



## Cyber Law and Islamic Family Law: Safeguarding Women's and Children's Rights in the Digital World

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### **Abstrak**

Penelitian ini mengupas topik penting di tengah berkembangnya era digital dekade ini, khususnya mengenai perlindungan hak-hak perempuan dan anak, dengan fokus pada persimpangan hukum keluarga Islam dan hukum siber. Dengan kemajuan teknologi yang pesat, penting untuk menganalisis kerangka hukum dalam hukum keluarga Islam dan hukum siber yang melindungi hak-hak perempuan dan anak. Hal ini bermula dari berbagai masalah hukum yang muncul seiring dengan kemajuan zaman, seperti perselingkuhan daring, pernikahan dan perceraian yang dilakukan melalui telekonferensi, keamanan digital antara pasangan, dan privasi anak-anak di dunia digital. Studi ini menyelidiki tantangan dan peluang yang muncul di era digital, memberikan wawasan berharga tentang lanskap perlindungan hukum yang terus berkembang. Dengan mengkaji perspektif hukum keluarga Islam bersama hukum siber, penelitian ini menawarkan pemahaman yang komprehensif tentang berbagai masalah kompleks kontemporer yang lazim dalam dekade ini. Temuan-temuan tersebut memberikan wawasan tentang langkah-langkah yang diperlukan untuk memastikan perlindungan yang memadai terhadap hak-hak perempuan dan anak-anak di dunia digital yang terus berubah, dengan menekankan pentingnya integrasi yang harmonis antara prinsip-prinsip hukum Islam dan peraturan siber kontemporer. Oleh karena itu, penelitian ini bertujuan untuk merumuskan kebijakan yang responsif dan efektif untuk mengatasi tantangan dalam lanskap digital saat ini, sehingga memungkinkan adaptasi terhadap perkembangan zaman.

**Kata Kunci:** Era Digitalisasi, Hukum Keluarga Islam, Hukum Siber, Hukum Kontemporer

## Abstract

This research explores a crucial topic amidst the evolving digital era of this decade, particularly concerning the protection of women's and children's rights, with a focus on the intersection of Islamic family law and cyber law. With rapid technological advancements, it is essential to analyze the legal frameworks within Islamic family law and cyber law that safeguard the rights of women and children. This stems from the myriad legal issues arising in tandem with the progress of time, such as online infidelity, marriage and divorce conducted via teleconferences, digital security between spouses, and children's privacy in the digital world. This study delves into the challenges and opportunities emerging in the digital era, providing valuable insights into the continuously evolving landscape of legal protection. By examining the perspectives of Islamic family law alongside cyber law, this research offers a comprehensive understanding of contemporary complex issues prevalent in this decade. The findings provide insights into the necessary steps to ensure adequate protection of women's and children's rights in the ever-changing digital world, emphasizing the importance of harmonious integration between Islamic legal principles and contemporary cyber regulations. Therefore, this research aims to formulate responsive and effective policies to address challenges in the current digital landscape, enabling adaptability to the evolving times.

**Keyword:** Digitalization Era, Islamic Family Law, Cyber Law, Contemporary Legal Issues

## A. Introduction

Legal changes always follow the development of time, place, and circumstances. This is as stated in the adage in Islamic law which says: *والأحوال والأحكام إنما يتغير بها* (Laws change with the changing of times, places, and circumstances). In relation to Islamic family law in Indonesia and its sensitivity to the progress of time, it concerns developments in the field of science and technology (IPTEK). In this digital era, as has been happening in this decade, the law is required to be firm and responsive in keeping up with its evolution, especially in terms of legal protection for women and children. The current transformation of information technology has enabled people to interact not only physically but also through the virtual world. This is likened to a double-edged sword that not only brings benefits but also opens up legal loopholes for actions that not only violate the law but also contravene social ethics and religious norms. For this reason, the Indonesian government issued Law Number 11 of 2008 concerning Electronic Information and Transactions (ITE Law) (Rakha Muyassar, n.d.)

