoted by Eva Achjani Zulfa, Restorative Justice is now considered a progressive approach, whereas it was previously regarded as outdated, old-fashioned, and traditional.[23]

This is in line with the opinion of Barda Nawawi Arief, who explains that penal mediation is used in the settlement of criminal cases because the idea of penal mediation is related to penal law reform (Penal Reform), pragmatism, victim protection, harmonization, restorative justice, overcoming rigidity (formality), and the negative effects of the criminal justice system and applicable penalties, as well as the search for alternative penalties (other than imprisonment). In fact, in Indonesian society, the settlement of cases, both civil and criminal, through penal mediation is not new, as evidenced by the existence of settlements through a deliberative approach. Quoting Mushadi's statement, historically and culturally, Indonesian society highly values a consensus approach that prioritizes traditional decision-making and settlement through customary mechanisms.[8]

Fatahillah A. Syukur believes that the concept of penal mediation is highly relevant for implementation in Indonesia, especially in cases of domestic violence, for the following reasons: (1) Indonesian culture prioritizes peaceful dispute resolution through deliberation and consensus, particularly in the context of domestic conflicts; (2) Customary law and Islamic law, which are still alive and applied in society, support and even prioritize the use of mediation as a means of peaceful dispute resolution, including in cases of domestic violence; (3) The majority of Indonesians still view domestic violence as an internal family matter that should not be made public. This is in line with the basic principle of mediation, which requires confidentiality in dispute resolution; (4) Mediation offers a faster, cheaper, and simpler resolution compared to court proceedings. This factor is very important in accelerating the recovery process for victims of domestic violence; (5) Mediation provides victims with the opportunity to be heard and to express their suffering and feelings, which are often overlooked in court proceedings, as a form of women's empowerment; (6) In mediation, victims have the opportunity to obtain an explanation of the violence they have experienced, receive an apology, or even obtain compensation for the suffering they have endured, things that are difficult to obtain in court proceedings; (7) The perpetrator (husband) as part of the household is given the opportunity to improve himself and avoid imprisonment, which can protect the future of the family, especially the children [16].

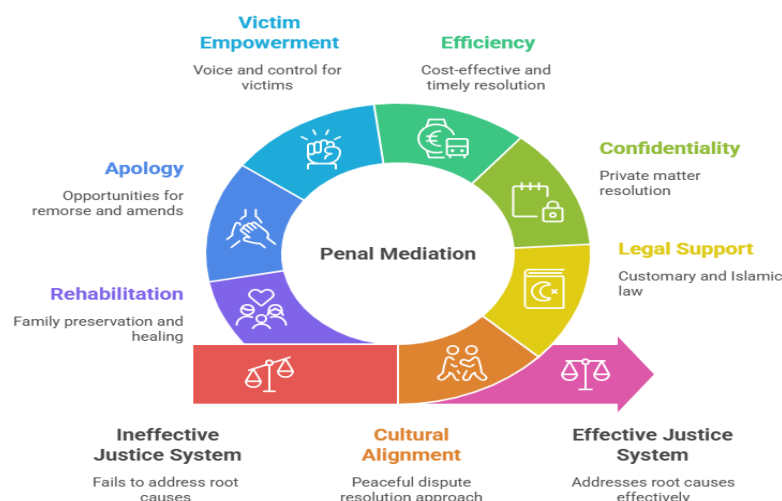


Figure 3. Penal Mediation Promoting Restorative Justice through Victim Empowerment, Confidentiality, and Cultural Alignment

The image above explains the concept of penal mediation holds significant promise for addressing domestic violence cases in Indonesia. Its alignment with Indonesian culture, customary law, and societal perceptions, coupled with its efficiency, cost-effectiveness, and focus on victim empowerment and rehabilitation, make it a valuable

tool for promoting justice, healing, and family preservation. However, careful consideration must be given to ensuring the safety and well-being of victims, and appropriate safeguards must be in place to prevent further abuse. With proper implementation and oversight, penal mediation can play a crucial role in creating a more just and equitable society for all Indonesians.

Criminal mediation is one of the tools of the Restorative Justice concept or approach. The parties determine the value of justice they want, not the judicial institution. The involvement of law enforcement officials is only as mediators. Criminal mediation is an appropriate dispute resolution method for handling domestic violence cases in Indonesia. This is due to the fact that the majority of the community still prioritizes peaceful resolution in settling disputes, especially in the context of the family. Family integrity is a priority in Indonesian culture that continues to be upheld. Using penal mediation as an alternative in resolving domestic violence cases is considered appropriate because the basic nature of mediation gives full power to the parties to determine the course of the process and the desired outcome of the agreement. The decision taken is not a decision made by a third party, but rather the will and full power of the disputing parties. Penal mediation offers a flexible mechanism that can be adapted to the circumstances of the disputing parties, the mediator, and the dispute at hand.