This is a constitutional mandate as stipulated in Article 28B paragraph (2) of the 1945 Constitution of the Republic of Indonesia. Further protection for women and children is regulated in the provisions of Law Number 1 of 1974 concerning Marriage. The matters regulated in these provisions pertain to Islamic family law in Indonesia, starting from before the occurrence of marriage, during marriage, and until the dissolution of marriage. The reform in the field of Islamic family law is also marked by the issuance of Constitutional Court Decision Number 46/PPU- VIII/2010 concerning Children Born out of Wedlock. (Rais & Muyassar, 2022)

The legal issues in Islamic family law in Indonesia related to cyber law in this decade encompass: teleconference marriages, crypto inheritances, cyberbullying, revenge porn, personal data protection, Islamic banking, and e-commerce. Compliance with Sharia concepts and their resolution and prevention should be the focal points for the government through its relevant agencies to address and resolve these issues. Among the various approaches that can be taken, the author emphasizes two aspects: harmonization and socialization. Both of these need to be carried out to reduce the high incidence of legal violations that have occurred in this decade, especially those leading to Islamic Court cases. (Muyassar & Arabiyah, 2022)

The proliferation of legal regulations concerning Islamic family law in Indonesia, as well as contemporary legal issues, including elements of cyber law, necessitates action to protect the rights of women and children within Islamic family law in Indonesia. This is essential for safeguarding their rights and addressing contemporary legal challenges, including those related to cyber law.

## B. Methodology

The type of research used in this study is normative legal research. This research utilizes primary legal materials consisting of literature reviews or studies taken from the relevance to the theme the author has chosen, which is related to the protection of women and children in the context of digital protection from the perspectives of Islamic law and cyber law. The approach used in this research is a descriptive approach, which involves explaining the legal phenomena that have occurred in this decade. The study then examines the basic legal rules, both in terms of positive law and normative law, and analyzes the constitutive and constituting law. The research aims to clarify the existing issues and formulate legal solutions by adding to the existing literature. It emphasizes legal analytical theory, regulatory frameworks, and relevant literature reviews to understand the conceptual framework of applicable laws. The primary focus is on understanding the legal issues related to the protection of women and children in the digital context within the perspectives of Islamic law and cyber law.

## C. Results and Discussion

With the passage of time and the advancement of knowledge, technology, information, and communication, the dynamics of life in our society have become increasingly complex. This needs to be accompanied by proactive steps from the government to adjust and prepare new regulations to address these changes. The transition from conservative to digital transactions is becoming more widespread among the public, including the use of e-money, bitcoin, and participation in e-commerce transactions. Like a double-edged sword, while bringing convenience and comfort to customers, this phenomenon is also exploited by irresponsible individuals with malicious intent. (Akhyar, 2022a) This ranges from online fraud, illegal transactions, to cybercrimes, commonly known as cyber law. In relation to the protection of women and children within the context of Islamic family law in Indonesia, it inevitably involves issues such as teleconference marriages, divorces by phone, crypto inheritances, the payment of dowries through transfers, the division of shared assets, and the responsibilities of parents toward their children (the rights and obligations of spouses). This includes the provision of education on emerging issues or controversies in this decade. Thus, by intensifying these efforts, it can serve as the first line of defense in addressing negative issues that may arise externally. (Muyassar et al., 2023)

Updating the existing legal regulations is essential to adapt to the development of current cases and phenomena. Anticipatory measures should not solely rely on the government through its agencies or task forces but should also begin at the grassroots level, starting from the family. (Akhyar, 2022b) The Marriage Law enacted in 1974 effectively regulates marriage laws in Indonesia. Furthermore, with the inclusion of *lex specialis*, namely the Compilation of Islamic Law (KHI), binding Muslim communities in Indonesia, and strengthened by jurisprudence issued by relevant judicial bodies (from Religious Courts, High Religious Courts, to the Supreme Court of the Republic of Indonesia) in relation to religious civil cases. (Sari, 2023)

Digital protection for women and children must be carried out urgently, considering the continued occurrence of violations against their rights. The importance of the actualization of Islamic family law in Indonesia, as regulated in the Marriage Law and the Compilation of Islamic Law (KHI), is expected to address these issues. (Septiyani & Muzaki, 2018) The reactualization and reform within the legal regulations of Islamic family law in Indonesia are expected to respond to the changing times. The inclusion of criminal elements for neglecting the fulfillment of rights for women and children is anticipated to reduce violations against their rights. This is because the legal regulations governing rights and obligations within households only cover general aspects, leaving many legal loopholes that result in the non-implementation of the rights and obligations of each party. As a result, the legal implications include the neglect of fulfilling the rights and obligations of the parties involved, from husbands to wives. (Agus Rachmatulloh, 2020)