The Sustainable Development Goals (SDGs) the resolution of domestic violence cases in Indonesia can be seen as part of efforts to achieve several relevant goals, including SDGs 5 (Gender Equality) and SDGs 16 (Peace, Justice, and Strong Institutions). Gender Equality SDG 5 focuses on achieving gender equality and empowering all women and girls. One of the main goals of this SDG is to eliminate all forms of violence against women, both in the public and domestic spheres. Domestic violence is often a form of gender-based violence that is very harmful to women, and the sustainability of eradicating domestic violence is highly dependent on the fulfillment of women's rights, including legal protection and post-incident recovery. The *maqashid sharia* approach, which prioritizes the protection of honor (*hifz al-'irdh*) and the protection of life (*hifz an-nafs*), is in line with the objectives of SDG 5, which emphasizes the elimination of gender-based violence and the protection of the rights of victims, especially women.

Peace, Justice, and Strong Institutions SDG 16 highlights the importance of creating fair and strong institutions, as well as reducing all forms of violence and abuse of power. In the context of domestic violence, this goal is relevant to efforts to create a more responsive and inclusive justice system, where not only perpetrators are punished, but victims also receive effective protection and recovery. The concept of restorative justice, which prioritizes peaceful conflict resolution and victim recovery, reflects the principles contained in SDG 16. This approach can serve to strengthen judicial institutions by providing more comprehensive protection to victims, reducing repeat violence, and increasing justice for all parties involved.

SDG 3 Good Health and Well-being Domestic violence not only affects the physical condition of victims, but also their mental and emotional health. From the perspective of *maqashid syariah*, protection of life (*hifz an-nafs*) and health are fundamental objectives in Islamic law. Given the importance of the victim's recovery, both physically and mentally, a more holistic approach to recovery that includes psychological and social support can support the achievement of SDG 3, which aims to ensure healthy lives and promote well-being for all ages.

SDG 10: Reduced Inequality Domestic violence often results in inequality in the relationship between perpetrators and victims, where victims feel marginalized or voiceless in the judicial process. To address this inequality, it is important to develop approaches that ensure justice for victims by granting them equal rights in the legal system and ensuring that they have full access to the recovery and protection they need.

Inclusive recovery, as recommended in regulations on victim recovery, will help reduce social inequality and provide equal opportunities for all individuals to recover and move on with their lives.

In this case, the application of restorative justice by involving victims as active subjects in the criminal justice system is highly relevant to the principles of the SDGs, where justice does not only focus on punishing perpetrators, but also on recovery, empowerment, and strengthening the rights of victims, especially in the context of gender and social welfare. Thus, strengthening regulations that support the principles of restorative justice in resolving domestic violence can be an important step towards achieving the SDGs in Indonesia.

CONCLUSION

From the perspective of *maqashid syariah*, efforts to resolve domestic violence in the Sungguminasa District Court are in line with the main objective of Allah SWT in enacting laws or *sharia*, which is to ensure that humans can achieve benefits and avoid harm from every ruling that is enforced. The sanctions imposed for acts of domestic violence, such as imprisonment or fines, as stipulated in Law No. 23 of 2004 on the Elimination of Domestic Violence, are essentially in line with the main objectives of the application of punishment in Islam, namely *zawajir* (deterrent effect) and *ta'dib* (learning). In Islamic law, all sanctions must aim to achieve benefits that include the preservation of religion, life, reason, lineage, and property. The phenomenon of domestic violence violates three main objectives of *Sharia*: *hifz an-nafs* (protection of life), *hifz al-'irdh* (protection of honor), and *hifz an-nasl* (protection of offspring). This method considers the protection of victims of domestic violence as the actualization of *maqasid* that is responsive to social change and focuses on human welfare. The resolution of domestic violence cases in Indonesia still relies on a retributive justice approach, which focuses on imposing sanctions on perpetrators without considering the harm suffered by victims. To address this issue, Law No. 23 of 2004 on the Elimination of Domestic Violence regulates the rights of victims to obtain justice through the criminal justice system, with the aim of not only punishing perpetrators of domestic violence, but also providing protection to victims. In addition, Government Regulation No. 4 of 2006 concerning the Implementation and Cooperation in the Recovery of Victims of Domestic Violence also regulates the recovery of victims of domestic violence, which involves cooperation between various parties. However, when compared to the concept of restorative justice, these regulations are still considered ineffective in providing optimal protection and recovery for victims of domestic violence. This is because the regulations only cover one aspect of restorative justice, namely victim recovery, and still place victims as objects rather than active subjects in the criminal justice system. In addition, this PP does not explain in detail the recovery process, which is the main objective of the concept of restorative justice. The concept of retributive justice does not provide adequate protection for victims of domestic violence, as it focuses more on the perpetrator and pays less attention to the interests of the victim. Although the PKDRT Law provides opportunities for victim protection, its implementation is still limited, given that the PKPKDRT PP that was issued only regulates one aspect of the concept of restorative justice. In this context, the use of penal mediation can be an alternative in resolving domestic violence cases. Penal mediation uses a restorative justice approach, which emphasizes conflict resolution through reconciliation rather than punishment. The Sustainable Development Goals (SDGs) the resolution of domestic violence cases in Indonesia can be seen as part of efforts to achieve several relevant goals, including SDGs 5 (Gender Equality) and SDGs 16 (Peace, Justice, and Strong Institutions).