The provisions outlined in Law Number 1 of 1974 concerning Marriage include:

- Chapter I: Foundations of Marriage (Articles 1-5);
- Chapter II: Marriage Requirements (Articles 6-12);
- Chapter III: Prevention of Marriage (Articles 13-21);
- Chapter IV: Annulment of Marriage (Articles 22-28);
- Chapter V: Marriage Agreements (Article 29);

- Chapter VI: Rights and Obligations of Husband and Wife (Articles 30-34);
- Chapter VII: Assets in Marriage (Articles 35-37);
- Chapter VIII: Dissolution of Marriage and Its Consequences (Articles 38-41);
- Chapter IX: Status of Children (Articles 42-44);
- Chapter X: Rights and Obligations Between Parents and Children (Articles 45-49);
- Chapter XI: Guardianship (Articles 50-54);
- Chapter XII: Other Provisions (Articles 55-63);
- Chapter XIII: Transitional Provisions (Articles 64-65);
- Chapter XIV: Closing Provisions (Articles 66-67).

Referring to this regulation, the explanation regarding the rights and obligations of husband and wife is only specified in 5 Articles, along with the obligations of parents to their children, also covered in just 5 Articles. The content of these provisions is general, while in practice, issues arising in the community result from neglect of these regulations. (HAK et al., 2022) From ignorance to neglect due to a lack of good intentions, this leads to the neglect of the rights and obligations of the parties involved. Article 30 of the Marriage Law states, "Husband and wife bear the noble obligation to uphold the household, which is the foundation of societal structure." This rule only outlines general principles, causing various interpretations and a lack of understanding among the public regarding the detailed rights and obligations. Harmonization and socialization are expected to fill the gaps in these regulations and be addressed using new legal provisions. (Suma, 2004)

The addition of criminal elements and cyber law for violators should be able to address these issues. This provides law enforcement authorities with a legal basis for deciding cases resulting from negligence in carrying out their duties. Instances of neglect, such as a husband's failure to provide maintenance to his wife and children, the transfer of mahar by the groom (panding mahr), divorce by phone, and recent issues such as the dissemination of personal data, porn revenge among children, and cyberbullying, could be effectively addressed through the inclusion of criminal and cyber law elements. (Ketertiban et al., 2017) This should be the focal point for resolving these issues, a task that ideally falls under the government's jurisdiction. There are various ways to tackle these issues, but in my opinion, at least two approaches could be implemented to address problems in the field of Islamic family law in Indonesia: "Harmonization and Socialization." (Rachmatulloh, 2020)

However, to limit the discussion in this research, the topics covered revolve around teleconference marriages, divorce by phone, mahar (dowry) by transfer, the rights and obligations of husband and wife, and the protection of personal data for couples within the institution of marriage. These issues are examined using two perspectives: the perspective of Islamic law and cyber law. (Khairuddin & Julianda, 2017)

#### • **Teleconference Marriage**

One aspect of the study of contemporary Islamic family law reform in the current era of digital advancement is related to teleconference marriages or marriages by phone. In the current digital era, many aspects of life are intertwined with information technology, including in the field of contemporary Islamic family law. One new variation in marriage is related to online marriage, commonly known as teleconference marriage, where the marriage ceremony takes place online or through video conferencing. (Asriani et al., 2023) When examined using the analytical tool of Islamic law, this issue is considered a contemporary problem or a new discovery of this decade, and there is no existing jurisprudential study on it. To formulate its jurisprudence, various approaches can be employed, ranging from the study of mashlahah, istihsan, to maqashidu syari'ah. (Firdawaty et al., n.d.)

From the perspective of Islamic law, when considering the pillars and conditions of marriage, the presence of the groom, bride, two witnesses, mahar (dowry), and the occurrence of ijab (proposal) and qabul (acceptance) affect the validity of a marriage. The majority of scholars agree that direct presence is a pillar and condition of marriage. However, some contemporary scholars, or in other words,

allow it, considering it still valid. This is based on one of the principles of *usul al-fiqh*: *وعدم وجود المأثورة الراجعة مع بدور الحكم* (Abubakar et al., n.d.) Additionally, when related to the method of *maqashidu syari'ah*, this aligns with one of its objectives: *الزسئل حنفظ*, meaning preserving lineage. This flexibility is intended to ensure the continuity of lineage by permitting teleconference marriages with these considerations, along with the method of *istishlah*. (Nasir et al., 2022)