Acknowledgements

Thank you to all the authors who have contributed to each chapter of this article. May this be a valuable and ongoing collaboration.

Author Contribution

Dudung Abdul Razak led the entire series of articles (IMRAD), then assigned chapter sections to authors. Musa Zilkifli and Nurlaila formulated the literature review and methodology. Afrikal Candra and Lili Suarni formulated the results and discussion sections.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] M. A. Badollahi, M. T., Saprudin, S., Nurkhaerah, S., Budiono, A., Absori, A., & Hanafi, "Marginalized Wisdom: Empowering Customary Law in Family Conflict Resolution," *Pena Justisia Media Komun. dan Kaji. Huk.*, vol. 24, no. 1, pp. 4469–4488, 2007.
- [2] T. L. N. Trisna and Andri Muda Nst, "Efektivitas Penerapan Undang-Undang Nomor 23 Tahun 2004 tentang KDRT di Sumatera Barat," *Islam. Circ.*, vol. 5, no. 2, pp. 1–16, Dec. 2024, doi: [10.56874/islamiccircle.v5i2.2072](https://doi.org/10.56874/islamiccircle.v5i2.2072).
- [3] Muthoifin, Nuha, and I. Afyah, "The Existence of Islamic Law in Indonesia in the Millennial Era in Supporting the Sustainable Development Goals (SDGs): Maqashid Sharia Perspective," *Demak Univers. J. Islam Sharia*, vol. 3, no. 01, pp. 27–40, Nov. 2024, doi: [10.61455/deujis.v3i01.226](https://doi.org/10.61455/deujis.v3i01.226).
- [4] Mohamad Mundir and Indra Yulawan, "Keutuhan Rumah Tangga Yang Harmonis Dan Sejahtera Implementasi UU No. 23 Tahun 2004," *J. Pengabd. Masy. dan Ris. Pendidik.*, vol. 4, no. 2, pp. 7760–7764, Oct. 2025, doi: [10.31004/jerkin.v4i2.2858](https://doi.org/10.31004/jerkin.v4i2.2858).
- [5] E. Karini, "Kekerasan Fisik dalam Rumah Tangga Menurut KUHP dan Undang-Undang Nomor 23 Tahun 2004 tentang Penghapusan Kekerasan dalam Rumah Tangga," *J. Kepastian Huk. dan Keadilan*, vol. 5, no. 1, Jun. 2023, doi: [10.32502/khk.v5i1.7969](https://doi.org/10.32502/khk.v5i1.7969).
- [6] F. Riyadi, Ahmad Remanda, A. Kasdi, and Arif Marsal, "Constitutional Ijtihad and the Reform of Islamic Family Law: A Comparative Analysis of Indonesia and Egypt in Advancing SDG 16," *Profetika J. Stud. Islam*, vol. 26, no. 02, pp. 353–370, Aug. 2025, doi: [10.23917/profetika.v26i02.11106](https://doi.org/10.23917/profetika.v26i02.11106).
- [7] Zainudin Hasan, Alike Firly, Adelia Putri Utami, and Diah Eka Sari, "Perlindungan Hukum Terhadap Perempuan Korban Kekerasan Dalam Rumah Tangga," *J. HUKUM, Polit. DAN ILMU Sos.*, vol. 2, no. 2, pp. 103–113, May 2023, doi: [10.55606/jhps.v2i2.1607](https://doi.org/10.55606/jhps.v2i2.1607).
- [8] F. Muhammad-Lawal, A. A., Yuriska, N., Bulan Siregar, L. S., & Efendi, "Contemporary Transformation of Islamic Marriage Services Through the MyNikahNow Application in the United Kingdom," *USRATY J. Islam. Fam. Law*, vol. 3, no. 2, pp. 152–162, 2025, doi: <https://doi.org/10.30983/usraty.v3i2.10197>.
- [9] Z. Bidaya And R. Umami, "Implementasi Undang-Undang No. 23 Tahun 2004 Tentang Penghapusan Kekerasan Dalam Rumah Tangga (Pkdr) Berkaitan Dengan Pranata Lokal Di Desa Sokong Kecamatan Tanjung Kabupaten Lombok Utara," *Civ. Pendidikan-Penelitian-Pengabdian Pendidik. Pancasila dan Kewarganegaraan*, vol. 4, no. 2, p. 30, Apr. 2018, doi: [10.31764/civicus.v4i2.338](https://doi.org/10.31764/civicus.v4i2.338).
- [10] E. Karini, "Kekerasan Fisik dalam Rumah Tangga Menurut KUHP dan Undang-Undang Nomor 23 Tahun 2004 tentang Penghapusan Kekerasan dalam Rumah Tangga," *J. Kepastian Huk. dan Keadilan*, vol. 5, no. 1, Jun. 2023, doi: [10.32502/khk.v5i1.7969](https://doi.org/10.32502/khk.v5i1.7969).
- [11] N. K. Hafiz Rafi Uddin, *Perlindungan Hukum Terhadap Korban Kekerasan Seksual Menurut Perspektif Hukum Pidana Islam*. Zenodo, 2025.
- [12] A. Soni Irawan, "Maqāshid al-Sharīah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporean," *Indones. J. Islam. Law Civ. Law*, vol. 3, no. 1, pp. 39–55, Apr. 2022, doi: [10.51675/jaksya.v3i1.192](https://doi.org/10.51675/jaksya.v3i1.192).
- [13] W. Juliani and A. Wibowo, "Perlindungan Hukum Bagi Perempuan Korban Kekerasan Nonfisik Dalam Rumah Tangga Menurut UU No. 23 Tahun 2004 di DKI Jakarta," *J. Huk. Adigama*, vol. 2, no. 1, p. 1265, Jul. 2019, doi: [10.24912/adigama.v2i1.5282](https://doi.org/10.24912/adigama.v2i1.5282).