To protect the rights of women and children in the context of teleconference marriages, considerations regarding its validity, certainty, and legal protection are crucial. This aligns with the theory of *maqashidu syari'ah*, which states: *الزنس حنفظ* (preservation of life). Protection of life also extends to the sustainability of the marriage, the status of the marriage, and the lineage of future children. (Akhyar, 2022b) This aspect needs to be carefully and comprehensively regulated, so the still-draft legislation, namely the Draft Applied Law for Religious Courts that has been in development since 2007, could provide a solution to the current legal issues. By incorporating elements of criminal and cyber law, it is hoped that these additions can address the existing problems effectively. (Diskursus Islam, 2014a)

The study of cyber law can be examined from various perspectives, considering aspects of digital life such as validity, security, and legal protection, with a focus on teleconference marriages. Key considerations include the validity of identities, digital signatures, data security, and the protection of personal data. (Kahar Muzakir, 2022) These aspects are not explicitly regulated in the Marriage Law, and this represents a substantive legal discussion that could be incorporated to safeguard the rights of women and children. It is hoped that, along with ongoing awareness campaigns conducted by relevant institutions such as BKKBN, DPPPA, and the Ministry of Law and Human Rights (KEMENKUMHAM), the inclusion of cyber law elements can effectively address contemporary legal phenomena and issues, particularly in the context of contemporary Islamic family law in Indonesia. (Diskursus Islam, 2014b)

- **Talaq By Phone**

Not only related to online marriages or teleconference marriages, but the issue of online divorce or commonly known as "talaq by phone" also becomes a focal point in contemporary legal issues today. This often occurs in society with the development of time, technological advancements, and the complexity of life. From the perspective of Islamic law, this is also a key area of study for the reform of contemporary Islamic family law, especially in Indonesia. (Akhyar, 2022a) The response to divorce or "talaq by phone" varies among different parties, including scholars. Some permit it, while others do not. This is influenced by the views of scholars and jurists regarding the valid conditions for pronouncing *talaq*. According to Imam Shafi'i, the valid conditions for pronouncing *talaq* include being a Muslim, of sound mind, mature (*baligh*), voluntary intent, clear and unambiguous expression, using either oral or written statements, and having witnesses. (Karimullah, 2021a)

These differences arise due to variations in the interpretations of scholars regarding the relevant texts or *ayatul ahkam* related to the pronouncement or delivery of *talaq*. Some scholars permit pronouncing *talaq* online, but this is subject to the conditions outlined in the *fiqh* concept of Imam Shafi'i. (Karimullah, 2021b) Contemporary scholars who allow or consider valid a *talaq* done online or by phone argue that modern communication tools such as smartphones, whether through phone calls, SMS, or social media, can be used as valid means of pronouncing *talaq*. The arguments presented include the notion that as long as the valid conditions for pronouncing *talaq* are met, using any method would be considered valid, provided it is done with a valid intention, without any doubt, and with witnesses present around the parties involved. (Sari, 2023)

Regarding scholars who do not permit or consider *talaq* by phone as impermissible or invalid, it is because, according to them, the valid conditions for pronouncing *talaq* must be fulfilled directly in front of the concerned party, namely the wife. The physical presence of a husband during the pronouncement of *talaq* is considered an absolute necessity, and there should be no doubt about it. This aligns with the consensus of scholars, especially according to the opinion of Imam Shafi'i. (Gunawan Fakultas Syariah IAIN Manado Jl SH Sarundajang Kawasan Ringroad I Manado & Rahmat Hakim, n.d.-a) *Mashlahah mursalah* (المصلاحة) also becomes an appropriate method to examine this issue. Striving for goodness and rejecting harm

becomes the central point in deriving the law in the case of talaq by phone. The implementation in societal life must be viewed on a case-by-case basis. This is because there is

al- that states: *وعدم وجود المأثورة العلة مع بدور الحكم* and *لَا يَنْبَغُ لِمَا لَازِمًا*.  
a principle in *usul fiqh*

Therefore, the verdict in the case cannot be generalized but must be considered on an individual basis.(Nasuka, 2016)