-
- [14] M. Munshorif, S. Syamsuddin, and B. Bachaqi, "Effectiveness Of Law Number 16 Of 2019 Concerning Marriage In Reducing The Rate Of Early Marriage At The Boyolali Religious Affairs Office," *Profetika J. Stud. Islam*, vol. 25, no. 01, pp. 153–168, Sep. 2024, [doi: 10.23917/profetika.v25i01.6701](https://doi.org/10.23917/profetika.v25i01.6701).
- [15] D. Badruzaman, Y. Hermansyah, and I. Helmi, "Kesetaraan Gender Untuk Perempuan Korban Kekerasan Dalam Rumah Tangga," *Justitia Pax*, vol. 36, no. 1, Jun. 2020, [doi: 10.24002/jep.v36i1.2475](https://doi.org/10.24002/jep.v36i1.2475).
- [16] M. A. K. Kamal, S., & Hasan, "Konsep Keluarga Sakinah Mawaddah Warahmah Dalam Surah Ar-Rum: 21 Dan At-Tahrim: 6. Al-Furqan," *J. Agama, Sos. dan Budaya*, vol. 4, no. 5, pp. 1747–1758, 2025.
- [17] H. F. Mestika, "Perlindungan Hukum Pada Perempuan Korban Kekerasan dalam Rumah Tangga di Indonesia," *Ikut. Penulis Mhs. Huk. Indones. Law J.*, vol. 2, no. 1, pp. 118–130, Feb. 2022, [doi: 10.15294/ipmhi.v2i1.53743](https://doi.org/10.15294/ipmhi.v2i1.53743).
- [18] A. Fikriana, F. Faissani, R. Kurniawan, and J. Jaswan, "Tinjauan Hukum Islam Dan Indonesia Tentang Anak Korban Kdr," *Seikat J. Ilmu Sos. Polit. dan Huk.*, vol. 2, no. 6, pp. 529–537, Nov. 2023, [doi: 10.55681/seikat.v2i6.1006](https://doi.org/10.55681/seikat.v2i6.1006).
- [19] A. N. Asya, "Perlindungan Hukum dan Dukungan bagi Korban Kekerasan dalam Rumah Tangga dalam Perspektif Viktimologi," *Akad. J. Mhs. Humanis*, vol. 5, no. 1, pp. 392–402, Jan. 2025, [doi: 10.37481/jmh.v5i1.1224](https://doi.org/10.37481/jmh.v5i1.1224).
- [20] A. Sugiarto, "Perlindungan Hukum Terhadap Korban Kekerasan Dalam Rumah Tangga Menurut Perspektif Undang-Undang Nomor 23 Tahun 2004," *J. Pendidik. Indones.*, vol. 6, no. 4, pp. 2045–2056, Apr. 2025, [doi: 10.59141/japendi.v6i4.7700](https://doi.org/10.59141/japendi.v6i4.7700).
- [21] Holifia Holifia and Fathorrahman Fathorrahman, "Perlindungan Hukum terhadap Perempuan sebagai Korban Tindak Pidana Kekerasan dalam Rumah Tangga Berdasarkan UU No. 23 Tahun 2004," *J. Hukum, Adm. Publik dan Negara*, vol. 2, no. 1, pp. 182–192, Jan. 2025, [doi: 10.62383/hukum.v2i1.217](https://doi.org/10.62383/hukum.v2i1.217).
- [22] D. Fitriana, A. Mardiantari, R. Nur Edi, and A. Burhanuddin, "Perlindungan Hukum terhadap Perempuan dalam Nikah Siri Korban KDRT (Studi di Desa Negaranabung Kecamatan Sukadana Kabupaten Lampung Timur)," *Bull. Islam. Law*, vol. 1, no. 2, pp. 95–106, Nov. 2024, [doi: 10.51278/bil.v1i2.1171](https://doi.org/10.51278/bil.v1i2.1171).
- [23] I. Amin, D. A. Razak, F. Efendi, and W. Sulastri, "Kekerasan Fisik dalam Rumah Tangga Perspektif Hukum Islam," *Al-Qisthu J. Kaji. Ilmu-Ilmu Huk.*, vol. 20, no. 1, pp. 97–110, Jun. 2022, [doi: 10.32694/qst.v20i1.1688](https://doi.org/10.32694/qst.v20i1.1688).
- [24] H. Amin, I., Efendi, F., & Hertasmaldi, "Mashlahah Married Pregnant Perspective Article 53 Compilation of Islamic Law," *FOKUS J. Kaji. Keislam. dan Kemasyarakatan*, vol. 7, no. 2, pp. 103–115, 2022, [doi: https://doi.org/10.29240/jf.v7i2.5364](https://doi.org/10.29240/jf.v7i2.5364).
- [25] Anas Asy'ari Nashuha, Muthoifin, and Mariam Elbanna, "An Analysis of Jasser Auda's Thought on Maqashid Sharia and Its Implications for Sharia Economic Law," *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 3, no. 03, pp. 441–456, Jun. 2025, [doi: 10.61455/sicopus.v3i03.361](https://doi.org/10.61455/sicopus.v3i03.361).
- [26] D. Wibowo, "Perlindungan Hukum Terhadap Korban Kekerasan Dalam Rumah Tangga Menurut Hak Asasi Manusia Selama Proses Penyidikan," *J. USM LAW Rev.*, vol. 4, no. 2, pp. 818–827, Nov. 2021, [doi: 10.26623/julr.v4i2.4187](https://doi.org/10.26623/julr.v4i2.4187).
- [27] Muthoifin and M. M. Nugroho, "Outsourcing System in View of Islamic Law," 2021, [doi: 10.2991/assehr.k.210421.015](https://doi.org/10.2991/assehr.k.210421.015).
- [28] Muhammad Zuardi, Ahmad Kholil, Amrin, and Ishma Amelia, "Transformation of the Concept of Masalahah in Sustainable Islamic Finance: a Hermeneutic Analysis of al-Ghazali's Thoughts and ash-Syatibi," *Profetika J. Stud. Islam*, vol. 26, no. 01, pp. 211–228, Jul. 2025, [doi: 10.23917/profetika.v26i01.9616](https://doi.org/10.23917/profetika.v26i01.9616).
- [29] Muthoifin et al., "An Interfaith Perspective on Multicultural Education for Sustainable Development Goals (SDGs)," *J. Lifestyle SDGs Rev.*, vol. 4, no. 3, p. e01720, Sep. 2024, [doi: 10.47172/2965-730X.SDGsReview.v4.n03.pe01720](https://doi.org/10.47172/2965-730X.SDGsReview.v4.n03.pe01720).
- [30] Muthoifin, Nuha, and I. Afyah, "The Existence of Islamic Law in Indonesia in the Millennial Era in Supporting the Sustainable Development Goals (SDGs): Maqashid Sharia Perspective," *Demak Univers. J. Islam Sharia*, vol. 3, no. 01, pp. 27–40, Nov. 2024, [doi: 10.61455/deujis.v3i01.226](https://doi.org/10.61455/deujis.v3i01.226).
- [31] Y. Fuqoha, W. S., Efendi, F., & Yusrial, "Effectiveness of Premarital Counseling Implementation for Prospective Brides and Grooms at the Office of Religious Affairs," *Samara J. Islam. Law Fam. Stud.*, vol. 3, no. 2, pp. 63–65, 2025.
- [32] F. Mulyawan, F. Efendi, and I. A. Majid, "From Vision to Reality : Transforming the Social Justice Vision of the Partai Keadilan Sejahtera (PKS) Into Development Policy in West Sumatra , Indonesia,"
-