If we look at the existing regulations in the Electronic Information and Transactions Law (UU ITE), the Personal Data Protection Law, and the Consumer Protection Law (which regulate aspects of cyber law), they have not yet addressed this issue. That is the main reason for conducting this research. To fill the legal gaps and address contemporary issues of this decade, especially in the field of contemporary Islamic family law in Indonesia. Given the lack of regulation in the Islamic civil law field in Indonesia, there is a multitude of violations or neglect of the rights of women and children in marriage. This not only occurs at the beginning of a marriage but also when a marriage dissolves.(Gunawan Fakultas Syariah IAIN Manado Jl SH Sarundajang Kawasan Ringroad I Manado & Rahmat Hakim, n.d.-b) There are rights to be obtained and obligations to be fulfilled by the parties involved, not only as an act of obedience to Allah but also as a form of accountability to the parties concerned.(Sofiana, 2021) It is important to collectively understand that regarding divorce, there are rights that must be ensured for women and children, including:

- Nafkah Iddah;
- Hak Asuh Anak;
- Nasab Anak;
- Muth`ah;
- Masa Tunggu atau `iddah;
- Harta Bersama;

When a valid marriage ends, the aforementioned aspects are essential to be fulfilled, especially concerning women (former wives) and children born as a result of the marriage. How can the fulfillment of these rights be achieved if the talaq process alone does not involve the court, even when a divorce with talaq is presented in court, often the parties neglect their obligations?(Firdawaty et al., n.d.) There is a need for criminal elements in the reform of Islamic family law in Indonesia, along with the addition of cyber law elements, hoping to produce new legal regulations. Thus, digital protection for women and children in Islamic family law in Indonesia can be realized. With the issuance of these new regulations, it is expected that the ideals of law, namely justice, truth, and utility, can be actualized in this country.(Hakim, 2022)

#### • **Rights and Obligations of Husband and Wife**

Provisions of Article 30 of the Marriage Law: "Husband and wife bear the noble duty to uphold the household, which is the foundation of the social order." Additionally, in Article 77 paragraph (3) of the Compilation of Islamic Law (KHI): "Husband and wife have the obligation to nurture and care for their children, both in terms of physical, spiritual, intellectual growth, and religious education." From these legal provisions, it is understood that in navigating the journey of family life, each spouse, both husband and wife, has the duty to uphold the household, which is the foundation of the social order. Therefore, it can be concluded that the first filter in the moral education of a child comes from both parents.(Fitria, n.d.)

The surge in cases of indecency, criminal acts, and even online prostitution and gambling represents one aspect of the shared responsibility of both parents towards their children. Based on the author's analysis in this study, harmonization and socialization emerge as the main pillars in addressing contemporary legal issues in Indonesia.(Azis, 2019) The protection of women and children is part of the responsibilities of husbands and wives in marriage. As stated by Psychologist Umi Kalsum, M.Psych, from the Regional Mental Hospital Sui. Bangkong, West Kalimantan Province, during the "Coordination and Cross-Sectoral Cooperation Meeting for the Prevention of Violence and Human Trafficking Crimes (TPPO)" held on Tuesday, November 28, 2023, she emphasized that the current legal phenomena, especially in the realm of cybercrime (cyber law), are largely caused by the lack of coordination and socialization carried out by both parents in guiding their children.(Ranuwijaya &

Husna, 2016)

The limited face-to-face interaction and sharing sessions result in a lack of conversational intensity to explain what is allowed, good, and otherwise so that children receive education and avoid unlawful actions.(Miftakhurrozaq, 2021) Cyberbullying, online prostitution, and the current adolescent delinquency cannot be separated from the limited role of parents. Similarly, the protection of women or wives, ranging from online infidelity, porn revenge, the absence of joint property limits leading to both material and immaterial losses, adversely affects the other party, becoming a legal issue in contemporary Islamic family law in Indonesia related to cyber law.(Ranuwijaya & Husna IAIN Sultan Maulana Hasanuddin Banten ABSTRAK, 2016a)

The lack of harmonization in the existing legal regulations in the Unitary State of the Republic of Indonesia, coupled with insufficient updates to the substantive content of socialization materials, is suspected as one of the causes of the rampant criminal activities, violence, and legal violations in this decade, including in the field of contemporary Islamic family law.(Nur Hasan Latief Pengadilan Agama Wates, 2016) While long-standing work programs are still worth maintaining, the overarching themes and substantive content need continuous development in line with the ever-changing times, covering all aspects of life. This aligns with the principle of *usul al-fiqh* which states: "Legal provisions change with changes in time and place." (Sofiana, 2021)

This was also conveyed in a forum meeting for coordination and cross-sectoral cooperation in preventing violence and human trafficking crimes (TPPO).(Pratama & Sondakh, 2024) The meeting was attended by representatives from various educational backgrounds and government institutions, ranging from educators, law enforcement officers, department heads to LP2M (Institute for Research and Community Service) in the West Kalimantan jurisdiction. According to Andi Triangsa, S.Sos, the Chairperson of the National Commission on Human Rights, various crimes related to the protection of women and children, such as TPPO, online prostitution, and online fraud, are generally caused by the lack of parental participation or role in providing education to prevent criminal activities or legal violations.(Iskandar et al., n.d.) Therefore, in my opinion, addressing the high rates of crime and legal violations can be prevented by strengthening the role of parents in legislation. In this regard, the prompt enactment of the draft Applied Religious Court Act with the addition of criminal elements is necessary, along with providing concrete rules and explanations regarding the rights and obligations of parents (husband and wife obligations) towards children born from a valid marriage.(Ranuwijaya & Husna IAIN Sultan Maulana Hasanuddin Banten ABSTRAK, 2016b)

#### D. Conclusion

والأحوال والأحكام الزممة بتغير الأحوال  
The development of a legal provision always follows the progress of time, place, and circumstances. This is also true for contemporary Islamic family law in Indonesia. The advancement of science and technology in the digital era, as it is today, requires the law to be firm and agile in keeping up with its developments, especially in providing legal protection for women and children. The need for legal certainty and protection to safeguard their rights is one of the goals and functions of the law. Despite the enactment of the ITE Law with the passage of Law Number 11 of 2008 concerning Electronic Information and Transactions, there are still many legal loopholes not covered by it. This has resulted in the necessity for the accelerated approval of the draft Law on Applied Law for Religious Courts, which has been developed since 2007. This must include the addition of criminal elements, including elements of cyber law.

As mandated by the constitution, as stated in Article 28B paragraph (2) of the 1945 Constitution, protection for women and children must be regulated more rigorously and in detail through its implementing regulations. It is hoped that, in addition to the enactment of Law Number 1 of 1974 concerning Marriage, the expedited approval of the draft Law on Applied Law for Religious Courts, which has added criminal and cyber law elements, can address the issues of Islamic family law in Indonesia in this decade. This includes issues ranging from teleconferencing marriages, divorce by phone, to further and more rigid regulations regarding the rights and obligations of spouses in marriage. Harmony and socialization are

essential to resolve legal issues that often occur in this decade. Emphasis on the role of parents in relation to their children is expected to reduce the high incidence of legal violations against children (cyberbullying, online prostitution, online domestic violence, and the dissemination of personal data).

Conflicting opinions among scholars regarding the determination of legal provisions, such as teleconferencing marriages and divorce by phone, should be examined on a case-by-case basis. The method of al-Maslaha, the principle in Islamic jurisprudence that the ruling follows the effective cause, existence, and absence, and the principle that actions are judged by intentions, as well as the perspective of preserving lineage, are legal tools in analyzing each case. The importance of safeguarding the rights of women and girls should be emphasized.

In addition to intention, the physical presence of the parties, according to some scholars, is obligatory. This is primarily to provide legal certainty, legal protection, and legal utility. The legal perspective on this issue in cyberspace focuses more on the validity of online evidence. The validity, including the expression of the intentions of the parties presented visually through phone calls, SMS, and social media, must be confirmed by experts, particularly digital forensic experts, to ensure its legal status.

Regarding the rights and obligations of spouses in marriage, they are only generally explained in Article 5 of the Marriage Law. As a result, there are many gaps and legal loopholes that are often exploited by individuals in the misuse of Islamic civil law in Indonesia. Harmony and socialization are crucial to providing legal protection and certainty to the parties, especially women and children. Planned activities or work programs can be continued as intended, with a slight addition of the latest materials in their implementation.

Protection of iddah maintenance, child maintenance, muth'ah, joint property, inheritance, child lineage, waiting period ('iddah), and legal certainty and protection in Islamic family law in Indonesia can be strengthened by the addition of criminal elements and cyber law within it. This is intended to protect the descendants or the preservation of lineage (الزَّوْجِلَ حَفْظَ).

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