- Otoritas J. Ilmu Pemerintah., vol. 15, no. 1, pp. 17–34, 2025, [doi: https://doi.org/10.26618/ojip.v15i1.16579](https://doi.org/10.26618/ojip.v15i1.16579).
- [33] R. Nabilah, Muthoifin, and Md. Ishaque, “Reconstructing Islamic Law on the Buy Now Pay Later (BNPL) Scheme in the Context of the Sustainable Development Goals (SDGs),” *Profetika J. Stud. Islam*, vol. 26, no. 02, pp. 371–382, Aug. 2025, [doi: 10.23917/profetika.v26i02.11710](https://doi.org/10.23917/profetika.v26i02.11710).
- [34] Afrinal, Supardi, F. Efendi, I. A. Majid, and N. Samae, “Inconsistency Regulation Presidential Candidates’ Campaign Leave: Analysis Post Amendment 1945 Constitution And Islamic Law,” *J. Ilm. GEMA PERENCANA*, vol. 4, no. 2, pp. 707–722, Aug. 2025, [doi: 10.61860/jigp.v4i2.231](https://doi.org/10.61860/jigp.v4i2.231).
- [35] W. Sulastri, F. Efendi, D. A. Razak, R. Rahmita, and N. Kapitri, “Zakat And Maqasid Shari’ah: Ensuring Effective Support For The Needy,” *Kanun J. Ilmu Huk.*, vol. 26, no. 2, pp. 394–411, Aug. 2024, [doi: 10.24815/kanun.v26i2.38605](https://doi.org/10.24815/kanun.v26i2.38605).
- [36] I. Efendi, F., Candra, A., Mardianton, M., Fauzi, M., Ilham, E. M., & Sumarni, “The Concept of Islamic Economic Fiqh in Mu’amalah Perspective,” *Samara J. Islam. Law Fam. Stud.*, vol. 1, no. 1, pp. 10–18, 2023.
- [37] I. Amin, L. Lendrawati, F. Efendi, and H. Hertasmaldi, “The Concept of Baligh Perspective of Fiqh and Positive Law,” *Al-Istinbath J. Huk. Islam*, vol. 7, no. 2, p. 455, Dec. 2022, [doi: 10.29240/jhi.v7i2.5268](https://doi.org/10.29240/jhi.v7i2.5268).
- [38] F. F. F Efendi, R Mulyani, Rahmita R, *Kajian Keluarga (Problematika dan Solusi Dalam Kehidupan Rumah Tangga)*. Cv. Azka Pustaka, 2024.
- [39] M. I Sumarni, F Efendi, *Ketahanan Ekonomi Keluarga Praktek Dalam Simpan Pinjam Perempuan*. Cv. Azka Pustaka, 2024.
- [40] A. Efendi, Faisal, Candra, M. Julijanto, L. Saputra, Eko, Suarni, F. Mulyawan, P. Umardani, and R. Dora Tiara, Yulinda, Kiki, Zulfikar, *Pengantar Ilmu Hukum*. CV Dunia Penerbitan Buku, 2025.
- [41] M. Syahrums, *Pengantar metodologi penelitian hukum: Kajian penelitian normatif, empiris, penulisan proposal, laporan skripsi dan tesis*. CV. Dotplus Publisher, 2022.